

THE RESTITUTION HERALD.

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Number 1

A Dream

By G. E. Marsh

I fell asleep—and dreamed. A voice, which spake as with authority of one divine, came unto me as I sat in my study long after the sun had set, pondering the great questions of human frailty and human need. I was touched with a deepening sense of sadness and discouragement. I had been looking into the mirror of God's precious word, comparing my own wasted features, my own frail body, my own weakness and inability with the eternal power and glory of the perfect one reflected in those pages. For years I had been trying to follow "in his steps," but the straight and narrow pathway left by the feet of him who did no evil, proved too straight and too narrow for my faltering members. As I glanced back over the road I had traveled, I could see, O, so clearly, how often I had turned aside to the right hand or to the left; then followed the marks—the marks of God's grace and love, that had gently drawn me back time after time; but, O! the road was so crooked, so uneven as it wound in and out of the pathway left by the feet of Christ!

The dreadful thought entered my mind: I cannot, with the man of the world, plead ignorance of God's righteous will, for it has clearly been revealed to me. "To him that knoweth to do good and doeth it not, to him it is sin." Am I still a sinner in God's sight? I can only say with Paul, "the good that I would I do not; but the evil that I would not, that I do!" and in the bitterness of spirit, I cried again with the Apost'e, "O wretched man that I am! who can deliver me from the body of this death?"

It was then that the voice broke into the dreary wanderings of my mind.

"Come! Child of the Most High! and I will lead you into the secret place of God's almighty power. Thou shalt look upon the reason for thy weakness, and place thy hand upon the force that moves the worlds!"

Suddenly the scene was changed. I was standing once more within the church, where, from week to week, I had endeavored to dispense the Word of God. Once more I was making a plea for greater service in the interest of the world for which Christ died. We had opened our meeting with a beautiful hymn of which these words form the first verse and the chorus:

"Down in the valley with my Savior I would go,
Where the flow'rs are blooming and the sweet
waters flow;

Ev'ry where he leads me I will follow, follow on,
Walking in his footsteps till the crown is won.
Follow, follow, I will follow Jesus,
Anywhere, ev'ry where, I will follow on."

I heard my own words as it were that of another coming from a distance.

"Brethren of the Church of God; you who have taken upon yourselves the name

The Fall of Babylon

The oracle on Babylon,—of which Isaiah son of Amos had vision:—

Isaiah 13:1-5

UPON a bare mountain lift ye up a standard,
Raise high the voice to them,—
Wave the hand,
That they may enter the doors of nobles.
I myself have given charge to my hallowed ones,—
Yea I have called
My heroes in showing my anger,
My proudly exulting ones.

The noise of a multitude in the mountains,
A resemblance of many people,—
The noise of a tumult of kingdoms,
Nations gathered together,
Yahwah of hosts, mustering a host for battle!
They are coming in
From a land far away,
From the utmost bounds of the heavens,—
Yahwah—with weapons of indignation,
To destroy the land.
—Emphatic Bible—without markings.

of Jesus Christ; you who have pledged to him your lives, your strength, your service, your all as a free-will offering and as a thank offering for the blessedness of his eternal salvation which is promised to you: what are you going to do to carry that blessedness to others, who are now, even as you once were, 'strangers from the covenant of promise, having no hope, and without God in the world?' The Christ is coming! He's coming soon, 'to reward every man'—surely that means you Bro. Brown; and you also Sr. Smith; and me. Yes, that means all of us, brethren, for we are all included in that word every! But how is he to reward every man? What will be the means employed to determine the degree of reward to which we are severally entitled? The Savior's voice goes on, "For the Son of man shall come in the glory of his Father with his angels; and then shall he reward every man according to his works!" How solemn the words! 'According to his works!' He does not say, 'according to his profession,' or 'according to his faith,' or according to his understanding of the Scriptures; but, 'According to his works!'

"I am not asking you, dear ones, what you have or have not done in the past—'let the dead bury their dead;' but what are you going to do now to further the eternal purposes of God among men? What works have you to lay on the altar of service today? Let each one answer as God gives him a mind and heart to answer, as God brings keenly to his remembrance the awful sacrifice of Christ for him, and the richness of the eternal inheritance to be revealed in the ages to come."

The silence that followed the concluding words remained unbroken for a time. The hearers were pondering those solemn words. And as they

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Comments

1 Corinthians 8

By Lyman Booth

IN this lesson Paul is dealing with two subjects, one, abstaining from meats offered to idols; the other, the abuse of Christian liberty. We must not use it to the offense of our brother.

"Now as touching things offered to idols we know that we all have knowledge." The meaning that I get from this statement is, that all of them had knowledge concerning meats that had been offered in sacrifice to idols. He uses the word knowledge in a general sense. He did not say right or wrong knowledge. It might be knowledge of truth as well as of error. It was knowledge that puffed them up. Humility should be shown in the possession of knowledge as in other things. But some who are puffed up are apt to esteem themselves more highly than they should, and to look upon others opinions with disfavor if not with contempt, thereby manifesting an uncharitable disposition. This kind of knowledge puffeth up, but charity edifyeth.

It can not be positively stated that it is the facts embodied in the knowledge that puffeth up so much as it is the inherent disposition to appear great. This disposition being a natural trait of their character is magnified by their much learning and self-conceit, which they use for the purpose of making a great display. They become puffed up, inflated until some say they are light-headed. In contrast with this idea he says, "But charity edifyeth." To edify means to build up, to construct or build into a permanent edifice or abode. A solid and enduring building. Thus we learn that charity buildeth for all time, while the proud, the haughty and puffed up structure will be blown away like an inflated balloon. So he concludes that he who thinks that he knows, he knoweth nothing as he ought to know. The thought I get is, that such an one who relies on his own wisdom and feels big over it, does not know what he should, and is not known of God, and does not love God. He says, "If any man love God, the same is known of him." It is therefore possible for knowledge to lead men into sin, especially when mixed with vanity and pride.

There had arisen a controversy among them concerning the eating of meats that had been offered to idols, some contending it to be a sin, while others did not so consider it. In deciding this question he told them that the idol was nothing, as a god. It had no share in the service or in the government of men any more than any other object made of wood or stone.

In those days idol worshipers had three kinds of gods. There were the celestial gods, which were supposed to dwell in the heavens; there were the terrestrial gods, called demons,

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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.

A HOME IN A BOAT

By Alice B. Curtis

HOW would you like to live for a while in a big boat? You would enjoy it for a short time no doubt, for you could watch the ocean waves, and when you were not too far from shore you could see the seagulls with their long wings which are so strong they stay in the air a long time and can fly great distances. And at night when you were in bed you could listen to the swish, swish of the water until you fell asleep. But you would get tired of living on a boat and wish to be at home where you could play on the soft, green grass.

The big boat I wish to tell you about was not like the fine ocean steamers we have now. It was built so long ago that the blessed Jesus had not been born in Bethlehem. It is the first boat of which we can read; and when I tell you it was the ark, I expect you will say Noah built it, and that is true. Noah was a preacher of righteousness, that is, he told the people how to live right, and he walked with God. Because Noah was a good man he found grace in God's sight, and God told him to build the ark that he and his family might be saved; for God was going to send a flood that would drown every living creature except those who were in the ark. God told Noah about the coming flood one hundred twenty years before it came, so that he could have time to warn people about the danger that was coming and also that he could build the ark. But none of the people seemed to believe what Noah told them nor tried to live better lives. They were very wicked and did not wish to do right. Is it not sad that people will not all believe what God tells them, for he always tells them the truth. So Noah built the ark the way God told him to. It had to be very large, for God told him to take into the ark two of every kind of bird and animal and creeping thing. He did not need to take in the fish as they could live in the water. But he must take plenty of food for both himself and his family and all of the animals as well. There were lower, second, and third stories in the ark, and little cabins or rooms to separate the birds and animals.

No doubt you have visited a circus or zoo and seen the lions, tigers, camels, elephants, and other animals but no one except Noah and his family ever saw such a collection of birds, animals, and creeping things as that which was housed in the ark. Every kind of bird, from the tiny humming bird, hardly larger than a bumble-bee, to the large, fierce eagle that can carry away and eat a lamb, and animals from the timid field mouse to the great grizzly bear and elephant. The Lord seemed to put a sense of fear into these animals that danger was coming, for Noah had no trouble in getting them into the ark; they came in two by two, and of some kinds by sevens. Last of all, Noah and his family went into the ark and the Lord shut them in. Then the flood came and was most terrific; the rain fell in

sheets, not in drops, as we see it. It rained for forty days and forty nights. The great lakes and seas seemed to break loose from their bounds, for the fountains of the great deep were broken up and overflowed the earth. The waters rose until they covered the tall trees and houses, and rose still more and covered the high hills, and finally they covered the lofty mountains that reach up to the clouds. Every morning for forty mornings when Noah wakened it was raining. Do you think he said when he got up, "O dear, it is raining yet." No, he did not: he trusted God to make all things come right. No doubt he thanked the good Father each day that he was keeping them safe from harm and after breakfast, he and his sons had all the animals to feed and care for, so they had little time to talk about the weather.

It took courage to go through those dreadful days. The thick black clouds hid the sun by day and the moon and stars by night. When they looked out of the window of the ark all they could see was water everywhere. There was no rudder to guide the boat but God guided it and did not forget Noah. After forty days the rain stopped and then the water went down a little day by day. After a long time the mountain tops were uncovered, and the ark safe and sound, rested upon a high mountain called Ararat. About a year from the time they went into the ark the water was dried up off of the earth and the Lord told them to go out of the ark. How thankful they were to step out on dry land again, and how happy the birds and animals were to have their freedom again.

CHILDREN'S SUNDAY SCHOOL LESSON

October 7

Abraham, a blessing to the whole world.

Lesson text: Gen. 12:1-4; 18:17, 18; 22:1-18; Heb. 11:8-10, 17-19.

Memory verse: And I will make of thee a great nation, and I will bless thee, and I will make thy name great and thou shalt be a blessing. Gen. 12:2.

A long time ago when the earth was young, there lived in the land of Haran, a man named Abram, and his wife Sarah. One day when Abram was seventy-five years old, the Lord said to him, "Abram, get thee out of this country, away from your country, your kindred, and your father's house and go to a country which I will show you. I will make of you a great nation, your name will be great, and I will bless thee. I will also bless them that bless thee and curse them that curse thee."

So Abram did as the Lord had told him. He took his wife, Sarah, and his brother's son Lot, and some other people and departed to the land of Canaan.

Now Abram, whose name had been changed by the Lord to Abraham, and Sarah had a son named Isaac. Abraham was an hundred years old when Isaac was born. He loved Isaac very much. One day the Lord said to Abraham, "Take thy son, Isaac, whom you love, and go into the land of Moriah, unto a mountain, and offer Isaac for a burnt offering." The next morning early, Abraham with his son, Isaac, and two other men took some wood for the burnt offering, on an ass, and started for the mountain where God had told him to go.

When they had traveled three days, Abraham saw the place afar off and said to the two men, "Abide here with the ass, and I and Isaac will go yonder and worship and will come again to you." So Abraham gave Isaac the wood for the burnt offering, and he took the fire in his hand, and a knife and went on together. While they were going Isaac said, "Father, here is the wood and the fire, but where is the lamb for the burnt offering?" You see Isaac did not know that God had told Abraham to offer Isaac for a burnt offering. Abraham said, "God will provide himself a lamb for a burnt offering."

When they reached the place, Abraham built an altar there and laid the wood in order. Can't you imagine seeing Abraham working there? Then he bound Isaac, his son, and laid him on the altar, upon the wood. At last Abraham stretched forth his hand and took the knife to slay his son Isaac. But all at once what do you suppose happened? An angel of the Lord called unto Abraham out of heaven, saying, "Abraham, Abraham, do not slay the lad, for I know now that you are a faithful man, because you did not hesitate to do what God told you to do."

When Abraham looked up he saw a ram caught in the thicket by his horns, so he took the ram and offered it for a burnt offering instead of his son, Isaac. Then the angel of the Lord said unto Abraham, "Because thou hast done the things I have told you to do, even to the slaying of thine only son, I will bless thee more than ever." So Abraham returned to his two men and they all went to Beersheba, and Abraham dwelt there.

Now Abraham was faithful and true to God, because he obeyed God's voice when he told him to go to a strange country, not even knowing where he was to go, and also because when he was tried, he offered up Isaac; so God blessed him very much and promised him this country as an inheritance.

God has also promised us through Jesus, his Son, many, many blessings, if we will only be faithful and true till Jesus comes to bless Abraham and all the faithful ones.

Questions

1. Where did Abraham and Sarah live?
2. What did the Lord tell Abraham to do?
3. How old was Abraham at this time?
4. What did God tell Abraham he would do if he obeyed?
5. Whom did Abraham take with him?
6. Where did God direct them to go?
7. What was Abram's name changed to and by whom?
8. How old was Abraham when Isaac was born?
9. Tell the story of Abraham offering his son, Isaac, as a burnt offering.
10. What did the angel tell Abraham the second time?
11. How must we live?
12. What will we receive if we live faithful?

THE BOY WHO RAN AWAY

By Verna Thayer

PERHAPS you would like to hear a story that Jesus told a long time ago when he was on earth. It is about a boy who ran away from home.

His father was no doubt a rich man. There were two boys in the family. The

older one wanted to stay at home and work, but the younger one was not satisfied to stay at home. So one day he said, "Father, I am tired of staying at home, I want to go away. Give me my share that is going to be mine some day. I want to go into a far country." The father felt very, very badly about his son wanting to go away, but he divided up his property and gave the younger son his share.

Not many days after this he gathered up all his money, and all his clothes and went to a far country. After he reached this country, he decided that he would just have a good time. Instead of working and earning money the younger son began to spend the money he had brought from home for all kinds of things. At last his money was all gone and he had nothing left at all.

Then there came a great famine in the land. Do you know what a famine is? It is when no food of any kind grows and there is nothing to eat. Now this boy had wasted all his money and he began to get very hungry. So he hired out to work for a man, and this man sent him into the field to feed swine. Of course the boy did not like this very well, but he was so hungry he had to do something and this was all he could find to do.

He worked until he was so hungry he could have eaten what was fed to the swine. One day when he was tired and hungry he began to think of home. He thought, "The servants at home have more to eat than I have." The more he thought about it, the more he wanted to go home. At last he said "I will arise and go to my father and I will tell him I am very sorry I ran away and if he will take me back, I will work and be one of his servants."

So when the boy came home, his father saw him coming a long way off and he was so glad that he ran and met his boy and fell on his neck and kissed him. The father called to his servants and said, "Bring the best robe and put it on my boy, and put a ring on his hand and shoes on his feet: and go bring the fattest calf there is and we will kill it and make a big dinner."

So they gave a big dinner with music and singing and feasting. You see the father was very, very glad to have his boy back again and no doubt the boy was just as glad to be at home with his father.

LOSS OF AMERICAN BIBLE SOCIETY IN JAPAN

THE earthquake, fire and tidal wave which has laid in ruins, two of the principal cities of Japan with a staggering loss of life and property and with suffering unprecedented, has created a new spiritual opportunity among the Japanese people.

It is a startling fact that Yokohama produced and sent out annually for missionary circulation more copies of the Christian Scriptures than any other city in the world. The Fukuin Printing Company from which these Scriptures went forth by the millions not alone to all parts of the Island Empire, but also to China, Philippine Islands, Siam and all parts of the Far East, is a total wreck. The director and the entire operating force of 700 to 1000 persons were killed.

Shortly before the earthquake, the American Bible Society received word from its representative in Japan, that the circulation for the first three months of the year was practically as large as the first six

months of the preceding year. It is his judgment that there has been a great awakening of interest in spiritual things, and a remarkable turning to moral and religious literature, which has brought about a wonderful opportunity for broadcasting the Christian Scriptures.

The entire stock of Bibles in the depositories both in Tokyo and Yokohama and the Bibles in the homes of these two cities and the whole stricken area are gone. The people are entirely without copies of the Bible, or the New Testament, or even smaller Portions.

The American Bible Society has sole responsibility for this part of Japan. To meet the immediate emergency, the Society has arranged to produce at once on presses running night and day, half a million copies of the Gospels in Japanese, reproduced by photography from books in hand at the Bible House in New York. It has arranged also for a shipment by fastest possible method of hundreds of thousands of copies of the Gospels in English which are extensively sold in the schools of Japan. It has cabled to its Agencies on the Pacific Coast, in China and in the Philippines to forward at once all available copies of Japanese Scriptures.

It has not been possible as yet to make an exact determination of the losses and replacement values; if the plates in Yokohama have been destroyed, as there is every reason to believe, it is estimated that at least \$300,000 will be required to rehabilitate the work.

Unlike some of the Mission Boards of the Churches, the losses of the American Bible Society by the Earthquake have not been confined to Japan alone. A great many of the books used in China in many dialects were printed on the presses in Yokohama. The Scriptures also for the Philippine Islands in ten dialects, as well as in a number of languages used in Siam were also printed in Yokohama.

When the losses are more definitely known, the American Bible Society will be obliged to send forth an appeal to the Christian people in America to help in the rehabilitation of these physical losses which supply the spiritual needs of hundreds of millions of people.

In response to the expressions of sympathy on the part of the Board of Managers of the Society, Count Yamamoto, Prime Minister of Japan, sent the following cable to the Society: "The Japanese government has deepest appreciation for sympathetic expression by your Society."

Upon hearing of the Society's losses in Japan, Mr. Hanihara, the Japanese Ambassador in Washington wrote to William I. Haven, General Secretary of the American Bible Society, as follows:—

"I appreciate deeply your letter of sympathy which also informs me of the message you have sent to the Prime Minister in Tokyo. I have, of course, long been familiar with the splendid work of your Society in my country and elsewhere and I have only admiration for it. When a complete account of the damage arrives, I hope that you may learn that your losses are not as severe as you now imagine. I shall be glad if you will convey to the members of your Board an expression of my gratitude for the sympathy you expressed. You may be sure that Japan will be greatly heartened in the task of repairing the physical

damage by the knowledge that America's friendship is so genuinely hers."

Many other leaders of the Japanese nation will earnestly hope for a speedy rehabilitation of the losses sustained by the American Bible Society because of the confidence which they feel in the moral and spiritual values of the Society's program in Japan and the Near East.

A clean mind is desirable, but a clean heart is better.—L. Booth.

BAPTISM A FIGURE

By E. O. Stewart

THE like figure whereunto even baptism doth also now save us." 1 Peter 3:21.

What is Peter taking about here?

He is talking about two figures. Baptism is the like figure. If baptism is the like figure, then there was another figure unto salvation before baptism, and that first figure saved people just like baptism now saves us. Now the flood was not the figure of baptism. If it was then pouring should be the mode of baptism. Noah and his family when they entered into the Ark and the door was shut were hidden, covered, concealed from view. Baptism is a figure unto salvation like that. Neither of these figures are the real salvation but are both figures of the real salvation which is yet future.

After we repent of our sins by turning unto the Lord, then we must be baptized into him. This of course is a figure of speech also. When we are baptized, as the water closes over us we are hidden, covered, concealed from view just as Noah and his family were hidden, covered, concealed from view in the ark. Noah and his family were in the ark, and remained there until the destruction, which was death to the world, had passed. So by baptism we enter into Christ (in figure) and remain until the call for the real salvation—"Come my people enter thou into thy chambers and shut thy doors about thee and hide thyself until the indignation be overpassed." Isa. 26.

So the real salvation is at the close of the age, and these things are only figures of the true which is yet to come.

The other day when reading of "tithing," we came across this thought. "Tithing is symbolic. At least one tenth of our time should be spent in doing and saying and thinking kindly things; in considering that which is spiritual and eternal, in striving to obey the wonderful injunction, 'Acquaint thyself with Him and be at Peace.'"—Sel.

DEATH DESTROYED

By R. C. Railsback

WHEN the righteous are made immortal, and the wicked are destroyed; death will be no more. It will be a thing of the past. "No more death, neither sorrow nor crying." But it takes time to accomplish all this. In Rev. 20:6, we read of a second death for the wicked, and not a single promise of a second resurrection for them.

When the oil in a lamp all burns out, where does the blaze go? It just goes out. Just so when death has done all of its work it will just go out. There is a difference between death and its works. It is only the effects of death that remain. May we all so live that we will not be hurt by the second death.

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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

"Seek the Lord, and his strength; seek his face forever more."—Psa. 105:4.

This admonition, formerly urged upon Israel, is now applicable for all people, for the Lord Jesus has been set to "be salvation unto the ends of the earth."

If one neglects so great salvation, how shall he escape?

"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."—Paul, Col. 3:17.

Work thus wrought is free from drudgery; it is full of pleasure. Nor need one stop to compare expended energy with the amount presumed to be given by others. Being done "heartily, as unto the Lord, and not unto men," verse 23, there is none to compare with but the Lord Jesus. Best not to compare with him in his wonderfully great service for us.

THE NEW COVENANT

Not infrequently the thought is held that the Communion Service is a remembrance of the yearly passover service in Israel's worship. The Lord distinctly said, Matt. 26:28, "This cup is the new testament...." When the first covenant was about to come into force, Ex. 24:8, "Moses took the blood, and sprinkled it on the people and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words." See also Heb. 9: 16-22. "It was therefore necessary," Heb. 9:23, "that the patterns of things in the heavens should be purified with these; but

the heavenly things themselves, with better sacrifices than these."

It is true that our Lord instituted this service in connection with the passover which he desired to eat with them. But nowhere does he teach that this was a part of, or an antitype of, the passover. It was rather a calling of their attention to A NEW THING that was about to be accomplished—even the establishment of the new covenant.

Again, Christians, of the Church and body of Christ, are not to fulfill, usually, in antitypes, the types given to and through Israel. These are most probably to be fulfilled by Israel in their coming new experiences during the process of their restitution, and in the days following the consummation thereof. Israel under the old, or first covenant was a type unto themselves as they will be under similar periods and processes of the workings of the new covenant which the God of Israel has assured he will make with them. And as the new covenant becomes effective and operative under the execution of Christ, and pertains to the "firstborn" previously to its effect upon the whole nation, therefore whoever may be properly reckoned for "firstborn" unto the approaching kingdom are brought under the covenant seal previously to those who shall later make up the kingdom-body—the national phase.

Whether the Communion service pertains to the new covenant—as Christ stated, and as Paul understood, 1 Cor. 11:25,—is a matter of considerable moment.

HOPE RENEWED!?

A ray of light and hope is being shed across the lives of statesmen who are ardently working and praying for peace among nations—lasting peace. The agreements resulting from the Disarmament Convention at Washington nearly two years ago were ratified late in August and now the five nations concerned are assuring the world that each will faithfully execute the terms thereof. Therefore, in the coming year and a half many war vessels worth several hundred millions of dollars will be scrapped, and these nations will henceforth keep the strength of their respective navies to conform to the terms of the aforesaid agreement.

Besides assuring the groaning world that the several governments are really striving to maintain world peace, the fact of maintaining a much reduced naval program will, it is said, greatly lessen the annual expenses

In the meantime there were some types of craft concerning which it was impossible for the Washington Convention to agree to limit. These craft are being built in larger numbers than heretofore. Also, aircraft are being perfected and constructed on a large scale. Therefore, while limitations are definitely placed upon certain types of war craft, there are other types being perfected and built in sufficient numbers to furnish abundant action in the event that it appears desirable for any nation to strike.

It should also be noted that there is apparently less respect for law and government today than heretofore. Every day there are evidences that many are more than dissatisfied with governmental affairs, both of the monarchical and the parliamentary forms.

More and more do the evidences indicate

that "the day of the Lord," approaches. "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 so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief."—1 Thess. 5:1-4.

THE KINGDOM

Matthew 13

"What is the difference between the Church and the Kingdom in Matt. 13?" is a question that has been received.

Careful observation will show one that all of the parables used by the Savior in Matt. 13, were by him expressly referred to the Kingdom. Not one of them were said to pertain to the Church. Therefore, so far as this chapter pertains, it ignores the Church; there is no contrast whatsoever referred to.

The kingdom in the future, as in the past, will be composed of several different elements: a King; a priestly body, made up of persons taken out of the firstborn, which firstborn were also chosen out of, and separated from the house of Israel FOR THE LORD; and the general, or whole, body of Israel.

It appears that the Lord, in Matthew, was referring nearly altogether, if not quite, to the house of Israel. That they were to be regathered is plain from the Savior's statement recorded in Matt. 18: 28,— "In the regeneration, . . . ye shall sit upon twelve thrones, judging the twelve tribes of Israel." It was to this regathering in kingdom status that so many of our Lord's discourses referred.

But, before this could be expected to be fulfilled, the proper and true King must be prepared. This King is none other than the Lord Jesus. He has been made ready. Still there must be prepared a company of co-helpers, a people chosen out of the world by the Father to be "given" to the King-Priest—David's Son. These people are now being selected from all nations. Some have already been "given" to the Master, as he testified in John 17:6, 9, 11, etc.; others are still being called and selected and "given" if we rightly understand the Savior's prayer in John 17:20, 21. Not until this body shall have been completed will it be in accord with God's revelation, for the kingdom to be restored and to be ruled over by the tried and tested King, and by the tried and tested faithful ones—God's gift to his Son for faithful service in the work of restoring and establishing Israel to be "high above all nations which he hath made, in praise, and in name, and in honor."

It was the day of this rebuilding and the labor and trials accompanying the same that our Lord much referred to in these parables.

HERALD RECEIPTS

Moses Lowd; S. T. Shirley; Sarah E. Bucher; Mrs. R. Lake; Mrs. Lillie Sweeney; C. C. Maple for T. Dunlop, A. Chapman, M. Thomas, M. Huffman; Mrs. Allen Thompson; May B. Stewart; Mrs. Mae Mercer; R. H. Judd; Mrs. Ed. Eaton; F. E. Hall.—THANKS.

Among the Churches

John, son of Mr. and Mrs. Ward Scott, of Joliet, Ill., now visiting his grandparents, Mr. and Mrs. John E. Cross, of Oregon, Ill., is proudly announcing a new sister at home.

Mrs. Lillie Sweeney of Ashton, Ill., was baptized at Oregon on Sunday, Sept. 23, 1923. Our prayers for God's guidance go with her.

The brethren in and about Oregon gathered at the Golden Rule Home on Wednesday evening, last week, to bid farewell to Bro. and Sr. Lake. Many friendships have been formed with them during their residence at Oregon and it was with sadness that good-byes were said. Best wishes accompany them.

Sydney Magaw, son of Bro. and Sr. Elmer Magaw, of Lester Prairie, Minn., and Margaret Hatch, daughter of Bro. and Sr. J. E. Hatch, of Harvey, Ill., were united in marriage at the home of the bride's parents, Sunday, Sept. 23, 1923, Elder O. R. Jenks, of Aurora, officiating.

Bro. and Sr. Magaw have gone to the home of the groom's parents for a few days, after which he expects to accept work at Dunwoody Institute, Minneapolis, Minn.

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.

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. Ga'ena Ave., Dixon, Illinois.

F. E. Siple, President.

Michigan Quarterly Conference

The Michigan Quarterly Conference will convene at the church at Coats Grove, near Hastings, commencing Friday, November 2nd and continuing over Sunday.

Our President, Bro. F. V. Blakely will be in charge and Bro. F. L. Austin will be the principal speaker.

Fred Hall, Secretary.

REPORTS

Texas

The meeting near Abilene closed with splendid interest. Going from there to Sweet-

water, a meeting was held at the close of which five came forward, made the good confession and were baptized. This makes thirteen added since conference, beside some Bro. Bradley has baptized. The outlook is favorable for a good work in Texas this year, if everybody will do their part in the service.

Yours in the service,

E. O. Stewart.

Bear, Ark., Sept. 22, 1923.

Dear Editor and Friends of The Restitution Herald:—

Happy greetings to all in the way. John 14:6-12. R. V.; Gal. 3:8-29.

The past seven weeks of days have been the most joyful to me of my poor mortal life. Acts 8:8. The last one of the seven has been spent at home with my better-half. Phil. 2:1, 3, 12; and six of our younger children, from Ruth down to S. Olive, our baby girl. 1 Thess. 5:4-25.

Now our weekly, "Faithful Herald" of the 18th inst. has come. See Prov. 25:1-13. "The Hereafter with Now" and "Misrepresenting God," separated by "Come Thou, Lord Jesus," "and make this blighted world of ours thine own fair world again," decorating its front door.

A week ago yesterday I returned from Brent, or Gans, Oklahoma, a tour of about 400 miles, "preaching the Word" at several places—Acts 8:4-8.—"by the wayside," as our Savior did. See Matt. 13:18-23, please. The good Lord showed me his kind protection daily while I was away seeking an opportunity to bear witness to the truth. John 17:17.

The meeting at Brent began Aug. 23. I left it in progress on the 29th. Sunday eve, the 26th, a goodly number gathered on the bank of the Arkansas River to witness three sisters buried in baptism. The meetings were to continue over Sept. 2. We bade them farewell and were kindly conveyed to the R. R. at Gans, to retrace our steps.

"So now I lay my pen at rest—

But not my heart within my breast—

Longing to see that happy time

When Christ shall in his glory shine."

See Isa. 33:13-17, please.

"When you have the king's ear" pray for us.—James 4:7-11; 5:8-16.

Good Bye—Till Jesus comes,

R. A. Humphreys.

A stone from the ruins of the Temple of Jerusalem and formerly a part of the famous "wailing wall," grooved and furrowed, as legend would have it, by the tears of Jews bewailing the destruction of the Temple, has completed its journey from the Biblical capital to New York, where it will enter into the making of the new synagogue house, now being erected on West 68th Street near Central Park, by the Federated Central and Free Synagogues, which are under the religious leadership of Rabbi Stephen S. Wise.

A special place will be hollowed out in one of the foundational walls to receive the stone, so as to make it a part of the foundation of the structure. The stone will be marked by a metal plate bearing an appropriate inscription.—Jewish Review.

National Bible Institution

The literary journey through Golden Rule Home will be continued as soon as possible.

We are glad to announce considerable job work for the printing plant at present. If this will keep up—and we truly hope that it will—it will be profitable to engage additional help in that department.

It is our earnest hope to have a line of Bibles and good, substantial books, besides cards and sundries, for the Holiday needs. Being short-handed for the past three weeks is going to make us later than we wished in taking care of this, but we hope to make announcement in detail soon.

Our Floral Shop will handle all kinds of Bulbs, Roots, etc., for Fall planting. Not all will be carried in stock, but arrangements have been made whereby we can secure all of these from one or two of the most reliable "job" dealers, and we can therefore assure delivery on all orders for such in accordance with their capacity for satisfying such demands.

Orders sent in by Herald readers will be filled at regular retail rates—the best we can obtain—and the profits will help carry along our general work.

Sr. Nelle Stowe returned to her home at Holbrook, Nebr., Sept. 27, for a needed rest. This office is still without any one to take her place. Since Sept. 8, the work has accumulated considerably under the one-desk regime. Just as soon as some one can be found to take up the work our correspondence will be taken care of as fast as possible. Temporary help might be secured; but such is unsatisfactory, unless it be impossible to arrange soon with a permanent helper.

Just now we are busily engaged opening an office on a ground floor so as to be able to take care of the work more easily, and also to enable us to handle flowers from the greenhouse more advantageously for the public.

WINCE MEMORIAL FUND

Previously mentioned,	\$44.50
Lee Avenue Church, Cleveland, Ohio,	85 00
H. and C. Dickel,	10 00
Lillie Sweeney,	3 00
Harriet Reed,	2 00
May Belle Hansen,	1 00
Chas. E. Anderson,	4 00
Total,	\$149.50

Did you ever know a Jewish farmer? There are 75,000 of them in the United States, according to the Jewish Agricultural society.

These 75,000 till farms totaling 1,000,000 acres, value \$100,000,000.

In 1900, only 216 Jewish farmers in America. Their gradual swing toward farming is a curious economic development. They will make good at farming the same as they make good at every other industry they tackle. The Jew is traditionally a trader, not a farmer, the result of centuries of persecution, driven from pillar to post.

They, not the meek, are inheriting the earth.—Selected.

The Sunday School

By Alta King

ISRAEL A MISSIONARY NATION

Lesson 2. October 14, 1923.
Lesson Text: Ex. 19:1-6; Isa. 43:8-13; 62:1-3.

Golden Text: Ye shall be unto me a kingdom of priests, and an holy nation.—Ex. 19:6.

For Study

Review: Last week we considered certain promises which God made to Abraham. We found that these promises formulated, in a very terse way, the plan of God's missionary activities toward mankind. In New Testament scriptures we found these same promises referred to and more fully explained. The plan, in skeleton form, was something as follows:

1. A nation to be evolved from Abraham's seed.
2. The granting of the land of Canaan to that seed for an everlasting possession.
3. The blessing of all nations through Abram and his seed or nation.

In the New Testament we found that this blessing was to be extended first to the nation to be evolved from Abram, and that it consisted of turning the people away from their sins. The skeleton plan was further explained by the statement to Abram that he should become the father, not only of one nation, but of many nations, and, as a guarantee of the fulfillment of this promise, Abram's name was changed to Abraham. In Paul's writings this becoming the father of many nations was explained as becoming the father of faithful people. It is not difficult to see that evolving people of faith through Abraham is the same as blessing people through Abraham by turning them away from their sins. People who turn to God in faith must turn away from their sins, for there is no sin in God.

Again the skeleton plan was enlarged by the statement that the carrying out of the whole centered in the person of Jesus the Christ who is The Seed of Abraham.

The New Lesson: In this and next week's lessons we consider, in a small way, the progressive fulfillment of the plan announced to Abraham, both in the past and future.

What does Paul say about the fulfillment of the promises to Abraham? Heb. 11:8-13.

How much of the promises according to Deut. 26:5-9; 4:5-8, have been fulfilled? In the light of Heb. 11:8-13, we cannot conclude that these scriptures refer to a complete fulfillment, and the fact that the nations have not yet entered into the blessing of being turned away from their sins by being made into people having faith in God is evidence that the promises have not been completely fulfilled. The conclusion is that the fulfillment is progressive.

The story of this progressive fulfillment up to the time the statements in Deuteronomy were made is too long for consideration in one lesson, but the following outstanding facts should be in mind: Aged Abraham and Sarah, their bodies dead as regards childbearing; the miraculous conception and the birth of Isaac, the child of promise; Isaac's prayer for his barren wife and the resulting birth of Esau and Jacob; God's disregard of the usual laws of inheritance and arbitrary choice of Jacob the

younger; Jacob's twelve sons, the definite beginning of the nation promised; the environments which sent them down into Egypt where they multiplied into a great nation of people; their exodus and organization under a definite system of laws designed for the special purpose of making known to them the God who had chosen them. Even this much of Israel's history is a wonderful witness to the power and integrity of the God who made the promises to Abraham.

How many times did God reiterate to individuals the promises he made to Abraham? Gen. 26:1-5; 28:13-15. In the following scriptures the promises are reiterated to the nation at large, and those conditions which, of necessity must obtain are made known. Ex. 19:1-6; Deut. 26:16-19; Josh. 1:1-9; Isa. 52:9, 10; 60:1-3, 21, 22; 62:1-3.

What is the great mission of Israel according to Isa. 43:8-13, 21? How was this mission suggested to Israel when Moses was first called to lead Israel out of Egypt? Ex. 3:13, 14.

For Class

Outline God's plan of missionary activities toward the world as he gave it to Abraham. Discuss those New Testament scriptures which develop more fully its meaning.

Discuss the fulfillment of the plan from the standpoint of Heb. 11:8-13 and Deut. 26:5-9; 4:5-8. Tell briefly the story of its fulfillment up to the time the statements in Deuteronomy were made.

Read the following scriptures in which God reiterates the plan to individuals and to Israel at large. Ex. 19:1-6; Deut. 26:16-19; Josh. 1:1-9; Isa. 52:9, 10; 60:1-3, 21, 22; 62:1-3.

What is the keynote of Israel's mission to the world?

AFTER-THOUGHTS on a Bible School Lesson

AND he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also." Rom. 4:11.

A seal is a stamp or sign placed upon a document to mark it as coming from right authorities, and guarantees that that document will be fulfilled and its rights protected by the authority from which it came.

Abraham received the sign of circumcision at a seal, from God, of the righteousness of faith, that is, circumcision was God's guarantee that Abraham would receive the righteousness of faith. And that faith, Paul says, Abraham had before he was circumcised. Paul then reasons, "Since Abraham had received the seal, or guarantee of righteousness, in other words, was imputed righteousness, before he was circumcised (uncircumcision itself being that seal), therefore all who, like Abraham, have faith may be accounted righteous without circumcision." Paul gave forth this reasoning because the Jews had gotten things twisted. They thought that righteousness came through the rite of circumcision, having lost sight of the fact that Abraham had faith before he was circumcised and that this faith was the basis of his being accounted righteous.

Circumcision was not a mere mechanical

seal or guarantee of the righteousness of faith. It was a living picture of that righteousness. In this picture Abraham was told that the righteousness which was being guaranteed to him was the putting away of the flesh nature. Since Jesus, the Christ, has made a reality what was thus pictured, we need no longer look to the picture, and flesh circumcision is no longer commanded. How much better to look at the Reality, thus keeping ever in mind the righteousness of faith that is guaranteed to us through him.

A DREAM

(Continued from front page)

pondered, it seemed the voice which had first spoken to me in my study whispered softly in my ear:

"Watch. I Will touch these indifferent hearts with the spirit of sincerity, and each shall answer to your appeal even as would the Christ himself. They shall become for the time true followers of the Master. They shall keep the pledge they made when they gave their hearts and lives into his keeping."

I watched for the result with bated breath.

As I glanced a'long the rows of upturned faces my eyes fell upon the features of a young man in one of the back seats. He had become a Christian some years before, and I knew that it was in his heart to sometime preach the Word. But he held a position that paid an excellent salary, much more than he could ever hope to receive in the ministry, and he had hesitated about giving it up for the uncertain wages of a preacher. As I looked his face suddenly lightened, as though touched by the glory of God. He looked up for a moment and his lips moved in prayer; then reaching into his pocket he drew forth a note-book and fountain pen. For a time he wrote. Tearing off the leaf he folded it carefully, arose, and walked to the front of the church. All eyes were upon him. When he had reached the rostrum he turned and faced the congregation and said:

"Brethren, I promised the Lord my life, and all that life could produce, when I was baptized. But thus far I have kept back the greater part for myself." Holding high the paper in his hand he continued, "This paper contains my resignation from the firm by which I have so long been employed. I lay it gladly at the foot of the cross! It is so little for me to do when Jesus died for me! From henceforth, I devote my life to telling others of the coming of the blessed Lord!" He returned quietly to his seat.

Elder Brown, for many years, a devoted and faithful officer of the church, arose, leaning heavily upon his cane. His snowy hair shone like a halo about his head. His face had taken on an expression none had ever beheld there before. He was a man beloved by all our little company for his sweet spirit and purity of life. Therefore his words brought astonishment to every ear.

"Dear ones," he said softly, "I have a confession to make, and also a pledge. My confession is this: As most of you know, I have been a member of this church for more than thirty years. I have been with it in times of prosperity, and through periods of depression and apparent failure. And

all the way along, I must confess, I have felt something like this: 'Our church is not large, but we are holding our own. Our young people are being brought into the fold as fast as they reach the years of responsibility and understanding. Our older ones are proving faithful to their profession; we have very little trouble among ourselves; in fact, we have reason to feel quite satisfied with the conditions among us.' Of course I realized that we were not adding any to the body from outside our own families; but we had reached a point where we no longer looked for that. We would have been surprised had an 'outsider' dropped into our services and manifested a real interest in the things we taught. We were saving ourselves and our children, and were quite content to let the matter rest there. But O! Brethren! what a sad mistake we have made! The great commission was, 'Go ye into all the world, and preach the Gospel to every creature!' And we have been satisfied to preach it to ourselves and to our loved ones only! God will surely call us to account for our neglect and careless disregard for the positive command given us by his Son."

"But our pastor says, 'Let the dead bury their dead,' and I will not recall the mistakes we have made in the past. Like our young Bro. Howard, who spoke a moment ago, I, too, pledged myself to Jesus Christ when I was baptized. That pledge I have not kept. I thought I had until tonight. I gave all my means for the support of this church, and occasionally responded to some special appeal to help the needy. But my all—the all that I had so solemnly promised—I have not rendered unto the Lord."

"I am an old man now. I have not much longer to live if the Master delays his coming. The time for me to serve him is very short. Ten thousand dollars is more than enough to keep me and my beloved companion for the rest of our lives. Tomorrow I shall place the balance of my property in the hands of the trustees, who will see that it is all used in the work of the Lord. Pray for me, brethren, that the Father may pardon my wicked neglect of the past." With tears streaming down his face the old man returned to his seat.

An attractive young woman then arose from her place in the choir. Alice Corning had been blessed with a voice of unusual sweetness and range. Her father, also a member of the church, had employed the best of local instructors, and then had sent her to one of the most renowned conservatories of music to finish her vocal training. Now for several years she had been engaged in concert work of a high order, and thousands had been thrilled by the marvelous beauty of her voice. Just at present she was at home between engagements.

"I remember so well," she said, "when our dear old Bro. Ransom talked to me before I was immersed, (He was our pastor at that time, you will recall.) 'You have a pleasing voice to which people delight to listen. The Lord will expect you to render a good account of that voice in years to come.' The words did not make much of an impression on my mind at that time, I am afraid, but I have never forgotten them. And tonight it almost seems that I can hear Bro. Ransom saying them over to me again. I have used the talent God gave me and which I solemnly dedicated

to his service when I was little more than a child, to give pleasure to the world; but from now on it belongs alone to Jesus. I'll go where he wants me to go, and I'll sing as I have never sang before, and it will be of him who died for me, who is coming back again for my salvation! May God help me in this my work for him."

As Sister Alice resumed her place in the choir, Bro. James Montgomery arose. Bro. Montgomery was a man of whom the church was justly proud. He was one of the most successful business men in our city, and had built up his business by his own unaided efforts and ability. We felt that to have such a man among us was a real credit to the church. We likewise appreciated the fact that perhaps he was making a sacrifice to remain with us. Owing to his business connections and his own sterling qualities, he enjoyed a wide acquaintanceship, and would have received a hearty welcome from any of the large city churches. But he chose to follow the dictates of his faith, and gladly rendered the services of his business training and experience in the affairs of the church, and his name and influence added much to the prestige of our little body.

"Brethren," he said as he arose, "for the past year or more I have contemplated retiring from active business. As you know, my life has been a very busy one. The Lord has blessed my efforts, and I have been more or less successful, as men count success. I have now acquired sufficient property to keep my wife and myself in comfort for the remainder of our lives, without adding another dollar to that which we already possess. Hence I had planned to dispose of my business and devote the years that remain to travel and to the enjoyment of the fruits of my labor. But somehow tonight I feel that this cannot be. I have helped a little, perhaps, in various ways to carry on the work of this church; I have contributed to many philanthropies; but after all, I have never given of the riches which God has given me to the point where I felt it. I have never suffered the loss of a single pleasure because of what I have given to the church. And the thought comes to me tonight that perhaps I have given nothing! That which I did not need. I could not give, for it already was the Lord's. The Lord owns it all, but he permits us to use for ourselves just what we need. The rest we must return to him. No, I cannot remember that I have ever given anything to the Lord which I really wanted for myself."

"I said a moment ago that I had considered retiring. I have changed my mind about it tonight. I shall not retire. I shall continue at work so long as the Father gives me strength and ability to carry on my business. But every penny I make from now on is the Lord's. I will hold out nothing for myself. And I shall make provisions in my will, that when we are both gone, my dear companion and I, all that is left of my estate shall be used to carry on the Lord's work, that those who have never heard the Gospel may hear, believe and obey."

Almost before Bro. Montgomery was seated, Dr. Farnsworth took his place.

"Brethren," said he, "I have listened with the greatest of interest to the remarks of the various speakers who have preceded me this evening. To say that I am astounded at what I have heard does not

express the profound impression that has been made upon my mind, and I trust, upon my heart as well. At the very beginning of this service, as we sang that beautiful hymn of personal consecration, I was almost impelled then to publicly acknowledge my gross neglect of my duty to God and to his church, and to declare at once my sincere 'reconsecration to the Lord's work.'

"A strange spirit seems to pervade this gathering. I cannot understand it. It seems to be a spirit of humility, and also a spirit of devotion to divine service. I pray God that it may continue to abide with us. Since my graduation from medical school twelve years ago, I have built up quite a satisfactory practice in my profession. As a result of this, financial success has attended me in a measure, and I now find myself in a position to do something worthwhile for the Master who has done so much for me. It has long been in my heart to establish in this city, a free medical clinic, where the poor could receive help without cost. I have now concluded to start this work at once. But in addition to the dispensing of drugs and professional advice, I shall ask Bro. Howard who has informed us that he is resigning from his present position to engage wholly in Gospel work, to assist me in the spiritual side of the endeavor. Together we will dispense medicine for the healing of both soul and body. (In this instance of course, I use the word 'soul' in its commonly accepted sense, as signifying the spiritual nature of man.) He, with his knowledge of God's plan of salvation, with his love and sympathy for suffering, sinning men and women, shall heal the broken hearted with words of love and hope and truth. I will do my part with the physical. How many times in my practice I have felt the need for just such a helper as Bro. Howard will no doubt prove to be! And these good brethren who have dedicated their knowledge of business, together with their material wealth, to the Lord, I know will be glad to assist financially in this matter. Furthermore, I will respond to any call for medical assistance that may come from the various communities reached by our evangelists and preachers. My heart is lifted up with the thought of being associated in the relief of suffering mankind with the Great Physician himself! Surely, brethren, God will bless our work abundantly as we go forth together in his name!"

Thus one after another expressed themselves as resolved upon a full and unreserved consecration of themselves and all they possessed to the service of God. As the last speaker sat down, a feeling of wonderful peace, a knowledge of mighty power, filled our little church like a benediction pronounced by the Father upon the hearts and lives of all those present. A joy, beyond that ever experienced before, found expression in a song of gladness that might well arise from the Great White Throne itself, when angels lift their voices in psalms of heavenly praise.

Again I heard myself speaking, and my heart throbbed to the words, but they were not my words, nor my thoughts. For they were thoughts of God and his wonderful love for us all; thoughts of his Son, who came into the world to die for us; thoughts of his glorious coming again, so long foretold, in which glories and blessing those

who give themselves wholly to him may all have a part.

A vagrant breeze crept through the open window of my study and ruffled the leaves of my Bible and I awoke. The voice of power no longer spoke. I was back again amid my books and problems. But the vision that had been given me still shed its fragrance within my heart.

COMMENTS

(Continued from front page)

dwelling upon the earth (see chapter 10, v. 20). Paul calls them devils and says, "The things which the Gentiles sacrifice, they sacrifice to devils, and not to God; and I would not that ye should have fellowship with devils."

In opposition to such wild superstition he says, "But to us (to Paul and the Corinthians) there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him." To Paul and his brethren there was but one God, the eternal Father. That being true then all heathen gods were as nothing to him and to them. That being true how could they affect meats? He says, "Meats commendeth us not to God: for neither if we eat, are we better: neither if we eat not are we the worse." So it made no difference whether he ate or refrained from eating. There could be no harm in eating meat that had been offered to an idol or false god, for a false god is nothing. Notwithstanding this liberty which he felt he could use without injury to himself, he gives a word of caution in the ninth verse: "Take heed lest by any means this liberty of yours become a stumbling block to them that are weak." The weak ones were those who had not yet thrown off the trammels of former education gained under false systems, and superstitions, and become free, —those who had not yet learned that true freedom consisted in the free and untrammelled service of the only true God. They had not yet comprehended the fact that the knowledge of the gospel had entirely freed them from all such false ideas, and that to the pure all things were pure, which knowledge gave them the liberty to worship the only true God. Not only is this their privilege but it is their sacred duty. For no other knowledge buildeth up and giveth mental, moral and spiritual strength.

He lays considerable stress upon the conscience. He says, "When ye sin against the brethren and wound their weak conscience, ye sin against Christ." There were some of the Corinthian brethren who considered it a sin to eat any meat that had been offered to an idol. There was a custom in those days for idol worshipers to offer meat in sacrifice to an idol god. After the service was completed the meat was removed and placed in the market for sale. This practice gave opportunity for those who believed it a sin to eat such meat, to ask the question, Has this ever been offered in sacrifice to an idol god? If it had they would let it alone. If such persons were invited to a feast they were very likely to ask the question, and if answered in the affirmative they would not eat of it. And for this reason Paul instructed them to eat what was set before them, asking no questions for conscience sake. For to use such meat would have been a violation of their weak conscience,

as Paul called it.

That principle which people call conscience is very peculiar in its operations. An act or deed that would smite or wound one man's conscience would have no effect upon another's. It is defined as the power or faculty in man by which he distinguishes between right and wrong in conduct and character and which imperatively commands and obligates him to do the right and to abstain from doing the wrong,—the moral nature, the moral faculty, the moral sense. In its ordinary use the word covers everything in man's nature that has to do with the decision of moral conduct. Isn't that a large definition? I will give another, which is shorter and I believe is nearer the truth. I believe conscience is a matter of education. For instance, if a person has been taught that it is wrong to steal he knows or is conscious that he does wrong every time he steals. So it is with any other act he may commit that he has been taught is wrong. The Hindoo mother who has been taught that she must cast her firstborn child into the Ganges River, to be devoured by the crocodiles, to appease the wrath of her god, is simply obeying her conscience, and she thinks she has done right, while we, who have been educated otherwise, think she did wrong. There is the difference in our education,—our knowledge, our conscience, if you please to call it such.

Those who are weak,—those who have not yet formed fixed and settled opinions are apt to follow the strong, and therefore may become bold in doing some wrong act. Thus for Paul to have been eating in an idol temple and to have been seen by some of his brethren who considered it wrong, would be setting an example which might lead his brethren to eat and thereby violate his conscience. Paul, in such a case, considered that he would be doing a wrong, because he would be leading his brother to do that which he had considered wrong. For to any man who considers it a wrong to eat such flesh, to him it is wrong, because it would be a deliberate transgression of his conscience, and to him it would carry the disobedience, the guilt and misery of a real sin, and this Paul terms the defiling of his conscience.

Paul cautioned them to be discreet in the exercise of their liberty, and not to eat of those things if by doing so they would cause their weak brother to offend or fall from the faith. Perhaps no person ever looked up the prejudices, the ignorance and scruples as did Paul, for he was very careful not to do anything that would cause a brother to fall. He would forego his own pleasure and enjoyments; he would deny himself the use of those things that would cause a brother to fall or do a wrong act, and concludes the whole matter with those noble and sublime words: "Wherefore, if meat make my brother to offend I will eat no flesh, while the world standeth, lest I make my brother to offend."

The Corinthians were not alone in this weakness and indecision, for he had occasion to lecture the Roman brethren in like manner, which we find in Rom. 14:19-23. In the 19th verse he gave them to understand that they should do those things that would edify each other,—build up,—make strong. This to be done by proving to each other those things that be of God, and which tend to firmly establish Christian fellowship. When the members of a church are

rightly knit together and lovingly serving each other there is a beauty and peace that can be found no place else like it.

In the 20th verse his caution was, not to destroy the work of God for or because of meat. He says, "All things are pure." The evil lies not in those things, but if in the eating it cause offense to another brother. True, some things are wrong and some right within themselves. That depends upon the commands of God, in which he has made the distinction, and they can not be modified or disregarded to suit our personal comfort, or the gratification of our appetites.

Certain actions may be clearly right within themselves, but certain circumstances, or associations may be such in regard to them, that indulgence therein may prove an injury to others. It may cause them to doubt our sincerity, or they may follow our example which they, at first, thought was wrong, and be led further than we would go. Examples are powerful and subtle forces and can make or undo, with ease, what has cost years of patient struggle to attain. In such cases the course we should pursue is clear, that it is good neither to eat flesh, nor to drink wine, nor anything whereby a brother is offended or made weak.

Of course this implies a great deal of self-denial. That self-denial which is not willing to give up any privilege of eating or curbing the passions, rather than to offend or endanger one of the least of God's children is not deserving the title of self-denial. The question is not, what have I a right to do, but, what is the right thing for me to do. Generosity is far greater than hospitality. One may be hospitable and not generous, but he who is truly generous is hospitable. Hospitality will receive and entertain and minister to strangers or guests without the hope of reward, but rarely extends to the point of giving more than that which we can do without, while generosity gives more abundantly, whole-heartedly and self-sacrificingly—gives freely of that which he actually needs for his own comfort that another may be fed and clothed and comforted.

Paul asked the Romans, "Hast thou faith, then have it to thyself before God." He did not mean that they should hide it within themselves, and keep it from others; but they were to stand firm in the faith, and each one work out his salvation for himself. The Christian work is for each one individually. Repentance was for each. All principles of practical Christianity were for each. Each should cast aside all doubts and act with a clear conscience void of offense toward God. He makes faith the mainspring of all Christian endeavor, and says, "Whatsoever is not of faith is sin." Let him who has any doubts stop and think, like a traveler at the parting of the ways, and decide which is the right one and then go on in confidence. But do not waste too much time in thinking else the destination will never be reached. If the Christian can not attain perfect peace and all the light, at once, for which he seeks, he should not give up in despair, but obey cheerfully, work diligently, and wait patiently.

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THE RESTITUTION HERALD.

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Number 2

The Christ of the Scripture

By F. E. Siple

ACCORDING to the record concerning Philip in the third chapter of Acts, the important thing for the minister of the gospel is to preach Christ. But the difficulty confronting the average church goer is that there are so many Christs being preached in the world today that it leaves a person in bewilderment to know which one to believe in. This is a sad condition and the sadness thereof is further aggravated by the fact that each proclaimer contends that his is the real Christ. It is plainly evident, however, that the different characteristics and qualities which are being proclaimed could not possibly all be true of one individual. Let us consider carefully, then, some of the points which the Bible presents concerning the true Christ, the one in whom we must believe, and who is to judge the world in the last day.

1. As a first point let us realize that the Christ of the scriptures is the Son of God. This fact is consistently taught throughout the entire Bible. That the Father had this Son in mind from the beginning and made his plans accordingly is evident from many different texts. That Jesus himself also realized this is shown in such statements as that of John 17:5, "Father, glorify thou me . . . with the glory which I had with thee before the world was."

The glory of the achievement, and also the responsibility of the task was placed upon this Son by the Father centuries before the Son was born.

2. The Christ which Paul emphasized is the one who died and rose again, and he lays great stress on this point in 1 Cor. 15, especially in the first three verses. It was "according to the scriptures." We would understand this to mean not only that it was an event which had been foretold in scripture, but that he died an actual, literal, scriptural death. Eccl. 3:19, 20; 9:4-6; Psa. 146:4, and many other texts tell us plainly what death really means. So the Christ of scripture was not alive during this period, but was actually buried in death for three days and nights, at the close of which time he rose to the new life or order.

3. The Bible presents to us the Christ who also was gifted with divine power. In such passages as Luke 4:30, this power was evidenced by the casting out of evil spirits, while in John 9 sight was restored and in John 11 Lazarus was raised to life. Being the Son of God, the true Christ inherited his Father's power.

4. And yet, in spite of the fact that he had been born to this high position and unlimited power was his, yet we find him presented as the Christ of humility. He did not disdain to wash the feet of his tired

The Glory of God

Psalm 19:7-14



THE law of Yahweh is complete
Bringing back the soul,
The testimony of Yahweh is confirmed
Making wise the simple;
The precepts of Yahweh are right,
Rejoicing the heart,
The Commandment of Yahweh is pure,
Enlightening the eyes;
The reverence of Yahweh is clean,
Enduring evermore,—
The decisions of Yahweh are faithful,
They are righteous altogether:
More desirable than gold,
Yea than much fine gold,
Sweeter also than honey,
Or droppings from the comb.
Even thine own servant taketh warning by them,
In the keeping of them great is the reward.
Mistakes—who perceiveth?
From things that are hidden acquit me:
Even from the presumptuous keep back thy servant,
May they not have dominion over me.
Then shall I be blameless,
And shall be acquitted from great transgression:
The words of my mouth,
And the soft utterance of my heart
Shall come with acceptance before thee,
O Yahweh, my Rock and my Redeemer.
—Emphatic Bible.

and footsore disciples. He met the abuses and misuses of those who persecuted him not in the spirit of pride, but in utmost humility. As the sheep before the shearer is dumb, so opened he not his mouth. Not the aggressive Christ sometimes pictured by men, but the most striking illustration of humility the world has ever seen.

5. Closely associated with that quality comes the characteristic of Mercy connected with the true Christ. He not only met all the opposition and persecution in humility, but there was no hatred or desire for revenge. In fact those sacred words which fell from his lips on the cross have rung down through the ages as the most perfect example of mercy:—"Father, forgive them, for they know not what they do."

6. As a sixth and last point may we call attention to the fact that the Christ of the Scripture is the one who is to literally reign on the throne of David. The prophets looked forward to the birth of such a Messiah (Isa. 9:6, 7), and the angel told Mary her son should be this individual. The Savior recognized this truth and spoke to that end in Matt. 25:31, the parable of Luke 19, and other texts. In no place is he ever spoken of as occupying any other throne in any other place.

May we be careful, then, in our search for the Christ not to accept a false one, but to take the one whose characteristics are plainly given in Holy Writ.

The highway of the upright is to depart from evil: he that keepeth his way preserveth his soul.—Proverbs 16:17.

Judgment of the Two Adams

By E. O. Stewart

THEREFORE, as by the offence of one judgment came upon all men unto condemnation, even so by the righteousness of one the free gift came upon all men unto justification of life." Rom. 5:18.

I often wonder if people, in reading this passage, comprehend its full meaning. We have before us two men. Both of them are sons of God. Adam (the first) son, a disobedient son. By his disobedience the sentence of death was passed upon him, and his posterity. His posterity had nothing whatever to do with the act which caused the sentence of death to be passed upon them. They are born into the world with that sentence of death upon them. Hence they all come into the world under that condemnation. "For the judgment was by one to condemnation." Rom. 5:16. "In Adam all die." 1 Cor. 15. "The creation was made subject to vanity," not of its own will. Rom. 8.

As most all people agree, that the whole race is under this condemnation to death by Adam's transgression, we deem it unnecessary to discuss this phase of the subject further.

We will now discuss the work of the Second Adam. We invite your attention to John 12:31, 32, "Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up, will draw all men unto me." Here the world is on trial through the second representative, Christ Jesus. Will he fail in the few more days he has to struggle with the prince of this world? No! He having overcome his temptation in the wilderness, where he had been offered the kingdoms of this world if he would fall down, and worship his tempter. We see him now in the next chapter eating the last supper with his disciples; we see him go to the lonely garden to engage in the last struggle before his death. The angels are interested in this struggle, for they well know that the destiny of the race hangs in the balances. They anxiously watch him, as they did the first Adam in the garden of Eden, perhaps not far from the same spot, where they now witness the spotless Son of God being tested in the judgment for the world to see whether or not the world shall remain under the condemnation passed on it by the disobedience of the first Adam.

The race had nothing to do with the condemnation being passed upon it, neither does the race have anything to do with removing that condemnation. John says, "Behold the Lamb of God that taketh away the sin of the world." John 1:29. "He by the grace (unmerited favor) of God tasted death for every man," Heb. 2:9; gave himself a ransom for all, (Concluded on page 12)

Young People's Page

A Department for the Edification of Youth

Edited by

Alexander D. Donaldson

37 S. 12th Ave., Mt. Vernon, N. Y.

"HAVE FAITH IN GOD"

Golden Text: Isa. 53:5

THINGS THAT COUNT

Not what we have, but what we use;
Not what we see, but what we choose—
These are the things that mar or bless
The sum of human happiness.

The things nearby, not things afar;
Not what we seem, but what we are;
These are the things that make or break;
That gives the heart its joy or ache.

Not what seems fair, but what is true;
Not what we dream, but good we do—
These are the things that shine like gems,
Like stars, in Fortune's diadems.

Not as we take, but as we give;
Not as we pray, but as we live—
These are the things that make for peace,
Both now, and after time shall cease.

THE FIRST QUALITY OF A GREAT MAN

By J. Elmer Russell

John Ruskin says somewhere that the first quality of a truly great man is his humility. By humility, he says, that he means not doubt in one's powers, but the feeling that the power is not in us but through us, that we could not do or be anything else than we do or are. Great men, he adds, still quoting the general idea of his words, and not their literal form, not only know their business, but usually know that they know it. But because they are expert or talented they do not expect their fellows to bow down and worship them.

The picture of humility given us in the well known character of Charles Dickens', Uriah Heep, is simply a caricature. Uriah, with his cringing, fawning voice and manner was removed by a whole diameter from real humility.

The really humble man is neither apologetic nor conceited. Both the man who seems to be asking pardon for the fact that he is alive, and the man who would bestride this narrow world like a Colossus and expect others to cringe before him are conscious of themselves, and just so long and so far as a person is conscious of himself is he lacking in humility.

A story is told of a photographer who had his camera all focused upon some exquisitely beautiful scene in nature, when just as he exposed the plate, a rustic stepped into the landscape. When the photographer, with some impatience, asked him to stand to one side, the rustic replied, "I thought you would like a little of me in the picture."

The man who lacks humility is like the rustic; he thinks the world wants a little of him in the picture, and the more the better.

The Man of Galilee is an illustration of Ruskin's words. He was supremely great and he was humble as none other has been. Jesus was conscious of his own uniqueness and power. He even ventured to say, "I and the Father are one," and "All authority hath been given me, in heaven and in earth," but in all this there is none of the desire

for applause which is so characteristic of the person who is vain and self seeking. Jesus was concerned with his mission. He was eager for devotion to himself not as was Napoleon, but because, through devotion to himself, he knew that the fullest, happiest and most useful lives became possible to men.

How shall this shining grace of humility become ours? Not by courting obscurity, not by surrendering all ambitions, but by devoting ourselves to the greatest of all causes, the cause of winning men to Christian discipleship, and of helping make over the world and its civilization according to the Master's spirit.

When, with Francis Havergal, we can say, "Take my life, and let it be consecrated, Lord, to thee," then will come to us that noble unconsciousness of self, and devotion to Christ in which real humility lies.

KEEP YOURSELVES IN THE LOVE OF GOD

By Dr. A. T. Pierson

Keek warm by keeping in his sunshine; keep in the light by keeping in his rays; nourish your life by abiding in his presence. What is it to "build up yourselves in your most holy faith?" Search the Scriptures and remember that only as you obey the Word will you get further light. That is one of the greatest principles in the spiritual life. You can continue your studies in philosophy, mathematics, etc., and not be obedient to what you learn, but you cannot do that in the school of God. If your obedience stops your learning stops.

Obedience is the organ of spiritual revelation. God does not give a second revelation till you have obeyed the first. God does not carry you on in his school until you have obeyed the lessons he already has taught you. And one of the ways to keep yourself in the love of God is to keep searching his holy word, to know what is in it, and as fast as you are taken on translating it into practice.

A tree takes up water and transforms it into sap, and the sap is transmitted into leaves, buds, flowers and fruit. So should you keep yourself in the love of God, of learning more and more what the Word of God teaches, and then transmitting what you receive into holy and humble obedience.

PHILOSOPHY — CHRISTIANITY

Christianity puts our Lord in the foreground as the personal object in all actions that belong to it. But religious philosophy puts man and the benefits accruing to mankind in the foreground. Man is the supreme object for whose interests and predilections the real object of Christianity, which is Christ himself, is to be placed at a distance as an example and an ornament to be admired, but little more. The result of this form of Christianity, philanthropy, and morality is that man will by-and-by worship himself and wind up as Paul tells us in "the man of sin, sitting in the temple of God, shewing himself, that he is God." All doctrine, all principles, all springs of action, and all motives find their personality in him. He personifies them, and is the living personification of them. otherwise they are mere abstractions of doctrines or motives, good in themselves but without objective life force—and this is just the difference be-

tween philosophy and Christianity. Philosophy is personal and abstract; Christianity is personal and concrete, having the Lord himself as its motive and spring of action. In short, unless it can be said respecting all that is done upon the earth (however good in itself), "Ye have done it unto me," it will be but "goats" religion, and of no value with God in the day of judgment.

Thus we see that there is no philosophy and no teaching so absolute, so unhesitating, so self-assertive as that of the Son of God and Alpha and Omega to us. Matt. 25:45.

BIBLE QUESTIONS

1. What is the main object of the writer in relating the Book of Ruth?
2. For what purpose was David anointed?
3. Was Job wealthy?
4. What is the seventh commandment?
5. In which Testament are the Psalms found?
6. Who was the nurse Miriam secured for Moses?
7. What is the first book of the New Testament?
8. When asked why he spoke to the multitudes in parables what did Christ answer his disciples?
9. Did he then explain the parable of the sower to his disciples?
10. What relation was Methuselah to Noah?

ANSWERS TO LAST SERIES OF QUESTIONS

1. When the Egyptian princess found Moses, Miriam his sister, suggested that she be allowed to go find a Hebrew nurse for him.
2. Job belonged to a branch of the Aramean race.
3. Ruth was an ancestress of both Christ and David.
4. Lot's wife "looked back" and was turned into a pillar of salt.
5. John the Baptist dwelt in the region west of the Dead Sea.
6. The sixth commandment is: "Thou shalt not kill."
7. The Lord told Samuel that he would send him a man out of the land of Benjamin.
8. Noah was 600 years old when the flood came.
9. Christ spoke the parable of the sower to great multitudes of people.
10. He did not explain this parable to the multitude.

The Children's Column

A GREAT KING

By Katie Davis

LITTLE children, did you ever think you would like to be in a king's palace and wear robes like royal people wear? Did you ever picture a city with streets of pure gold, where the gates are like beautiful pearls; where it never gets dark; where all are happy and glad with nothing to make one unhappy; where the people will not have to part with those they love; where there will be no more death? Is not that wonderful?

I think you have heard the story of how a little boy lived on this earth a great many years ago. He was just a poor little boy like other boys, only he was always good and obeyed his father and mother. When he grew up he loved all poor people, and helped all who came to him. He grew in strength and wisdom and became a great teacher. The people who heard him wondered greatly and many followed him. He helped the blind to see and the lame to walk. The great heavenly Father loved him so dearly that he

made him a great king. When he left this earth he left instructions so that we may learn how to become members of his household.

Would you not like to see him? If you will learn from his book and obey him, some day you will see him, for he is coming to this earth again to gather unto himself all those who believe and love him, and follow his instructions. These he will take into a beautiful palace and they will wear the beautiful robes he has prepared for them.

Would you not like to be there? I am sure you would, and I hope that you may, and that I, too, may be there and see you.

CHILDREN'S SUNDAY SCHOOL LESSON

October 21

By Verna Thayer

Israel in the Midst of the Nations

Lesson Text: Josh. 1:1-4; Deut. 8:7-10; Isa. 2:2-4; 19:23-25; Ezek. 5:5.

Memory verse: Look unto me, and be ye saved, all the ends of the earth; for I am God and there is none else. Isa. 45:22.

Do you remember in last Sunday's lesson how God brought the children of Israel out of the land of Egypt? And also how Moses was their leader? They had to cross a great wilderness after they crossed the Red Sea. They had many hard trials and often murmured against God and Moses. Often times it was necessary for God to punish them. Then the children of Israel would turn to God for help. (More may be given on their journey through the wilderness if the teacher sees fit.)

But God told them that he would take them into the land of Canaan, often called the promised land. When the spies returned they brought grapes, pomegranates and figs with them and said it was a land of milk and honey and much fruit. (For further description of the land see Deut. 8:7-10.) At last God said to Moses, "Go up onto Mount Nebo which is in the land of Moab and look at this land that I have promised to the children of Israel. But you shall never go over there for you shall die on this mount." So Moses did as he was told and when he came there he died in the land of Moab. God buried him there and no man knoweth where his grave or sepulchre is to this day. Moses was an hundred and twenty years old when he died.

The children of Israel wept for thirty days for Moses. After the death of Moses God said to Joshua, "Now Moses is dead so you must be a leader for the people. Go, take these people across the River Jordan into the land that I promised them and I will help you the same as I helped Moses." The nations around them tried to make war with them, but God was with the children of Israel so they were victorious. Joshua led the children of Israel until he was an hundred and ten years old and he died.

The children of Israel served the Lord all the time that Joshua led them. But after his death they turned away from God and were taken captive by the nations round about them. Many times they were turned back to God for only a period of a few years until they were finally scattered over all the earth. And are scattered unto this day, but God promised to regather them and put them in their own land as we will learn in our next lesson.

Questions

1. Tell how the children of Israel were brought out of Egypt.
2. Who was their leader?
3. Where did God tell them he would take them?
4. What kind of country was this?
5. What kind of journey did they have through the wilderness?
6. Where did Moses die?
7. Who buried Moses?
8. Who led the people after Moses' death?
9. What kind of leader was he?
10. What happened to the children of Israel after Joshua's death?

WHY I BELIEVE IN CONDITIONAL IMMORTALITY

By J. J. Jones

CONDITIONAL Immortality, sometimes called "life truth," is the conviction of those who believe that, instead of having an unasked for immortality, they receive it as a gift from the Lord Jesus Christ, and I do not know of a clearer or more comprehensive setting forth of our thoughts on this solemn subject than in the words of the eminent theologian and scholar, the late Dr. R. W. Dale, of Birmingham. These are his words delivered in the year 1874, in a letter to the late Rev. Edward White, at one time Chairman of the Congregational Union:—"There are some of us who have taken a definite position, we have reached the conclusion that eternal life is the gift of the Lord Jesus Christ; that this life is not given to those who reject the Gospel but given in the new birth to those who believe, and who are thereby made partakers of the Divine nature; we warn men that if they continue in impenitence they fail to secure it, and if they continue impenitent to the end they are destined to indignation and wrath, tribulation and anguish; that their punishment will not regenerate but destroy them; that in the fire, to which they are destined, they will not be purified but consumed; and that from that second death there is no resurrection. I wish with all possible emphasis to state, that in my own experience the reception of this doctrine has not only not enfeebled my belief in the great doctrines of the Evangelical creed, and especially in the doctrines of the Atonement, the Incarnation, and Regeneration, but has given all those doctrines a firmer hold on my intellect, my conscience and my heart."

The late Rev. Samuel Milton, the Author of *The Glory of Christ*, and other books, thus speaks, contrasting truth with fashionable orthodoxy:—

1. Scripture declares that God will destroy both soul and body in hell. The popular theory teaches that he will destroy neither one nor the other, but preserve both of them alive in unmitigated agony for ever.
2. Scripture declares that our God is a consuming fire. The popular theory teaches that he is only a scorching fire.
3. Scripture declares that the fiery indignation will devour the adversaries. The popular theory teaches that it will do no such thing, but only torture them.
4. Scripture teaches that he that doeth the will of God abideth for ever. The popular theory teaches that every one will abide for ever whether he does the will of God or not.

5. Scripture declares that if we desire immortality we must seek it by patient continuance in well-doing. The popular theory teaches that every man possesses inherent indefeasible immortality, and that what we have to seek for is, that it may prove a blessing and not a curse to us.

6. Scripture declares that the wages of sin is death. The popular theory teaches that it is eternal life in misery; in other words, that God will inflict upon impenitent sinners a punishment infinitely greater than that he has pronounced to be their due.

7. Scripture declares that the gift of God is eternal life through Jesus Christ our Lord. The popular theory teaches that eternal life is the common possession of all men, and that the gift of God through Jesus Christ is the privilege of spending it in holiness and happiness.

8. Scripture declares that the Son of God was manifested that he might destroy the works of the devil. The popular theory teaches that they will never be destroyed at all, but that a portion of the universe will be set apart for the eternal exhibition of them in their fullest maturity.

9. Scripture declares that he that hath the Son hath life; but he that hath not the Son of God hath not life. That if we live after the flesh we shall die; but if we through the spirit do mortify the deeds of the body, we shall live. The advocates of the popular theory say, that the life of the believers and of the unbelievers is of equal duration, and that the doctrine of eternal happiness and eternal misery must stand or fall together; in other words, That if what the Scripture asserts be true, what it denies must be true also.

I take my stand on the plain, straightforward teaching of the whole Bible as opposed to the traditions of men, which have so grievously perverted it, thereby obscuring the beauty of Christ, and reducing to an unmeaning farce the teaching that "God is love." This has not only produced a frightful amount of infidelity, but damaged the believers' whole spiritual constitution, by putting an unnatural strain upon it which God never intended it to bear.

WORTHY OF THOUGHT

WITH earthquakes, typhoons, tornadoes and fire in all parts of the globe entailing untold loss of life and property the present generation has seen and knows personally of more catastrophies than in all the history of the world before. It is said that the recent terrible earthquakes and fires in Japan took more lives many times over than occurred in the destruction of the ancient city of Pompeii. To the Bible Student who reads his Bible without the aid of the "higher critics" it is but a "sign of the times" and points unmistakably to the second coming of Christ. When the Savior will come no man can tell, but with the events which have transpired all over the world within the past few years, the prophecies which have been foretold in the good book, and part of which have already been unmistakably fulfilled, it behooves all to "watch and wait, for no man knoweth the hour the Lord will appear." Perhaps this does not altogether co-incide with all creeds, but it is a teaching which was instilled early in childhood and the older one gets the more impressed you become in the wisdom of that teaching.—Selected.

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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

Today shalt thou be with me in paradise."—Jesus, Luke 23:43.

What a hopeful promise, this, to one upon a cross, an instrument of death.

The promise is not that the confessed thief will hold place with him upon his throne, sharing his glory. He had never been tried and proven for such position. But the promise was that of a position in paradise, where the tree of life will yield its fruit for food, Rev. 2:7, even in the new earth of Rev. 21 and 22:2, the third one of 2 Peter 3:13, "wherein dwelleth righteousness. This righteousness will be a condition of the kingdom of which Christ is to be king, and concerning which the thief asked to be remembered. In this kingdom the thief hanging beside the dying Savior was promised place.

AND THEY ARE SEVEN KINGS

Such is the reading of Rev. 16:10, in several translations, thus giving inspired interpretation as to the meaning of the seven heads of verse 9,—“they are seven kings.”

In the same chapter the “mystery” of the woman is, by the Spirit, interpreted to refer to “Babylon the Great,” verse 5, even “that great city,” verse 18, “which reigneth over the kings of the earth.”

When God interprets his own figures he relieves man of the necessity of guessing or presuming. His word settles it.

GOD IS NO RESPECTER OF PERSONS

“But in every nation he that feareth him, and worketh righteousness, is accepted

with him.”—Peter, Acts 10:34.

This is the same witness who, 15:15, “declared how God at the first did visit the Gentiles, to take out of them a people for his name.” Even though God is selecting “out a people,” still the apostles were inspired to proclaim the gospel, which is “the power of God unto salvation,” to everybody, everywhere.

Thus the servants are to labor as though the whole world were to be converted, though realizing that God will select only “a people for his name,” leaving the work of selecting to him who knows best. Like the sower represented in the parable to have sown the seed on all kinds of ground,—good ground, stony ground, thorn-filled ground—so Christ’s disciples of today should proclaim the gospel everywhere, at all times, without respect of person, that all may have opportunity to intelligently choose whether they will enlist in the Savior’s number, or not.

FOR JOY, HE ENDURED THE CROSS

“Who for the joy that was set before him endured the cross, . . .”—Heb. 12:2.

It seems most astonishing, at first thought, that any amount of joy would be sufficient to induce one to endure the agonies of a cross. But such is the expression in the above text.

And, after all, is it not the anticipated resultant joy that enters into the decision of all of life’s studies and problems. Some regard the light, momentary, mental or physical intoxications, as joy sufficient to reward for great cost of effort and pain. But our Lord looked unto a more enduring joy, one that will ever abide, even the joy that will be cumulative with the continued righteousness and peace that will fill the uncursed, sin-rid world of the day of his accomplished work.

This is the joy—the joy attendant upon being glorified together with him; reigning and working with him in removing sin and death and planting faith, righteousness and life—that is placed before man today as reward for the labor and trial that must be endured by those who would now and forever serve him. And such joy is abundantly sufficient to all who catch good vision of love’s labor under his righteous leadership and omnipotent help.

HERALD RECEIPTS

E. A. Titus; Old Subscriber; Francis W. Williford; Catherine Ritenour; S. E. Poyer; Verna Thayer; Harry E. Turner; A. W. Brown.

All the ways of a man are clean in his own eyes; but the Lord weigheth the spirits.—Prov. 16:2.

JUDGMENT OF THE TWO ADAMS

(Continued from front page)

1 Tim. 2:7; “God was in Christ reconciling the world unto himself not imputing their trespasses unto them.”

“Blessed is the man to whom the Lord will not impute sin.” Let us remember the word “blessed.” Now let us go back and see that this blessing will reach every human being that has ever lived, and died. For until the law sin was in the world: But sin is not imputed when there is no law. Rom. 5:13. This is the reason that God said to Abraham: “In thy seed shall all families of the earth be blessed.” “And the scrip-

tures foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, in thy seed shall all nations be blessed.” Gal 3:8. O, says one, they are to be blessed if, they have faith. That is another question altogether. They must be blessed with the chance of believing. “For how shall they believe in him of whom they have not heard, and how shall they hear without a preacher, and how shall he preach except he be sent.” Rom. 10. But who was ever sent as a preacher to the Gentile world before Christ rose from the dead? They were without hope and without God in the world. Eph. 2. He said, “I am not sent but the lost sheep of the house of Israel,” and he commanded his disciples not to go to the Gentiles. Matt. 10. We hear the angels saying, “Fear not, for behold we bring you glad tidings of great joy which shall be to all people.” Luke 2:10.

Does the statement, “all people,” include the masses of Gentiles who had died before Christ came into the world, being without God and having no hope? Does this mean that they had a chance, and had sinned away “their day of grace?” No. For Paul says, “Sin is not imputed where there is no law.” Rom. 5:13. Christ gave himself a ransom for all, to be testified in due time. 1 Tim. 2:7. In due time he died for the ungodly. Rom. 5:6. What does due time mean? Does it mean that he died when it was too late for them, or in time to benefit them? Which?

I conclude that Christ, as the head of the church, has been judged faithful, in that test he overcame, and will raise the world from under the Adamic condemnation; that the church is now being tested for rulership in the kingdom; they that overcome will sit with Christ to judge the world. 1 Cor. 6:2; Rev. 3:21; 2:27. Jude, fifth verse, says, “Behold the Lord cometh with ten thousand of his saints to execute judgment upon the ungodly. The saints now are reckoned as not being under condemnation, Rom. 8:13, while they have not yet actually been redeemed from the Adamic condemnation, but are “sealed with the Holy Spirit of promise unto the day of redemption. Eph. 1. The world will be redeemed from the Adamic condemnation. Then Christ and his immortalized saints will judge the world in righteousness. Isa. 32:1; Acts 17:30, 31; 1 Cor. 6:2; Matt. 19:28; Rev. 20:6. The human race shall then be in the same condition in which Adam stood before his transgression, to be judged individually by Christ, and the church—“For then will I turn to the people a pure language, that they may all call upon the Lord to serve him with one consent.” Zeph. 3. “They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine.” Isa. 29.

The prophets of old, through tear dimmed eyes, saw the sufferings of Christ, and the glory that shall follow. Let us make our calling and election sure to sit with Christ in the great work set before us.

WINCE MEMORIAL FUND

Previously mentioned,	\$149 50
Friend,	3 00
Chas. E. Anderson,	4 00
Total,	\$156 50

By mercy and truth iniquity is purged: and by the fear of the Lord men depart from evil.—Prov. 16:6.

Among the Churches

'Tis good to learn that the California sun, roses and companion have greatly improved the health of Sr. J. E. Orchard, nee Jennie Cox of Ripley, Illinois.

Last Saturday, Oct. 6, the N. B. I. office was moved to W. Washington St., so as to have a proper place where flowers, plants and sundries might be more advantageously handled.

This also gives place to open the book-room we have been looking forward to. As fast as money in hand will justify we will grow into these various activities.

This morning, Oct. 8, under the supervision of Bro. F. E. Siple, President of the Illinois Conference, work was commenced for enlarging the eating and sleeping hall at the Oregon church, so as to better care for the Bible School and Conference hereafter. A full basement will be constructed beneath the present building, for kitchen and dining room, and the rooms heretofore thus used will be converted into sleeping quarters.

This seems to be necessary in order to care for the yearly increasing numbers who attend these sessions.

Better reserve at once your room for next August.

NOTICES

Berean Lesson Books

The Berean Lesson Books are off the press. Those wanting books send orders to Mrs. Idona Romine, 1506 High St., South Bend, Indiana.

Salem Church, Illinois

We are planning on a series of meetings at the Salem church, near Marshall and Martinsville, Ill., beginning Monday night, Oct. 15. Bro. Conner's regular appointment comes on Monday and Tuesday nights, and we plan to be there by Wednesday so as to continue the work till the 28th.

F. E. Siple.

Minnesota Conference

The fall conference of the Church of God in Minnesota will convene with the assembly at St. Cloud, Friday evening, Oct. 19th, and continue over Sunday.

The brotherhood is cordially invited to attend.

Those coming by rail will be met if desirable, by notifying Thos. Savage, Waite Park, Minn., or Chas. Thoms, 108 24th Ave., No. St. Cloud, Minn.

C. E. Randall, President
Mrs. J. C. Thoms, Secretary

REPORTS

Lincoln, Nebraska

Members of the Church of God residing in Lincoln gathered at the home of Sr. Nettie Daharsch, 1404 North 24th St., on Monday evening, Sept. 24, and enjoyed a sermon by Bro. T. A. Drinkard on Heb. 2:1.

Report of Meeting at Blair, Nebraska

Bro. T. A. Drinkard has been with us,

coming Thursday, Sept. 20. He held meetings at the home of Bro. H. Krogh on Thursday and Saturday evenings, going to Kennard Sunday morning for an all day meeting at Bro. Harley Appleby's.

The attendance was small at all meetings. We hope that the next time he comes more of the brethren will come out to hear him. Our need of meeting together is very apparent.

Your sister in Christ,

Birdie Krogh.

Kennard, Nebraska

Bro. T. A. Drinkard came from Blair, Sunday, Sept. 30, and we had another all day meeting at Bro. Harley Appleby's. In the evening he gave us a good talk at the home of Sr. Swihart.

Bro. Drinkard thought we should try and meet together although we have no place to meet. So we decided to meet in our homes. On his suggestion we chose a Secretary—Howard Appleby—to make arrangements for meetings, etc. Although there are but a few of us we are going to try and meet together and have a minister as often as we can; for, "where two or three are gathered together in my name, there am I in the midst of them."—Matt. 18:20.

May we all be worthy to meet in His kingdom.

Howard L. Appleby.

Eldorado, Illinois

On Sunday night, Sept. 30, we closed a series of meetings with the brethren near Eldorado, Ill., which was one of the best meetings we have ever been privileged to hold there. The attendance was splendid during the full time, and we feel that quite a bit of the prejudice has been broken down. There are several who have been learning the truth, and if we can read conditions correctly they will soon be ready for obedience.

The brethren there are active and earnest in the cause. They have been greatly handicapped by lack of a suitable place to hold meetings, and realizing this they are making plans to build a church. On Sunday afternoon a board of Trustees was elected, consisting of Walter Wiggins, Silas Overton, and Fred Shain, the first one named being appointed by the other two as Secretary and Treasurer. As soon as they can raise the necessary funds the building of a church home will be undertaken.

We feel that there is a good future for the work at Eldorado if it is properly carried on.

F. E. Siple.

Aid Society Organized

On Sunday, Sept. 23, the Waterloo Bible Class met with Bro. and Sr. Eychaner, at Cedar Heights. After the Sunday School lesson, and a sermonette on "Faith" by Bro. Eychaner, a picnic dinner was served buffet style in honor of those present whose birthdays occurred in September. The oldest of these, Bro. Eychaner, 82 years old, and the youngest, Dorothy Drinkard, 6 years old, were especially honored by birthday cakes with candles on. The others were

Sisters H. S. Hunt and Adelle Starbuck, and Brothers F. C. Hoar, A. M. Jones, James Cassen and Clayton Palmer.

After dinner a meeting was called, during which it was unanimously decided to organize an Aid Society of the Church of God, its members to consist of both men and women; its object to help with all things connected with church work, helping especially those in need.

The following officers were elected: President, Mrs. A. J. Eychaner, Cedar Falls; Vice-president, Mrs. L. Starbuck, Cedar Falls; Secretary, Miss Adelle Starbuck, Cedar Falls; Treasurer, Mrs. James Cassen, Waterloo.

Meetings are to be held the first Monday of each month, at which comforters will be tied and quilting and plain sewing will be done. Dues, ten cents per month, will be collected. A birthday offering, one cent for each year of age, payable during the month in which the birthday comes, was also decided upon.

A Child's Auxiliary was also formed, each child too young to belong to the Society giving the birthday offering.

The first meeting will be held at the home of Sr. L. Starbuck, Cedar Falls, Ia.

We hope that other Bible classes in the State will organize similar societies. There is so much need always, and the new coliseum we hope to erect on the Conference Ground will call for many extra expenditures.

Any one wishing to join the Waterloo Aid Society will be heartily welcomed. Any one wanting to have comforters tied or quilting or plain sewing done, please correspond with the Secretary, Miss Adelle Starbuck, 2125 Main St., Cedar Falls, Iowa.

Adelle Starbuck, Secretary.

BLACK FAST IN JERUSALEM

OUR readers will be interested in the following article on this fast day, copied from The Jewish Chronicle:

Practically the whole of the Jewish community in Jerusalem celebrates "The Fast of the Ninth" in some form, even though they may not abstain from food, and on the night of the Fast all the city makes a pilgrimage to the "Western Wall," to give the "Wailing Wall" its proper name.

In descending through the streets of the Old Town one is inclined to be a little surprised by what strikes one as savoring of a holiday air, as friend greets friend, and one hears the all pervading "Shalom" on everybody's lips.

Then as one turns out of the narrow main street into the still narrower side streets, the crowd gets dense and denser, until one turns the last corner and finds oneself in the narrow alley, walled on one side by the stones that have for nearly eighty generations been the only material remains of a people's greatness.

A curious hush pervades the great throng—a throng so great that it is very difficult to edge one's way through it—and little is heard but the muttering of the pious as they sit on the stone pavement droning over the "Kinoth" or expounding a "Midrash."

And what a sight they present to the gaze! Men and women from all parts of the world and of all ages. In the farthest corner may be noticed a party of young Chaluzim and Chaluzoth (Concluded on page 16)

The Sunday School

By Alta King

ISRAEL A MISSIONARY NATION

Lesson 3. October 21, 1923.

Lesson Text: Zech. 10:6-12; Ezek. 37:20;

Isa. 12

Isa. 12:1-6

Golden Text: And the Gentiles shall come to thy light, and kings to the brightness of thy rising.—Isa. 60:3.

For Study

Review: Last week we traced the fulfillment of the missionary plan, which God announced to Abraham, up to the time Abraham became a nation as promised. We noted scriptures in which God reiterated the Abrahamic promises to the nation at large, and announced to her, her mission. What did we find this mission to be? Do you see the connection between this mission and the promise that Abraham should become a blessing to all people?

The New Lesson: This lesson shows how Israel began this witnessing for God in the very earliest stages of national development, and scriptures are considered which show that she is yet to witness that the God who chose her is Jehovah, until the blessing of all nations is fully accomplished.

It is interesting to note that in the early days of this witnessing Israel, as a nation, did not take the initiative, giving glad and willing testimony, in word and deed, that the God of Israel is the Lord and Jehovah. Israel has first to learn this lesson before she can consciously testify to others of it. The testimony she has borne in the past is God's work through and upon her. After she has learned this lesson because of what God has done to and for her, then she will bear conscious, active testimony to others.

Israel's Early Witnessing for God: Read Ex. 5:1, 2; 9:13-16, 27-29; 11:1-10. How was this great king finally forced to submit to the power of God whom he so arrogantly refused to recognize at first. What is the future destiny of Egypt? Zech. 14:17-19.

Compare Dan. 3:5, 6, with Dan. 3:26-30. What wrought such a complete change in this king? Read Dan. 4:28-37.

How was the king of Babylon brought to this acknowledgment? How did Israel figure in this incident?

Read Dan. 6:6-9 with verses 25-28. Why this complete change in King Darius? Read the confession of King Cyrus in Ezra 1:1-3. What in the past had taught this fact to Cyrus?

All these confessions are illustrative of the result of God's power working through and upon Israel.

How, according to Rom. 3:1, 2; 9:1-5, was Israel made a witness of the true God? How did Israel's law system testify of the true God? Deut. 5:6-9.

Israel's Future Witnessing: Read Zech. 10:6-12; 8:1-8, 13-15, 18-23; Ezek. 37:20-28; 39:21-29; Isa. 61:6, 8, 9; 62:1-3 and Isa. 12. These scriptures are in no wise dark sayings in need of complicated interpretations. They are simple statements to be taken at their face value. They are gleams of wondrous light shining in the maze of national conflict, intrigues, and seemingly purposeless activities, defining clearly the outcome. Seeing the outcome, we can partake of the missionary spirit they breathe

forth and, in the confidence of assured hope, work toward its accomplishment. We not only can, but will thus work, if the light has fully entered our hearts. Light is a living, active force.

Under what covenant will Israel have come when she bears testimony of God according to the above scriptures? Jer. 31:31-33. Under this covenant her witnessing for God must of necessity be a conscious, willing activity on her part. From whom, as the central force of the nation, will all this witnessing come? Who, out of all Israel, has borne highest, perfect testimony that the God of Israel is the Lord?

The Children's Lesson: Consider the story of Israel's future work among the nations as found in such scriptures as those listed in the lesson. Make it as concrete as possible by reference to the Jews as they are among us today. Locate their country and capital city on the map.

For Class

State the mission of Israel as it was considered in last week's lesson. Discuss the connection between this and the blessing of all nations through Abraham.

Consider scriptures which show how this mission began to be fulfilled during the first stages of Israel's national development.

Consider scriptures which show its continued fulfillment in the future. How will this witnessing be different from that which has been done in the past? Under what covenant will Israel then be living?

How should knowledge of Israel's future work help us today?

"For the promise that he should be the heir of the world was not to Abraham, or his seed, through the law, but through the righteousness of faith."

If we note carefully the language in which the promises to Abraham are expressed in Gen. 12:1-9 and 17:1-11, we realize how literally true it is that fulfillment of those promises is not through the righteousness of the law, but through the righteousness of faith.

The covenants mentioned in these scriptures are not mutual agreements in which God agrees to do something if Abraham agrees to do something and then does it. The agreement is all on God's side. He covenants, pledges himself to do certain things. Each is a declaration of his set purpose and is made unconditionally.

These covenants are unconditional, but we must not jump to the conclusion that God will fulfill his unconditional covenants regardless of conditions. Certain conditions must obtain as regards man, but those conditions, through God's unfailing wisdom and power, will obtain, hence the covenants are unconditional.

And how wonderfully God pictured those conditions to Abraham. By the rite of circumcision every Israelite was to become a living testimony to the fact that God's covenants to Abraham are to be fulfilled through the putting away of the flesh nature; hence the fulfillment is through the "righteousness of faith," for the flesh nature can be put away, mentally now and physically at the resurrection, only as one turns toward God (the opposite of flesh) in faith. And this faith that thus turns man to God is the Faith of Christ, put into man's mind by his words and life.

BELSHAZZAR'S DREAM

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 of 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 they 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 unlifted, 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 own 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 his soothsayers 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 be-

hold 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 the 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 his 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 balances 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 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 worshiping 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 besieg-

ing 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 the 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 a 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 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 that 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 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.—Dr. McMillin, address copied from The Restitution of Sept. 18, 1917.

COMMENTS

1 Corinthians, 9th Chapter.

By Lyman Booth

IN THIS letter Paul is continuing his instructions regarding Christian liberty. In the eighth chapter he made it plain that it was good to avoid injuring the conscientious scruples of weaker brethren. Where Christian liberty permits one to indulge in some pastime or other innocent thing, Christian love may say it is better to abstain. Consistency seems to be the guiding spirit in such matters, and Paul displays it quite extensively in this chapter. For love's sake he placed himself under restrictions, under which he was not necessarily bound. This he did that he might gain the mastery over self, and to the edifying of his brethren.

In this connection he refers to the self-denial which he practiced in his own residence. He had labored not for his own profit, but for Christ's, who pleased not himself but bore the reproach of many. He rose above all party scruples, with true Christian regard and charitable consideration for all brethren that they might be made better and stronger in the Lord.

There were domestic and ministerial privileges and benefits to which he had perfect right. Speaking of himself and Efnabas he contended that they had the power (right or privilege) to lead about a wife. To prove his position he refers to other apostles who were married, Cephas for instance. He being an apostle was entitled to his physical support from the church. This he sought to establish by his apostleship. He says, Am I not an apostle? Am I not free? That is, he was not compelled to labor. He endeavored to prove it by a practice which had become universally recognized. If you go to war with a people you live at their expense. He that planteth a vineyard expects to eat of the fruit of the vine, and a shepherd is worthy of partaking of the milk of the flock. He calls that an apostle who labored for the eternal their attention to these things to show welfare of others was entitled to an equivalent from those for whom he labors. He goes further and refers them to an enactment in the law which reads, Thou shalt not muzzle the ox that treadeth out the corn. Doth God take care for oxen? He cites this to show that the principle is not confined to any one class, but can be extended to him who plows, and to him who sows. The ox was provided for under this principle, not because it was an ox, but because it belonged to the laboring class. I sometimes think that an ox under Moses fared better and was respected more than most laborers under the present laws, which are enacted and administered for the benefit of the masters of great industries. These things were written for our sakes that he that ploweth should plow in hope, and he that thresheth in hope should be partaker of his hope. That is, he should eat of those things for which he did the plowing and threshing.

Under the law the priests in the temple service were supported by special provision. A portion of the animals offered in sacrifice to God belonged to them. The Jewish rituals implied two kinds of labor, that of the body and brain. While the priests were not producers still they held a sacred claim upon the general community. They

were as essential to the welfare of the nation as they who did manual labor. While Paul was entitled to such privileges yet he did not avail himself of them, choosing rather to remain free from all men that he might be servant to all, and not a servant of a few, and in that freedom be able to gain the more. He lived in peculiar times, and under peculiar conditions when he saw the necessity of keeping himself above all suspicion of any mercenary or sinecure motives. If he depended upon them for support, no doubt they would have claimed his time and labor. While they would have been well fed other localities might have suffered with hunger. Observation tells me that the same spirit exists, to a certain degree, at the present time—too little given for the labors of an evangelist that the bread of life may be carried to others who are hungering and thirsting. While our people have been free and liberal givers, it is worthy of note that among worldly people they who are blessed with a surplus of anything rarely give it to the needy, but hold it for a price above the market value, forgetting that it is more blessed to give than to receive.

The Apostle has called attention to the plowman, as a representative of those who toil, to teach us the great lesson, that in worldly matters labor and reward are so closely associated that they who pursue any laudable avocation may reasonably hope to obtain a profitable result. The minister or evangelist may perform his labors in hope. The great secret of all successful endeavors is based upon that one element,—hope. The farmer tills the soil and sows the seed all in hope of a bountiful harvest. His hope is inspired by the success of others, who have built pleasant and comfortable homes through their own efforts, and he is encouraged by their examples to toil that he may enjoy the same blessings. Thus it is with the Christian. Having for his example those who have preceded him, and whose triumph encourages him to press forward in hope of the promises made unto the Fathers. He who would make the most of life must labor in love, with an honest endeavor for the rewards of eternity. There can be no higher aim in life; no ambition more worthy. They whose purposes are steadfast can assuredly hope to reach the goal of their ambition and win the only reward worthy of a life of earnest, consecrated, Christian endeavor.

Paul's mission was to preach the gospel. He said, necessity is laid upon me: yea woe is unto me if I preach not the gospel. He was in duty bound to do it, and he did it willingly in hope of a reward. His was a willing service, prompted by love which turned his necessity into gain. In doing freely what he must necessarily do he became free.

The inhabitants of Corinth were lovers of athletic sports, and Paul seizes upon this fact to teach the church an important truth. He says, Know ye not that they who run in a race run all, but one receiveth the prize? So run that ye may obtain. No matter how many entered the athletic race only one could obtain the prize; but in the Christian race it is possible for many to obtain, and he exhorts them to so run that they may obtain. In the Christian race, as in the other, there may be a great difference in those who are running, nevertheless every one who endureth to the end shall win,—

shall be saved. The conditions governing the race promise to every one who is faithful over a little to be rewarded, as surely as he who has been faithful ever much. They who run in other races strive for the mastery, knowing but one can be rewarded. The others trained, toiled, labored as diligently and at last received nothing but disappointment. If there had been some little prize for them it would not have been so disappointing. The Christian runs as if it were a pleasant exercise, experiencing a foretaste of the joys that await him when he shall receive his prize from the hand of the just Judge.

In the 25th verse he refers to temperance. Then, as now, men who trained for any athletic contest were not permitted to indulge in any intoxicating drink, or excessive eating. Their eating, drinking and training was all under the most rigid rules in order that they might be thoroughly developed for the contest, the winner being called the master, because he obtained the mastery over the others. Perhaps we would get a better understanding if it read, Every man that contendeth in the game is temperate in all things.

No doubt Paul's design in the 25th and 27th verses was to recommend to them and all Christians the necessity and duty of being temperate in all things. The same idea is contained in the other expression, I keep under my body. Keeping the body under and bringing it into subjection implies a training under certain rules. They who ran in those races were content to train under the strictest disciplines, to forego every other pleasure and indulgence that might weaken the body. They willingly endured many hardships and privations in order to be prepared to so run that they might obtain (or win). He applies this principle to the Christian, and virtually says, Will you not willingly give up all indulgences and gratifications that might weaken your faith in order to secure a prize infinitely more precious and glorious? They contended to win a corruptible crown; but we an incorruptible. Their prize might soon become worthless, but ours more precious and glorious as the years roll on.

In the 26th verse he gives the most striking illustration of all. He brings it home to himself, and all Christians may profit by studying it well, and applying it to themselves. He now refers to the practice of pugilism, and says, So fight I, not as one that beateth the air. One of the Greek games, held in honor of the god Neptune, was where they encountered each other with the cestus, or boxing-gloves similar to those used at the present time. Because many of the blows were wild and missed the mark it appeared like a man swinging his arm and striking nothing, which Paul calls "beating the air." In this verse Paul places himself before his listeners in the attitude of an antagonist. His most formidable foe, and he says, But I keep under my body. Originally, keep under signified to bruise, which actually occurred in their pugilistic encounters, for they were sometimes so badly bruised and beaten that the flesh turned black and blue. In other places he calls it chasten, which perhaps is a better thought. In his conflict with the body of sin, he says he fought, not as one that beateth the air, and who missed his opponent; but he hit the mark with every blow, and if it bruised he bore the sting.

His was a battle royal between the spiritual, or the inner man, and the fleshly man—between the new man and the old. He was deeply in earnest and strove with unremitting efforts and perseverance to bring his body into subjection to the will of his Master (his Trainer) on whom he relied implicitly for instruction and protection. His was a fierce conflict, a noble race over an eventful course. He conquered every foe and won the crown. He felt contented and at ease, and his godly life closed with a glowing vision of an eternal calm, like a day of storm and tempest that grows calmer as the setting sun tints the receding clouds with all the beauty of the bow of promise.

The time has come when all who wish to be saved should live in a constant state of readiness for translation. It is grand to be living so near the time when we shall see Jesus coming in all his glory to set up "the kingdom of heaven."—Selected.

BLACK FAST IN JERUSALEM

(Continued from page 13)

listening to one of their number reading "Lamentations," though the book is quickly closed as soon as it is realized that they are being watched by mere Bourgeois (members of the bourgeois class). It is a fact worthy of note that tradition prevails so strongly even among these so-called "emancipated" young people that the boys are all sitting together in one bunch with the girls in another little group on their flank. A little further on is a group of old Russian women straining their ears to catch the tones of their menfolk reading from their big books in low tones; men who, if their piety is to be gauged by the length of their earlocks, must be very pious indeed. In another corner is a veritable little Kehillah, where they have a big lantern set on a low stool, causing quite an illumination. Otherwise the only light comes from the stars and the small candles held in the hands of eager aspirants for the task, it evidently being quite as much of a "Mitzvah" to perform this task as it is to read to the eager listeners. At least one would judge this to be the case by the number of candidates there are for the post.

There is a sense of orderliness and sincerity that is all the more significant when one remembers the noise and disorder that unfortunately pervade most assemblies of Jews, at least in Palestine. One comes away feeling that the age-long grief at our national disaster is as real and as keenly felt today as it was nineteen hundred years ago, and that the day must come when these such real longings and fervor, especially when accompanied by practical work, as is the case these days, must result in the rehabilitation of Israel, and that the law will once more "go forth from Zion and the Word of the Lord from Jerusalem."—Sel.

A man can only teach what he has learned, and testify what he knows. Hence, desirable as all culture and education may be, it is not the thing that fits men for the ministry of the word of God. A man may know Greek, and not know God.—Selected.

A man's heart deviseth his way; but the Lord directeth his steps.—Proverbs 16:9.

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Christ Crowned Within

By R. M. Simmons

"Whatsoever is begotten of God overcometh the world."

A LIFE of victory for every child of God is clearly taught in the Bible and is abundantly proved by the victorious lives of God's children in every age. Yet many today, who see in Jesus their Savior from the penalty of sin, have not found him as their Savior from the POWER of sin. They are falling far short of their privilege as set forth in God's word. Who can read the wonderful promises of the Bible relative to the saving power of Jesus, and believe that they are being realized by the average believer today? Do these promises mean what they say? Or do they not? Does "being delivered out of the hand of our enemies" mean that they will still hold some dominion over us—at least at times? Can "enabling us ALWAYS to triumph" be safely changed to mean that we are to triumph only SOME times? Does being made "more than conquerors through him that loved us" leave room for defeat and failures? Does being saved "to the uttermost" after all mean only a partial salvation? Can we not realize on 1 Cor. 10:13 and 2 Cor. 9:8? Do not the Scriptures set forth Jesus as a complete and perfect Savior? Is he not able to make good? I can find no hint in the Scriptures that his deliverance was to be partial or limited to any time or place. By referring to the word I read that when the angel appeared to Joseph in a dream and announced the coming birth of the world's Redeemer, he said, "And thou shalt call his name Jesus, for he shall save his people FROM their sins." It does not read IN their sins. Mark it. It does read "from." When Zacharias "filled with the Holy Spirit" at the birth of John the Baptist, prophesied, he declared that God had visited his people in order to fulfill the promise he had made to them, "that he would grant unto us that we, being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him all the days of our life." Peter declared to the astonished Jews, "Unto you first, God having raised up his Son Jesus, sent him to bless you." How? "By turning every one of you from his iniquities." When Paul was explaining to the Ephesians why Christ had so loved them as to give himself for them he said that "he might sanctify it." That is, the church. He adds, "Having cleansed it by the washing of water with the word, that he might present the church to himself a glorious church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish." (See American Revision.) Again, Paul in instructing Titus as to the object (Concluded on page 24)

Love's Wages

By Martha Haskell Clark

THE wages of Love are small, so small
You scarce might know they were paid
at all.

A glance, a smile, or the clasp of hands,
The coin of a heart that understands;
The name soft whispered, a lingered kiss—
The wages of Love are paid in this.

But oh, the magic such coin can buy—
The waking joy of a dawn flushed sky,
Drudgery speeding on skylarks' wings,
Songs in the heartbeats of common things;
And firelit shadows of evening blent
With peace and comfort and all-content.

The wages of Love are small, so small
One scarce could say that they cost at all.
Yet lives are lonely, and hearts still ache
In bitter lack for the wee coin's sake;
And many a silk-clad life of ease
Would barter its purse of gold for these.
—From The Light.

RESURRECTION

By T. A. Drinkard

WHEN Jehovah asked Ezekiel if the bones "in the midst of . . . which" he was placed, could live, Ezekiel was only able to say, "O Lord, thou knowest." Ezekiel was no doubt a man of much learning, but yet he was unable to say of a certainty whether a resurrection of the sleeping ones was possible.

Let each one of our readers ask himself the same question. Depend wholly upon your own knowledge, and give an answer to the question, and also tell how it is possible. The Prophet freely confessed that he was unable to answer it, depending upon himself alone for the knowledge.

That God is fully able to resurrect the dead is clearly shown in this account. Often the writer is asked, "How is it possible for the dead to be resurrected when they have been dead for so many years? I do not know how. I am no more able to answer the question than Ezekiel was. I do know according to the Scriptures that with God such is possible,—with man it is not.

The Father, desiring to enlighten the interested, caused to be written, "Thus saith the Lord God unto these bones . . . Ye shall live." vs. 5. Again, "There was a noise, and behold a shaking, and the bones came together, bone to his bone." vs. 7.

How? "O Lord God, Thou knowest." My vision is limited; I am unable to see how; but I surely believe that such is possible, and that God will do all that he has promised. To him be glory! "The bones came together, bone to his bone." It would seem that God in some way is able to keep the bones separated. It seems that when the time comes for assembly they will yield obedience to their Creator's voice. And the Master seems to convey the same idea in John 5:28. "The hour is coming." Glorious thought, brethren! May we be in that happy number.

Glorying in the Cross

By J. H. Jowett

CHRIST crucified . . . the power of God and the wisdom of God." What a combination of seeming contradictions! A death is proclaimed as a dynamic, the cross is exalted as a throne. The very agent of extinction is used as a symbol of power. In a common execution we are to find the springs of sovereignty. Here is a kingdom whose insignia is a cross and not a crown. Here are the cross-bones as a symbol of life. "Christ crucified, the power of God." It is the union of apparent opposites.

Let us try to feel the shock of the combination. Let us stand on this little hill, called Calvary, on the day of Crucifixion. There, hanging upon the cross is the agonizing, fainting form of the Lord. Around Him there is a noisy multitude. I want to hear their cries as well as see their faces. The men whom the Lord had driven out of the temple with a whip of small cords are there, and they are crying, "Ha! Ha!" in malicious satisfaction. The men whom he had denounced as a generation of vipers are there, wagging their heads in affected homage. The Scribes and Pharisees whom He had withered with the indictment of hypocrites are there, railing at Him with the cry, "Hail, king of the Jews!" All over the little hill you can hear men laughing at the irony of His impotence—"Let Him come down from the cross"—or they are hurling at Him a sneer which accentuates His weakness—"He saved others, Himself He cannot save." And there hangs the quiet form, thirsting and fainting in His agony. "One of them immediately ran and took a sponge, and filled it with sour wine, put it on the end of a reed and offered it to Him to drink, but the rest said, Wait, and let us see if Elijah is coming to save Him. But Jesus uttered another loud cry and then yielded up His spirit" . . . "Christ crucified, the power of God!"

It is a startling word, and I do not wonder that the shock of the utterance threw the people into confusion. In all their expectations of the Messiah they had never expected this. In the fair field of their vision they never reared a cross. In all that He was to do they never supposed that He was to die. He was to be a "light to lighten the Gentiles" and He was to be "the glory of His people Israel," but they never for a moment connected His glory with the gloom of possible crucifixion.

And it is not more surprising that to the mind of the Greek, so conversant with the refined creations of art, with the quiet, graceful, shadowed groves of philosophy, and the finished harmonies of poetry, the conception of a crucified Son of God, dying at the hands of proverbial executioners, should be called (Concluded on page 24)

The Children's Column

RAISING OF LASARUS

John 11

By Verna Thayer

WHEN Jesus was here on earth he had some friends whom he loved very dearly. Their names were Mary, Martha and Lazarus. They lived in the town of Bethany. Bethany is about two miles from Jerusalem. Jesus liked to visit at the home of these people and whenever he came to Bethany he stayed with them. They also loved Jesus very much. They were glad to have Jesus come and talk with them.

One time when Jesus was away from Bethany, Lazarus became very, very sick and finally died. Jesus heard that Lazarus had died, but he remained there for two days longer. Then he said to his disciples, "Let us go into Judea again." The disciples said, "Why do you want to go there again?" The Jews had tried to stone Jesus when he had been there, so the disciples wondered why he wanted to go back. Jesus said, "Our friend Lazarus sleepeth, but I go that I may wake him out of his sleep." The disciples said, "Lord, if he is asleep, he shall do well." You see they did not understand what Jesus meant. They thought Lazarus was just asleep, but Jesus knew that he was dead. Jesus then told them that Lazarus was dead.

When he reached Bethany, Lazarus had lain in the grave four days. When Martha heard that Jesus was coming, she went out to meet him, but Mary stayed in the house. No doubt Mary and Martha were glad to see Jesus because they felt very, very badly because their brother had died. Martha said to Jesus, "Lord if you had been here my brother would not have died." Martha trusted Jesus so much that she felt as though he would have saved her brother's life. Jesus said, "Your brother shall live again."

Martha ran to tell Mary that Jesus had come and wanted to see her, so Mary ran out to where Jesus was. When she reached Jesus she fell at his feet and worshiped him, saying, "Lord if thou hadst been here my brother would not have died." You see she trusted Jesus too. When he saw all the people weeping so, he also wept and said, "Where have you laid Lazarus?" They said, "Come and see." So they brought Jesus to the grave, or cave, which had a stone laid upon it. Jesus said, "Take away the stone." Martha said, "Lord by this time he stinketh, for he hath been dead four days." But Jesus insisted, so they took the stone away.

After Jesus prayed to God he shouted in a loud voice, "Lazarus, come forth!" And what do you think happened? Lazarus came out of the grave, his hands and feet bound and his face bound with a napkin. Jesus said, "Loose him and let him go." Don't you imagine that Mary and Martha were glad to see their brother alive? And Oh, how they must have loved Jesus.

So we want to love Jesus, for some day he is coming to awaken our loved ones, and we, like Martha and Mary, will be very, very glad. So let us all be good little boys and girls, so we may live with Jesus when he comes again.

COMMENTS

1 Cor. 10:1-4

By Lyman Booth

IN this chapter we will find the Jewish sacraments referred to as types of ours. Their punishments for disobedience types of those which may befall us. The Corinthians were exhorted to flee idolatry, and not to profane the Lord's table. They were to have charitable regard for the brethren.

These are things people are to learn by experience as well as by command. We must learn them by habitually guarding against anything like boasting of our strength and security. The great danger that confronted the church at Corinth was their false security. Some were of the opinion that they could do all things because all things were lawful. Because they were God's people—His church—they were satisfied with the thought that all privileges were theirs.

The expression which Paul used when he said that all things were lawful did not mean that it was lawful for him to steal or murder, or to do any other wicked act. He was answering their question about meats offered to idols etc. It was lawful for him to eat it or let it alone. For reasons which I have previously given he preferred to let it alone rather than to offend a brother who thought differently. Had they fully realized that their duty was to walk through the world with the consciousness that God was looking on them and was willing to lead them, as he did the Children of Israel they would have felt greater security. Paul reminds them that Israel of old had certain privileges yet they fell into disfavor because of their self-reliance. His conclusion would be that spiritual privileges, however many they may be, are no guarantee of perfect security. The security lies in not abusing those privileges.

Paul refers them to the fact that the fathers were under the cloud, and all passed through the sea; and all were baptized unto Moses in the cloud and in the sea. The passing of Israel through the Red Sea was their profession of faith and discipleship in Moses. On leaving Egypt, they journeyed but a little way till they found themselves in a very perilous condition, from which there seemed no possible escape. They had been led thither by Moses under God's direction. Hemmed in on three sides by the sea and the Egyptian hosts in the rear they saw no escape from destruction: but he who had led them into this great peril soon came to their relief. The Lord said unto Moses, Wherefore criest thou unto me? Speak unto the Children of Israel that they go forward. Ex. 14:15. God, through Moses, provided the way of escape, but he did not carry them beyond the sea and land them safely on the other side. They had to do the walking along the path he had made for them. What was once a barrier in their road before deliverance, now that they were safely out of danger, became as great an obstacle in the way of their returning to Egypt. They had taken the steps that freed them forever from their former task-masters, and the cloud that followed them by day became a constant reminder in all their wanderings in the wilderness. Their passing under the cloud and through the sea was to Israel what baptism was to the Corinthians. Before their immersion they were surrounded on all sides by sin in all its

forms, with Satan in the rear. From this condition they had no way of escape; but God in his mercy provided a Savior for them as he did for Israel. Moses commanded Israel to move forward through the sea. They obeyed and were saved. Jesus has pointed out the way for sinners, and has invited all to move through the waters of baptism to gain freedom from sin. All who move forward in compliance to his invitation will be given, not only freedom, but life evermore.

Was Israel exempt from doing anything else after gaining freedom from Pharaoh? Certainly not. Neither was immersion all that was required of the Corinthians. A law was given to Israel, attached thereto were punishments for its violation. To the Corinthians were given certain precepts and ordinances, the obedience of which would give life everlasting, or condemnation if disobeyed. Paul says, Israel did eat of the same spiritual meat; and did all drink of that spiritual rock that followed them, and that rock was Christ. He calls attention to this fact as an example, to the intent that we should not lust after evil things as they lusted, else we should incur God's disfavor, with worse result than that which befell Israel. For a little while all went well with Israel, but when they were confronted with thirst and hunger they murmured, and looked back, with regrets, to their former condition. While they knew that it was almost unbearable, yet they felt sorry that they had left their leeks and onions. Paul says, God was not well pleased with many of them and they were overthrown in the wilderness.

In their sojourn in the wilderness they were all fed with manna from above, and drank of the water that flowed from the smitten rock. From the time they entered the wilderness till they crossed the Jordan into the promised land they had but one table, one bread, which was sometimes typified by the flesh of the sacrifice; sometimes by the manna and sometimes by the shew-bread. All were emblems pointing them forward to our heavenly bread or manna, even to Jesus Christ our Lord, which was the true bread, on which the church has been feeding from the beginning and which they must continue to eat until they end their earthly sojourn and shall pass out of this state of sin, and cross over into the border-land of the paradise of God.

Paul has referred to the spiritual rock that followed Israel. Israel drank of the water that flowed from that smitten rock and it quenched their thirst and it saved them from perishing. He called it spiritual because it was to represent spiritual things. The rock as an emblem of our Lord who was smitten for our sakes, and the water shadowing forth those precious blessings and rewards of which he is the author and giver. The rock did not literally follow Israel or move after them in their travels, yet go where they would their memory of that wonderful stream went with them, therefore, figuratively speaking, it followed after them, and they never forgot its life-giving influence. Our Lord, in speaking of the bread, said, This is my body. In like manner Paul declared that the rock was Christ. Our Lord did not mean that the bread was literally changed to his flesh,—his body; neither did Paul think that the rock was Christ's body. It was not the material that composed the bread and the rock

that was so wonderful; but it was the power in both to give life, which is Christ. Neither symbol, as material objects, was anything, but the spirit of life was everything. The rock did not impart life, but it was the water or the spirit flowing from it that saved Israel from perishing. That which is ordained of God to save life may be termed Christ, he hath ordained both the rock and Christ to serve him in that great work. Then they also who join him in this work belong to his body and are members of that same agency which God will, in the future, use to his glory, in cleansing the earth from sin.

In John 6:63 our Lord, in speaking of himself to his disciples, said, It is the spirit that quickeneth, (or giveth life). The flesh profiteth nothing: the words which I speak unto you are the spirit and are life. The thought seems to be that it was not his flesh, his body, that saved: but the truth or words that he taught them, that would give life eternal. Peter testified to the same truth when he said to his Lord, Thou hast the words of eternal life. Thou hast the words that can give eternal life. Those words received, believed and mentally assimilated, would give eternal life, as food would give life to the body. He told them the outward material, flesh, profited nothing. It was the truth embodied in the words he gave them, the living principle, the life-giving principle; the quickening spirit received and believed that would feed and nourish unto eternal life.

The words, eating his flesh and drinking his blood, teach me that he gave his flesh and his blood in a life of service and self-denial as a means whereby I can attain unto eternal life. The truth he preached, the words he uttered cost him his life, which he freely and willingly gave for the life of the world. He did this that he might become the world's redeemer. So when I receive his words I receive him, or when I eat of his words (his bread, the heavenly manna) I am eating his flesh and drinking his blood; because I am partaking of that which cost him his life.

The mere fact that his sacrifice was made does not affect any person unless that person properly appropriates its truth to his individual case, according to the provisions upon which eternal life depends; the same as the body depends upon food and drink. The manna that fell from above for Israel, though it had the necessary elements for sustaining mortal life, could do Israel no good unless they gathered it and ate of it. So he who receives and partakes of the emblems of our Lord's broken body and shed blood should realize that they are as sacred as his very life. He should recognize his suffering and death as a necessary means of gaining eternal life. As it is absolutely necessary that we eat and drink to live, so it is none the less needful that we eat and drink of those precious truths that cost him his life, in order that the life-giving principle which has been implanted in us by his word, may be kept alive until our change shall come.

Dear Reader, please pardon the following illustration. While it may not exactly fit the case, yet it may help some of my young readers to get the meaning a little clearer.

In a family of three, father, mother, and son, who were very poor; the son, whose life was insured for two thousand dollars, met with an accident and bled to death. After the burial, and the parents had col-

lected the insurance money it was necessary for them to use a portion of it to meet the expense of his burial. It also became necessary for them to use of it for their personal needs. As often as they had to do so the mother would say, I cannot do this without thinking of my darling boy. It just seems like blood money every time I look at it. Every time they bought some provisions for their scanty table she would say, This is too much like eating his flesh and blood, and though her eyes would fill with tears she would console herself by saying, He was a dutiful boy and after all it was a wise provision that he made for his parents, for he has done for us what we could not do.

Every penny of that money spoke to her in tenderest tones of the sufferings and death of her boy. It could only point back to the sad picture of his sufferings and death. Beyond that there was no hope for them. Their boy was dead. He was gone from them. He could do them no more good, nor they him. But the emblems of our Lord's broken body and shed blood not only point us back to his extreme suffering and death, and to the gloom that overshadowed the scene, but it points forward to his return and his exaltation and glory, and the full fruition of our hope.

THE OL' CLO' MAN

By Rev. S. H. Kirkbride, D. D.

A familiar figure on the streets of London and the great cities of the Continent of Europe, and in the pages of literature in a by-gone day, was the "Old Clothes Man." With the raucous voice of hucksters and peddlers, arose their cry, "Ol' Clo'! ol' clo' to sell!"

These men made a precarious living, going from door to door, begging and buying worn and cast off garments which they cleaned and mended and sold at a small profit to the dwellers in the slums. Today our cast off clothing is sold by Ladies' aids at "rummage sales", gathered up by vans of Goodwill Industries, or taken by second-hand dealers who make their business known through newspaper advertisements.

But I have found a new type of "Old Clothes Man." A few weeks ago, we received a letter from Charles Hanson of Minneapolis, who told us that he was going from house to house in Minneapolis to beg worn and cast off clothing. Because so many Russians were freezing to death, there came to Mr. Hanson (to use his own words) "a vision to empty the unnecessary clothes out of every closet in the United States, to clothe naked Russia." These garments he is renovating and getting ready to send to starved and naked people in Russia.

His object in writing to us was to know if the American Bible Society would not make grants of the Holy Scriptures in the Russian language so that he might put a Bible or Testament, or a Gospel, in a pocket of every single garment sent to Russia, so that not only the bodies of these unfortunate and suffering people be warmed by the clothes given but that their souls might also be warmed and comforted, and these come to "know the great happiness that only Jesus can give." "Often the Missionaries do not have time to talk to every one of the needy about Jesus, then these Bibles and Testaments will do the work instead."

Of course we could not resist such an

appeal as that, and set aside \$500 for this purpose, and immediately sent him an initial grant of 800 pieces of Russian Scriptures. By this most humane and Christian cooperation we shall get the word of God into thousands of Russian homes.

It is very probable that many persons who get their impressions of Russian conditions through the daily press judge all the Russian people by the Soviet government. This would be a great mistake. The present government may burn Jesus Christ in effigy, put to death many religious leaders, show their contempt for religion and by every means within their power seek to make Russia an atheistic and religionless country; yet this class so far as numbers are concerned, are a minority, while the great mass of the Russian people are ineradicably religious and docile, and a deeply pious people.

Several facts have just come to my attention which show the deep regard the Russians have for the Holy Scriptures. One religious worker states that Bibles are so scarce in that distressed and famine stricken land that in spite of their poverty and lack of even the bare necessities of life, as high as \$100 has been paid for a single Bible. But more astonishing than this is the story, learned from another source, of the means employed to put the Book to the utmost possible use. I have been told that when a Bible is secured in a region destitute of the Scriptures, the Book is taken to pieces and a Gospel or a small portion is given to one congregation, another gospel or part is sent to another body of believers, and thus the book is broken into fragments, that as many hungry souls as possible may get at least a crumb of this "Living Bread." One instinctively thinks of Christ's taking the loaves of the Lad and breaking them and with them feeding a multitude.

I was in a General Conference on Russia some time ago, and a part of each day was given over to testimonies by Russian Christians. Without a single exception in the many experiences I heard every man attributed his conversion to a Bible or Testament that had been put into his hands by a Bible Colporteur.

Russia truly has many needs today. Christian nations may fill many of them. Surely not one of the least of the needs of her people is the Word of God in the the mother tongue. Christian people have the means, the Bible Societies have the printed Word and the soul of suffering Russia may be strengthened and saved by the cooperation of these two forces.

These supplies are made ready and sent to Russia in charge of missionaries who personally give them away or supervise their distribution. Mr. Hanson and his collaborators have already sent many bales of clothing, each garment containing a piece of the Scriptures.

We wish that we might find many earnest Christians who would like to share the task and the joy of this modern "Old Clothes Man."

The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon; they shall see the glory of the Lord, and the excellency of our God.—Isa. 35:1, 2.

The Restitution Herald

A Religious Weekly (omitting one issue each year) published at Oregon, Illinois, by the NATIONAL BIBLE INSTITUTION

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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

The first institution of its kind, a Catholic Seminary for the training of Negro priests, was dedicated Sept. 16, at Bay St. Louis, Miss.

And so the strife goes on with ever increasing intensity. Racial embitterment is apparently growing in the land of the free and the home of the brave. Not only racial embitterment but religious animosity is rapidly coming into view. With these conditions before us we may expect not only the peaceful dedication of institutions for the furtherance of given and determined aims, but also the organization of more forceful efforts with which to meet opposing forces.

When wind-tossed clouds meet wind-tossed clouds the cyclone swoops to earth and mercilessly wrecks the country side. For decades political, social and religious clouds have been forming. The winds are now rising. A storm is brewing.

But there is one certain Ark of safety. It is Christ Jesus, our Lord. In him is safety and peace.

CALL ON FORCE STRONGER THAN HATE

The following extract from an address by Rabbi Goldstein, of New York, delivered on the occasion of the recent Hebrew New Year holiday, is worthy of reading and careful thought.

It not only pictures the present unrest resultant from class hatred, jealousy, or ambition; the possible catastrophe of tomorrow; the necessary repentance for the proper harmonizing of humanity if the world is to be "made fit for democracy,"

or fit for human beings; but it also unwittingly testifies that the way of our Lord Jesus is the only way out of the present wilderness.

Let Christians, at all times, witness for their Lord.

"The antagonisms which divide men into armed camps will yet bring cataclysmic catastrophe unless they are checked and allayed, and superceded by a force that is stronger than hate. The battlefields are scarcely dried of the blood of the last holocaust, and the next war is being planned. Crippled Europe is still nursing its sores and gashes, and already the sword is rattling restlessly for the next slaughter. The sword did I say? What a tame, old fashioned instrument that will be. The sword can only kill one at a time. It doesn't pay to waste precious killing time that way. The swords will be broken into ploughshares and the spears will be beaten into pruning hooks—yea, and in their stead will come electrically-charged jets of water which will paralyze armies at a time, radio-directed ships which will pour forth bombs and bullets at a mad rate of a thousand a minute, amphibious submarines which will be equipped for destruction in water and air alike, deadly gases before which battalions will be withered like fields of hay, engines of war whose powers will be a tribute to the king of hell! That is a picture of the next war.

"The world must come under the spell of a force that is stronger than hate. Love is stronger than hate, and love is the last and highest word of religion. Here, then, is a challenge to the universal church—to the mosque, the synagogue, the cathedral. Can they enthrone love and dethrone hate in the human heart? Can they tear prejudice out of the racial age and in its place leave tolerance and fellowship?"

SCIENCE A CONSTRUCTIVE AND DESTRUCTIVE AGENT

Under the above caption The Jewish Review and Observer editorially presents the following.

It is but one of many similar expressions originating with people of various activities. Together these statements give one a fair idea of how the present current condition and events are viewed by business, social and political interests.

"Science is a great factor in the history of civilization. Were it not for the marvelous scientific discoveries the world would still be steeped in barbarism and ignorance. Through these inventions and discoveries we are enabled to enjoy innumerable comforts in life which our ancestors never imagined could be possible. Today those in moderate circumstances, and even the poor, have things that the wealthy of generations back could not have.

"The inventions and discoveries of science have increased the efficiency of human labor many thousand fold. Science has prolonged human life many years, because of the great discoveries made in the fields of medicine and surgery. Disease that in former years claimed thousands of human lives have in many instances been almost eradicated, and lands that have been almost unfit for human habitation owing to the prevalence of deadly diseases, have been converted into suitable dwelling places for man through the scientific knowledge of sanitation.

"It is through science that our monstrous factories are enabled to supply the immense demands made upon them, and it is due to science that the gigantic wheels of industry and commerce are turned. Through science the world is brought into closer communication with the inhabitants of the most distant lands. Science is one of the greatest benefactors to humanity, but this fact has not always been recognized.

"The path of the scientific discoverer and inventor has not always been strewn with roses. In fact, many times they have drunk of the most bitter dregs of poverty and persecution, and though science has proved also to be a destructive as well as a constructive agency in civilization, for it is due to the extensive scientific knowledge of explosives that some of the most terrible war weapons have been manufactured.

"The great World War was the most terrible war that has ever taken place, and the reason was mainly that the agencies used, owing to the great advancement in science along that line, were the most destructive that have ever been known, and should another war take place, which, judging from the present outlook, is not unlikely, the agencies for destruction that have been and are being devised by scientists are far more horrible than any of those used in the past, according to Mr. Ponsonby, a member of the British Parliament, who makes the following statement:

"No city, village, building or railway, will be safe. The rain of explosives, well aimed and highly destructive, will spare nothing above ground, while gas bombs will cover the whole district with a pall of heavy gas, which will make life above ground impossible for many days. Railway lines will be torn up, so that escape for the inhabitants who are crushed under the ruins of their houses will be impossible. Driven underground, if they can find such a refuge, the panic-stricken population will remain cowering in terror, lest on emerging they may succumb to poison gas, or again be the target of another shower of bombs. This is no fantastic picture. To carry out the work of universal annihilation is a perfectly easy task for modern aircraft. The civil population, including women and children, who were the last to be reached in former wars, will be the first, defenceless as they will be, to be sacrificed in the warfare of the future."

"It is a pity that science should ever be utilized for the purpose of destruction instead of construction, yet it is used for this purpose not only in war, but in the pursuits of peace, for there are many human lives sacrificed every day in the production of those things essential to the comfort of mankind. Many lives have also been sacrificed by scientists who have made experiments of a deadly nature in order that humanity might be benefitted.

"The advance in science has not been altogether an unmixed blessing."

HERALD RECEIPTS

Mrs. J. P. Eastman; Florence S. Hanson; Martha A. Argent; Sarah E. Ward Goldsmith; J. E. Orchard; Mrs. N. J. Wilding; Frank Smith; Mary B. Steward; Jesse Weaver.

EMERGENCY FUND

Sarah E. Ward Goldsmith,	\$2.00
J. E. Orchard,	2.00
Milton Long,	2.50

Among the Churches

Meetings for fifteen days are being held at New Raymer, Colo., by Bro. Drinkard.

Special meetings are announced to begin at Ripley, Ill., by Bro. Drinkard.

If any others near by desire his services he should be consulted at once. Write him at 212 Baltimore St., Waterloo, Iowa.

National Bible Institution.

Enclosed please find ten dollars twenty four cents ((\$10.24) for last month's tithes.

Signed.....

Dear Bro. Austin,

I ask the brethren of the Church of God to pray for my husband to change from his evil ways and come to the Lord Jesus Christ.

A sister in the South and a sister in the blessed hope.

NOTICES

Notice to Iowa Brethren

Sister Ferne Moore, 200 Norwood St., Waterloo, Iowa, has been appointed Treasurer of the Iowa State Conference. Please send all Conference money to her.

H. S. Hunt, President.

Michigan Quarterly Conference

The Michigan Quarterly Conference will convene at the church at Coats Grove, near Hastings, commencing Friday, November 2nd, and continuing over Sunday.

Our President, Bro. F. V. Blakely, will be in charge and Bro. F. L. Austin will be the principal speaker.

Fred Hall Secretary.

REPORTS

September Report

Sermons and Bible Lessons: Jordan, 4; Roll, 2; Hillisburg, 2; Kokomo, 1; St. Louis, Mo., 1; Blush, Mo., 12. Baptisms, 8.

Money collected in Indiana: Jordan, \$18.10; Roll, \$22.00; South Bend Junior Bears, \$2.10. Total, \$42.20. Balance of salary due for work in Indiana paid by Bro. J. J. Snodgrass.

We spent two Sundays of September in Missouri and at the Missouri Conference, and two nights in St. Louis. We enjoyed our visit to Missouri and met some earnest Bible students in that state.

This week, the Lord willing, we hope to begin a special meeting at Jordan, in Jay County, Indiana. May the Lord bless the efforts to establish the truth in that county.

With all our little ones in school we find that we need the prayers of all of God's people that we may continue in His work.

J. H. Anderson.

Meetings in Virginia

On Sunday, Sept. 16, Bro. J. A. Patrick began a series of meetings at Dry Run Va., by holding an all day meeting, dinner being served in the grove near the church. There were three services on Sunday, one in the morning, one in the afternoon, and one at night.

At the all day meeting on Sunday brethren from Stephens City, Maurertown and Woodstock as well as the brethren and others in the community were present. Services were held each night during the week, closing Saturday night, Sept. 22nd.

On the Sunday following Bro. Patrick came to the Church of God at Maurertown (about 12 miles from Dry Run) where another all day meeting was held. Brethren from Manassas, Bentonville, Fairfax, Winchester, Stephens City, Fort Valley and Highland County were present either on Sunday or at some time during these meetings, which ended Wednesday evening, September 26th.

The interest was good at both Dry Run and Maurertown and the attendance fairly good considering the fact that at this season of the year the farmers are exceptionally busy.

All enjoyed these meetings very much and were very much pleased with the masterful way in which Bro. Patrick handled each subject discussed.

Bro. Patrick is an impressive speaker, affable and courteous to all, treating each subject purely from a Bible standpoint, rightly dividing the word of truth.

The brethren in Virginia desire to express their appreciation to the Ohio brethren who were so kind as to dispense with Bro. Patrick's services for a short time in order that we in Virginia might enjoy the good messages which he was thus enabled to bring to us. We sincerely hope that Bro. Patrick will visit us again in the not distant future.

J. H. Andrews,

Woodstock, Virginia.

OBITUARY

Mrs. Anna (Trye) Root

Mrs. Anna (Trye) Root was born in Essex County, Mass., Nov. 9, 1837. Death occurred at her home in Belle Plaine, Iowa, Sept. 17, 1923, at the age of 86 years, 11 months, and 8 days.

The deceased was married to Alonzo Root in Whiteside County, Ill., Oct. 17, 1860. He died 30 years ago last December.

To this union were born five children, Reedy, of Beresford, S. Dak.; Wm. H., of Kladoka, S. Dak.; Geo. T., of Belle Plaine, Ia.; and W. Ambrose, of Colorado Springs, Colo. Sixteen grandchildren and nine great-grandchildren are still living to mourn her death.

Sr. Root and her husband were among the first members of the Restitution Church at Irving, Iowa, which was built in 1864. Her home was in Irving until nine years ago.

Sr. Root was a great reader and faithful to her belief that Jesus was soon coming. She will be missed at the Waterloo Conference where she loved to go.

She was buried in the Irving Cemetery beside her husband, where she will sleep until awakened in the resurrection when her Lord comes.

May we all live a true and faithful life and meet her again when Christ our Life shall appear. Funeral services were conducted at the Driscoll Chapel by L. H. Wood, pastor of the Evangelical Church.

Mrs. F. L. Marsh.

WINCE MEMORIAL FUND

Previously mentioned,	\$156.50
Miss J. L. Bussong,	3.00
Sarah E. Ward Goldsmith,	1.00
Geraldine and Francis Miller,	2.00
Carrie Hilsabeck,	2.00
Total,	\$164.50

SOME QUESTIONS AND ANSWERS

Questions are often sent in with the request for answer through The Herald. So far as these questions are in harmony with the policy of the paper, they will gladly be given space. It is also desirable that error in answers thereto be promptly and briefly corrected by the readers.

1. When the kingdom comes, will there be any wicked ones in it?

Ans.—Yes. According to the Savior's interpretation of his own parable, Matt. 13:41, "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire." Agian, Rev. 20:7, "When the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to decieve the nations.... to gather them together to battle:... And fire came down from God out of heaven and devoured them."

Both of these references refer to the time after the kingdom shall have been established.

2. Do you think that a person can live a Christian life, if they begin it?

Ans.—Yes. One must be a Christian at the beginning of Christian life. If one can begin Christian life, that life can be continued.

Paul explains to the Galatians, Gal. 2:20, that the life which he lives in Christ is not of himself, but of Christ who liveth in him.

Elsewhere in this issue will be found an article on present Christian victory. Ponder same carefully in answer to this question.

3. Has the day of miracles past until the second coming of Christ?

Ans.—No. The miracles wrought by our Savior were supernatural, as were also those wrought by the apostles and others. Supernatural things take place even now. We fail to give them the same recognition that we would were the Savior present and speaking audibly to us. The writer once heard William J. Bryan state that the greatest miracle to him, was that of God converting a sinful life to a life of Christian service.

4. When death occurs, does the spirit go at once to heaven?

Ans.—The questioner evidently has in mind the idea of a personality of the human spirit. It would seem that such is not that of scripture.

Frequently throughout the scriptures the words "spirit" and "breath" are synonymous, as in Psa. 146:4, "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Here the word "breath" is identical with the word "spirit" in Ecclesiastes, 12:7 which reads, "Then shall the dust return to the earth as it was: and the spirit shall return to God who gave it." Also in Psalm 104:29, 30, "Thou takest away their breath, they die, and return to their dust. Thou sendest forth thy spirit, they (Concluded on page 24)

The Sunday School

By Alta King

FOURTH QUARTER.—THE MISSIONARY
MESSAGE OF THE BIBLE

SOME MISSIONARY TEACHINGS
OF THE PROPHETS

Lesson 4. October 28, 1923.

Lesson Text: Isa. 60:1-3; Jonah 4:10, 11;
Micah 4:1-5; Zeph. 3:9.

Golden Text: Nations shall come to thy
light, and kings to the brightness of thy
coming. Isa. 60:3.

Memory verse: Micah 4:2.

For Study

Review: We have been considering the nation of Israel as a missionary agent in God's hands in fulfillment of the covenant he made with Abraham. In what few words was the missionary spirit of that covenant expressed? How has Israel already been used towards its fulfillment, and how is she yet to be used?

The New Lesson: This week's lesson considers several of the prophets of Israel whom God has used, and is using, as individuals, to make known and further his missionary plans.

It is accepted as true by many that God's work through Israel, as a specially chosen nation, has ceased. Such can have but a meager conception of the breadth and depth of God's work, in its fulness, among the nations. On the other hand some are inclined to lose sight of what has been done through Israel in fulfillment of the Abrahamic covenant and see only the glorious work of the future.

As a matter of fact God's work through Israel is progressive, and progressing steadily forward step by step through the various God appointed periods of time. It is this view of God's work that helps toward an unwavering, steadying faith. God does not withdraw into seclusion for ages, leaving the world to itself, and then suddenly burst forth in revelation of himself for a period. His steadying hand is always on the wheel. Our faith increases as our knowledge of his works among men increases.

Isa 60:1-3. Read the verse. To whom or what does "thy" refer? See Isa. 59:20. Read carefully Isa. 60:21, to find out what constitutes the "glory" and "light" that shall be seen upon this nation. Notice the strong contrast mentioned in verse 2. Do you get the wonderful picture painted in these verses? With what does the whole chapter deal? In the light of verses 1-3, it is evident that the victory of this nation over all other nations is not the ordinary victory of nations over one another. There is a willing and spontaneous coming and turning toward the victorious nation as flowers turn towards the light. Show that there could not help but be a back flow of blessing to these nations from the victorious nation.

Jonah 4:10, 11. In order to get the gist of this missionary message, you should have in mind the whole story of Jonah, especially the first part of chapter 4. Note Jonah's gladness for God's mercy to himself (a mercy that was shown while he was committing the worst of all sins, that of questioning God's wisdom.)

Analyze verses 10 and 11. Note the mar-

gin for "pity."

What was Jonah's motive when he desired the gourd spared? In other words, Jonah did not pout at thoughts of mercy to himself. Bring out the contrast between the value which the gourd possessed in Jonah's sight and the value which the people and cattle of Ninevah possessed in God's sight. Why is there no answer from Jonah?

The following is a commentary selected from Peloubet's Notes.

"The book of Jonah shows a comprehension of the character and the purpose of God so far in advance of the time, so splendidly anticipatory of the gospel of Christ, that it challenges our wonder and admiration today. It is the old truth that we are all so slow to believe, that not only is God able to save to the uttermost but that all men are brethren, and all are alike in need of the common redemption."—Rev. Henry A. Stimeon.

Micah 4:1-3. Read the verses. Note the shade of interpretation put upon this scripture by the following commentaries. Can such interpretation be true in the light of the rest of the chapter? "And it shall be exalted above the hills." That is, the worship of Jehovah shall be honored above all worship of heathen gods.—R. F. Horton D. D. "And peoples shall flow unto it." The Hebrew suggests that the heathen will rush toward Mount Zion like a mighty river, like the flood of the Nile. During recent years there have been many such turnings to God in heathen lands, like the mass movement in India which swept entire villages over and over into Christianity.—C. H. Spurgeon.

"And many nations shall go and say." The nations are personified, and supposed to be talking together and urging each other on the way to Zion. "Come, ye, and let us go up to the mountain of Jehovah." Every missionary triumph in one land is sure to inspire the missionaries and native Christians of other lands, for the missionaries are no longer isolated, but form a worldwide army. "And to the house of the God of Jacob." The temple of Solomon is meant, but that is perished long ago. The spiritual temple, however, remains, the true religion which has its tabernacle in every Christian heart.

It is evident that Micah 4 has direct reference to Zion and Jerusalem, and to the government to be established there; but we should not lose sight of the fact that this government will be for the purpose of, and will result in, the spiritual conditions among the nations as outlined in the above extracts.

If we see only the government, we see only the shell. If we see only the spiritual conditions we see only the predicted results and the definite means of accomplishment. Under the first condition there is no reaction toward spiritual growth. Under the latter, there is lacking the tangible basis of faith in God and in consequence, a turning to man for accomplishment.

Zeph. 3:8, 9. "For then will I turn to the people a pure language." Language is literally "lip." What people are referred to? See verse 8. Why will God cause this change? See the margin for "consent." Literally, with one "back," or "shoulder," all coming under the one yoke, pulling together like faithful oxen in the service of Jehovah.—Peloubet's Notes.

How are the prophets of Israel still act-

ing as messengers of God's missionary plan?

The Children's Lesson: Tell the story of Jonah and let it center around the thought that many years before people began to realize that God loved other people beside the people of Israel. He did and said things which show that he loves all nations, for the people are the works of his hands.

For Class

Discuss briefly how Israel, as a nation, has been and is yet to be a missionary agency in God's hands. What is the final object and purpose of these missionary labors?

Read and discuss the various missionary messages which God has given through the prophets of Israel. What effect should knowledge of these messages have upon us if we truly love God and his ways?

"The true motive, the high motive, for missionary service is, that God who is saving you, desires and intends the salvation of the whole world; that he pours out the indignation of his wrath on the evils which corrupt and degrade men, only that he may create a clean heart and renew a right spirit within them; that he 'consumes' only that he may redeem the nations and the kingdoms. Let this picture hang in the study of your imagination, then, as an incentive to zeal in every good word and work—the picture of a world searched through and through by purifying fire in order that God might turn to the nations a pure lip, that they may all invoke his name, and serve him as with one shoulder. It that will not at once reconcile you to the mercy of his judgments, and stimulate your zeal in his service, I know not what will."—Samuel Cox.

SHALL I MARRY THEM?

By Rev. John G. Reid

SHOULD I, as a minister of the gospel, be invited to officiate at the marriage of a man of middle age who has divorced the wife of his youth on no other grounds (so far as I am informed) than incompatibility, and who has succeeded in securing the consent of a young woman of character and standing in the community, held in highest regard by all, to enter into marital relations with him, shall I, as a minister of Jesus Christ, accept? Shall I marry them?

I am assuming that there are no legal obstacles, and I pass by any canon law, or regulations of ecclesiastical organizations of whatever name. These at best are only the formulations of mere human opinions, which too often, especially in these days of lowered moral tone and lax views upon all subjects are apt to be colored by personal, social, or legal considerations. Besides whatever this church or that approves, disapproves, or condemns, is pertinent only so far as it affects my personal allegiance under the obligations which I voluntarily assumed in accepting ordination at its hands.

In view of the divergence of opinion, to whom shall we look for authoritative answer? "Who shall decide when doctors disagree?" What saith the Scripture? In Matthew 17:3, 5 and parallels, we read that there appeared unto them Moses and Elijah (i. e., the law and the prophets) and a bright cloud over shadowed them, and there came a voice out of the cloud, saying, "This is my beloved Son, hear ye him." What

saith he?

1. "It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: but I say unto you that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced, committeth adultery."—Matt. 5:31, 32. This, by the way, is from the Sermon on the Mount, of which so many say, "The Sermon on the Mount is good enough for me to order my life by." Is this, then, a sufficient answer to the question proposed?

2. Later, however, the ultra purists, the Pharisees, came to Him, testing Him, "and asked Him: Is it lawful for a man to put away his wife for every cause? And He answered and said: What did Moses command you? And they said, Moses suffered to write a bill of divorcement, and put her away. For the hardness of your heart he wrote you this precept. But from the beginning it was not so. Have ye not read that God made them male and female, and said, For this cause shall a man leave his father and his mother and shall cleave unto his wife, and they twain shall be one flesh. What therefore God hath joined together let not man put asunder."

"And in the house his disciples asked him again of the same matter. And He said unto them: Whosoever shall put away his wife except it be for the cause of fornication, and marry another, committeth adultery against her; and whosoever marrieth her which is put away doth commit adultery. And if a woman shall put away her husband, and be married to another, she committeth adultery."—Matt. 19:3-9, with Mark 10:2-12.

Have we not here a specific, categorical, and unequivocal decision by the chief justice of the supreme court, officially rendered in response to a formal request for a ruling upon this very question? To those who accept the New Testament, and its record of the words of the Lord Jesus, as authority, this would seem to be final, and to preclude further inquiry or discussion. We need seek no further for any specific mandatory provisions.

3. Romans 7:2, 3 throw further light upon this question. Paul, there, is not laying down any rule or injunction on this matter, he is not discussing this question at all, but in the course of his argument upon another theme, he illustrates the point which he wishes to make by accepted principle of common law as understood and unquestioned by his readers—and Roman readers, not Jewish, at that.

"Know ye not brethren, (and I speak to them that know the law), how that the law hath dominion over a man so long as he liveth? For the woman that hath a husband is bound by the law to her husband so long as he liveth; but if her husband be dead she is loosed from the law of her husband. So then if while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man."

This again is specific, apparently admitting of no evasive interpretation. It has all the more weight, too, because adduced incidentally, assuming that his readers know that such is the law, and accept it as such. To more closely fit our hypothet-

ical case, suppose we see how it reads if turned around, thus:

"For the man who hath a wife is bound by the law to his wife so long as she liveth. But if his wife be dead, he is loosed from the law of his wife. So then, if, while his wife be living, he be married to another woman he shall be called an adulterer. But if his wife be dead, he is free from that law, so that he is no adulterer, though he be married to another woman." Is that clear?

The key to my question, then, seems to be the answer to another question, "Is his wife dead?" If so, that settles the matter. There could in that case be no objection to his marriage to another woman, or to my officiating thereat. But if his wife be still living, is there any escape from the conclusion, irrespective of any provisions of ecclesiastical or civil law, that for a man to enter into marital relations with any woman while his wife still lives, is to commit adultery, and to make the second woman, however estimable she may otherwise be, *particeps criminis*?

So then the whole question resolves itself into this form: Shall I, as a minister of Jesus Christ, in view of the foregoing, in my official capacity, which is recognized not only by the request of the parties, but by the laws of the land which authorize me to solemnize the rites of matrimony, give official sanction to the relations contemplated? Shall I offer a formal prayer for the divine blessing, and pronounce the apostolic benediction upon the man's intent to do that which God hath forbidden. Ex. 20:14; Matt. 19:17; and parallels: Rom. 13:10; James 2:11, and upon his success in inducing a pure woman to become the unwitting partner in his sin?

In shorter phrase, Shall I, as a minister of Jesus Christ, officially formally, publicly sanction, solemnly invoke and pronounce the divine blessing upon adultery?—Reprinted from The Moody Bible Institute Monthly.

BURNING THE BIBLE IN ROME

FOLLOWING a report in The Methodist Recorder, of England, The Sentinel, of Toronto, Canada, published conspicuously on its front page recently an account of the public burning of the Bible in front of the Church of Santa Maria della Navicella, in the city of Rome early in June, this year. The Canada paper quoted Osservatore Romano (Roman Observer), official organ of the Vatican, as stating the facts in these words:

"There were thrown into the flames many licentious books, immoral periodicals and Protestant Bibles which had been taken from the hands of the young. They were consumed in the fire in honor of the Madonna."

As official organ of the Papacy, Osservatore Romano is regularly quoted in the controlled daily press as speaking the heart and declaring the policies and purposes of the Holy See. That highest official newspaper organ of papal Rome commended with enthusiasm the atrocious intolerance shown in the burning of Bibles. It spoke in part as follows:

"Why may not intolerance be permitted in religion? There is not in question an opinion, but the Truth! Not a form of government, but the government of the soul!

Earthly institutions are not at stake, but eternal salvation! We believe that for men of sincere faith intolerance is a duty—in harmony with the thought of Saint Dominic when he fought error and would have saved the erring among the Albigenses."

The foregoing voice of the Papacy should enlighten the American people. It affords a good text for the Roman Catholic "American Unity League" to preach on through the columns of its official organ, Tolerance. Let the blatant Knights of Columbus commend it to pupils in their evening schools and their correspondence schools. Let the Catholic Truth Society and the divers and sundry Catholic Laymen's Associations explain it to their Protestant neighbors.

Though a member of the lower house of the Italian parliament witnessed and commended the Bible burning in a public speech from the veranda of the Roman Church, Il Popolo d'Italia (The People of Italy), which is the organ of Fascisti, founded by Mussolini and now edited by his brother, denounced the performance. The Vatican mouthpiece took issue with the Fascisti periodical. Such is papal Rome.

Since the Roman Church burns the Bible in the Philippine Islands, in Mexico, in Colombia and in the City of Rome itself, why not in the United States? Is it because popery is better, more civilized or more enlightened here? It is not. The dogma and law and worship and essence of popery everywhere emanates from the Pontifical throne in the Vatican at Rome. That city is at once the cradle and the exclusive seat of power of the colossal system of papal darkness, deception and tyranny.

Want of power alone restrains the hierarchy from burning the Bible freely and openly and defiantly in every American city. The spirit of popery is the same in New York and Boston and Baltimore and Chicago and San Francisco as in Rome. Every prelate and priest and nun of the Roman Catholic Church in this country is such by authority of the Vatican throne. What priests do and the newspaper organ of the Vatican praises in Rome would be likewise done and praised in New York if Roman strength were as dominant in New York as in Rome.

The Papacy with its crowned autocrat reigning in the Vatican and its prelates seated on a thousand thrones in every land is the one outstanding enemy of Christian liberty and civilization. Both reason and revelation are universally condemned and their light extinguished as completely as possible by "the man of sin" that sitteth in the sanctuary of God and setteth himself forth as God."—2 Thess. 2:3, 4.

How accurately did the great Apostle to the Gentiles portray the Papacy in the language mentioned! No words could have better foretold more than eighteen centuries in advance the arrogance and blasphemy of Pope Leo XIII who said of himself, "We hold upon this earth the place of God Almighty."—Great Encyclical Letters, page 304.

No wonder an institution imbued with that spirit burns the Bible. One who arrogates to himself exclusive right to stand in the place of God and to speak for Him cannot tolerate the Bible. No other autocrat of ancient or modern times ever put forth a claim so extravagant and impious.—The Protestant.

CHRIST CROWNED WITHIN

(Continued from front page)

of grace declared it was to teach us "that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world," and adds that Jesus "gave himself for us that he might redeem us from ALL iniquity, and purify unto himself a peculiar people, zealous of good works." When he was contrasting to the Ephesians the walk of believers with the walk of unbelievers, he said to them that they must "put off concerning the former conversation, the old man which is corrupt according to the deceitful lusts; and be renewed in the spirit" of their "mind, and that they put on the new man, which after God is created in righteousness and true holiness." And in the sixth chapter of Romans where he speaks of our judicial death and resurrection with Christ he says, "Shall we continue in sin that grace may abound?" He answers his own question thus, "God forbid. We who are dead to sin, how shall we live any longer therein? Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death? We are buried therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we might walk in NEWNESS of life. For if we have become united with him in the likeness of his death, we shall be also in the likeness of his resurrection; knowing this that our old man was crucified with him that the body of sin might be destroyed, that we should no longer be in bondage to sin." (See A. R. V.) John says, "He that doeth sin is of the devil . . . To this end was the Son of God manifested that he might destroy the works of the devil. Whosoever is begotten of God doeth no sin." 1 John 3:8, 9 (A. R. V.)

Who can read such scriptures and not believe that God expects his children to live the victorious life? Surely he who hates sin and has—at such infinite cost—provided a remedy for sin cannot condone sin in his children. Then let us believe that he is able to do through Christ just what is promised in Hebrews 7:25. "Wherefore 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."

By having Christ crowned within, the individual believer will enter upon a life of victory because Christ now having full control will utterly destroy all love for sin and create within a love for righteousness. Sin will be hated and the world will have lost its fascination. Having tasted "the old corn of the land" and eaten of "the finest of the wheat," the soul will no longer yearn for "The fish . . . the cucumbers, and the melons, and the leeks, and the onions, and the garlic," of Egypt. The King's commandments will now be cheerfully kept; for to such a one "His commandments are not grievous," but "in keeping of them there is great reward."

"Continually supplied by the King from the chalice of divine truth with the crystal soul inspiring water of life there is no craving for the putrid, slimy waters from the stagnant pools where deluded worldlings attempt to slake their thirst. Worldly amusements, much loved as they might have been, seem like flickering tallow candles of Satan's own lighting, and are for-

ever rejected when the 'Sun of Righteousness' is shining in the soul. Listening to the soul entrancing melodies of the Divine Music-maker who henceforth makes the heart His conservatory of music; the croaking jargon of the frogs of worldliness which ever haunted the dismal swamps of sin, becomes inexpressibly repellant. The heart having become the banqueting house where the King of glory has come to 'sup with him and he with me,' furnishing the daintiest delicacies which His Kingdom can afford, all relish is forever lost for the dispeptic viands which the devil serves in the dishes referred to. Joyously, speeding onward in the chariot of divine love, on the 'high way' cast up expressly for that purpose, with the King Himself for guide and his children for companions: with magnificent spiritual scenery on every side, refreshments of rare varieties at the Kings expense as often as needed, a rare and healthful atmosphere all the year round, with the Royal assurance that "No good thing shall he withhold from them that walk uprightly," and every day nearing the New Jerusalem, "Already preparing for their magnificent reception, no wonder that they hate the very memory of the dismal, deceptive road that leads to certain ruin, and loathe each by-path to the same as they would a serpent vile." All believers, in whom Christ is crowned Lord can witness that they have suddenly lost all desire for sinful society and old companions, and resorts and practices. Their victory is complete. They now, standing on the mountain top of victory, can sing from the heart with truth:

"I can see far down the mountain,
Where I wandered weary years,
Often hindered in my journey
By the ghosts of doubts and fears:
Broken vows and disappointments
Thickly sprinkled all the way,
But the Spirit led unerring,
To the land I hold today."

Service now becomes a joy as expressed by Dr. Steele: "My spiritual life is no longer like a leaky suction pump—half the time dry, and affording scanty water only by desperate tugging at the handle: but it is like an artesian well of water, 'springing up unto everlasting life.' The Scriptures are sweeter than honey. Prayer and praise are a delight: the closet with the door closed, is paradise regained. I am a free man in Christ Jesus—'free indeed:' free from the fear of man. I can approach any person anywhere. I am free in my utterances. My mouth is opened: my heart is enlarged toward sinners. . . . I find the most exquisite delight in exalting the King of glory, and worbling in the ear of the universe my 'Magnificat.'" Another says that this enthronement "has given me such a love to the Savior and to his glorious Gospel as to make all my duties sweet and delightful." Still another witnesses that after this crowning of Jesus within: "The sovereign will of God at once seemed so sweet and blessed that I felt lost in the thought that God ruled over me and in me. I found myself praising Him for trial, sorrow, disappointment and loss. All my ransomed passions came rushing from their secret places, to do homage to His holy and adorable will. That which before seemed either difficult or impossible, is now natural and easy."

Reader, have you this victory? Do you really enjoy your religion or is it a burden to you? Is it keeping you or are you strugg-

ling to keep it? The secret of a happy and victorious life is Christ crowned within as Lord of the whole being, body, soul and spirit. If you have not yet held a Coronation and crowned Christ Lord, do it now and you will enter upon a life of joy and victory that your soul has long desired.—Messiah's Advocate.

GLORIFYING IN THE CROSS

(Continued from front page)

"foolishness." Such teaching was insipid, it offended their taste. It was presumptuous, it offended their pride. It was absurd, it offended their reason. Culture has always had great difficulty with the cross. The grim cross has always spoiled the sweet landscape of its vision. To culture the cross is an eye-sore, a discord, a fallacy. All down through the ages culture has always shied the cross. John Foster wrote an essay entitled, "The aversion of men of taste to the evangelical religion." That significant title expresses the shrinkings of the Grecian mind, the repulsion of the pride of accomplishment and the pride of life to the humble vulgarities of the cross. "Christ crucified, to the Greeks foolishness!"

But while "Christ crucified" is to some a stumblingblock, and to others it is a preposterous proposition, there are others who accept Him, and believe in Him, and root their lives in Him, and with the amazing result that He becomes manifest to them "as the power of God and the wisdom of God." Now this is a teaching which is surely worth examination, and it may be tested in the light of experience. The claim is very simple, though its content is infinitely profound. The claim is this, that when one accepts "Christ crucified," as Paul accepted Him, Christ will be found in their life as the very power of God.—Our Hope.

Strengthen ye the weak hands and confirm the feeble knees. Say unto them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompense; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb sing: for in the desert shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water.—Isaiah 35:3-7.

SOME QUESTIONS AND ANSWERS

(Continued from page 21)

are created, and thou renewest the face of the earth." In this verse the words "breath" and "spirit" are identical, both being expressed by the Psalmist with the same Hebrew word.

It is spirit, as made manifest by breathing, that returns—not to heaven, as the questioner has put it, but—unto God who gave it. This may be illustrated by the use of a farm, which a tenant rents. At the expiration of his occupancy, the farm returns to its owner. Not that the farm itself moves location, but that control thereof reverts to the owner thereof. So also with spirit. This vital force is common to all living beings. At death this vitality, made possible by spirit, or breath, returns to the control of God who gave it.

THE RESTITUTION HERALD.

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Christ Crowned Within

By R. M. Simmons

"In thy presence is fulness of joy."

CHRIST crowned within insures fulness of joy. "These things have I spoken unto you, that my joy might remain in you and that your joy might be full." The "these things" here mentioned show this joy to be conditioned on HIS dwelling within the heart. This joy is as far above the giddy worldlings as the heavens are above the earth. It is declared to be "great" joy, "exceeding" joy, "exceeding great" joy, a joy that "no man taketh from you," a "joy unspeakable and full of glory." As to quantity, it is "fulness of joy." As to duration, it is everlasting joy. I do not wonder that one who has lived for years in sin and misery, when saved and filled with this heavenly joy, shouts and rejoices and when cautioned to "whisper" his ecstasies, replies, "Let angels whisper; I must shout." Once I wondered at people shouting; now I wonder that we do not all shout.

Faithful Nehemiah, in a trying time, commanded the Jews not to weaken. Joy gives strength and courage. A joyless Christian is a powerless Christian. With joy there is strength, there is hope, there is power, and there is victory. Looking forward to this very time, in which we now live, the Prophet Isaiah wrote, "Therefore with joy shall ye draw water out of the wells of salvation." David, who through sin had lost the joy out of his life, cried out of a penitent heart, "Restore unto me the joy of thy salvation," adding, "Then will I teach transgressors thy way and sinners shall be converted unto thee." Without joy no one can be a successful soul-winner. A gloomy, miserable-looking Christian stood outside a mission hall. "Will you come into our service tonight?" he asked a passer by. The stranger gave him one swift glance, and replied (as he hurried off): "No, thank you! I've trouble enough of my own." And so it is. The world is full of trouble, and sorrow, and weeping. Each individual has trouble enough of his own. They want comfort. They want joy. If we as Christians have nothing better to offer them than what they now have they will pass by. We must be so full of the joy of the Lord that it will manifest itself at all times and under all circumstances. We say, "O, let the nations be glad and sing for joy." But how can they when impoverished by war and weakened by internal strife and know not the joy of the Lord? The Gospel of Jesus is the only hope of a weary, sin-burdened world. He only who is possessed by HIM who is author of joy can "rejoice with joy unspeakable and full of glory." He only who has this joy flooding his soul, can "mount up on wings as eagles; . . . run and not be weary

Watch

By H. L. Hastings

IT may be at the even-tide
When day's hard toil is done;
While lengthening shadows slowly glide
Before the sinking sun,—
That o'er the sky a brighter light
Than sunset's glow shall spread,
And Christ shall come in glorious might,
To judge the quick and dead.

It may be when the midnight's gloom
Hangs heavy on the land;
When mighty waves with sullen boom
Dash on the silent strand,—
That there shall thunder from on high
The solemn midnight call—
"Go, meet the Bridegroom in the sky,
He comes! Be ready, all!"

It may be at the break of day,
When in the silent sky,
The starry splendors fade away
As morning's light draws nigh,—
That all the nations, near or far,
Shall see His wondrous sign,
And Christ, the bright and morning star,
O'er heaven and earth shall shine.

It may be in the morning skies,
When nature shines and sings,
The Sun of Righteousness shall rise
With healing in His wings,—
And bring to all who love the light
The everlasting day,
While all who work the works of night
To darkness go away.

. . . walk and not faint," and come through every conflict with the enemy, more than conqueror. But he who has Christ crowned within cannot only do this but also obey, at all times, the injunction of Paul, "Rejoice in the Lord always," for he has HIM within who is the source of joy.

That Jesus is not unmindful of our joy is shown by his words to his disciples just before he went to the cross. "These things," said he, "I have spoken unto you, that my joy might be in you and that your joy might be full." The worldling may have a measure of a certain kind of joy, but can never have fulness of joy until he repents and turns from his own way and receives HIM who alone can make his joy full. The Psalmist could say, "My cup runeth over," because he had received the joy of the Lord. Christ crowned within gives "beauty for ashes," and "the oil of joy for mourning," and "the garment of praise for the spirit of heaviness," which brings fulness of joy.

"As growth and fruitage are the result of life within a tree, so joy and kindred emotions are the result of Christ abiding within the soul." Hence outward conditions cannot tear it away. Therefore the early Christians were able to take "joyfully the spoiling of their goods," and count it "all joy" when "tempted" by the enemy. Every one in whom Christ dwells can say, "Although harvests shall fail, and fruits all be blasted, though (Concluded on page 31)

That Great City "Babylon"

THERE is much interest in the study of that great city, described by the Apostle in Revelation 17, and elsewhere. All kinds of fantasy have been indulged by students after reading the angel's statements recorded by John. But the angel interpreted to John the meaning of the vision as first seen.

As first described in symbol, the record is that of a woman, "arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of a fornication." In the next verse the angel gave her name, namely, "Babylon the Great." But in verse 18 of the same 17th chapter of Revelation, the angel tells John that the woman which he saw "is that great city which reigneth over the kings of the earth." While the waters upon which she sitteth are, in verse 15, said to be peoples, and multitudes, and nations, and tongues. "It is definitely explained that this woman was a sign "of that great city" which in the fulfillment reigneth over the kings of the earth," even over peoples, multitudes and nations.

This symbol in all this is but partial. The remainder is that of the scarlet colored beast upon which the woman sat. This beast was seen to have "seven heads and ten horns." "The seven heads are," in verses 9 and nations, and tongues." It is the woman sitteth, and they (Revised Version) are seven kings." "And the ten horns which thou sawest (verse 12) are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast."

In this chapter the angel clearly interprets the woman to be the great city; and the beast to be a kingdom headed by eight and ten several kings. That this woman is supported by this kingdom, and exercises such strong influence over this kingdom, as to rule, not only over it, but also over the kings of the earth. By the process of inserting the interpretation in the verses which give the first symbolic description it may easily be read something after the fashion in which E. W. Bullinger combines the language, as follows: V. 1. "Come hither: I will show thee the judgment of that great city that reigneth over the kings of the earth (V. 18), and over people, and multitudes, and nations, and tongues (V. 15), with whom the kings of the earth have practised idolatry (here the use of idolatry is in the sense in which it is so often used throughout the Old Testament scriptures), and the inhabitants of the earth have been made to partake of her idolatrous worship." (Concluded on page 31)

Young People's Page

A Department for the Edification of Youth
Edited by
Alexander D. Donaldson
37 S. 12th Ave., Mt. Vernon, N. Y.
"HAVE FAITH IN GOD"

Golden Text: Hebrews 11:1

SOMETIME WE'LL UNDERSTAND

Not now, but in the coming years,
It may be in the better land,
We'll read the meaning of our tears,
And there, sometime we'll understand,
Then trust in God through all thy days,
Fear not, for he doth hold thy hand,
Though dark thy way, still sing and praise;
Sometime, sometime we'll understand.

We'll know why clouds instead of sun
Were over many a cherished pean,
Why song has ceased when scarce begun;
'Tis there, sometime, we'll understand.
We'll catch the broken threads again,
And finish what we have begun,
No need then the mysteries to explain,
For then, ah! then, we'll understand.

For what we long for most of all
So oft eludes our cherished plan,
Why hopes are crushed and castles fall,
When we see Christ we'll understand.
God knows the way, he holds the key,
He guides us with unerring hand,
Sometime with tearless eyes we'll see,
Yes, there and then we'll understand.

CONCRETE

Have you ever watched a child build his house of sand on the seashore? He works hard, he diligently labors throughout a whole afternoon perhaps, rearing its walls and laying out the different rooms, and if called away before it is finished, expectantly looking forward to completing it on the morrow.

But on the morrow, what a disappointment! When he goes to the shore all that meets his gaze is the smooth level of the beach. The tide has washed over his work, and what had cost him so much in time, thought and labor on the day before is utterly gone; not even a trace is left.

This boy's house of sand, washed away by the rising tide, is a symbol of the foolishness of all human earthly hopes and toil.

But suppose that with this same sand the boy had mixed the proper quantity of cement, allowing it to dry and harden? Then, if on a proper foundation and rightly placed it would last throughout centuries.

Of itself the sand has no staying power; but by the addition of cement it has been transformed into concrete, a substance as hard as the everlasting rock. Not even the stormiest and most powerful seas can prevail against it.

We know of no better figure to illustrate the creation of faith in the heart and mind of man.

From bitter experience we learn that our human hopes and plans are as unreliable and deceptive as the shifting sands, the sport and plaything of all the tides of life.

But infuse into those hopes and plans a realization of God's omnipresent care and loving thought for us; let the result grow and harden in the sunshine of his love; and then you have faith—the stoutest and most enduring substance in the universe. It is

the bridge of solid masonry by which we make approach to God: the one sure way of realizing our hopes and crowning our undertakings with success.

In Heb. 11:6, the Apostle Paul writes: "Without faith it is impossible to please him (God): for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Do we comprehend that? Do we thoroughly understand the meaning of these words written by the great Apostle? If we are to please God we are to accept, without reservation, all that he has placed before us regarding himself, his Christ, his plan concerning the future government of the world, as well as the salvation of his people. Of course, first of all, we must believe that God exists, that he is the great Jehovah, the Creator, the Builder and preserver of the world and all that therein is. That he is a prayer hearing and prayer answering God, a rewarder of all those who with patience and perseverance, seek after him. We must without weariness, work with and for God, willing in all ways to do his will. Then as surely as the sun rises and sets, his reward will follow. He so promised and his word is sure and steadfast.

This makes it incumbent upon us to see that our faith—not our heads or our hearts—is of perfect concrete, flawless in texture, free from all weariness and fear and doubt, stable and enduring. For according to our faith it shall be unto us.

A SWARM OF BEES

B hopeful, B cheerful, B happy, B kind,
B helpful, B content, B all of one mind,
B earnest, B truthful, B firm and B fair,
Of all miss B havior B sure to B ware,
B loving to God, you are B loved by him.
B faithful to Jesus, he saved you from sin,
B honest to neighbor, to thy child B kind,
B truthful to parents thy future to bind,
B think e're you stumble, of what may B fall;
B true to yourself, and B faithful to all.
B brave to B ware of sins that B set,
B sure that one sin will another B get.
B just, B generous, B honest and B wise,
B mindful of time, and B certain it flies,
B prudent, B liberal, of order B fond,
B uy less than you need B efore B uying B eyond.
B careful, B ut yet B the first to B stow;
B temperate, B steadfast, to anger B slow;
B thoughtful, B thankful, what e're may B tide;
B just and B joyful, B cleanly B side,
B pleasant, B patient, B gentle to all,
B best if you can, but B humble with all,
B prompt, B dutiful, still B polite,
B reverent, B quiet, B sure and B bright,
B calm, B retiring, B ne'er led astray;
B tender, B loving, B good and B nign;
B loved shalt thou B and all else shall B thine.

GLEANINGS

By Edgar W. Knapp

Brother Knapp fell asleep in Jesus on August 11, 1923. We never saw our worthy brother, but we did at times correspond with him. The following, written by him and sent to us some three years ago, we now publish as a testimonial of his general worth and character. For truly he was a Christian ever alert to do service for the Master.

"Those who rally to the despised Prince, in the day of his rejection, shall have the glory of his court when he comes to his own.

"Those who in sadness have shared his humiliation shall in gladness share his throne.

"Many an humble disciple, content this year to inhabit a cottage for Christ's sake,

may perhaps next year dwell in a palace near the throne of the blessed Redeemer.

"The night is far spent, and he whose right it is will shortly come with the shout: 'Come ye blessed of my Father, inherit the Kingdom prepared for you.'

"Four things that come not back: the spoken word, the sped arrow, the past life and neglected opportunity.

"They that will not make the word of God their rest, will find a heavy burden."

BIBLE QUESTIONS

1. Upon what occasion did Jesus turn water into wine?
2. How did Job rank among his people?
3. Who adopted Moses after he was found in the bulrushes?
4. Who generally is supposed to be the writer of the Book of Ruth?
5. Did John the Baptist have many companions while preparing himself for the office to which he had been divinely called?
6. What was David doing when Samuel came to anoint him?
7. In the time of Christ what three provinces was Palestine divided into?
8. How long did the kingdom of Israel continue in force?
9. Of what were sackcloth garments made?
10. Where was the city of Samaria?

ANSWERS TO LAST SERIES OF QUESTIONS

1. The main object of the writer in relating the Book of Ruth is evidently to give an account of the ancestry of David.
2. David was anointed as king of Israel to take the place of Saul.
3. Yes, Job was wealthy.
4. The seventh commandment is, "Thou shalt not commit adultery."
5. The Book of Psalms is in the Old Testament.
6. Miriam brought the mother of Moses to the palace to be his (Moses') nurse.
7. Matthew is the first book of the New Testament.
8. When his disciples asked why he spoke to the multitude in parables, Jesus answered, "Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given."
9. Jesus explained the meaning of the parable of the sower to his disciples only.
10. Noah was a grandson of Methuselah.

A THOUGHT

If when morning breaks, clouds obscure the sky,
Fear not.
God who makes clouds, has sunshine nigh.
Be patient.

The Children's Column

IS YOUR MENAGERIE UNDER CONTROL?

I HAVE every day," said a quaint old man, "two eagles to tame, two hares to keep from running away, two hawks to manage, a serpent to control, and a lion to chain."

"You are joking," replied the friend to whom the words were spoken.

"Indeed I am not," answered the old man, who then went on to explain what he meant by his menagerie. "The two eagles are my two eyes which I have difficulty in managing so they will not lead me into harm. The two hares are my two feet which must be held back lest they run after some evil objects. The two hawks are my two hands which must be trained for good work. The serpent is my tongue which is always getting me into trouble if I do not

watch out, and the lion is my heart with which I have to struggle continually to keep it free from evil ways."

Every boy or girl has a similar menagerie, and it is the big job of life to learn to control them. The resolution to be master of self and a trust in the heavenly Father for strength and wisdom are essential if you are to become the tamer of this menagerie.—The Boy's World.

CHILDREN'S SUNDAY SCHOOL LESSON

November 4

World Wide Prohibition

Psa. 101:1-8; Prov. 23:29-35

By Verna Thayer

Memory Verse: I will set no wicked thing before mine eyes. Psa. 101:3.

In today's lesson we have a story about prohibition. Now what do we mean by that? It means to keep people from using strong drinks or anything that is harmful or poisonous to our bodies, such as wine and tobacco in its various forms. Let us see some of the things that David tells us not to do.

He tells us, Psa. 10:5-8, not to slander our neighbors. We must not tell an untruth about our neighbors or friends, neither must we tell anything harmful about them. Sometimes when we're playing with our playmates, oh, how hard it is for us not to say things to them that would hurt them, and how sorry we are afterwards to think how we have hurt them. So you see we must be on guard at all times. We must not be proud either. We sometimes imagine we are just a little better than some one else, but David says we must not have a proud heart or we may suffer.

How easy it is sometimes to tell just a little, tiny story about something that isn't true, and the next time the story is just a little bigger, until it becomes easy for us to lie, and tell things that are not true. But what does the Bible say about such ones? It says that God will not have them in his sight. He doesn't want little boys and girls to tell things that are not true. So let us all be truthful little boys and girls no matter what may happen to us for telling the truth.

Have any of you ever seen a drunk man? Have you seen how he staggered and reeled? His face looked red and silly. How did it make you feel? Did not you wonder and wonder why he wanted to drink such things? The Bible teaches us not to use strong drinks because they are injurious to our body. At first we think that just a taste would not hurt us. The next time the taste is a little larger, and so it keeps growing until the terrible drunken man is the result.

The habit of using tobacco grows on boys and sometimes girls in the same way. Let us ever be on the watch against such things. God gave us our bodies and he expects us to keep them pure and clean. Do you think we can do so by the use of strong drinks and tobacco? I know you will all answer, "No."

"Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise." Prov. 20:1.

"Even a child is known by his doings, whether his work be pure, and whether it be right." Prov. 20:11.

So you see there is something for each of you to do even if you are only children.

Questions

1. What is prohibition?
2. What are some of the things David tells us not to do?
3. What will God do to the people who do these things?
4. What does the Bible teach about strong drinks?
5. How must we keep our bodies?
6. Try real hard to learn the two verses at the end of our lesson.

THE INWARD AND OUTWARD MAN

By E. O. Stewart

THE inward man is Christ, and the new man is what Christ builds. The outward man is Adam, and the old man is what Adam builds.

Christ overcame the things of the flesh (which are the inducements to cause us to build up the old man), thereby becoming our forerunner, and entered into that within the veil, and thus became the inward man (the hidden man of the mind), and this is the reason, Paul says, "I delight in the law of God after the inward man."

The new man is the church. "Having abolished in his flesh the enmity (the law of commandments) contained in ordinances, for to make in himself of twain; one new man, so making peace." Eph. 2:15. Adam yielded to the lust of the flesh, thereby creating the old man with all the inducements to cause us to help (assist) in building up the old man (the body of sin). Notice, the scriptures never speak of outward men, nor inward men; old men, nor new men, nor bodies of sin. You never see any of these expressions pluralized. The church (the new man) is one body composed of many members: "Know ye not that your bodies are the members of Christ." 1 Cor. 6:15.

The body of sin is composed of many members also. What are they? "Now the works of the flesh are manifest, which are these, adultery, fornication, uncleanness," etc., Gal. 5. "and they that are Christ's have crucified the flesh with the affections and lusts." Verse 24. Notice, the affections, flesh, and lusts are the things that are crucified. Now listen, and we will see just what the old man is. "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed." Rom. 7. What is it that is crucified? **Flesh, affections and lusts.** Gal. 5:24. Then this is the old man. Now we will see just what the flesh is that is to be destroyed. Paul makes this clear in 1 Cor. 5:5: "To deliver such one (who had committed fornication) unto satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." Or, in other words, that he may regain his spiritual standing in the body, the church, and be saved when Christ comes. The church is spoken of as spiritual because it is spiritually minded. Rom. 7. "Ye which are spiritual restore such an one in the spirit of meekness." Gal. 6:1. Now, notice an example of one being delivered unto satan, and see what it is for. "Of whom is Hymeneus, and Alexander, whom I have delivered unto satan that they may learn not to blaspheme." 1 Tim. 1:20. So you can see that destroying the flesh means to quit doing those things which are not right. Another passage reads: "They that are in the flesh cannot please God." This does not mean that

those who please God have had their literal flesh destroyed. "But ye are not in the flesh, but in the spirit if so be that the spirit of God dwell in you." This does not mean that they have lost their bodies. This is sufficient to show that the old man is not the literal flesh, but the affections and lusts are personified as the old man. Paul says, "I delight in the law of God after the inward man." That is, Christ, the inward man, has overcome and has shown to me what I will gain by following where he leads, and I delight in following him. But there are obstacles that are hard to overcome, for the very things that I would love to do, I do not, and the things that I do not wish to do, are the very things that present themselves; and, when I would do good evil is present." Then he cries out, "O wretched man that I am, who shall deliver me from the body of this death? I thank God, through Jesus Christ my Lord. So then with the mind I myself serve the law of God, but with the flesh, the law of sin." The spirit is the inward man, but it is not the spirit of man.

Christ is a spiritual being. He is the mediator, or the one who makes intercession. Now listen: "The spirit itself maketh intercession with groanings which cannot be uttered, and he (God) who searcheth the heart knoweth what is the mind of the spirit (Christ), for he (Christ, the Spirit) maketh intercession for the saints according to the will of God." Rom. 8. This is the inward man—Christ dwelling in our hearts by faith.

IMMORTALITY

LIFE, as we see it in these perishable forms, has power to subsidize the elements of nature for its support, and to direct its force for its own ends. But this it does now, not by inherent right, but in the way of warfare and subjugation, and in the struggle its powers ultimately break down.

But Eternal life must bend all things in heaven and earth to its behest. It must be superior to all principalities and powers. All substances must wait upon its needs, and all forces become tributary to its aims.

The harvest, therefore, for which God has long been ploughing and tilling these fields of creation is not yet complete. A new order of being is to be produced, invested with Eternal life. Christ is the firstfruits in the new order. But we also are a kind of firstfruits. We are told that the whole creation is groaning and waiting for the manifestation of these sons of God. They are its destined lords, and also its deliverers. They are that anointed race who are to subdue all its wide realms to the will of God, and make them vocal with his praise. And they cannot be fitted for this high office except as they rise in Eternal life triumphant over all the forces and powers that prevail in this system. Man in flesh and blood is not worthy or capable of this dignity. But God, before the foundation of the world, provided for the redemption and reinvestment of man for this high office in the power of an endless life. And this, as we have seen, implies corporeity. Eternal life for man requires his new creation in body as well as spirit. In this way alone can he become a perfect image of God and a fit vessel for his eternal praise.—L. C. Baker in "The Mystery of Creation and of Man."

The Restitution Herald

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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 pre-
 requisites 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 proph-
 ets since the world began."

Editorials

It is good to have so many baptisms reported during the past few months. It would seem without actual count—that more are reported in the South than in the North.

A number of editors and other observers are of the opinion that the recent experiences of the state government of Oklahoma,—without precedent in U. S. history—were the result of a definite struggle between Protestants and Roman Catholics for governmental control.

Often someone hesitates to give their life unto the Lord Jesus, and render obedience to baptism, only to wonder, after the decision and obedience has been rendered, why the former hesitancy. Let others, then, be encouraged not to delay and postpone consecration to the Savior.

Those who have been renewing promptly for The Herald have our thanks. Prompt renewals lessen office work and expense, making operation that much more economical.

Again, Thanks.

We also thank those who have been sending in new subscriptions.

If at any time there is error in the records please notify us promptly and fully.

Do you all get that call from Michigan for some one to "Come over and help us?" It reveals a condition prevalent all over the land, among different denominations.

There are various reasons for this condition. One is that the present age of dol-

lar-specializing offers greater prospect of success to the young than does the Gospel service. Another is a lack of hearty consecration to our Lord Jesus Christ. Thorough consecration would cause some who have financial strength to use bountifully of their means for the furtherance of Christian work. Again, thorough consecration would cause qualified young people to devote life and its powers in the service for which they are fitted.

It is encouraging to know that there are some in both these classes who devote life and its powers to their Lord. All such have no need to worry. Worry is due from one and all who are short on consecration. Rather, an awakening and dedication is due from them.

NEITHER JEW NOR GREEK

"As many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek; for ye are all one in Christ."

Thus Paul, in Gal. 3:27, removes all Christians from their former nationality so far as pertains to their standing before God. Therefore all who become a new creation in Christ become recipients of the promises that belong to joint-heirs with Christ; and, by consequence, forfeit their right to the promises that belong to Judah, or Israel, or Gentile nations, as such.

God's promises to restore and rebuild Israel are not intended for Christians, even though they are of Israelitish descent. That restoration is promised to Israelites who do not become "one in Christ" during this Church-gathering age.

ISRAEL A MISSIONARY NATION

The International Sunday School series this quarter presented some studies on the above subject. Speaking generally, the Sunday Schools of several countries are studying this theme.

It is one of the important, one of the basic themes of scripture. Many of God's revealed plans and purposes are built upon Israel, and are to be fulfilled through Israel, as God's chosen people. Much of this might be regarded, according to the general use of the word, as missionary in character.

This missionary role for Israel was first revealed by God in his promise to Abraham when he promised him, Gen. 18:18, that he should "surely become a great and mighty nation, and all the nations of the earth shall be blessed in him." It is true that this blessing must proceed from our Lord Jesus Christ. He is the one to whom this work was assigned, both by Peter, in Acts 3:25, 26, and by Paul, in Gal. 3:16. It is also true that for the final fulfillment of the promise to Abraham our Lord must first become King over Israel in this great labor of blessing. When Jehovah assured, through Moses, in Deut. 14:2, that Israel was "a holy people unto the Lord thy God," and the Lord had chosen them to be a peculiar people unto himself above all the nations of the earth, it is evident that there must have been a purpose for such choosing and such standing. This is further brought to light by Isaiah's statement in 59:20, which declares that "a redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord." He then continues in 60:1 to exhort

Israel to "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: but the Lord shall rise 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." This clearly shows that God is building Israel for a definite purpose; that they are to be the head of the nations to the end that, through them, by the brightness radiating from their righteous establishment in kingdom glory other nations shall be brought toward, and into, this same kingdom of righteousness. Isaiah further declares in verse 12 that "the nation and kingdom that will not serve thee shall perish," which indirectly affirms that some nations will serve Israel, that is, that some Gentile nations will, through Israel, become subject to Israel's king, even to Jesus Christ, King of kings and Lord of lords.

The bringing of Israel to this headship over the nations requires the regathering and restoration of Israel into her own promised land. It is this regathering and establishment of Israel with which such large portion of prophecy deals. It was this restoration which our Savior and his apostles preached so earnestly in Galilee and Judea. It was this restitution of which the apostles asked the Savior, as he was about to ascend, Acts 1:6, "Lord, wilt thou at this time restore again the kingdom to Israel?"

This work of restitution is one of the great reasons why the Savior must come again, the second time, without sin unto salvation. That is, even if there was to be no resurrection from the dead; even if there was to be no glorification of the church; even then, in order to restore and rule Israel according to God's foretold word, the Lord would need to return.

There is also another requisite to the realization of this promised kingdom, namely, Israel must exist. Somewhere among the mountains or valleys, in the forests or upon the plains; somewhere, Israel must exist. Somewhere and in some way Israel, today, must be under the vision of their Father; her works under observation, her character under analysis, her conduct under consideration, her aims under scrutiny. For soon Israel, always missionary for Jehovah, must be regathered and exalted, that she may prosecute her duties and honor her God before the nations and people of the earth. Through them, led and ruled by their Messiah, God's blessing to the nations shall come.

HERALD RECEIPTS

W. E. Byers; S. J. Whitten; Mrs. Thos. Briggs; Mrs. Elmer Cross; Miss Alta Mitchell; Mrs. Ada M. Eldridge; Mrs. Cora Shipman; Frank Harper; Weldon McCoy; A. N. Harlan; Mary C. Leroy; Alta King; Mr. F. H. Gillette; F. H. Seymour; Mrs. N. J. Wilding; L. M. Howell; Mrs. Joe King; Dr. J. P. Haskin; B. F. Cook; John Sweet; Mrs. O. W. Umphrey.

WINCE MEMORIAL FUND

Previously mentioned,	\$164 50
Essie Wilson,	1.00
Mrs. O. W. Umphrey,	3.00
B. F. Cook,	5.00
Total,	\$173.50

Among the Churches

The church at Oregon, Ill., was glad, Sunday, to witness the baptism of Mrs. J. Burroughs.

The N. B. I. office is still searching for a good, all-round office helper—one who is both stenographer and bookkeeper.

It is a pleasure to see the announcement again of the November Conference in Indiana. As of yore it is called at Plymouth. May it be well attended and helpful.

NOTICES

Indiana Meeting

A general meeting and Conference of the Church of God in Northern Indiana will convene at Plymouth on Sunday, Nov. 11, and continue over the next Sunday, Nov. 18.

A special invitation is extended to all members of the Argos, Burr Oak, North Salem, and South Bend Churches; and to all others who are interested in God's plan and purpose to redeem a condemned people, and to cleanse and purify a sin cursed world. It is desired that each church or assembly send a delegate or representative to this meeting. The invitation to attend these meetings is to all. Come! Your presence will do us good—you are more than welcome. Come, meet with us now. Meet us in the Kingdom.

J. H. Willey, President.

Something is Going On

Brethren and friends of the Illinois Conference and Bible School will be interested to know that the dirt has been flying and a crew of men has been busy making a large cement basement under the dormitory building. This basement is being made 48 feet long and 32 feet wide and is 8 feet deep with 16 good sized windows. The entire basement will be utilized for dining room and kitchen so that from 125 to 150 people can be comfortably served at one time.

This much needed improvement will serve for years to come, but makes a heavy expense at present. A little from each interested party, however, will soon make it up. Send all remittances to 629 N. Galena Ave., Dixon, Ill.

Anna E. Drew, Treas.

Casey (Moriah), Illinois

At the close of our present meeting at the Salem Church we plan to go to the Moriah Church near Casey, and begin services on Monday night, Oct. 29. These meetings will continue for two weeks, closing on Sunday night, Nov. 11. The writer plans to conduct the first week and Bro. Austin will arrive Nov. 5, to carry on the second week. Let's go!

F. E. Siple.

REPORTS

From the Carolinas

Dear Restitution Herald:

With your permission I will try to tell the brethren of the work in the South.

We held a meeting at Guthrie Grove, S. C., from Aug. 5 to 12, where we baptized eleven. We went from there to Galimore Gap, N.C., a distance of about 75 miles, and from there to Dana, N. C. From there we went to Liberty, N. C., where we found some good people, but they had had no preaching and the church had died out. We held services there for a few days and got the people together again. Now they have a good Sunday School and I am trying to preach for them every third Sunday evening. We preach at Dana in the morning.

We also went to Bro. Hiott's at Waterboro, S. C., about 500 miles distant. There we found a good congregation and preached for them three times. We want to say for Bro. Hiott, that he is a man of God, and worthy of the confidence of all the people. He has been baptized into Christ and is going to spread the gospel of Jesus Christ. We recommend him as sound in the faith. From there we went home.

So you can see, brethren, that we have been busy this summer. We are trying to preach at five churches this year, and ask the prayers of all the churches.

Your brother,

A. N. Durham.

Blanchard—Michigan

After an absence of more than a year from the church in Blanchard, I have had the pleasure of meeting with them again. We had services Sunday morning, Oct. 14, and each succeeding evening until Wednesday evening. It is still the busy season in this vicinity, for the large potato harvest has been delayed for several reasons, and now the fall rains have stopped the work again.

The brethren here are hungry for preaching, not having had any regular work done for a long time.

All were made to rejoice when on Monday morning, Mr. Stanley Raymond was baptized into the all-saving name, Bro. L. D. Decker assisting me in this work. I have promised to return the second Sunday in November (D.V.). I know of no better place than Michigan for a good, live young man to preach the gospel. If any one knows of one please send him along.

I have been speaking every two weeks in Dutton for a time.

The people at Coats Grove are hoping for a good attendance at the Conference, which convenes November 2nd. Brethren, are you interested in the work of God growing? Then attend this meeting. Nothing can be done without earnest, united effort. If it is impossible for you to attend send words of encouragement, and with them your offering to the Lord to carry on the work, that when the Master comes we may hear the "Well done" from his lips.

Yours in the work,

M. A. Woodward.

Arkansas-Oklahoma Conference Minutes

The brethren of the Church of God of the Abrahamic faith, of Arkansas and Oklahoma, met with the brethren at Brent, Okla., Aug. 23, 1923, at 9 A. M. with Pres. Luman in the chair. The following committees were ap-

pointed:

Program: W. R. Gragg, T. C. Billingsley, Mattie Billingsley, J. H. Frazier and Carrie Wile Chambers.

Credentials: R. L. Tice, Minnie Gragg, Ella Shelton and Luther Morgan.

Finance: J. M. Morgan, R. L. Tice, Hazel Ledbetter, Bernice Turner, Blanche Shelton, and Edna Shelton.

Resolutions: L. H. Shelton, J. S. Butcher, J. M. Morgan, J. M. Hollis, Carrie Wile Chambers and Mattie Billingsley.

Reports of Evangelist Morgan, and Bros. Shelton, Tice, and Luman.

L. H. Shelton was elected teacher of Bible Class. Conference recessed till 3:30 P. M.

At the 3:30 meeting the minutes of the last Conference were read and adopted. Reports of Editor Shelton of the Gospel Trumpet, and Evangelist-Treasurer Hays, were accepted. Moved, seconded and carried that we pay \$25.00 of press fund to Bro. Morgan as Evangelist fund.

Reports of State President Tice, Berean Society; Carrie Wile Chambers, Conference Treasurer; Mary L. Luman, State secretary Berean Society; Evangelist Morgan; general evangelist Luman; and Fannie Le Crone, Tract Committee, were accepted. Conference dismissed till 9:30 A. M., Aug. 25. At this meeting the report of the Business Manager of the Gospel Trumpet was accepted. L. H. Shelton was elected Editor of the Gospel Trumpet; R. L. Tice associate editor and Carrie Wile Chambers, assistant editor; and J. H. Luman was elected business manager. Conference adjourned.

Conference called to order at 9:30 A. M. Aug. 26. The officers elected for the coming year were R. L. Tice, President; J. M. Morgan, Vice-president; and Carrie Wile Chambers, Secretary and Treasurer. A committee of three was appointed by President to sell the press and divide the proceeds equally between the Trumpet and Evangelist fund. Committee appointed: L. H. Shelton, E. Hays and A. A. Shelton. Moved, seconded and carried that Committee be instructed to sell press for cash or negotiable note. Moved, seconded and carried that the dues, \$1.20 per year, be a permanent Trumpet fund. Moved, seconded and carried that the publication of the Gospel Trumpet be placed in the hands of the Business Manager exclusively. Motion carried that each minister of the Church of God, of this conference, be made an evangelist. Carrie Wile Chambers was elected Chorister for the coming year. Walnut Grove, Ark., was selected as the place for next Conference. Conference recessed until 3:30 P. M. at which time it was again called to order by Pres. Tice. Special Prayer for sick sisters as requested. Reports of Committees on finance, credentials, and resolutions received, and committees discharged. Motion carried for Secretary to draw on Evangelist Fund for purchasing and printing of stationery for use of officials and members. Conference adjourned to meet at call of President. There was Bible School each morning and at 2:30 P. M., preceding the sermons. Young People's program, Aug. 29, 8 P. M.

There were eleven persons who made the good confession, and were baptized into Christ during the session.

Carrie Wile Chambers, Sec.

The Sunday School

By Alta King

WORLD WIDE PROHIBITION

Lesson 5 November 4, 1923.

Lesson Text: Prov. 23:29-35; 1 Cor. 9:24-27;

Isa. 28:1-8.

Psa. 101:5-8; Prov. 23:29-35

Golden Text: I will set no base thing before mine eyes. Psa. 101:3.

For Study

Review: The general topic of the quarter's lessons is God's missionary plans concerning the nations. Today being the "World's Temperance Sunday," the lesson seems a slight departure from the general topic, and yet it is not. Temperance in all things, and abstinence from all things which interfere with service to Jehovah is one viewpoint of the picture of the world when it shall become filled with the knowledge and glory of the Lord.

The New Lesson: This lesson considers first, Temperance and Abstinence, their difference and the need of each; second, "World-wide Prohibition," its meaning and the place it fills in God's missionary plans.

Temperance and Abstinence: Distinguish between the two terms. Read what Paul says concerning temperance in contrast with dissipation. 1 Cor. 9:24-27. Show that fitness, both physical and mental, were in Paul's mind—note the illustration he uses and the kind of people he was writing to. Is the idea of temperance applicable to the list of things mentioned in Gal. 5:19-21? To what things may temperance be applied and to what things abstinence? Is temperance or abstinence applicable to the use of alcohol and other narcotics for pleasure? (Answer the above from the viewpoint of service to God.) Whose property are we injuring when we eat and drink real foods unwisely, or eat and drink things which are not foods at all. 1 Cor. 6:19, 20.

The above is an argument in favor of temperance and abstinence from the viewpoint of one's personal relationship and service to God. In Rom. 14:21 and 1 Cor. 9:13 is an argument from the viewpoint of one's relationship and service to his fellowmen.

Read the following pen picture of a drunkard. Prov. 23:29-35. Note the sins and evils that come out of drunkenness.

Find out all you can about the physiological and mental effects of intemperate eating and drinking and of the use of such poisons as alcohol in any degree, for pleasure.

World-wide Prohibition: Define the term as it is used. Why has this move been started and why has it grown to its present extent? The following scripture shows that it is no new thing for the use of alcoholic liquors to become a national sin, sapping the wisdom and strength of leaders and people. Read Isa. 28:1-8.

Is "World-wide Prohibition" based on the idea of salvation through man and law enforcement, or on the idea of salvation through Christ? Though "World-wide Prohibition is bound to fall short of its advocates' goal, that of aiding toward world salvation, should it be denounced? If not, why not?

Will Jesus gain those results so earnestly sought after by world reformers, by means of restraint through prohibitory laws; or

by means of purification and eradication through fire? Is prohibition and restraint of evil, or eradication of evil, the basis of the salvation which Jesus our Lord accomplishes? Is law or grace the means of salvation?

Law and law obedience, in no sense of the word, bring salvation. But law and law enforcement is an institution among men by God's power and God's wisdom, and it has its own particular niche to fill in God's dealings with man. All honor is due to the institution of law. Man gets into trouble only when he tries to wrest law out of its proper sphere and make it a means of self salvation. More than all honor is due to grace and mercy, the basis of salvation, the need of which is made manifest by the law.

The Children's Lesson: With Paul's reference to preparation for the race as a starting point, make the lesson a lesson on general good health and the right treatment of our bodies that we may better serve God who owns us.

DEAD FIFTEEN MINUTES

THE Herald is in receipt of a full page newspaper clipping of September 16, which gives at some length a report of the extraordinary circumstance connected with the recent surgical operation submitted to by Bro. Charles Netts, Springfield, Ohio.

At some detail the report states that when the surgeons undertook to revive Bro. Netts from the anesthetic, he behaved very stubbornly. They were unable to revive him. His heart stopped beating, his lungs ceased functioning, and according to all common judgment he was dead. For fifteen minutes there was no pulse or respiration. But the surgeons worked heroically. Adrenalin was administered. After fifteen minutes, the faintest signs of life were manifest. This continued with more emphasis, until finally life was restored, or refound. We are glad to say that, according to report, Bro. Netts was, on Sept. 16, very comfortable in his home.

The point we wish to call attention to by the experience is this. "I distinctly remember," stated Bro. Netts to the reporter, "one of the physicians saying to me as he administered the ether, 'Just breathe naturally.'"

"I have heard people declare that they experienced some peculiar sensations as they passed under the influence of ether. One fellow said he thought they were trying to place him in a coffin; another told me he thought he was being passed into a long, dark chute. I felt no sensation whatever. Then I felt something tugging at my tongue; I reached my hand to my mouth and felt a cold, steel instrument pinching and holding my tongue out of my mouth, and one one said, 'Keep your hand down.' There was no pain, I was as comfortable as at any time in my life. If I had any visions from the time I heard the order to breathe naturally until the second order to keep my hand down, I'll never be able to recall them. And yet more than an hour had elapsed between the two orders."

"I have read many stories," he smilingly said, "about people giving their experiences after being restored to life, but I want to say here and now that I believe they are largely imaginative. I never heard anything, never had a vision of any-

thing and never felt any differently than I must feel when asleep, and when even the subconscious mind is not active. The doctors told me afterwards, and so did my wife, that I had been dead for fifteen minutes before the powerful drug started up my heart action, and the pulmotor and other means of artificial respiration set my lungs to working again. If I was I didn't realize it. It was fifteen minutes gone from my life, with nothing but a wonderful experience to recall it."

The reporter reports him as follows: "He didn't hear any harps and he never saw an angel during the fifteen minutes that his heart stopped beating and breathing ceased. He is equally firm in his declaration that nothing with horns and a fiery fork offered him a welcome into another eternity. . . . So, regretting that during his brief visit into eternity, he didn't succeed in impressing upon his memory a vision of what lies beyond, he cheerfully contends that he is so happy to be back where he can again see familiar faces that he doesn't count it a loss that his brain registered nothing of what transpired from the time he was told to just 'breathe naturally' until he awoke on his cot in the hospital ward."

You may argue that if Charles Netts had not been under the influence of ether at the time his heart ceased to beat he could possibly have felt the sensation which no man has yet come back to describe. And you may be right about it. But to Charles Netts, though dead for fifteen minutes, death is just as much a mystery as it has ever been and must ever be—Charles Netts cannot reveal the secret, nor can he describe the sensation.

Herald readers will all heartily congratulate Bro. Netts, and his family, on his being alive today and not dead. They will also be interested in his testimony to the effect that, though dead in the estimation of medical attendants, yet those fifteen minutes were entirely blank upon his memory. He had no experiences during that quarter of an hour which science says was death.

AN IDEAL WORLD

MEN have been, or have been supposed to be, striving to bring about an ideal state of things on earth; up to date, they have sadly failed. To hear the politicians in this country in their campaigns just before the presidential election, you would think from the promises made that they would give us an administration that would mean peace on earth and good will to men.

Directly after the band of music has died away and the bonfires which celebrate the victories have gone out, we find ourselves struggling to live in the same old world, but little if any better, possibly worse. Debs and his socialists feel quite sure if they had the reigns of government they could steer the Ship of State into a haven of peace where the rich would be humbled, full generosity and the poor would live in the midst of affluence, and all would ride in seven-seater automobiles, or at least, walk together in peace and fellowship.

Lenine, Trotsky and company have set up a kingdom in Russia. They doubtless thought if they could kill the poor Czar, murder the wealthy and educated classes,

they would have an ideal state of society. They have murdered right and left; they have been establishing peace and harmony among men with the bullet, the bayonet and the torch. Their success has been so marked that they are sending out propaganda into all civilized countries seeking to make Bolshevism universal. But, behold! Russia is desolated. Her beautiful homes are ash-heaps, her wealth is devoured, her intellectual life is swept away, her people, naked and starving, perish by millions, and the tide of blood and fire rolls on.

Germany would redeem the world and bring about an ideal state of civilization by culture; but after she had succeeded in educating the masses and making herself the center of scientific research and accomplishment, she sets forth on a mission to bring the rest of the world to appreciate and adapt her culture, and meanwhile, to submit to the iron yoke of her rulership. In the progress of her missionary effort the very foundations of civilization are shaken; untold millions are slaughtered, the whole world staggers beneath a load of debt, statesmen are perplexed, legislative bodies cannot work together in harmony, capital and labor are at war with each other, while vast millions of the world's population cannot be trusted to govern themselves. There is a clamor for liberty by people who mistake license for liberty, the conflict goes forward, and the end is not yet.

There can be no doubt but the Kingdom is coming. The Golden Age is ahead. The Lord Jesus Christ taught us to pray, "Thy kingdom come. Thy will be done in earth as it is in heaven." One of the inspired writers declares that the "kingdoms of this world shall become the kingdoms of our Lord and of his Christ." And another one gives us the glad promise that "the earth shall be full of the knowledge of the glory of the Lord as the waters cover the sea." These pledges and promises are contained in the Holy Scriptures and the Scriptures are inspired.

We can, with assurance, look forward to an ideal state of things in this world; this state, however, will not be brought about by political parties or human organizations and efforts. The trouble is, men want to organize it, set it up, run and rule it to suit themselves. A large body of men are very much opposed to the Lord Jesus coming back to this world to straighten out its tangles, heal its troubles, organize its social life and set up a kingdom. They would like to have the presence of his blessing but they do not want the Blessor. The kingdom of God on earth, and a reign of good will among men in which they "learn war no more," would be very acceptable if they could direct and rule it; but they are very much opposed to the Christ who redeemed the world and its lost race coming down and taking charge of the world he has . . . redeemed. Men will continue to fail, but Jesus Christ cannot fail. He shall reign until his enemies be placed beneath his feet. There is a time coming when Daniel's prophecy shall be fulfilled, and, "The God of heaven shall set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."—Editorial, "Pentecostal Herald."

CHRIST CROWNED WITHIN

(Continued from front page)

famines may come and pestilence rage, though hard times may appear, and harder men threaten," though wars may desolate populated lands and threaten the overthrow of civilization itself; "yet I will rejoice in the Lord, and I will joy in the God of my salvation." Nor is this phase of experience incompatible with sweating great drops of blood, as did Jesus, or having, like Paul, continual sorrow and great heaviness for others, because it is heavenly in its nature and is divinely given. Because it is heavenly in its nature and divinely given it is entirely independent of all earthly conditions. Therefore the enemy cannot destroy it but, it abides and strengthens and sustains the soul through all the earthly trials and sorrows and disappointments.

"The joy of realization," says Dr. Steele, "ebbs and flows." Still, what St. Paul styles "the joy of faith," is as permanent as faith itself. But above this, occasionally roll the great waves of ecstatic joy, deluging the soul for days in succession. Under this mighty pressure of the heavenly world upon my poor throbbing heart, I often feel that the earthen vessel will break under the strain, and that I shall die of very gladness, like a fly drowned in a pot of honey. Christ glorified in the soul, by the Holy Ghost, is the fountain of true joy. When the blessed Comforter fills the hearts of a people with his joy-inspiring presence, they burst out into spontaneous singing. But where formalism, worldliness and unbelief have crowded the Comforter out of their hearts, they pay thousands of dollars to a quartette to perform the service which their backslidden souls refuse to render. Hence joy is a very good test of our personal devotion to Christ.

Let us remember that Jesus always comes to gladden, never to sadden. Too many think of HIM as did an old ignorant man of whom I once read. He had been awakened to a sense of his sinfulness and the need of a personal Savior, and was enquiring about conditions of salvation. Among other things he said: "I own a violin and love its music. Should I become a Christian, would it be wrong to play it, if I would play only melancholy sorts of tunes?" What a distorted view of the Christian religion. "One hour of Christ within will forever put to flight such foundationless notions of his service." Only those artificial joys that come from things that are injurious to one's well being are incompatible to the "life hid with Christ in God." God only asks us, in coming to him, to give up that which is harmful. He asks us to give up the soap bubbles of earth for the diamonds of heaven. He asks us to give up "wood, hay, stubble," in exchange for "gold, silver, precious stones." Some one has said, "Into every bowl of lawful earthly joy God drops a lump of sugar, and then continues to add new sources of rich, inexpressible spiritual enjoyment as long as life shall last." This is a much better conception of the Christian life than that held by the violin player.

There is no denying the fact that we all want joy and we are willing to make great sacrifice to receive it. Even the Savior of men placed great value on it for it is recorded of him, "Who for the joy that was

set before him endured the cross, despising the shame." And what was the joy? It was the joy of becoming the head of a redeemed and immortalized race and bringing back a prodigal world to Edenic purity and beauty.

Reader, have you this abiding joy welling up in your heart—a joy that produces happiness and brings no sorrow? You may have it by simply crowning in your heart, HIM who is the source of joy and letting HIM direct your future in all things.—Messiah's Advocate.

It requires sixty-four muscles to produce a frown and twenty-four to produce a smile. Why overwork?—Selected.

THAT GREAT CITY "BABYLON"

(Continued from front page)

V. 3. "And I saw that great city which reigneth over the kings of the earth (V. 18), supported by the beast full of blasphemous names, which was, and is not, and shall ascend out of the bottomless pit and go into perdition (v. 8), even he who is the eighth king, and is of the seven (V. 11), having seven kings (V. 10), which support that great city which reigneth over the kings of the earth (V. 9, 18); the ten kings which are contemporaneous, and which have received no kingdom as yet; but received power as kings at one and the same time with the beast (V. 12), who is the eighth king (V. 11), that was, and is not, and shall be present (V. 8)."

By studying the chapter in the light of the interpretation given therein, and by comparing it with chapter 11, it will be seen that the fulfillment of the greater part of chapter 17 takes place prior to the time that the beast "ascended out of the bottomless pit" to make war against the two witnesses, and shall overcome them and kill them. That is to say that the two witnesses of chapter 11, who prophesy for twelve hundred sixty days, "clothed in sack-cloth" are to be put to death after this beast shall have ascended out of the abyss, that is, when he shall come forth for a "short space." It is during this "short space" that this king, arising out of the abyss, will slay the two witnesses of 11:7.

Careful study will also show that the destruction of this "great city," even Babylon, chapters 18 and 19, will take place during the same "short space" after the beast shall have ascended out of the abyss, and during which he will contend against the two witnesses and against those who "come out of her," 18:4.

All this in a day of wonderful miracles: the two witnesses having power to smite the earth with all plagues at will; their bodies, three and one-half days dead, arise; the beast has power over nations and kingdoms; the second beast makes an image, chapter 13, and causes it to breathe. These are a few of the forms of "all deceivableness," 2 Thess. 2:9, 10, to be practised in that day. But Babylon the Great will fall. In an hour her great riches will come to naught, 18:2, 17. And the beast that carrieth her, together with his false prophet, will be cast into the lake of fire at the coming forth of him who is King of kings and Lord of lords.

There is only one real failure in life possible; and that is, not to be true to the best one knows.—Selected.

National Bible Institution

STATEMENT OF ASSETS AND LIABILITIES AS OF OCTOBER 1, 1923

ASSETS

Real Estate	
Golden Rule Home	\$11,500.00
Farm and Greenhouse,	12.00)
Ten Lots,	1,500.00
Furniture & Fixtures	
Office,	1,124.10
Golden Rule Home,	2,284.37
Farm Tools & Stock,	500.00
Greenhouse Stock & Equipment,	1,230.00)
Paper Stock,	300.00
Notes Receivable,	3,700.00
Accounts Receivable,	463.78
Pledges Unpaid,	4,214.60)
Cash in Treasury,	4,803.59
Total Assets,	\$43,893.44

LIABILITIES

Notes Payable,	\$13,405.00
Accounts Payable,	600.00)
Held in Trust for Members of	
Golden Rule Home,	6,546.50
Overdrawn on F. L. Austin, Secretary,	4.35
Total Liabilities,	\$19,955.85
Net Assets,	\$23,937.59

No inventory of the Furniture and Fixtures of Golden Rule Home, nor of Greenhouse has been taken into consideration, excepting such as have been paid for in cash. That is, gifts of furnishings are not included in this statement. God willing, a careful inventory of these will be taken at the close of the year. The foregoing will give the brotherhood a general knowledge of the status of the work financially.

It is readily seen that by far the greater portion of our labor has been devoted to the organization and upbuilding of the Golden Rule Home. This has been done at no small expenditure of personal energy by the various ones engaged, as well as of money.

Your Secretary is deeply grateful for the hearty cooperation that has been rendered in trying to forward this phase of the work as instructed by the General Conference.

During the months when we have been doing this work, there has been continued request that effort be put forth in developing the other departments of labor. Plans for work in these other departments are now being made, and are partially under way.

To prosecute these plans and to continue to completion the Home properties, will require the continued, unabated cooperation of everyone.

Book-room and Literature

With the opening of a Floral Shop, from which to handle flowers more advantageously, room has also been made, in connection therewith, for the office and book-room of the National Bible Institution. This enables us, with the least possible of additional help, to encourage and take care of local, as well as mail order patronage.

Arrangements have been made for the stocking of Bibles, Testaments, cards, mottoes, pictures for Sunday Schools, etc., etc., as well as such other books of value, including books of reference, as may seem best, or as may be called for.

It is essential that purchases of book stocks shall be very limited until the wants and demands of the Brotherhood shall have been ascertained, and until we are furnished with a working capital sufficient to invest in such a stock. Several calls have come for Bibles and other works.

This office will be able to supply your Christmas wants in Bibles, at the regular prices, providing those wanting same will notify us promptly, describing their wants. Arrangements have also been made for Christmas cards, either plain, or with texts, or with name printed by The Herald Press. These cards range in price from the cheapest to the best. It will be impossible to send circulars of these for this season. Those wanting same will necessarily have to describe their wants, and leave the selection to us. We'll do our best to give proper service. Names will be neatly printed on the better grades for 75 cents extra—any number. Announcements will be made from time to time of books in stock. At present we can supply "Peloubet's Select Notes on the International Sunday School Lessons," for 1924, 358 pages, for \$2.00, postpaid. We have one copy, only of "The Apocalypse, or the Day of the Lord," by Bullinger, for \$3.50. This book is highly valued, and, being out of print, is very difficult to get.

Books for Children

Different A B C books of Bible stories have been examined. As yet none have been found that we care to recommend. Further search will be made soon.

Bibles

For all Bible students it is desirable that one will be able to replace old Bibles with new ones having the verses located on the page in identically the same place as in the old. This can be done if one uses a "facsimile" series, even though the new book should be of different sized type. Heretofore the Oxford people published such a facsimile series in a good range of types. The writer has been informed that these have been mostly, if not altogether, discontinued. As the Scofield Bible is in facsimile, it is, for the reason and purpose above stated, desirable. Its range of price, without Dictionary, Concordance, etc., is from \$3.25 to \$9.00 in ordinary paper, and \$10.00 to \$17.00 in Oxford India Paper. With Dictionary, Concordance and Maps, the prices range from \$7.50 to \$15.50.

For large, clear type, not facsimile, the Oxford, Nelson, Cambridge, Holman and other makes are desirable. The prices of large type Bibles, of good quality, is always more than for smaller type, and the books are correspondingly larger.

Testaments

For pocket use and for distribution, small Testaments are handy. Also, separate books of the Bible, such as John's Gospel, can be supplied at nominal prices.

Companion Bible

This is a wonderful help for any student. It is the Authorized, or King James', version, with notes, comments, word definitions, etc., by E. W. Bullinger—a great boon for Bible students. Formerly published in six volumes, it is just now put out in one volume complete. Two bindings—\$18.00 and \$22.00

BIBLE STUDY WORK

And now comes the Bible study effort. A half dozen young men are waiting for the start of this work. Some have been waiting for two years, others for less time. They have been encouraged to expect opportunity along this line. Justice and fairness requires that something be done in this direction—at once.

Your Executive Board notified your Secretary that whatever was done in this branch, he would have to do. Believing the work to be advisable and proper, and trusting in God for guidance, the work will be started as soon as the Michigan and Casey, Ill., appointments have been made.

But, already the limit, and more, of human endurance has been reached. Additional help must be secured. This will mean additional expense and call for additional resources. For this the Brotherhood is requested to earnestly consider its ability and respond accordingly. It is not expected that those who are suffering excessive losses or shortages should contribute. But there are always those who are blessed with prosperity. To all such we can only say that here is opportunity for you to serve in the name of our Lord—not for, or to man, but as unto the Lord.

Then, too, there is the job printing. Give The Herald a chance to figure on all of your work of this kind. With every substantial increase in the amount of work turned out there is a proportionate profit with which to purchase more, or better, equipment. The printing plant will need plenty of new equipment if the publishing is to increase as it should, and as there has already been call.

Yours in the Master's Service,

F. L. Austin, Ex. Sec.

REPORTS

Ft. Morgan, Clorado

A fifteen day meeting, by Bro. Drinkard, 20 miles north of Ft. Morgan closed on Oct. 14. Good interest and fair attendance prevailed.

This is the first meeting held here for over seventeen months, and the brethren were hungering for words of truth and comfort of which they received a goodly supply.

On Sunday afternoon, the last day of the meetings, eight carloads of brethren and friends drove over to the Jack Pot reservoir and Miss Marjorie Coffin put on Christ by baptism. Others are deeply interested.

We were all much in need of the strengthening, uplifting words that were spoken to us and may much good come of them.

Yours in hope,

Mrs. Marguerite Wright.

From Holbrook, Nebraska

Bro. T. A. Drinkard has been with us, coming Tuesday, Sept. 25. He gave us three sermons in the home of L. A. Crouch. One night it rained so we could not have meetings.

The attendance was good. We hope it will be so he can be with us again soon.

We have also started Bible studies, and the attendance and interest are good.

And may whatsoever we do, be done heartily, as unto the Lord and not to man.

Mrs. L. A. Crouch.

THE RESTITUTION HERALD.

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Number 5

The Anchor of Life

By F. E. Siple

A CAREFUL consideration of the sixth chapter of Hebrews, with especial reference to the eighteenth and nineteenth verses, gives us briefly one of the most striking illustrations of the Bible. One can hardly read these two verses and then thoughtfully close his eyes without seeing the allegory which the great Apostle evidently had in mind. It is a scene which inspires faith and confidence. He beholds man as a boat or small craft fastened to the prow as an anchor; and then in order to analyze the scene and understand its significance he must consider separately each of the three component parts.

1. A glance at man in his actual experiences today gives the impression that he is rather a frail craft. A glance at the Bible with this same subject in mind confirms that impression, for Job tells us that man is of few days and full of trouble, that he comes forth as a flower and is cut down, and that he flees as a shadow. The New Testament writers add further testimony to the point, for Peter says, in 1 Peter 1:24, "For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away." It is indeed a small, frail vessel that has set forth from harbor. Let us consider for a moment the sea upon which it has embarked.

2. Surely no one today would call the sea of life a pacific ocean. The surface is torn and blown by tempests and storms of one kind and another, from national strifes down to the petty individual jealousies and struggles. The secular writers of our time realize this as truly as do our religious students. For example, consider the following which is taken from Arthur Brisbane's editorials in the Chicago Herald and Examiner, of Oct. 17.

"Stock speculators had a bad day yesterday. We get the faint echo here of Europe's troubles. Hundreds of millions of Europeans, formerly our best customers, are shivering in the edge of—they don't know what. It may be bankruptcy on a new scale, revolution all over Europe, more war. Anything may come.

"Even nature seems to be fighting against miserable men. In South Africa, a deadly drought and scorching wind storms have dried up the water supply, while locusts in swarms have destroyed green plants. It is feared that all cattle will die.

"War, disease, earthquakes, droughts, money panics, tidal waves, and worst of all, human beings and nations intent on robbing and killing each other.

"Doctors in Paris announce the discovery of a microbe that causes measles. It is

Yet a Little While

By H. L. Hastings

BE PATIENT yet a little while
The sigh shall be a psalm;
The shade shall vanish in a smile,
Earth's storm in heaven's broad calm.

Be patient yet a little while,
Your cross shall be a crown;
Glory shall all your grief beguile,
Your shame shall be renown.

Be patient yet a little while,
Your labor shall be rest,
Earth's frown shall change for Jesus' smile,
Earth's scoff for "Come ye blest."

shaped like a cork-screw, as is the germ of the most dreaded blood disease, and can exist only where certain other bacteria exist.

"Wonderful discoveries we are making. If some doctors would only find the germ that causes war, and an antitoxin to conquer it, that would help Europe even more than ending measles."

All who are familiar with Brisbane's editorials recognize him as a writer of facts from a worldly standpoint, but a man very much in the dark regarding Scriptural prophecy. These sentences coming from his pen are therefore very significant. Unconsciously he is pointing out the fulfillment of prophecy, and as he does so he is calling attention to the fact that life's sea upon which we are sailing is stormy and growing more tempestuous day by day. The Apostle Paul informs us that he found life's sea to be rough in his day, also. In his message to Timothy (2 Tim. 3:10-12) he endeavors to open the younger man's eyes to the situation so that he would not later become discouraged. Heb. 12:5, 6 is also designed to show that there is no need for discouragement when he meets the storms and adversities of life. That these storms are bound to come is a foregone conclusion, and therefore the importance of our third and last point.

3. Life's anchor is hope. Heb. 6:19. An anchor does not propel a boat, nor does it guide. As long as the sea is calm the boat sails on, the anchor is not needed. But when the tempest sweeps along and the boat is in danger of being driven out of its course and dashed against the rocks, the anchor is lowered, and holds the boat until the storm is past.

We, being frail boats upon life's tempestuous sea are sorely in need of the anchor. There are rocky reefs on every hand, and unless we have the proper kind of anchor we are likely to be dashed to pieces. Sorrows, trials, and adversities will assail us often, but if we have a true grip upon that "Blessed Hope" we need not be driven astray.

It will stand us in hand, though, to be sure that our hope is a true one, not an imitation. If such (Concluded on page 40)

The Coming of Elijah

By Samuel H. Reeve

MALACHI says, "Behold I will send you Elijah the prophet before the great and terrible day of the Lord come."

Luke says of John the Baptist, "And many of the children of Israel shall he turn to the Lord their God. And he shall go before his face in the Spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." Luke 1:17.

Jesus says, by the Holy Spirit through Matthew, "And if ye are willing to receive it, this is Elijah which was for to come." Matt. 11:14.

"And his disciples asked him, saying, Why then say the scribes that Elijah must first come? And Jesus answered and said, Elijah indeed cometh and shall restore all things; but I say unto you that Elijah is come already, and they knew him not, but did unto him whatsoever they would." Matt. 17:10-12. Mark relates this same incident with almost the same wording.

The texts I have referred to are all the Bible says, plainly, about the coming of Elijah, except what John the Baptist says of himself when asked, "Art thou Elijah?" and he said, "I am not." John 1:21. In my quotations I have followed, partly, the American Revision, though I do not see it is any better. There is, practically, no difference in the meaning.

In the last text, John 1:21, the point one wants to make, whether he believes Elijah is coming or not, rests on the answer to the question—Did John know what he was talking about?

In answering this question aright we must bear in mind that John the Baptist did not write them. But the Holy Spirit did, through John the Apostle, long after John the Baptist was beheaded, and long after Jesus had gone to the Father. Are we willing to say the Holy Spirit is unreliable? I am not. There are texts that might be questioned whether they came by the Holy Spirit or whether they crept in through the foot notes, annotations, of men. But this is not one of these texts. It is a plain "thus saith the Lord," without note or comment.

This text also teaches a coming of Elijah had been taught; and the context shows that the coming of a Messiah (Christ) had been taught also, and the coming of a great prophet as well. Were these the deliberate plannings of the Jewish rulers? or did they get them from the same source? We know they are all in our Old Testament without note or comment, and, that being the case, they are the words of the Holy Spirit and must be reliable, "for the (Concluded on page 40)

The Children's Column

SUNDAY SCHOOL LESSON STORY

Missionary Teachings of the Psalms

Psa. 47:1-9; 67:1-7; 100:1-5

By Verna Thayer

Memory Verse: Let all the people praise thee, O God; let all the people praise thee. Psa. 67:3.

David was a great and wise king. He wrote many beautiful psalms or songs. Some of them are prayers, some songs of praise and some songs of thanksgiving. He wanted all the people to love and praise God. Did you ever clap your hands when you were real happy about something? David, in the forty-seventh Psalm, says, "Clap your hands, and shout unto God, for he is a great King. Sing praises to God, sing praises, sing praises unto our King, sing praises."

In the sixty-seventh Psalm he says, "God be merciful unto us, and bless us, and cause his face to shine on us." We are to sing and praise God for all the blessings he has given us. Name some of the blessings he has given you.

We should thank God, because he is a great and wise God. He is our shepherd and we are his sheep.

He will watch and care for us if we will only serve and praise him. If we love and praise God we will be good and also happy. Some day when all bad things are destroyed on the earth the people will sing songs of praises and joy to God. Let us all be joyful boys and girls, singing praises to God for the many blessings God has given us, praying always to be a sheep in the Lord's fold.

BLIND BARTIMEUS

By Lois Hunt

COVER your eyes with your hands, and think how you would like to live in that darkness all the time. Do you not feel sorry for anyone who cannot see his loved ones, friends, flowers, birds, and all the wonderful things about us?

Over in Palestine there lived just such a poor, blind man, named Bartimeus. He had to beg for money to buy his food and clothing, as he could find no work. In those days there were no schools to teach the blind how to work, as we have now.

One day Bartimeus was sitting by the road leading out of Jericho. He was begging alms from the many passing that way. All at once a greater company came near—an unusual crowd.

Bartimeus listened. Was it the name Jesus he heard some one say? The wonderful man he had heard about for nearly three years? The one who could make him to see?

Someone near must have said, "Yes, it is Jesus, his disciples, and many others." Immediately, Bartimeus began to cry out and say, "Jesus, thou son of David, have mercy on me." People standing near tried to keep him quiet, but it meant too much to him to give up easily. He was sure Jesus could help him if he could only make him hear. So he cried even louder "Thou son of David, have mercy on me."

Jesus did hear him, as he always hears

those in trouble. He stood still and said that Bartimeus should be called. Do you think Bartimeus sat still when they said to him, "Be of good comfort, arise, he calleth thee?"

No, indeed, he cast away his garments, arose and came to Jesus, just as quickly as he could no doubt. Jesus then answered saying, "What wilt thou that I should do unto thee?" Bartimeus replied, "Lord, that I might receive my sight." And Jesus said unto him, "Go thy way, thy faith hath made thee whole." And then Bartimeus could see.

He had believed in Jesus and what Jesus could do. Oh, how happy he was! He was so grateful that he followed Jesus, ready to use his eyes in the work for Jesus.

And aren't you glad for Bartimeus, and aren't you thankful that you have good eyes to see, and to use in the study and work of Jesus?

ON THE OCEAN

By Lottie E. Young

BEFORE leaving Seattle, and while thinking over the visit to California, I had decided that a month would probably give me all the time I needed to see the people and places I wished, but, as this was to be a go as you please outing, my invariable answer to friends when asked as to when I would return to Seattle was, "I do not know" consequently, as the friends in California were so hospitable, and the points of interest so numerous, my stay lengthened from the contemplated month to ten weeks, and even then it was hard to say good-bye.

Catalina Island, several miles from Los Angeles by boat (or aeroplane) where the picturesque town of Avalon is situated in a cove of such clear water that the bottom of the ocean can be plainly seen. A ride in one of the boats accommodating about sixty people where, through the glass bottom of same, many kinds of vegetation are seen, is generally the first thing for visitors to take, so I did as the rest. Exclamations were soon in order as we looked down on many kinds of kelp waving gracefully, and mosses rooted on the sea bed, while several kinds of fish—big and little—pressed inquisitive noses against the panes through which we looked, the chief varieties being perch, rock bass and sheepshead, also sea cucumbers and abaloni. The water was brilliantly blue with the sun shining through it, and along the coast were seals, lazily basking in the sunshine. Santa Catalina (or St. Catherine; as the Spaniards, bringing the Romanist religion, were the discoverers of California, there are a great many places named after both male and female "saints") is of volcanic origin, with tall mountains, (two over 2000 feet in height) coming right down to the water's edge, and the ride along the coast is very picturesque.

However, to all things pleasant and otherwise, comes an ending, and so on July 13th I said a final thank to Bro. Reid and Srs. Reid and Murray, who had done so much to make my visit a happy one, and started on the second lap of my journey. When I reached the S. S. "Venezuela" at San Pedro all was bustle and excitement, people in cabins making them habitable for a "life on the ocean wave" for many days stretched before us, while others were

on deck saying farewell to the friends who had come to bid them good-bye. But at 6:00 P. M. the final whistle sounded and the boat moved away amid the strains of "Aloha" (the Hawaiian word meaning "our love goes with you) and festoons of bright colored paper thrown from passengers to friends on the dock. After a busy and rather warm day bed seemed the best place, and I soon stretched out on it.

When a contrast is drawn between the boats of the present day and those running even thirty years ago, one can see how not only the necessity for comforts but even luxuries has grown on people. There were two beds and two wash basins with running water in our cabin, also closet with full length mirror, electric fan, etc. The table was a good one with a variety of food from which to choose, but it was rather amusing to see the names under which "left overs" were disguised. "Epigrammes of lamb" presumably being old fashioned "hash!" The waiters were Chinese boys, who were almost noiseless in their soft padded shoes, while the band was composed of five Filipino young men who played very well indeed while we were eating lunch and dinner, and again in the evening when the broad decks proved ideal for those who wanted to dance.

There were six passengers at the table where I sat, one lady calling herself a Christian Spiritualist, and posing as a preacher (had officiated in some San Diego congregation in that capacity for several months) but to me she seemed a mixture of Christian Scientist, Spiritualist, New Thought, and a few other of the leading astray doctrines of the day, bringing in occasionally half texts from the Bible, and saying that Jesus Christ was the greatest medium of his day, but claiming she could do equally well now. It is one thing to claim power however, and another thing to prove the truth of same, and this she did not (and of course could not) do. But limited as her knowledge of the truth of the Bible was, her husband was no better informed, as one day while talking about the Filipinos I said the majority of the lower class had only had schooling since the Americans went to their islands, to which he replied he thought them a well educated people when the Apostle Paul wrote to them! A dubious grunt was given when I suggested it was to Philippi in Europe and not to the Philippine Islands in Asia that the letter to the Philippians was written. Of course among a hundred people several different walks in life were found, and little cliques were formed of those of similar tastes, playing cards and smoking (both sexes I am sorry to say) interesting some, while others found in books, pen, ink, and paper their best companions. Life on shipboard cannot help but be a lazy one, as immediately after breakfast it is a slip into a steamer chair, there to remain all day with the exception of visits to the dining room, and "constitutionals" on the deck, especially in the evening. The water was wonderfully calm all the way from San Pedro to New York and of a brilliant blue, and we had some gorgeous sunsets to remember.

It was fully five days from the time we left California until we made our first stop, and the tall mountains clothed in vivid green along the coast of Mexico were very picturesque. Landing piers for large

steamers are practically unknown in this naturally rich but unexplored country to our south, so the "Venezuela" anchored perhaps half a mile from Manzanillo, the most important Pacific port of Mexico, and dozens of small boats swarmed to take off any passengers who had to leave, or those who were curious to see what a town outside of the United States looked like. but my curiosity was not aroused as the sunshine was strong over the hilly town and I learned from those who went ashore that "distance lends enchantment to the view" a super abundance of flies and dirt being seen everywhere. The water was very clear, and we could see multitudes of fish swimming about, often jumping out for food thrown from the steamer; also a huge shark, measuring, so the Captain thought, fully twelve feet, which probably was not a man eater, but I think few of us would have cared to test his power of mastication.

(To be continued.)

"The Bible is a window in this prison of hope, through which we look into eternity."

OUR REWARD

By Nellie Davis

A REWARD is a gift or a wage and will be given to two distinct classes, namely, the righteous and the wicked. The rewards will be just, for he who renders the wage is true and faithful, and is able to perform and fulfill all the promises he has made.

Our memory verse is found in Rev. 22:12. Let us study the verse and we will find some hidden lessons it will be well for us to heed. Let us read it together—"I come quickly." The thought comes to us and we wonder just what the manner of his coming will be. We can easily catch the idea of his coming quickly—in haste—but why should he not come at his leisure? Why should he come so quickly? If he is coming so hastily there are some things we should do. Rev. 22:7.

Reward No. 1. We shall be blessed "if" (notice the condition) "we keep the saying of the prophecy of this book." If we are going to keep the prophecy we must do something to learn how. We are to keep the prophecy and hold fast, Rev. 3:11, that we have already gained; for we are liable, Rev. 1:3, to lose our crown. If we are going to be blessed in this our earthly life we must do three things: we must read the prophecy; we must keep our ears tuned to hear the prophecy; and we must keep the things that are written in this book, for two reasons that stand very prominently before the world today. First, Jehovah is coming quickly, for the time is at hand when we should hear something, Luke 11:28. Again, we find that we will be blessed if we hear the Word of God and keep it. How earnestly we should strive to hold fast what we know of Godly things, for not every one who simply cries, "Lord! Lord!" shall be able to enter into the kingdom; there is only one way,—we must do the will of our Father. Matt 7: 21. Jesus said that his brethren are they that hear his word and do it. Let us turn to James 1:25; look unto the glory of our Lord, 2 Cor. 3:18; so speak and so do that we may be happy in what we do. John 13:17.

Summing up, we are told to keep, to

read, to hear, to hold fast and to do. If we do this and really believe, the time is at hand for us to hold fast and be steady, let us heed the warning found in Heb. 10:23-25.

What is Eternal Life? or, by whom, and through what agency is it given? Eternal Life, Rom. 6:23, is the gift of God. To whom is it given? See Rom. 2:7. Is it possible to live so we know, of a surety, we will have eternal life—a life that lives on and on, down through the ages, after we shall have shed this mortal body, Rom. 5:17-21? Yes, I believe it is.

Again we see why Jehovah comes quickly,—he comes through his Son, to give life in abundance, John 1:4. Why? Because life is the light of men and they who partake of this life, or bread, shall keep life sustained in their being fed by the Holy Spirit which is eternal life, John 6:35, for he who eats of this bread, or life, shall live forever, John 6:51, if he believes on the Son of God. He shall have everlasting life, John 3:36, owing to God's love for us, John 3:14-16. The righteous shall live by their faith, or in their faithfulness, Hab. 2:4.

We are given the power, or right, or privilege, to be the sons and daughters of God, if we believe on the name of Christ our great gift, John 1:12, and Christ hath confirmed it with an oath to make it binding, John 6:47.

We have eternal life because the just live by faith, Rom. 1:17, proving their faith in a living God. How do we know we have eternal life? Because he that believeth hath the witness within himself, 1 John 5:10-16; Col. 3:12. Risen with Christ, Rom. 6:3-5, we should walk carefully in the new life, for nothing availeth if we are not new creatures, Gal. 6:15; Eph. 4:20-32. We should do these things because we are in a new life that should be as near as possible like our Savior's, who will lead us on and on unto a perfect life, Col. 3:10-18.

If we are raised with Christ we should be careful where we sit and with whom we associate. Christ is sitting at the right hand of God and has given us the privilege of sitting in heavenly places with himself, Eph. 2:4-7. This privilege comes through faith of work God has performed in our behalf, Col. 2:12. Christ is sitting at the right hand of God for a purpose—to make intercession for us, Rom. 8:34. He is fully able to save us to the uttermost, Heb. 7:25; 9:24, 27, 28.

Again, we see how necessary it is to keep the word of God, the prophecy of the book, for thereby is the only way the word of God is perfected in us, 1 John 2:1, 2, 5. God is not only going to give us life but also a land grant. We are his servants, his stewards, his workers; so he tells us that the poor are blessed, for they shall inherit the earth, Matt. 5:5. Enemies we shall have; evil doers there will be; but never mind, they cannot stand long for God says so, Ps. 37:9-11, 22, 29; for the righteous shall inherit the earth.

What a blessed time it will be when God's people shall inherit the earth and dwell in perfect peace. Then all kingdoms and dominions shall serve and obey the Christ. Again we see the necessity of walking with God in newness of life, for, if we are overcomers, Christ is going to seat us with him in his throne. Our government will be perfect for there will be only one

head that shall rule. We, his fellow workers, will do as he says, and his judgments are true and righteous altogether, Rev. 4:10.

I pause and wonder if I am living so that the Christ can have pleasure in me. Oh, the wonderful privilege that is ours. How often we see the need of being familiar with our Bible, if we would have power over the nations, Rev. 2:26-27. However, if we are to rule with Christ we must put on immortality; our body will be changed. How, I do not know. But the Father who doeth all things well will be able to perform what to us is impossible, Phil. 3:20-21. With the change we will have glory, we will have power; as we have borne the image of the earthy parent so also shall we bear the likeness of our heavenly parent, 1 Cor. 15:43, 48-49. We will be able with him to subdue all things, for we shall appear with him in his glory, Col. 3:4. This life was manifested,—was seen by eye witnesses. So we may know that eternal life which we have in the change is true, 1 John 1:2-3, for as Jehovah comes quickly even so shall our change be, yea, as soon as you could move an eyelid, 1 Cor. 15:51-58. It does not yet appear what we shall be; we do not know now, but we do know that when he shall appear we shall be like him, for we shall see him as he is, Job 19:26, "In my flesh shall I see God." The Christ will show us the path of life. We will be joyous and have pleasure forever, Ps. 16:11. We shall be pure in heart, Matt. 5:8. Now we see through a glass darkly; then shall we see him as he is. We cannot understand the change, but when Christ gives us the new body then shall we know even as we are known, 1 Cor. 13:12. Now we walk by faith and not by sight, 2 Cor. 5:7.

Let us not worry as to the time our reward will be received, for God is coming quickly with a strong hand; his arm shall rule for him; his reward is with him; his work before him. They who wait for him shall renew their strength, Isa. 40:10, 31. Trouble not yourselves, for Christ has said he will come again.

Finally, brethren, I would exhort each of you, as well as myself, to put on godliness much more as we see the day approaching. Let us study the Scriptures that we may know how to live, how to walk, and how to do the work our Father has for us to do. For, not they who read, who listen, who hear, shall have a part in this wonderful change; but to make a perfect work we must do the things he has told us; be obedient to the word of God. Jesus said, Fear not, be of good courage, I have overcome the world. And as we walk with him we are preparing ourselves for the great change when he shall come and call us. May each of us be ready.

The Bible is the light of my understanding, the joy of my heart, the fulness of my hope, the clarifier of my affections, the mirror of my thoughts, the consoler of my sorrows, the guide of my soul through this gloomy labyrinth of time, the telescope sent from heaven to reveal to the eye of man the amazing glories of the far distant world.

The Bible contains more true sublimity, more exquisite beauty, more important eloquence, than can be collected from all other books, in whatever age or language they may have been written.—Sir Wm. Jones.

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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

Abiding of faith, faith that wavers not in any storm, but trusts to him who charts the voyage—such faith lightens every load along life's way.

"Christ within" is one of the first requisites for healthy Christian growth. Until Christ dwells within it is very doubtful if a Christian is a Christian. And Christ does not dwell where another holds the chief seat.

Two remittances have been received this week, totaling \$87.00, to aid in starting the Bible School work.

Then, word has been received of two qualified young men who wish to take this work up next year.

These things give encouragement.

Workers together with him should accomplish much for the honor and glory of the Lord.

Higher Criticism—Germany is rapidly preparing for a leveling. For generations past, judging from reports, her leaders have been educating her to trust much in the mental and physical strength of humans. What a sad picture is now resulting. By evil intrigue the few have apparently thwarted the earnest longing of the many and the strong arm of man is being manifested by superstrength, exercising power financial, social, political, to bring the masses down to abject weakness and poverty, at the feet of the limited few. What amazing contrast between such ruling character and the prophetically described character of him whom Jehovah has selected

to rule from sea to sea, and from the the river unto the ends of the earth!

No wonder rebellion and revolt are upon the horizon of that country! No wonder every succeeding government has difficulty to stand.

When will man bow in glad reverence to Jehovah's way? When will he from the depths of a glad heart acclaim God's anointed One King of kings, and crown him Lord of all?

But the end is not yet. It is evident that man will still continue for a time to rely upon his own finite power of mind and hand. But the Word of God which is the only true light for this darkened world clearly foretells after the judgments of God shall have been meted out, "the inhabitants of the earth will learn righteousness."

Then the impoverished poor, the lame, the blind, the oppressed will lift hope's glad hand in joyful exultation because of the glad dawn of a long glad day.

"Let us hold fast our profession unto the end."

INCREASED INTEREST

The awakening of interest reported from different fields is very encouraging. It makes one hope for greater results and more extended influence this year than for some time past. Let us all in unity of spirit, with consecration to one only serv-

ice—the service of our Lord—speak forth the Gospel, which is the power of God unto salvation to every one that believeth.

"Go into all the world, and preach the Gospel to every creature," is an urgency from the lips of the departing Savior which should this day find glad response from every loving follower. The word was given as a last departing exhortation—a last, hand-waving mission.

But soon his return journey will cause the heavens to radiate with a new, an exultant glory.

Then the results, the fruitage of an age-lasting proclamation, will be received. What will the harvest be?

For the people of the Church of God, may the harvest reveal earnest labor, resulting from a living, fervent faith; may it reveal a consecration of talent that shall have been blessed with the Lord's approval, and that shall have been instrumental in calling many within the family fold according to the full meaning of the Father's words, quoted by Paul, 2 Cor. 6:18, "I will be a Father unto you, and ye shall be my sons and daughters."

To this end, and to the accomplishment of every good work in the name of our Lord and Savior. Let us arise as never before, and as one, let us "Go into all the world and preach the Gospel to every creature."

Among the Churches

Meetings begin at Casey, Ill., this week.

Good interest is reported in the Niagara district.

Don't forget Conference at Plymouth, Ind. next week.

This is conference week at Coats Grove, Mich. Friday, Saturday, Sunday. Let's go!

Meetings at Marshall, Ill., are reported to be exceptionally well attended by young people.

The death of Bro. E. F. Gesin occurred at his home in Freeport, Ill., Sunday evening, Oct. 27.

Mrs. Clara J. Chaffee has returned to the Golden Rule Home after an extended visit of two months among relatives in Michigan.

The N. B. I. has received from Sr. Mattie Jeffrey a number of copies of "Does It Pay to Be a Christian," and "The Destiny of Russia," both by W. H. Wilson. The same may be had of this office, postpaid, at 25 cents per copy—while they last.

NOTICES

Los Angeles, California

The Church of God in Christ Jesus in Los Angeles will begin its regular services, Sunday, November 4, at 11 A. M., in Taft Hall (fourth floor of the Walker Auditorium), 730 S. Grand Ave. Preaching every Sunday at 11 A. M. A cordial invitation is extended to all brethren and sisters throughout the United States to attend our meetings when in Los Angeles,

and a special invitation is extended to all preaching brethren regardless of what faction they are a member.

Mrs. Mary L. Bailie, Secretary.

Evangelist Notice

Dear Bro. Austin:

The meeting at Ripley, Ill., has been set to begin the fourth Sunday in this month, to continue about two weeks.

I am now conducting a fifteen day meeting near New Raymer, Colo. A report will appear later.

The brethren are beginning to realize the urgent necessity of keeping the truth before the people. And why not?

Surely God will be pleased with efforts put forth in serving him.

If other brethren in the East care for my services while I am in the East, after the meeting at Ripley, they should write me at once at my home address, 212 Baltimore St., Waterloo, Iowa.

Yours in the Christ,

T. A. Drinkard.

Indiana and Michigan

The Argos, Ind., Church of God will follow the former order this year, and unite with the other churches of the town, in a union Thanksgiving service. For this reason we will dismiss our regular service for November. There will be a special service at the Christmas season.

There will be special Thanksgiving services at the Blanchard, Mich., church on Tuesday evening, Nov. 27. The Bible School will furnish a short program and the writer will preach the sermon. Special music will be a feature of the program and it is hoped

that as many of the brethren living within reach of Blanchard will attend as possible.

Beginning on Wednesday evening, Nov. 28, there will be a series of sermons preached in the neighborhood of Bro. B. A. Cummings near Remus, Mich. Any who are interested may address Bro. Cummings as above. (R. F. D. No. 1.) This may be the means of spreading the good news of the kingdom to some who have not heard it before.

C. C. Maple.

REPORTS

Lincoln, Nebraska

The Restitution Herald:

Bro. Drinkard met with us again on Oct. 18. Meeting was held at the home of Sr. Nettie Daharch, 1404 N. 24th St.

Quite a little interest is being manifested, and we are endeavoring to meet together regularly to study the Word of God. We look forward with interest to Bro. Drinkard's return.

Verna Wassung, Sec.

Report of Meeting

Avery, Nebr., Sept. 10, 1923.

Bro. and Sr. Almus Adams, of Omaha; Bro. Robert Anderson, of Gifford, Iowa; and Sr. Esther Peterson, of Hector, Minn. spent the day at Avery.

Bro. Adams gave us some good advice in his sermon in the evening at Bro. and Sr. Jacob Hansen's.

The attendance was very good and we hope we may have them with us again in the near future.

Yours in the one Faith,

Frank Harper.

Springfield, Ohio

The members of the Springfield church were made very happy when on Sunday, Sept. 9, we had five immersions. As it was Bro. Patrick's regular day with us, in the afternoon we went to the water and he buried by baptism, Lloyd Lotton, 29 E. Euclid Ave., husband of Sr. Ora Lotton; Raymond and Jack Beck, 1515 Linden Ave., sons of Bro. and Sr. Frank Beck; and Paul, Bliss Electric School, Bx. 52, Washington, D. C.; and Howard Overholser, Tremont City, Ohio, Rt. 1, sons of Bro. and Sr. Alden Overholser.

The following Saturday afternoon Bro. David Beck baptized Margaret Netts, 1025 Pine St.; daughter of Bro. and Sr. Charles Netts; and Erma Beck, 1515 Linden Ave., daughter of Bro. and Sr. Frank Beck.

Bro. Patrick preaches for us once a month. Bro. David Beck preaches each alternate Sunday. The other Sundays we have Bible study.

We felt we had great reasons for rejoicing to have our young people obey.

Mrs. J. J. Hartman, Sec.

Minnesota Conference

The quarterly Conference of the Church of God was held at St. Cloud, Minn., Oct. 19 to 21.

The attendance was good and all manifested appreciation.

Representatives were present from Mora, Bergen, and Eden Valley; also members from other districts.

We had the pleasure of meeting Bro. and Sr. Hunt and their son. Bro. Hunt

gave us an interesting lesson—Gideon in type of Christ, which was enjoyed by all. Come again Bro. Hunt.

We would love to meet more of the Iowa brethren.

Other speakers were Bros. Fred Daubaton, Tom Savage, and C. E. Randall.

Ronald Thoms, son of Virgil Thoms of Emily, Minn., was baptized Sunday afternoon, Bro. Daubaton officiating. He accepted Christ some time ago.

The meetings are over and we feel greatly refreshed.

Your sister in the blessed hope,

Mrs. J. C. Thoms, Sec.

Missouri Conference

The sixteenth Conference of the Church of God in Missouri, met with the Blush church, near Fredericktown, on Sept. 22, 1923, at 7:30 P. M. and continued until Sept. 30. J. H. Anderson, of Indiana, and J. H. Luman, of Oklahoma, conducted the services. No one can appreciate the powerful sermons those talented ministers gave in their discourses. Only those who heard them can tell, and the good Bible lessons that were taught each day were founded on truth. Bro. Anderson gave the Bible lessons every other day at 10 A. M. and Bro. Luman preached us a good sermon every other day.

The visiting Brothers and Sisters from a distance were as follows: Sr. Rogers, from Morehouse, Mo.; Sr. Sutterfield, from Bismarck, Mo.; Bro. and Sr. E. Sutterfield, from Flat River, Mo.; and Bro. B. Schneider, from Marquand, Mo.

Good attendance and interest was manifested throughout the whole meeting.

The members met in Conference Sept. 28, and as the President and Vice-president were both absent the Conference was called to order by Bro. P. J. Graham and on motion Bro. Graham was nominated and elected chairman of said Conference. The Secretary being also absent, Sr. Ethel Manken was elected Secretary pro tem., and as none of the Morse Mill brethren had arrived, on motion the Conference adjourned until Sept. 29, at 2 P. M., at which time Conference met by singing and prayer, with Bro. Graham in the chair. Bro. H. T. Cooper was elected President for the ensuing year. Bro. J. F. Williams was nominated and elected first Vice-president and Bro. W. A. Cooper was nominated and elected second Vice-president. Sr. Ethel Manken was nominated and elected Secretary, and Bro. P. J. Graham was nominated and elected Treasurer. The following were appointed on Resolutions: Bro. Chas. Cooper, Sr. Keturah Rogers and Sr. Rosie Rouse. The committee on resolutions made the following report:

We, members of the Missouri Conference of the Church of God of the Abrahamic Faith, hereby tender our heartfelt thanks to the members of the Church of God at Blush, and to the citizens of said community for their kind and courteous treatment in caring for the members of said Conference while in your community and pray God's blessings to be with you and hope when Christ our Lord comes to make up his jewels that each one of you may be members of his body. And we also tender our heartfelt thanks and Christian love to our Brothers Anderson and Luman who came among us and aided us in our conference work by preaching the glad tidings of the

Kingdom of God, that we by this may, if we live faithfully, have life eternal in the world to come. May God's blessing be with those brethren wherever they go, and may they ever be faithful in the discharge of their duties as ministers of Christ, and finally be admitted into that happy home in the sweet bye and bye in the new heaven and earth where parting will be no more, is the prayer of your committee.

Keturah Rogers

Rosie Rouse

Chas. Cooper

The resolutions were respectfully submitted to the Conference, approved and the Committee discharged.

As there was no further business the Conference adjourned, subject to the call of the President.

Ethel Manken, Sec.

OBITUARY

Josephine Thompson

Josephine Thompson, daughter of William Thompson and Christena Low Thompson, was born Nov. 2, 1857, near Maxinkuckee Lake, where she spent her childhood days.

In early youth, she, with her parents, moved to Plymouth, where she received her education in the public schools.

For several years she taught successfully in the district schools of the county.

Because of delicate health, several years ago she yielded to the earnest solicitation of her parents and brother and gave up her chosen profession.

The family moved to Walnut Township, where the father died in 1897, having been preceded by the mother a few years earlier.

With her brother and his family she lived a few years on a farm in Green Township, west of Argos.

For the past twelve years she has resided with her brother's family at the present home in Green Township. At the death of her sister-in-law, Mrs. Clara Thompson, five years ago, she willingly took upon herself the duties of the home, which she faithfully discharged until compelled by failing health to share them with others.

Never having a robust constitution, she with her friends, saw that her strength was gradually giving way.

On Oct. 2, it was found necessary for her to enter Woodlaron Hospital, where on Oct. 5, 1923, she died from a major operation.

She was an earnest and consistent Christian, having joined the Church of God when fifteen years of age. She was immersed in Pretty Lake by H. V. Reed.

She was a faithful student of the Bible and a staunch adherent to its doctrines as taught by her church.

She was a general favorite and greatly beloved by her many cousins for her gentle, upright and amiable qualities, always ready with sympathy and kindly deeds.

Her absence will be keenly felt by a host of relatives and friends, but especially by her nephew, William Thompson, and his sister, Mrs. Trella Kepler, and their families; but most of all by her brother, John Thompson, for between these two there ever existed the strongest ties of affection and devotion.

Funeral services were conducted by Eld. D. E. Van Vactor, at the home on Thursday afternoon, Oct. 11, 1923. Burial at Jordan Cemetery.

Mrs. J. H. Willey.

Berean Column.

Edited by

NATIONAL BEREAN SOCIETY,

Leota B. Hanson, Editor,
106 South Second St., St. Louis, Mo.

Motto: Search the Scriptures Daily
Slogan: We Stand for Unity, Truth and Righteousness

A man will rob God a good deal quicker than he will rob a fellow man—Billy Sunday.

The Chairman of the National Berean Social Correspondence kindly requests our ministers and those sending in reports of baptisms, obituaries, etc., to please give the names and addresses in full, thereby aiding the social work.

May Moore.

Yes. But please make all reports concise, that they may not require undue proportion of space.—Editor.

Tract Notice

Societies or individuals desiring tracts, please write to the undersigned and they will gladly be furnished free. If you specify the ones you wish, they will be sent immediately if on hand, or as soon as they are available. This is a fine opportunity to do a far reaching work for the Master, sowing the good seed, while it is called today. It is a work that is within the grasp of all and may be the means of leading a lost one to the light. Now is the accepted time! Write today.

Mary A. Gesin,
Nat'l Berean Tract Com.
Forreston, Illinois

Dear Indiana Bereans:

At the National Berean Conference held at Oregon, Ill., Aug. 6, 1923, a little friendly rivalry sprang up among the states. When the reports were read they showed some states were doing much more work than others and it served to spur those on who were doing only a little.

While we do not want to do the Master's work simply for the sake of keeping up or doing more than some other state, yet we do want to do our part; and our part is the very best we can give to the service. Have we been doing that these past years? Some others did more than we with no more talent nor money than Indiana has. Why not use our talents and our tithes to the fullest extent? How can we do this? One way is to be always ready and willing to do what is asked of you, in Church, Sunday School and Berean service.

If you have no Berean class in your community, organize one and keep it going; study the Berean lessons, scatter tracts and write articles for the Berean column in the papers.

If each member of the Church of God in Indiana will take hold in this way, I am sure Indiana will not have to take second or third place in the list next year. Will we all try? Let's do.

In Berean service,

President Indiana Bereans.

Dear Bereans:

At the beginning of this, another year of Berean work, I want to acknowledge my appreciation for the work done the past year. All of you stood so loyally

by me and did your work so well that it made me feel that there are so many more true workers than I had realized.

Some of the workers said at the beginning of last year, "Let's make this a banner year," and I think it surely was. Not for anything I did, but for what all did working together. Now may I say to the Churches of God having no Berean Society, you are missing a great privilege and also losing an opportunity.

A well established Berean Society puts more life into the church and helps to keep it there. Try it and be convinced. To the isolated, if possible, get in touch with some local organization. If that is impossible, join your state organization; but if your state has no organization, get in touch with some of the national officers and become a part of the whole in that way.

We welcome any one who wants to study God's word into the National Berean Society. Let us work this year to do even more for the Master than ever before.

Lovingly yours,

President of National Bereans.

* * * * *

HAVE YOU DONE IT?

* Have you paid the annual interest *
* that the Lord requires? *

* You have loved ones, home, income, *
* friends.—untold blessings all deliver- *
* ed into your hands by the Master of *
* Destinies. Greater than these is "the *
* inheritance in Christ" of which we *
* have already received an earnest *
* through the Word of Truth. *

* Have you followed the example of *
* Abraham, "the father of all them that *
* believe," and rendered a fitting tribute *
* in return for the greater blessings? *
* (Heb. 7:1-7.) *

* Jesus said, "These (tithes) ought ye *
* to have done, and not to leave the oth- *
* er (judgment, mercy, and faith) un- *
* done." (Matt. 23:23.) *

THINK ABOUT IT

* * * * *

Dear Bereans:

The thought has been so impressed upon me, how good and true and how wonderful God's word is and how fickle man's word is.

One of our neighbors was in the yard to see the flowers that are blooming. She said that my mother is happy. I asked her how she knew she was happy. She said, "O, she was such a good old scout, I know she is happy." Another one said, "No doubt your mother is raising more beautiful flowers than we can." I told her that mother was not doing any thing of the kind, that she was resting quietly in her grave and that the dead didn't know anything. It seemed to strike her with horror and thought she couldn't believe it. I told her of the plan of Christ's coming, the resurrection of the dead, the living to be changed, the destruction of death, the curse to be removed and of our happy home on this beautiful earth.

How good and true God's word is. How precious it is to the believer. Why? Be-

cause there is something to which we can cling and hold fast.

Paul said to Timothy, "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus." "But that which ye have already, hold fast till I come." Rev. 2:25.

Jesus is coming. The signs are steadily pointing in that direction and we need to hold fast. In Heb. 10 it reads, "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 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."

"Behold I come quickly: hold that fast which thou hast, let no man take thy crown. Rev. 3:11.

We are told so many times to hold fast. There are some who have become faint hearted, tired of waiting and have gradually slipped away. There are many ways of entertainment and amusement. Some get tired of meeting with the small body of the household of faith, and go to another church, where they can have popularity. We have a good example in Paul. Even though he suffered many trials and persecutions he preached Jesus and the resurrection, the abolition of death, and life and immortality through the Gospel. He said, "For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth." Rom. 1:16. Again in 2 Tim. 1, he says, "For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day. Hold fast the form of sound words, which thou hast heard of me, in faith and love, which is in Christ Jesus.

Dear Bereans, let us hold fast and keep in the straight and narrow way that leads to life eternal.

Your sister in Christ,

Jessie M. Wilson.

To the Bereans

We have a great many writers for prophetic teachings of God's word but so few see the practical application of the same.

Paul, speaking by the spirit, in 1 Cor. 10, says all these things happen unto them for an example, that we should not trust as they trusted. And Jesus, in John 8:30, speaking to the Jews who had come to believe on him, said, "If ye continue in my word, then are ye my disciples indeed." V. 32, "And ye shall know the truth and the truth shall make you free." They answered him, they were Abraham's children, and were never in bondage to any man and this was a falsehood right in the Master's face because they were then in bondage to the Roman government. Jesus saw deeper than the external; he read the very thoughts of their hearts. V. 34. Whosoever committeth sin is a servant of sin. V. 36. If the Son therefore shall make you free, ye shall be free indeed. Verse 37 shows that they did not want this freedom.

With every truth that we learn from God's word comes a test of whether or not we love the truth and him who is the truth the way and the life.

Dear Bereans, turning to Rom. 6, we

have all made an open confession that we are dead to sin, and the question may arise, "What is sin?" The spirit of God has penned these words in the 2nd verse. "God forbid." And if you and I have really been made free in Christ Jesus, these precious words in the 8th chapter of Romans, "There is therefore now no condemnation to them which are in Christ Jesus: for the law of the spirit of life in Christ Jesus, hath made us free from the law of sin and death." No condemnation. No separation.

In John 3, you find some beautiful words. Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God. Therefore the world knoweth us not, because it knew not him. Now then in what sense did they not know him? As a man, a carpenter's son, they knew him, but they did not understand him or his mission, therefore they rejected him and cast him out.

Dear brother and sister, do you and I live so in fellowship with God and his dear Son that the world does not understand us.

Read the second verse carefully. May the God of all grace sanctify you and me wholly unto himself.

Yours in the blessed hope,

Martin Aslaksen.

UNITY

By Margaret Hatch

BEHOLD how good and how pleasant it is for brethren to dwell together in Unity!" It is indeed a blessing to be able to gather together in unity of spirit to worship the Lord. It affords a chance to mingle with ones of like precious faith, ones whom we love. In this there is pleasure, as the Psalmist points out.

But there is a deeper significance to our mingling together in worship. Read Eph. 4:1-3. "Endeavoring to keep the unity of the Spirit in the bond of peace" is the climax of the thought we wish to present. If we try to be worthy of our vocation and calling, however humble it may be; if we let God fill our hearts with lowliness, meekness, longsuffering and gentle forbearance toward the brotherhood, we will arrive at that sought for condition of unity.

Let us go a step farther; Paul says in the same chapter, Eph. 4: 11-13, "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come to a 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." Thus we see that when we shall have arrived at the widespread spirit of unity, we shall have reached our acme of spiritual development, so far as is possible in this mortal life, for we shall then be Christians in the genuine sense of the word.

For the Bereans

Last Sunday I took a walk. The morning sun sparkled on the river, thrilling my heart with thanksgiving and praise. With every step I took a song kept time, singing. I am so glad that Jesus is coming, perhaps in a few years. I am glad he is coming, for he is my Savior, has promised to forgive all my sins, to watch over me, guide and protect me through life. He pleads my case

at the Father's right hand and woos my allegiance to him. He has hedged my way from the tempter, with exceeding great and precious promises, that I must hide in my heart that "I sin not." For all these blessings I welcome his coming with joy and not with grief. Yes, with joy unspeakable and full of glory. Dear Bereans, are you not glad that Jesus is coming?

Alice J. Kerr.

The Sunday School

By Alta King

SOME MISSIONARY TEACHINGS OF THE PSALMS

Lesson 6 November 11, 1923
Lesson Text: Psalms 47; 67; 100

Golden Text: Let the peoples praise thee,
O God: let all the peoples praise thee.
—Psa. 67:3.

Memory Verses: Psalms 48:2, 3.

For Study

Review: Last week's lesson was "Temperance and Abstinence." Show that these two conditions must necessarily obtain among people in the working out of God's world-wide missionary plan. (Recall the final purpose and object of that plan.) Will these two conditions be accomplished in the heart of man through "laws" of prohibition and restraint of evil, or through Christ's elimination and eradication of evil? Though the law system can never accomplish salvation, should Christians denounce the prohibitions and restraints of law? By whose power and wisdom has law, as a system of control, been established among men, and for what purpose?

The New Lesson: This week's lesson concerns the missionary teachings of the Psalms. As you study the lesson, keep in mind that the term "missionary" as used in these lessons refers to those activities which spread abroad the knowledge of God and bring God's blessing upon them.

Psalm 47. Read the Psalm. What picture does it bring to mind? Who is the us in verse 3, according to Isa. 60:1-3; 62:1-4? What kind of "subjugation" is referred to in this verse—a subjugation of brute slavery? Notice the margin for "prince" in verse 9.

Psalm 67. This is a Psalm of causes and effects. Pick them out—verses 1 and 2; 3 and 4; 5 and 6, and verse 7. Who is the "us" spoken of in these verses? What is the picture painted by these verses?

Psalm 100. Read the Psalm. Who is the "us" in verse 3? The result of the knowledge spoken of in verse 3 is given in verses 1-5. Do you get the connection?

It is interesting to note how many of the Psalms have the same general trend of thought as is found in the above three. And this trend of thought is that the whole earth shall praise and serve the God of Israel because of what it has seen him do through and for Israel. In the following Psalms this is even more evident than in the above three. Read Psalms 48; 76; 98. There are many others.

Does the missionary message of the Psalms harmonize with the missionary plan announced to Abraham? In whom does this great work through Israel center?

The Psalms are so simple that they do not require deep and ponderous study. Read-

ing and rereading them will extract their meaning. Though simple, the Psalms are so wonderfully full and deep in their meaning that no amount of rereading wears them out. The following extracts from "The Bible as a Missionary Book" by R. F. Horton, are given to encourage a more frequent reading of the Psalms.

"The Psalter in more ways than one is rich in missionary meaning. If Israel is the immediate subject, and if Jewish forms of expression prevail, yet we who have the New Testament in our hands can never read the Psalms without seeing Christ in the King, and the world-wide community of God in Israel. . . . No poetry ever written is so translatable as the Psalms. They seem to be written in a universal tongue, and, except where the meaning of the original is obscure, there is no difficulty in rendering them poetically in any language under heaven. . . . The hymn book, or the poetry, of the most particularistic nation in the world, is found to be that which meets the universal need.

"There can be no hesitation in recognizing the supernatural cause of this remarkable fact. Who ever were the human authors of the Psalms, the real author was the spirit of God.

"There is one thing which strikes the reader of the Psalter at once, and the constant anticipation of a king that shall reign in righteousness, and of a kingdom that shall reach to the uttermost ends of the earth. The king of whom the Psalmist sings is more God than man, and the dominion which is promised to him is humanity rather than Israel.

"But the missionary character of the Psalms is not only in its forecast of the Messianic kingdom, but much more in the fulness, the richness, and the beauty with which it delineates transient moods of the human soul in its relation to God. Nothing important seems to be left out. Always, in every Psalm, there is God; the poet speaks of his glory, his majesty, his manifestations in nature, the law he has given, the worship of his house, his constant oversight of human affairs; but above all he speaks of God as a friend and even a lover, as a refuge, as a dwelling place, as an overshadowing presence. And what is so remarkable is this, that though these Psalms are for the most part composed expressly for use in temple worship, the merely ritual part of that worship, which is to pass away is hardly referred to at all, while the spiritual realities which it symbolized seem to take its place.

"It would have been inconceivable before hand how hymns could have been written in Judaism, to be sung in Christendom. . . . But that inconceivable possibility is precisely the miracle which is realized in the Psalm, and the missionary significance of it must be plain as soon as it is pointed out."

The Children's Lesson: Use only Psalm 67, and take for their central theme the praise and service which belong to God. The youngest can sing praise and do what he wishes them to do—and that is all that the oldest can do—Peloubet's Notes.

For Class

Read and discuss the Psalms listed in the lesson for their missionary message. Keep this message in its background truth—the covenant to Abraham.

GOD'S GRACIOUS GIFT

AND now, my friends, I think enough has been said to provide food for private meditation on the question we have ventured to raise in your midst. Immortality does not, according to the Scriptures, at present, belong to the sons and daughters of men. From what Paul says in Romans 2:7, we gather that if men want deathlessness, they must make some effort to get it. 'To them who by patient continuance in well-doing seek for glory, honor, immortality,' God will 'render eternal life.' And in 2 Tim. 1:10, the same apostle declares that our Savior, Jesus Christ, hath abolished death, and hath brought life and immortality to light through the Gospel.' It is therefore only in connection with Christ and the Gospel that we can wisely hope for this inestimable boon. He has already been delivered from the power of the grave, and Paul says, 'Death hath no more dominion over him.' Of him it is said that he hath been made 'after the power of an endless life' He can say, 'I am he that liveth, and was dead, and behold, I am alive for evermore.' And in his prayer to the Father, recorded by John, he declared that God had given him power over all flesh, that he might give eternal life to all his friends. If then we are ever to obtain immortality—if we are ever to receive a nature that will not be old, and grow feeble, and decay—we shall get it through him who is the 'first begotten from the dead,' and who having thus himself 'been made perfect, became unto all them that obey him the source of eternal salvation.'—The Scriptures Opened. Thoughts and Themes for Bible Students.

AN EXCEPTION

Dear Editor:

The articles in recent *Heralds* by Bros. Robinson and Patrick were very interesting to me, as I never felt that I understood Rom. 7.

Bro. Patrick is "all fussed up" and challenges anyone to show how or when or where anyone can do good under conditions of Rom. 7. Wasn't that just the point Paul sought to prove?

But somehow I can't reconcile myself to let one statement of Bro. Robinson stand "approved as read" wherein he says they had killed the law, and must not return to it.

For Paul says it was sin in the flesh that was condemned, that the righteousness of the law might be fulfilled in us. Nor do we make it void, but rather establish it. And we learn from Gal. 2:21 and Heb. 9:9, 10, that performing all the rites and ceremonies of the law could never make the conscience of the worshiper perfect, and we know since life is come, that we were but formal ordinances imposed until a time of reformations, and since that we find them spoken of as shadows, figures, or parables. (Note Heb. 9:9. R. V.) for a then future time.

So the converts Paul addressed were slow to realize that in the new order these things were entirely done away. For whereas they want to be joined to the carnal mind of the flesh and hence subject to its law so long as it lived. But now it had died, and they being raised again were free, as is

a woman whose husband dies. For it was the law that held her in subjection to the law of her husband,—ever since Eve.

It is through the body of Christ that we are made dead to the law, having been buried with him in baptism, wherein we were also raised. Col. 2:12. We are now no longer fleshly, but spiritual, and it was while they were in the flesh that the sinful passions, which were by the law, wrought in their members, to bring forth fruit unto death. But now this same law of God, holy and righteous and good, that was weak through the flesh is become strong through we who are spiritual. Rom. 8:4. Not then by returning to the law would they be called adulterous, but by returning to the weak and beggarly elements of the world, Gal. 4:9, building again the things they had destroyed. Gal. 2:18.

Now if I have misunderstood Bro. Robinson I hope he will forgive me. And if I have blundered, will someone set me aright, for I have no wish to come under the condemnation mentioned by Peter. 2 Peter 3:16.

THE ANCHOR OF LIFE

(Continued from front page)

be our stay in life we may be held securely throughout all periods of distress and finally sail calmly in and cast anchor in the harbor of salvation.

THE COMING OF ELIJAH

(Continued from front page)

prophecy came not in old time (or at any time, margin) by the will of man, but holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1:21. I like the American Revised Version on this verse, "For no prophecy ever came by the will of man: but men spake from God, being moved by the Holy Ghost."

In the passages of Matthew 17, and the parallel in Mark, please note that they were coming down from the Mount where they had seen the Kingdom of God. But they had not seen the coming of Elijah to restore and they wondered if he was coming, "and Jesus said, Elijah indeed cometh and shall restore all things; but I say unto you, that Elijah is come already, and they knew him not, but did unto him whatsoever they would." In my Greek Testament, the Emphatic Diaglott, "and" and "but" are from the same Greek word "de" that Young gives the meaning principally as "but." So that in this case, "and Jesus said," would read, "but Jesus said." This would be in contrast to their doubt. And then he introduces another contrast, "But I say unto you." The passage would then read: "But Jesus answered and said unto them, Elijah truly shall first come and restore all things, but I say unto you, that Elijah is come already and they knew him not," thus expressing two thoughts concerning Elijah, both in answer to their "why."

"Indeed cometh," or "shall first come," were said long after John the Baptist was dead, and could have nothing to do with his coming. But he did come in the spirit and power of Elijah. Yet he never manifested that power as Elijah did, although he had undaunted courage. But in comparing their lives as recorded, to me, they are very different.

Let me give another thought these scripture passages present: John came in the spirit and power of Elijah and while, no doubt, many were turned by his preaching, yet he received the same treatment Jesus afterward received. Matt. 17:12. "But I say unto you, Elijah is come already and they knew him not, but did unto him whatsoever they would. Even so shall the Son of man also suffer of them." Will Elijah the prophet when he comes to do his work, receive the same treatment King Jesus will receive? "And he shall turn," etc., is the definite statement made concerning Elijah. If he does this, will he not be honored rather than receive the treatment accorded to John the Baptist? We surely say he will be accepted of them and in consequence they will accept Jesus, for they are to turn before they see him.

To sum up this teaching: Elijah is to come before the great and terrible day of the Lord. John came and did the work assigned him and represented Elijah in that work. Jesus says Elijah is to come and that John was the Elijah of his (John's) time. John definitely said, "I am not" Elijah. This is the teaching of the Holy Spirit on this subject and is not the work of any man.

OUR PASSOVER

By T. A. Drinkard

IN Scripture, the means through which God has revealed to us his plan and purpose in calling out the Church, Christ is called our passover. 1 Cor. 5:7.

It is clearly shown that "our passover is sacrificed for us." Our thought no doubt is, in what way could his sacrifice benefit us? There surely must have been a necessity or else we are wholly unable to understand the words of inspiration presented herein.

We must see that not only was there the necessity but also a purpose.

It is further explained that "He appeared to put away sin by the sacrifice of himself." Heb. 9:26 If he appeared to put sin aside through this means, it would appear reasonable to conclude that such was necessary to fulfill the Father's purpose.

Understanding this thought to be true, the Apostle John adds his opinion, saying, "Behold, the Lamb of God, which taketh away the sin of the world." John 1:29.

Surely we can see that Christ "offered one sacrifice for sins," as he himself clearly reveals, Heb. 10:12; Matt. 26:28, and through the Apostle Paul.

Our need for a passover is very clearly set forth in the Scriptures, and may the reason and purpose of this act on his part be seen and fully appreciated by all.

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THE RESTITUTION HERALD.

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The Love of God

By G. E. Marsh

FOR God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish but have everlasting life.

No text in all the Bible is more familiar to the generality of mankind than John 3:16. It is, indeed, a universal text for universal understanding.

Peter, whom Jesus called personally to leave his boats and nets on the shores of Tiberias that he might be made a "fisher of men;" Peter, whose ability and devotion was tested by Jesus when he said, "I will give unto thee the keys of the Kingdom of heaven;" Peter, to whom Jesus thrice repeated the words. "Feed my sheep;" Peter, whose privilege it was to sound the keynote of all future Christian preaching in that great Pentecostal sermon, when he said "God hath made this same Jesus, whom ye crucified, both Lord and Christ;" Peter, whom Paul acknowledges to be greater than himself, and who was selected by the Holy Spirit to be the one by whose mouth the Gentiles should hear the word of the Lord; this Peter, the associate of Jesus throughout his ministry, acknowledged leader of the apostles, recognized as the highest authority in the Church at Jerusalem, to whom the Holy Spirit had imparted marvelous gifts of healing and spiritual perception, confesses that even to him there are portions of the Scriptures that are hard to be understood.

It requires no inspiration on the part of any thoughtful Bible reader, to impress him with the truthfulness of Peter's declaration. The Bible is the Word of God, and, "As the heavens are higher than the earth, so are" God's ways higher than our ways, and his thoughts higher than our thoughts. Therefore it is not at all surprising that you and I should not always understand the infinite thoughts of Jehovah.

But while this is undoubtedly true of some of the writings of Paul, and of some of the other Scriptures as well, it is not true of the text we have before us at this time, for it is a text of easy analysis and comprehension. No doubt there are profound depths within its teachings which have never been plumbed by human expounders, yet the great leading facts it conveys are clearly on the surface. It presents itself to us as one of those wonderfully luminous passages which are indeed a lamp to our feet and a guide to our path.

I. "God is love." A correct understanding of the revelation of Jehovah and his mighty purposes can only be reached when the structure of our interpretation is founded upon the impregnable and unchangeable character of God himself.

Love is the reflection of the composite attributes of God. As the seven colors of the spectrum blend themselves into snowy

I Will Come

By H. L. Hastings



FAINT not on your weary road far from home;
Trust in me and trust in God, as ye roam;

Though the way be dark and drear,
Still the Comforter is near;
Soon to banish every fear, I will come.

Oh, let not your hearts despair, I will come,
I am going to prepare you a home;
From my palace in the skies,
I will come and bid you rise,
You shall sing in Paradise, when I come.

whiteness, so the seven spirits or powers of the Almighty lose their individual identity and find their final and most perfect expression in the richness and fulness of the Father's love. "God is love." Love is the final summing up of all of the Father's diversified attributes and characteristics. We cannot emphasize too strongly that the consummation of God's work of creation, and the consummation of God's work of grace, have their final accomplishment, their end and aim, in a universal and external expression of divine love. So our text says first of all, "For God so loved...."

II. Object of God's love: Jehovah, no doubt, has mighty works and purposes which the Bible does not reveal. But as to their nature and extent we can but vainly speculate. We do know, however, that that portion of his vast domain which we call "The World," has received, is receiving and shall continue to receive the protecting care and consideration of the Father's love. And, after all, it is with this particular part of his great universe that we are particularly concerned. "The heaven, even the heavens, are the Lord's; but the earth hath he given to the children of men." Psa. 115:16.

Herein is suggested the first great gift of God to man—the earth. It is our home, for God has given it to us. It is the place where we live, and labor, and love, and die. It is where all of our multiplied interests center, and around which all of our experiences have revolved. We have never been privileged to visit other spheres. I have never found a hint in all the Bible that we shall. Therefore I do not care to speculate regarding a possibility so remote and apparently so improbable of realization. So far as we are concerned, so far as our text goes, so far as I have been able to learn from the Scriptures, we are earth-bound creatures for eternity. For "The meek shall inherit the earth;" "The righteous shall inherit the land, and dwell therein forever;" "The righteous shall never be removed; but the wicked shall not inhabit the earth." Psa. 37:11, 29; Prov. 11:30.

"For God so loved the World...." It was the great wide world that God loved; the world of men and women, boys and girls; the world in (Concluded on page 43)

Let God Be True

By Prof. C. L. Ives

PAUL was expressly informed by the Spirit, 1 Tim. 4:1, 2; 2 Thes. 2, of perilous times in the latter days, when some should depart from the faith, giving heed to seducing spirits and doctrines of devils. Yet perhaps he did not fully anticipate how prevalent and persistent was to be that falling away from the faith, which history actually records of the Christian church! What does all this mean? Why is it that religious teachers, secretly or openly, are found undervaluing the writings of the apostles of our Lord?

It is not difficult to give the reason. We find the ancient and the modern teachers are not in accord. They are at variance on just the point we propose to discuss, the nature of the soul. Our modern teachers hold that the soul is essentially immortal. Immortality, they tell us, is already the inalienable possession of every human being. But on the other hand Paul tells us these, who, by patient continuance in well doing, seek for immortality. Rom. 2:7. Then he does not think they have it already.

A very important, a radical difference is this. For, in this question of the nature of the soul is bound up the whole question of man's future; what the present state of the dead, whether their sleep be a fiction or a reality; what the real value of the resurrection; what the time and place of reward of the righteous; what the punishment of the wicked; aye, even the question whether God triumphs or fails in his endeavor to secure a holy universe. The power, the justice, the wisdom, the love of our heavenly Father are all brought in question.

How do our religious teachers meet this serious difficulty, this so apparent discrepancy between their teaching and the Bible? They may not openly take issue with Paul and others, who thus differ from them. The professed believer cannot, as the skeptic, reject obnoxious passages as spurious, but the same end may be virtually attained. The right assumed of interpreting the language of the Bible writers for them; not to decide what they say, that is plain enough, but what they mean, what they ought to have said. What our Lord actually said, John 3:16, is very plain: "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." He presents it as a question of life or death. But if we thus take the words in their natural sense, it were to teach that some actually perish, not that all live forever. So it is interpreted for us. We are told: To perish does not mean exactly to perish, it means, on the contrary, to live forever—in misery; while everlasting life does (Concluded on page 45)

The Children's Column

OUR LORD JESUS A MISSIONARY

Matt. 9:35-38; Mark 1:29-39; Luke 8:1-3; 10:1;
John 3:16-17.

Memory Verse: God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life. John 3:16.

A long time ago when Jesus was here on earth he did many wonderful things. Matthew tells us that he went about all the cities and villages preaching, healing sickness and every disease among the people. Matt. 9:35. Jesus did not stay in one place. He traveled from place to place and as he went he taught people how to be good. He would also heal all the sick people that were brought to him, and he did even more than that, he made some alive that were dead. How many of you can tell about Lazarus or Jairus' daughter?

At one time when Jesus was in Capernaum, he taught the people in the synagogue. After he was through teaching he went home with Simon and Andrew. James and John went also. When they arrived at the house Simon's wife's mother was sick with a fever. They told Jesus that she was very sick. What do you suppose Jesus did? He came and took her by the hand and lifted her up. Immediately the fever left her and she was well. Wouldn't that be a wonderful thing to have Jesus do for anyone? He stayed there and when evening came, just after the sun had set, many, many people came to see Jesus, bringing their sick ones with them. Almost everyone in the whole city was there. Best of all, Jesus cured all the sick people. Can't you imagine Jesus going from this sick person to that one and then on to others, curing all of them? Don't you imagine they were all happy as they returned to their homes that night?

In the morning Jesus went out alone to a lonely place to pray. As he was there, Simon, with some of the other men, came to Jesus to tell him that the people wanted to see him again. He said, "No, I must go on to another place, for they need help also. So he went from here to Galilee. Here he preached and healed the people also. There was so much work to be done that Jesus had to have many helpers whom he sent out to preach his Word and do his will. Who can tell what we can do to be a helper for Jesus today?

THE BOW IN THE CLOUD

By Alice B. Curtis

WHEN the weather is hot and dusty we like to have a shower come to cool the air and make the earth look fresh and clean. Sometimes when the rain is about over, we may look out and see a rainbow shining upon a thin cloud, for a rainbow appears when the rain is almost over, and so is never seen upon a thick cloud.

Ever since Noah's time the rainbow has been seen, not after every rain, but at frequent intervals. God set his bow in the cloud as a sign to Noah, and to those that should live after him, that he never again

would bring a flood to cover the earth. When the flood was over and the eight persons who were saved came from the Ark, Noah builded an altar and offered sacrifice to God. He did this because he loved God and wished to show him that he was thankful for his care and love, and also it seems to have been the custom to make offerings to God from Abel's time. It pleased God that Noah did this, and he told him that he never would again destroy the life upon the earth by another flood. You may be sure that Noah was glad to know this, and it was kind of the heavenly Father to tell him, for even if God purposed never to flood the earth again, Noah could not have known it unless God had told him, and no doubt, whenever dark and threatening clouds overspread the sky they would bring fear and dread to those who saw them, lest another flood was coming.

God told Noah he would set his bow in the cloud and when he saw it he might know that the Lord was remembering his promise. Noah was now a very old man, over six hundred years old, with snow-white hair and beard, but he still worked, for we read that he planted a vineyard. There had always been grape vines here and there but Noah was the first to set out a collection of them in a yard, and he probably fenced it with some kind of fence to keep the animals from biting off the tender vines.

As the soil was fertile the vines soon grew to be large and spreading, and when the ripe grapes gave out their sweet smell I think Noah and his family would have found the vineyard a pleasant place to rest. As there were no newspapers or books in those times the younger ones must learn from their elders of events that took place before they were born, and perhaps in the shady vineyard, Noah told the story of Adam and Eve, the first man and woman God made, and put in the garden of Eden, but who because of their sin, were driven out. Adam and Eve would have told this sad story to their children, and they in turn to theirs, and it would have come down to Noah. Doubtless Noah often told his grandchildren of the long, dark days of the flood, and though he was a good man and trusted God fully, yet the sight of the dark, threatening waters above and below must sometimes have filled him with such dread that he could not shake it off except as he prayed to God to strengthen and comfort him. And the story of that time would be so real that the younger ones who listened would, perhaps, catch the fear and dread and say, "What if there would be another flood." But Noah knew that there would never be another, and he could tell them that God had promised that there should not be; and his promise is sure and as long as they saw the bow in the cloud they could be sure that God was remembering his promise.

And we now see the rainbow, just as Noah saw it thousands of years ago, for it does not change. If you look carefully you can count seven colors in it. These colors are violet, indigo, blue, green yellow, orange and red. They melt into each other so softly that it is hard to tell where one ends and another begins. The colors are always in the same order. The red is never where the blue should be, nor the yellow where the green belongs. God could have made the rainbow in a straight line but he curved it into a beautiful arch. Do you

know that the first four colors of the rainbow are water colors. The ocean is a dark blue, and some deep rivers have a greenish color, while the yellow orange and red are flame or fire colors. Some writers think these colors remind us of two events, one that is past and one that is yet future. The water colors bring to mind the time when the earth was cleansed from wickedness by the waters of the flood, and the fire colors remind us that there will be a time when the earth shall be cleansed from sin by fire.

But as God saved those who believed and obeyed him in Noah's time, in the shelter of the Ark, he will also keep those who are his people, in some safe place when they need it at a future time.

A CONVERSATION

By E. O. Stewart

GOOD morning Mr. Goodwell.

Good morning Parson. I am glad to see you this morning. I was just reading my Bible and thinking of what you said in your sermon last Sunday.

Was there something about the sermon that is bothering you?

Yes. You said that the Kingdom is now established, and that Christian people are now in the Kingdom.

Sure we are in the Kingdom. Paul says, in Col. 1:13 that God "hath translated us into the Kingdom of his dear Son." The verb, hath, in this verse shows, that it is now an accomplished fact, and we are actually in the Kingdom.

Do you believe, Parson, that Christ has any enemies in the present age?

Sure, as long as a person is not converted he is an enemy to Christ.

Well, Paul says in Cor. 15, that God "hath put all enemies under Christ's feet." Do you believe that the verb, hath, in this verse proves that this is an accomplished fact, and that we have actually reached the time when Christ has no enemies.

Why, my dear brother, observation will teach you that Christ still has enemies, and the great apostle from whom we have just been quoting says, "We must wrestle not against flesh and blood, but against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Eph. 6:12.

But, Parson, you just quoted Col. 1:13, where Paul said God delivered us from the power of darkness, and hath translated us into the Kingdom. My dear sir, will you please tell me how a man can be delivered from the powers of darkness, if he is still wrestling against them?

I see you don't understand, Bro. Goodwell. Those things have a deep spiritual meaning that only those who have been regenerated and born again can understand, "for the Spirit searcheth all things, yea the deep things of God."

If a person is born again can he understand those deep things?

Certainly he can, Brother, for the spirit will help him to understand those things.

Have you been generated and born of the Spirit, Parson?

I certainly have.

Then, as you are a preacher, and have been born of the Spirit, and you say one who has been born again can understand those deep things, it seems to me that you should be able to explain those things to me thoroughly.

You must have a receptive mind, Brother, and be willing to learn.

Didn't you say I would have to be born again before I can understand those things?

Yes, you must.

Then how can I be born again, Parson?

Christ said a person can't tell how the Spirit comes in conversion, John 3:8, so I can't tell you. I must go now, I will see you next Sunday, and we will talk some more.

(The Herald will be glad to report the finish of this.—Editor.)

Young People's Page

A Department for the Edification of Youth
Edited by

Alexander D. Donaldson
37 S. 12th Ave., Mt. Vernon, N. Y.
"HAVE FAITH IN GOD"

Golden Text: Prov. 19:23

THE SPIRIT

By Edgar A. Guest

Hold fast and falter not,
Live out your time;
Nor rust nor rime,
Nor failure's better toll
Can scar thy soul.

What matters is not loss
Which men deplore,
The sting of bruises sore,
Nor hunger unappeased,
But is God pleased?

Serve not your pride,
That way lies shame,
Bear if you must men's blame,
But high above the crowd,
Let God be proud.

Not what you've won shall count
In life's strange race;
The humblest post or place
May see its hero crowned
Whom fame had never found.

Glory and hurt are kin,
Forgotten with the years,
Vanish both smiles and tears;
Be you not turned aside—
God knows what you have tried.

WHAT THINK YE OF CHRIST

Jesus the Christ is the heart of the Bible. He is the Shiloh of Genesis; the I am in Exodus; the Star and Sceptre in Numbers; the Rock in Deuteronomy; the Captain of the Lord's host in Joshua; and the Redeemer in Job. He is David's Lord and Shepherd; in the song of songs he is the Beloved; in Isaiah he is the Wonderful Counsellor, the Mighty God, the Everlasting Father, and the Prince of Peace. In Jeremiah he is the Lord's own Righteousness; in Daniel he is Messiah; in Zechariah he is the Branch; in Haggai he is the Desire of all Nations; in Malachi he is the Messenger of the Covenant and the Sun of Righteousness; and in the book of Revelation he is the Alpha and Omega, and also the Morning Star.

Who among his disciples, or among those who came to Jesus through the disciples were capable of inventing the sayings ascribed to Jesus, or of imagining his life and character as revealed in the gospels? Certainly not the fishermen of Galilee; as certainly not Paul whose character and way of phrasing his thoughts were of a totally different sort; still less the early

Christian writers. About the life and sayings of Jesus there is a stamp of personal originality, combined with profundity of insight, which must place the prophet of Nazareth, even in the estimation of those who have no belief in his inspiration, in the very first rank of the men of sublime genius of whom mankind can boast.

O, thou Christ of God, thou most perfect of men, thou Son of God; what sayest thou of thyself? Hear him. "Before Abraham was I am." "I and my Father are one." "He that hath seen me hath seen the Father." In lowly reverence I dare ask God the Father, "What think ye of Christ?" We are at Jordan, we are at the baptismal scene of our Lord, he is going up from the water, the heavens are opened and a voice is heard saying, "This is my beloved Son in whom I am well pleased." We are now in the midst of the splendors of the glorious transfiguration of our Lord, Moses has disappeared, Elijah has disappeared; the disciples, lifting up their eyes, saw no man save Jesus only. There came out of the overshadowing cloud the voice of God, saying, "This is my beloved Son, hear ye him." In these wonderful and glorious words of the eternal God, the divine Father is heard giving testimony to the Sonship of Jesus Christ.

Brethren and sisters, readers of this page in general, I ask you in his own glorious name: "What think ye of Christ?" I beseech you to come before him, learn of him, have full faith in him, and with Thomas, fall at his feet and out of a penitent heart cry out this confession of faith and love, "My Lord and my God."

FOR WE SHALL SEE HIM AS HE IS

Blessing and honor and glory and power, be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever. Rev. 5:13.

Christ will be the burden of every song, throughout the innumerable years of the Kingdom: to Christ shall the universal chorus of nature, grace and of glory perpetually resound. Christ will be the Alpha and Omega, the beginning of all their joys, and the end of their desires. In the Kingdom not a thought but will wing its way to Jesus; not a saint there but presses with rapturous joy to be near him; not one of all the blessed, but esteem the light of his countenance as the emphasis of very joy and as the crown and completion of all his happiness. And is it possible that, as you now are, O, frail, imperfect creature, some day you shall be glorified, perfected, made righteous, even as Jesus is?—Yes blessed be God, it is more than possible, it is an assured fact. The purpose of the sacrifice of Jesus was to remove our sins and cover us with righteousness, his perfection, his purity.

TEMPERATE

"Be ye temperate in all things"

TRUE: I want to be true to God, therefore I must practice temperance. Intemperance leads to faithlessness.

ENERGETIC: I want to be quick to do good things in the name of Jesus. Intemperance leads to weakness and indolence.

MANLY: I want to be a manly man, patterned after the Master. Intemperance makes men lose self respect and the re-

spect of others.

PURE: I want to be pure in word, in thought and in deed. Intemperance leads to impurity.

ESTEEMED: I want to so live that my Savior, when he comes, will say, "Well done." Intemperance would prevent this.

RIGHTMINDED: I want to study the Word of God, rightly dividing the word of truth, making wise decisions. Intemperance weakens my judgment and will power.

TRUSTWORTHY My Captain has assigned me to a post of duty, to do as I am ordered. If I am intemperate I cannot fulfill my trust.

ALERT: I want to grasp my opportunity to tell dying men and women of the love of God, also of the gift of his love, as well as of the faithfulness and obedience of Jesus, through which he became unto us "wisdom, and righteousness, and sanctification, and redemption," Intemperance makes us lose our opportunities.

RELIANCE: I want whole heartedly to place my reliance on such promises as those contained in 1 Cor. 10:13, and Heb. 4:15-16. Intemperance kills reliance.

BIBLE QUESTIONS

1. Where did God place man when he created him?
2. What did Jesus say to his disciples when he was walking on the sea?
3. Who was champion of the Philistines?
4. Who slew Goliath?
5. In what river was Jesus baptized?
6. What was the capital of the ten tribes of Israel?
7. During what years did the kingdom of Israel exist?
8. What river and sea formed the eastern border of Galilee?
9. What is the eighth commandment?
10. From the top of what mount did God speak the ten commandments?

ANSWERS TO LAST SERIES OF QUESTIONS

1. Jesus turned water into wine at a marriage feast in Cana of Galilee.
2. Job ranked very high among the people.
3. Pharaoh's daughter adopted Moses after she found him in the bulrushes.
4. Samuel generally is supposed to be the author of the book of Ruth.
5. In preparing himself for the office to which he had been divinely called John the Baptist dwelt by himself in a thinly populated section.
6. David was keeping the sheep when Samuel came to anoint him.
7. In the time of Christ Palestine was divided in provinces of Judea, Samaria and Galilee.
8. The kingdom of Israel continued in force 254 years.
9. Sackcloth garments were made of goat's hair.
10. The city of Samaria was thirty miles north of Jerusalem.

WORK, NATURE'S AND OURS

Silently and unseen do many of nature's forces work. Out of sight in the dark ground, the germ of life that is in the seed noiselessly pushes its way upward to the surface of the earth that is held in place by a power never yet seen by mortal eye. In the great work of bringing a lost world to Christ there are unseen places of labor and work that must be done without the blare of trumpets. Can the Master count on you?

In what light soever we regard the Bible, whether with reference to revelation, to history, or to morality, it is an invaluable and inexhaustible mine of knowledge and virtue.—J. Q. Adams.

The Restitution Herald

A Religious Weekly (omitting one issue each year) published at Oregon, Illinois, by the
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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

The article on the back page of last week's issue, entitled, "An Exception," should have been signed by Mrs. S. A. Horn.

PROHIBITION

Prohibition is having the "time of its life" these days.

There are two ways of aiding this worthy effort. The first, the better way, is Christ's way, viz., that of bringing self into spiritual rapport with God and our Lord. Each such individual not only prohibits, for self, but also influences others likewise. The second way is to use physical and carnal strength to resist its advances. This is the only way a sinful world can work. It is the way Moses struggled in his great leadership.

The first is the new way—the way by which Christ, as leader, succeeded. The second way is the old one.

Christians, at least, should accept Christ's manner, means and principles.

SOWING AND REAPING

One hardly expects to reap without first sowing. And the sowing must usually be done at the proper time and under proper conditions. With the hope of reaping much, labor and life is devoted to the sowing. So also is Christian service. A bountiful harvest of spiritual things requires careful sowing "to the spirit."

In our united Christian service through the National Bible Institution we are now in the sowing period. Soon we hope to harvest the yield resulting from increased circulation of literature; from greatly in-

creased evangelization. Let us persevere in sowing, by means of press and Bible School, looking to the joy of a God-blessed harvest.

"I came not to call the righteous, but sinners to repentance."

These words are most comforting to all who recognize personal sin and a need of salvation. The Savior came for just such.

VICTORY

"Thanks be to God who giveth us the victory through Jesus Christ our Lord."

This out-welling of the Apostle Paul comes at the conclusion of his extended statement relative to death and the certain resurrection that will follow. This fifteenth chapter of 1 Corinthians seems to meet and answer every doubt as to purpose and power of God to conquer death. Even the hard and difficult task of resurrection "after my skin worms shall destroy this body," is as said by Job, assured to be a literal possibility and certainty.

This victory over death is promised to be the future achievement of Jesus Christ

our Lord.

With many this assurance is readily believed, trusted and accepted.

And why not? Numerous evidences of God-given ability are on record.

But if God's Son has the power of victory over death and the grave; if, as so many ardently believe, he will have power, after his coming, to subdue and control earth's living nations;—if, I say, he is the powerful Victor over both dead and living, why do so many deny him the power of guiding our lives, today, victoriously through and over life's difficulties?

Surely his assurance, "I am with you alway, even unto the end," was not limited to the Apostle above. Nor was his assurance that he and the Father would "abide" within those who love and serve him, limited to those of his immediate presence.

If Christ, the powerful Victor over dead and living, abides in our life, today, it is certain that said person, or persons, will, in intent and purpose be victorious in Christian service and building.

Lord, wilt thou abide in my life daily.

Among the Churches

Plymouth, Indiana, Conference,—Friday, Saturday, Sunday—next.

Bro. G. E. Marsh is reported, by others, to be busy in the Niagara district.

Bro. A. H. Zilmer, of Waterloo, Iowa, was a recent guest of the editor—and a welcome one, too.

The Herald has put in some new light-faced, Old English type for Christmas card and other demands.

How about a lot of Thanksgiving letters,—short, sweet, spiritual, helpful? Write them at once. Immediately.

Bro. C. E. Randall is sympathizing with the Patriarch, Job. When finished he will gladly do some evangelistic work.

Bro. Harry Sheets, of Michigan, is announced to reach Oregon next week for the Bible Training School work.

The Michigan Quarterly Conference which convened from Nov. 2 to 4, is reported to have been a very enthusiastic meeting. Good attendance in spite of constant rain.

NOTICES

An Appeal

Brethren:

I do not need to remind you that winter will soon be here, but it is of the brethren that need assistance that I am asking you to think of and help. One sister has said to me, "There are many calls for help, but this seems to be the worthiest of all."

The aged brethren we have in need are the ones we must care for this coming winter, who, when the weather is cold are sitting around a meager fire with very little to eat and oftentimes ill; past the years when they can earn a living and no one to help them; suffering physically, but cheered with

the wonderful promise of the soon coming of our Savior.

And then we have families where there are several little children who need warm clothing and nourishing food and the parents are unable to provide enough of these necessities.

Possibly through no fault of their own are the brethren in this pitiful condition.

One brother and sister, among others I am asking donations for, are in the sixties. The wife has been sick for several years and her husband has tried to take care of her and work too, but at times now he feels he cannot carry the burden much longer.

Let us do what we can for our people in need while we may, for we may pass this way but once.

Mrs. Orpha Sanford,
174 Cedar St., Aurora, Ill.

Chairman, Relief Committee.

Books for Christmas

Dear Bro. Austin, and all of like precious faith:

It is only a few weeks till Christmas, when we celebrate the birth of our Savior. He is God's great gift to mankind.

It is through him, and no other that, we have the promise of life in the future.

It is our custom, at this time, to present each other with gifts.

As the time is approaching for Christ's second coming, we are anxious to spread the grand truths of the Kingdom. Let us give literature that will help to accomplish it.

Many know of the works of my father, W. H. Wilson. I still have some of his books, and in order that they may be used as Christmas gifts, I hereby give the list in reduced prices that it may be within the reach of all. They are as follows:

Pine Woods Bible Class, . . . \$0.85 each or 6 for \$5.00

Students Text Book: . . . \$0.45, or 6 for \$2.60.

Destiny of Russia and Signs of the Times: \$0.25 or 6 for \$1.25.

Can You Believe:.....\$0.20 per dozen.

These prices are good till Jan. 1, 1924.

This notice is put in early so that orders may be filled before the Christmas rush.

Thanking all in advance and hoping that by this way of presentation someone will be lead to see the truth as it is in Christ Jesus.

Your sister in the Blessed Hope,

Jessie M. Wi'son,

625 Long Ave., Chicago, Illinois.

A Declaration

I Believe in the things concerning the kingdom and the name of Christ and the promise made to the fathers that through Abraham and his seed shall all the families of the earth be blessed; that it will take all the members of the body of Christ to constitute the one seed, Christ being the head; the restoration of Israel to their promised land; that Christ will restore the kingdom to them and build again the throne of David and reign on it and be king of the Jews, in fact, that he will have dominion from sea to sea and rebuke many people afar off; and men will beat their swords into ploughshares and their spears into pruning hooks and shall no more learn war.

May that time soon come is the prayer of an humble servant of our Father and Creator and Upholder of all things.

Yours in Christ,

Jesse Harrold.

Dear Bro. Austin:

Please publish the following question in The Restitution Herald. A sister asks the question and desires the views of the brethren on the subject.

Question: Since by one man's disobedience, (first Adam) death came upon all men, regardless of their individual acts, why by one man's obedience, (second Adam, Christ) will not life come upon all men, regardless of their individual acts?

This question does not refer to those of the Christ body, who get immortality.

Yours in the Faith,

J. E. Cowles.

REPORTS

Salem, Illinois

Our meeting at the Salem church near Marshall and Martinsville, Illinois, came to a close on Sunday night, Oct. 28. With the exception of the first two days the weather was lovely, and we had large attendance and splendid interest throughout. There is the largest and finest group of young people at this church that I have found at any one place in all my travels, and it offers a real inspiration to a speaker to work among them. Berean work, and the faithful, sacrificing efforts of a few of the older members deserve credit for much of the good work which has been accomplished there.

On Saturday it was our privilege to baptize four, and we wish to present to the brotherhood Mrs. Lawrence Redmon, Martinsville, Ill.; Miss Ruth Hendricks, Miss Edna Wood and Ralph Goekler, Marshall, Ill. Sr. Redmon is a young married woman, and this step will mean much not only to her but also to the young family growing up. The other three are young folks who have been working in the Sunday School and Berean class. May God's blessing attend them all in their efforts toward true service.

F. E. Siple.

OBITUARY

Ernest Frederick Gesin

Ernest Frederick Gesin was born in Baden, Germany, August 30, 1846, and died at his home in Freeport, Ill., October 16, 1923, aged 77 years. He came to America in 1870 and located in Ogle County, where he resided until his removal to Freeport six years ago.

On November 21, 1878, he was united in marriage to Harriet A. Koontz, of Ogle County. Four children came to bless their home, Mrs. Walter Miller, of Freeport, Charles, Earl, and Emil of Forreton.

Bro. Gesin was a kind neighbor and good friend to all with whom he came in contact. For many years he held positions of honor and confidence in his community. He united with the Church of God in the year 1878, to which body he has ever since been a faithful and dependable member, and where the loss of him will be keenly felt.

He leaves to mourn his death his devoted companion, one daughter, three sons, ten grandchildren, and one niece, Mrs. Kate Roesch, of Polo. He was the last surviving member of his immediate family.

Bro. Gesin has been a staunch pioneer of the Gospel faith through Northern Illinois and both the Adeline Church, of which he was almost the father, and the State Conference to which he always remained steadfast and true will miss him greatly in the days ahead.

Funeral services were conducted on Wednesday afternoon, October 31. After a brief service at the home in Freeport the procession drove to the church at Adeline, where the service was completed. He was then laid to rest in the cemetery across the way,—“at Rest”

F. E. Siple.

HERALD RECEIPTS

Mrs. Archie Francis; Romain Daniels; J. T. Edwards; Mrs. Allen Weaver; Mrs. Allen Claypool; C. M. Gale; Mrs. Edward Twibell; Inez Titus; Chas Wright; W. Hunt; Mrs. Will Holland; Mrs. T. A. Weldon; James Weldon; Miss Mary Weldon; Mrs. Sadie Damude; Miss Ruth Bauserman; Mrs. C. W. Weaver; Mrs. H. C. Thomas; Mrs. W. C. Ratliff; Mrs. Emma Lenz; Mrs. Chas. Dunn; S. J. Elton; Adolph Sandberg; G. T. Updike; Mrs. Almeda Glotfelty; Chas. Lindsay; Chas. Gesin; Mrs. Mattie Jeffrey; Mrs. Martha Platts; Mrs. Ernest Platts; A. J. Bookmaster.

WINCE MEMORIAL FUND

Previously mentioned,	\$173.50
Chas. Dunn,	1.00
S. J. Elton,	1.00
Total,	\$175.50

LET GOD BE TRUE

(Continued from front page)

not mean exactly that, for all have that, but rather everlasting happiness.

Well might a novice in Bible study ask: If the Lord meant just that, why did not he say just that? But how is this elastic principle of interpretation to be sustained, by which a writer is made to say just what we want him to? The plan is a very simple and effective one. Declare that the passage is figurative, that it is not to be taken in its natural sense. Then, we are at liberty to give it the meaning we judge most desirable.—“Bible Doctrine of the Soul.”

WHEN WILL ELIJAH COME

Article 2

By Samuel H. Reeve

BUT when is Elijah due? One answer is, “Before the great and terrible day of the Lord.” The question then to settle is: What and when is the terrible day of the Lord?

The beginning of the answer is Daniel 12:1. And at that time shall Michael stand up, the great prince who standeth for the children of thy people; and then 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.” There seems to be no doubt about the location of this event as it says at that time Daniel's people shall be delivered. Daniel's people are the Jews. And may I include the Israelites or more correctly Israelite-Gentiles

But when we come to the New Testament it is more inclusive and we must rightly divide the Word, and at the same time synthesize the parts. This is very important in the Gospels, and by careful reading I find that Luke is by far more plain than the others and helps in the division that is necessary in Matthew and Mark. Luke divides some for us, for he places some of the matter in the 17th chapter and therefore simplifies what he says in chapter 21.

From the 5th verse to the 19th inclusive, the writer has set by itself, but that this is all confined to apostolic times, or relates to that time only, to me, seems not at all likely, but some thoughts are carried down through the age.

Verses 20-24 make another division, and locally applies to the time of the destruction of Jerusalem, A. D. 70. But it was not completely fulfilled then for verse 22 says “for these be the days of vengeance, that all things that are written may be fulfilled.” That covers the whole of this age for “all things written” have not been fulfilled. The days of vengeance are also carried in the 24th verse and take us down to the end of this age.

I want you to notice the similarity of verse 21 of chapter 21 and verse 31 of chapter 17.

21. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out, and let not them that are in the countries enter therein.

31. In that day he which shall be upon the house top, and his stuff in his house, let him not come down to take it away; and he that is in the field, let him likewise not return back.

The language in verse 21 was framed, no doubt to cover at least two entire events—the destruction of Jerusalem A. D. 70, and its capture some time during 1923 to 1937, the date being still future. And the statements in Mark and Matthew are thus framed beyond question.

Please bear in mind that in Luke 17 the coming of the Kingdom of God will be attended with great calamity, verses 21-31. And in chapter 21:25, 26 the age end is reached, with men's hearts full of fear, not knowing what things are coming next. It does not seem to me that we have reached the extremity of this prophecy as yet.

The Sunday School

By Alta King

OUR LORD JESUS A MISSIONARY

Lesson 7 November 18, 1923
Lesson Text: John 3:16, 17; Mark 1:29-39

Golden Text: God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish, but have everlasting life.—John 3:16.

For Study

Review: We have considered the missionary message of the Bible as it is given in God's covenant to Abraham, in the history of the nation of Israel, in the prophets, and in the Psalms. We have found that each of the last three presentations of the message harmonize with the covenant made to Abraham, is, in fact, a fuller, more detailed expression of that covenant. Each is a record of what has been done toward the progressive fulfillment of that covenant and of what is yet to be done.

The New Lesson: In this week's lesson we consider the fullest possible and the most concrete expression of that covenant which has yet been accorded to man. Through this expression more than through all the others put together, as we see God as a great world-wide missionary whose purpose and desire is to carry the knowledge of himself into every nook and corner of the world, that is, into every human mind and heart, to the end that all might love and serve him and thus come into the blessing covenanted to the nations in the Abrahamic covenant.

This full and concrete expression of God's purpose as announced abstractly in the covenant to Abraham is the person, Jesus the Christ.

It is the purpose of the lesson to consider a few of those scriptures which place the man Jesus in our consciousness as Jesus the Savior, the executor of the Abrahamic covenant.

Jesus Declared to Be the World's Savior: Read John 3:16, 17. Who or what was the subject of God's consideration when he sent Jesus into the world? What was his purpose concerning the world? What brings people into this state of salvation? See last part of verse 16. Since Jesus is the Seed through whom the blessing of the Abrahamic covenant is to be accomplished, and since he saves people by producing belief in himself and therefore in God, can we not say that the blessing of Abraham and belief in God are equal to each other? What is the outcome of belief in God? Rom. 4:1-8.

Other scriptures which present Jesus as the medium upon which depends the working out of God's world-wide purposes and desires are: 1 Tim. 2:1-6; 1 John 2:2; 2 Cor. 5:19, 19; John 1:29. When such scriptures are cited by those whom we term "broad-minded" the rest of us are apt to raise the cry "Universalism." Is this not because "man" rather than "God" looms largest in our consciousness? The primary idea in these scriptures is God in the bigness and the freedom of his love for all men, all sinners. Nothing is said about man's acceptance of God's love into his own life. That is another phase of salvation entirely. But our minds are so filled with man's innate averseness to such acceptance, that we im-

mediately become worried over this phase of the question when such scriptures are cited, and by so doing we fail to absorb a large portion of the sweetness which may be extracted from this vision of God; and failing to absorb, we fail to give off the fragrance of God's love.

After all, our minds are too much filled with man in his littleness and aversion to things God-like. There is no spiritual growth when a mind is thus filled. What I need is a true, clear vision of God. Just so surely as my mind thus beholds God, just so surely will at least one member of human family grow out of this littleness, ever more and more into the bigness of God as it is revealed in Jesus, the Christ. Growing into that bigness, I will give that bigness to others, and thus do more toward the progressive fulfillment of God's missionary plan than the law's message of condemnation has ever done or ever will do. Jesus' mission is not one of condemnation, but of salvation. Let us hold forth that message and leave the increase and fruitage in God's hands. We need not know the extent or the limit of the crop.

The Secret of Jesus' Power to Fulfill God's Covenant to Abraham: Why does God's whole missionary plan, as announced so long ago to Abraham, hinge upon Jesus the Christ? The very kernel and essence of salvation is knowing God in his fulness. Over and over again God's ultimate purpose concerning Israel and heathen nations is expressed as a determination that they should know him. Note in the following scripture the result of such knowledge. John 17:2, 3. Consider the effect of such knowledge in your own individual life.

Jesus the Christ is the only medium through which man may gain full knowledge of God. See John 14:6-11. Hence there is no other name given whereby man may be saved.

A Sample of Jesus' Work as a World Missionary: Read Mark 1:29-39; Matt. 15:21-28; Luke 4:40-44; Mark 1:14, 15. To how many classes were Jesus' labors administered? What indication that his labors should ultimately extend to all nations? What went hand in hand with his preaching?

A Vision of Jesus' Missionary Labors in Full Operation: The above sample was a mere foretaste of Christ's full salvation work. See Heb. 6:4-6. But the scriptures give a wondrous vision of his future work. One is found in Luke 1:32, 33; 2:10, 13, 14; Isa. 11:1-10.

How should the truths brought out in the scriptures concerning Jesus whom we love, react upon us?

For Class

Give a brief summary of the quarter's lessons up to this week's lesson.

Discuss the Bible's missionary message as it is given to us in the person of Jesus the Christ, somewhat as follows:

1. Compare it with former expressions of that same message.

2. Read scriptures which declare Jesus to be the world's Savior. Bring out the primary message of such scriptures.

3. Discuss the "why" of Jesus' saving power.

4. Note and discuss concrete demonstrations of Jesus' saving power and missionary labors.

5. Read scriptures which give us a vision of his missionary labors in full operation.

Show how these labors are the fulfillment of the Abrahamic covenant.

6. If we love Jesus, and God through Jesus, what will be our attitude toward this great work?

National Bible Institution

THROUGH GOLDEN RULE HOME

After several weeks of interruption and delay it is time to renew the journey through the Golden Rule Home.

Passing from the spacious living room in the southeast quarter of the first floor, through a doorway to the east one enters the sun parlor. This room differs from the others mostly because of the amount of windows. The entire south, east, and north exposures are filled with a series of windows. The window sills are rather high so that a sitting person is not visible to one on the street.

This sun parlor is heated by the same hot water system that heats the rest of the house. Thus this room is a year-round room, not a luxury but a very useful room for an institution of this kind where a portion of the family may sit separate from the rest and converse or read undisturbed by the larger number in the main room.

This room is furnished with wicker furniture—settee, chairs, book-rack, stand, fernery—which was purchased from the former owners at a moderate price, as they had no place for further use of such furniture. The windows are draped with curtain material that matches the upholstering on the furniture.

Electrically lighted, this room is an ideal reading room—day and evening—especially for one who needs abundant light.

Looking back from the entering doorway one sees the large fireplace of brown-red brick at the far west wall of the large sitting or living room, the furnishings and decorations of which mellow its light and give it the appearance of that homelike comfort and ease so naturally sought by all.

Thus these two rooms combine to furnish life most admirably with the comfort and fellowship which, from the beginning, has been the aim of our effort in this particular phase of the work.

And it is opportune and encouraging to be able to say that apparently the Father's blessing has been abiding upon these efforts thus far. The cheerful and appreciative contentment manifested by the occupants is the best comment that can be made. We pray that God will guide every step in this and the whole of our united labors.

BIBLE STUDY

One phase of the N. B. I. effort that will affect, for good or for bad, the present and all future ages is just about to be undertaken. No human being can look forward with true vision to the results that will follow an effort to aid young people to qualify for public work in the Father's business. As to possibilities—God only knows their measure. As to what will adorn, or—sad word—mar by vacancy, the settings of the coming age of restitution and its following age of the New Heavens and Earth, as a result of this step, the Omniscient One alone can see today. The fact that no less

than six, perhaps seven, young men, are waiting for an opportunity to take up this work, and the persistent and constant call for more workers is the reason for consenting to assume this additional load of care and great responsibility at this time. And so Monday, Nov. 19, 1923 D. V. the N. B. I. Bible School will be opened in the front room of the second floor of the Restitution Herald Building. This is the room, which, until recently was occupied by the office of the N. B. I.

This announcement is made with much hesitancy and trembling. No one knows better than himself, the lack of proper qualification for this work of him upon whom the same has been placed by your Executive Board. This task is worthy of the best effort of an expert in the work. Instead it must be undertaken by one who has had no special preparation, and who is already burdened with responsibility far too much for any human to properly carry. But having faith in the people of the Church of God, that they will unite their hearts and lives under God's guidance, to carry and make possible the carrying onward of the work unto the honor of God and the salvation of many, the writer is full of hope as to the results.

Another word of explanation may here be proper:

It is not the intent, nor wish, to build an exalted institution of learning. All such have their place and their advantages—or otherwise. It is hoped to develop—by the united, hard labors of the student class—a course of Bible study that will place before the vision of the student an outline of God's plans, purposes and labors for and with man, current and future, as made known through the Bible; to divide the "word of truth" as to subject matter, and as to time, and locate all under its proper subject and its proper time, or age, upon this outline; to study particular and timely portions as they stand related to the whole plan. Besides it is hoped to make needed study of English, history, church history and church problems, of reading and public speaking, and of such other subjects as may be needed to give the prospective toiler in Gospel work some little qualification for service.

The above statement is made with the full realization that whatever is done in these particulars, must, after all, be of God and not of man. He only can fittingly equip his servants.

In addition to the study course, there rests the responsibility of providing remunerative, part-time labor for these boys and—let us hope—girls. For it has been previously explained that these young people are to be of that "stuff" that will be self-reliant in the matter of financing their own way. And, to this end, that they may earn any needed money, we, the church, will need to furnish the opportunity. And so, work must be provided. Then economic board must needs be offered.

All these problems must be faced and solved.

So do not expect too much at first, or too rapid strides in this labor. Above all, encourage charity by all—"provide one another unto good works."

Other instructors will be secured as circumstances permit.

In all this we wish to feel that the constant prayer and cooperation of the brotherhood is supporting this effort,—all to the honor of our God.

CHRISTIAN BUSINESS

It was the intent to publish a complete financial statement for November 1st. But it was impossible after closing the books yesterday, Nov. 1, for the past month's business, to give attention to the numerous matters calling for action and to prepare such a statement. Therefore a few footings were hastily copied last evening after the regular weekly Bible Study, and this statement is being written as the writer speeds through Northern Indiana, enroute for the Michigan Conference.

The following are taken from the October totals:

Floral sales, cash and charge,	\$103.70
Floral sundries, baskets, bulbs, vases, etc.,	131.10
Receipts for Herald subscriptions,	136.75
Helping Fund,	9.50
Job Printing, cash and charge,	332.11
Income to Golden Rule Home,	197.00
Miscellaneous income,	122.92
N. B. I. receipts,	339.51
Wince Fund,	29.00

From these figures must be deducted the cost of merchandise for stock, etc., which items were not copied. The total cost of labor for the nine regular workers, and the extra part-time helpers, was \$1086.95. An extra helper has been added for November and it is most probable that still another will need be found in the near future.

The foregoing, though brief and abbreviated, is sufficient to suggest something of the effort that is being made locally to carry forward this work for the brotherhood. And yet these figures do not tell of the continuous faithful labors of every one of those laboring. Regular, old-fashioned farmer work-days are often adopted. While 7 a. m. to 6 p. m. is the customary length of N. B. I. work-days, yet there are numbers of mornings when lights at 5 o'clock or earlier, tell that the floral workers are busy with flowers for shipment on the early train; and boxes in late evening, assures one that someone has met the 8:30 or 9:18 train and received shipments of perishable goods that must be cared for.

At the print shop a pot of liquid metal at 7 a. m. says that someone was present at about 6 o'clock to start the fire and get things going; and four or five hustling, laughing boys and girls, folding, wrapping and addressing Heralds at once informs one that The Herald will be mailed out promptly on Tuesday morning, to all subscribers, even though the forms were held open for Monday morning's mail, to accommodate any really important items that should go in.

Yes, every worker is faithfully working to the full. Space will not be taken this week to mention the faithful services which have at all times been rendered at the Home.

This work is constantly growing. Small, but almost constant, improvements are being made somewhere. These will not show in dollars and cents till a proper stock inventory is taken, January 1, next.

With the opening of the Bible School and the stocking and printing of books and other literature for local and mail order service, more help will be essential and an increased stock of supplies in the printing, Book Room, and Students reading room will be necessary. This becomes a straight

business proposition. Just plain business institutions would increase their capitalization and sell stock to speculators or investors, upon which annual dividends would be paid, but which invested capital would never be repaid.

So with the N. B. I. If it is to accept its opportunity and enter into the open door of service it needs, on sane business principles, more capital. There is no capital stock to sell, for its incorporation intentionally did not provide for such.

Its only way to increase its capital is for its friends to get behind it, financially, and boost. The brethren have already done nobly. We have undoubtedly passed the \$30,000 mark some time ago. But a growing institution is always in need of increased facilities.

The Twelve Dollar per-year-for-three-years pledges did not receive a hearty response. One reason was because the office "fell down." It "fell down" purposely,—because some were scattering the sentiment that the N. B. I. was a begging institution.

This charge is not true. The N. B. I. is a business institution for the forwarding of Christian work—Christian service. To do this it must be conducted on sane business principles, with a sound capitalization. Once its departments are established, in vigorous working order and it must be self-sustaining. And it can be so. The figures at the beginning are given to show that it is almost—if not quite—that already. And all the time it is laboring under a fearful handicap.

Here, then, is an opportunity to invest. Invest, in the name of the Master. You'll receive no cash dividends direct, but, God willing, you'll receive spiritual strength and blessing for every portion of effort rendered. And, who knows but he who is still able to "open you the windows of heaven" may pour you out blessings unthought. He has done it for others. He is doing it.

The N. B. I. is rapidly passing through the experimental stage and is setting its feet upon solid ground. It is now entitled to be entrusted with increased financial support, contribution, large and small. It is therefore urged upon those who have been blessed with means that they will all contribute heartily and liberally to this work. Enable your headquarters to discharge all present obligations and to have a working capital that will give it a chance in the world.

Make a Thanksgiving offering to the Lord through the N. B. I.

F. L. Austin.

SCIENCE HASN'T FOUND CASE OF SPIRIT TALK

Communication between the living and the dead has not been established, J. Malcolm Bird, noted scientist, said, following an exhaustive research into spiritualism.

His experiences which are to be published in the Scientific American, of which he is associate editor, led him to go with Sir Conan Doyle to Bavaria, Prussia, and France to visit leading mediums. In America he investigated leading spiritualists.

"I am still unable to find anything in the least degree demonstrative of survival and communication and activity on the physical plane by deceased humans," he said.—Chicago Herald and Examiner.

THE LOVE OF GOD

(Continued from front page)

which joy and sorrow are often mingled, and where frequently there springs from the seeds of despair the splendid fruits of undiluted happiness. So our text deals with a world beloved of God the eternal Father.

Let us consider the word "world" for a moment. In this instance it comes from the Greek word "kosmos," which means, "arrangement, beauty, world." I am so glad our heavenly Father loves this arrangement of hills and valleys and rollicking streams, with all its sweet flowers and fruit laden trees! For this beautiful place is my home! I enjoy it now! I wish to enjoy it for evermore! And this is the world that "God so loved...."

III. The Gift of God's Love. "For God so loved the world that he gave his only begotten Son...." O, What a wonderful gift it was! I can picture a man giving of his wealth, or all of his wealth, for his loved and loving children. I can understand how no sacrifice, however great, would be too much to offer on the sacred altar of the home. I can comprehend a patriotism that would prompt a man to pour out his blood in defence of his country—the land that gave him birth, protection and happiness. I realize that "for a good man"—a friend—"some would even dare to die. But God commended his love toward us, that while we were yet sinners, Christ died for us." It was while we were enemies of his, while we broke every law of righteousness with impunity, while we disregarded every plea of divine love, that "Christ died for the ungodly."

Paul assures us that in the death of Christ, "God commended his love toward us." It is true that Christ paid the price of our redemption, for he purchased us with his own blood; yet it is equally true that God gave his Son to die for us—for you, my brother, my sister, and for me.

How much more willing would Abraham have offered to God all of his vast herds, all of his material wealth, perhaps even his own life, rather than the life of his only son. It would be the same with us. Yet our Father "gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life."

IV. Purpose of God's Love. The great purpose of the pouring out of God's love in this age, as expressed in our text, is the salvation of sinners through faith in Christ Jesus.

It was necessary that Man,—created in the image and likeness of God, to be ruler of all things upon the earth,—should be endowed with the right of personal decision; which is but another name for the time honored but equally unscriptural phrase, "Free Will." It occurs to us that if man had been otherwise created, that is, without the power of free moral agency, the very purpose of his existence would have been nullified. For he was actually made that God might have upon the earth an intelligent under-ruler. To take away man's free moral agency would be to take away also his reasoning powers, or the force and value of his reasoning powers. Of what use would our reasoning faculties be, did we not also possess the power to carry out in action the dictates of our own reasoning?

So the text declares, "For God so loved the world, that...." (here follows the reason for making the gift) "that whosoever believeth on him should not perish, but have everlasting life." In his sinful state, and "all have sinned," man is destined for destruction, he is constantly facing death. Nothing that he can do will rescue him from that ever present danger. "No man can by any means redeem his brother, or give to God a ransom for him;" therefore, God provided the means of salvation; he gave his Son, that whosoever would accept him as his Savior might have life.

V. Extent of God's love. How extensive, how far-reaching was God's love that prompted the giving of his Son!

"Whosoever." Ah! That is the word that explains it. Whosoever includes you. It includes me. It includes the black man and the white man, the brown man and the yellow man. It includes the rich and the poor, the wise and the unwise, the Jew and the Gentile, bond and free, male and female. Whosoever reaches the man long buried in the slime of the cesspool of iniquity, and draws him up to the glory kissed plains of righteousness in Christ. It reaches the man of high morality in the eyes of the world, and pours upon him the cleansing blood of the Son of God. Whosoever! What a wide and deep and far-reaching word it is! Had it not been for that blessed word and the grace behind it, I, for one, would never have found salvation.

Clubs or societies limit their membership to persons of certain races or degrees of intelligence; citizenship is limited by our laws of immigration, to people of the white races. They must not be criminals, they must not be lacking in intelligence, they must not be black, brown or yellow. Otherwise our salvation to come and enjoy the peace and prosperity of our country is withdrawn. But, O, it is not so with this wonderful invitation of our Father's, for God's whosoever takes them all in.

Gladly I read, "WHOSOEVER MAY,
Come to the fountain of life today;"
And when I read it I always say,
"Jesus included me, too!"

VI. Duration of God's Love. We have now considered five great facts expressed in our text, and they all have to do with God's wonderful love for you, my brother, and for you, my sister, and for me. Praise his holy name!

First we have God, himself, presented as love personified. All his doings are love-prompted; all he asks of us in return is love. The second thought we considered was the love God has for the world and all that dwell therein; the earth itself and its creatures— all subjects of his love. We next directed our attention to the gift of God's love, the sacrifice of his only begotten Son, our Lord. The saving of sinners, we found to be the great purpose of the Father's love. And last of all we concluded from our text that the extent of God's love embraced humanity and the world. What a wonderful love it is! Freely offered to all!

There remains one more lesson for us to consider in the light of John 3:16 at this time,—the duration of God's Love. How long will his love continue? "That whosoever believeth on him should not perish but have everlasting life." Yes, there it is! Everlasting! Aionios, is the

Greek word. Age lasting, is its meaning. But the root word from which it comes is applied to God, himself, to his glory, and to his throne. O, I'm satisfied with that! If the life God's love presents to me, continues as long as the eternal Father himself exists, so long as his supernal glory radiates through the star-studded heavens, so long as the angels sing about the great white throne— I shall be satisfied!—Amen.

ON THE OCEAN

By Lottie E. Young

(Continued from last week.)

Another four days and we were at San Jose, (pronounced Ho say) Guatamela, with two very high mountains in the background, and long stretches of white sand, over which the waves broke furiously. At each port considerable freight was discharged, and more taken on, great quantities of coffee and hides being the chief exports. We made stops in three of the five tiny republics which constitute Central America, and at La Libertad, Salvador, some sixty passengers were swung high from the deck of the ship down to a huge barge, from the bottom of which we could see nothing, and, out of which we were raised in a big "bird cage" onto a dock. We were soon packed into automobiles and set off at a fast pace over the stony streets of the poor little town, but once on the macadamized road which led to the city of San Salvador, founded over 300 years ago, it was very enjoyable. Soon we were exclaiming at the beauty of the landscape, and the fresh greenness so pleasant after the brown hills of California. It was a constant ascent, and we were continually having very grand views of deep gorge or canyon, groves of bananas and cocoanuts, and saw all around us the coffee tree with its now green berries, or fruit. The soil was very red most of the twenty miles, but looked like clay later on. We passed many small, light colored oxen, whose harness was fastened around the broad spreading horns. The loads the women carried on their heads in large flat trays were more plainly seen, and embraced fruit, vegetables, meat (on which the sun shone, making me wonder what its condition would be when finally put on the fire), clothing, etc. The houses were all that one would not desire, being tumble-down shacks of adobe, or even lath, in which I had glimpses of interiors dark and with dirt floor, where pig, cat, dog, chickens and children had equal rights. "How unsanitary" one of the good housewives of our party murmured, and these "homes, sweet homes" were truly that and more. It was surely a case of "where all the prospect pleases and only man is vile." As we neared the end of our ride there were some pretty houses and gardens, and we saw men on horseback who looked like the owners of large establishments.

(Concluded next week.)

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William G. Rothe, Agent,
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THE RESTITUTION HERALD.

Volume 13

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Number 7

An Illustration

By Frank E. Siple

SOME of the most beautiful and profitable teachings of the Bible are to be found in the illustrations of the Old Testament Scriptures. God has dealt with man in certain definite ways during all dispensations of time, always with a definite plan in view, and many of the dealings of the early days were illustrative of things that were far ahead.

In the eighth chapter of Leviticus a detailed description is given of how Aaron and his sons were set apart for the priesthood. Aaron was the first high priest, and it is interesting to note that when Jesus came on the scene of action some time later, he followed out a very similar process in being prepared for the position of Great High Priest. But you and I have been offered the opportunity of attaining to priesthood with Christ and it is of still greater importance to observe that it is necessary for us to pass through that same process also.

In verses 5 and 6 of Leviticus 8, it may be observed that the first thing done when Aaron and his sons came to present themselves was to wash their bodies with water. Reading Matt. 3:13-17, we are reminded that when Jesus was ready to present himself for service he came to Jordan and was baptized of John. This was the first step in his public work of being set apart for the position of Great High Priest. In 1 Pet. 2:21, we are told that Christ was an example and that we are to follow in his steps. Also from such texts as Mark 16:15, 16 and Heb. 10:22 it is plainly seen that we also must first pass through that which was represented by the washing with water.

Returning to Lev. 8, and reading verses 7-9, we are informed that they then were clothed with holy garments, a kind of clothing which they had never worn before, and different from that which anyone else could wear. Paul tells us in 2 Cor. 5:17-21, how all things become new to us when we become Christ's. The old garment of sin has been laid aside, and we are now to be clothed with the righteousness of Christ. This holy clothing is to be worn carefully, sacredly, and must not be polluted. Rev. 19:7, 8, and Eph. 6:14-17 also give thoughts on this point.

The third step taken was the application of the anointing oil, Lev. 8:10-12. In Luke 3:21, 22 and 4:1, 18 we observe how this anointing was illustrative of that which later came to our Savior and we are also told how it operated with him. It is evident, from Rom. 8:9, 10, that we also are to be anointed with the spirit, and from John 6:63 we would understand that the spirit with which we are to be guided is the Word of truth.

Following the use of the anointing oil came the blood of the innocent victim. Verses 23 and 24 of Leviticus 8, state the

Two Seeds

I HID a selfish little thought,
To think and think about,
I did not know it would be caught,
Or ever be found out,
But it was like a little seed,
And it began to sprout!
It grew into a little weed,
And blossomed in a pout!

I hid another little thought,
'Twas pleasant, sweet, and kind;
So, if this time it should be caught,
I knew I shouldn't mind.
I thought about it hour by hour,
'Twas growing all the while,
It blossomed in a lovely flower,
A happy little smile!

—Unknown.

different parts of the body upon which the blood was placed. We are told in Heb. 9:22, that the blood was for purging. Hence, we see that placing of the blood upon the ear, hand, and foot signified that these members had been purged by sacrifice of the innocent victim and they were now to be used in service of the position to which they were being set apart. So with us, each member of our body has been purged by the sacrifice of Christ, and we must use these members in his service.

The wave offerings of verses 26, 27 are clearly figurative of what Paul requests in 1 Cor. 5:8. We must wave righteousness before the Lord if we are to attain to the high calling.

Last of all they were to stay in the tabernacle for seven days. A beautiful way of expressing in figure how we, when we are set apart for the service of Christ, must stay our full time in the body for service. We have no right to wander out of the way.

FIVE TRUCK LOADS OF GOSPELS SHIPPED TO JAPAN

Five truck loads of Gospels printed in Japanese have been shipped by the American Bible Society to its representatives in Japan.

More than 500,000 volumes of the Gospels have been printed in New York by photographic process to supply the unusual needs caused by the recent earthquake in Tokyo and Yokohama. Practically all of the Bible plates for 25 or more languages and dialects of the Far East were totally destroyed, together with the printing plant, at which Bibles for Japan, China, Siam and the Philippine Islands were printed. The shipment made today is the first of a series of books to be printed in this country until the Society has secured funds for the replacement of its plates and the establishment of printing processes in Japan.

Mr. Gilbert Darlington, treasurer, declared it is the largest single shipment of scripture portions ever made by the Society.

Modern Tithing

By Verna Himmelright

AND this stone which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee." Gen. 28:22. So spake Jacob, making this promise to his God.

There are two things to be noticed in this quotation. First, this is a pledge made by Jacob, who was an Israelite, to support his Lord. This was a free will offering, a gift, since this was before the law was received by Moses. After the law was received by Moses, it was compulsory to give the tenth of one's income for the service of the Lord. Does it mean, then, that the law of tithing does not apply to us living after the birth of Christ, since the law of Moses was not addressed to us? It is true that this law was not given to us, and for us it is not a compulsory contribution, but the spirit of that law should be carefully examined before it is rejected.

The tithe of Abraham and his grandson, Jacob was a free will offering—why should our voluntary offering be less. Surely it is imperative that we do as much as they. Christ, who lived in our time, sanctioned tithing. Matt. 23:23.

The quotation from Genesis, in the second place, defines the amount that Jacob gave to his Lord. This was one-tenth of his income. Abraham and Jacob made other offerings and sacrifices in addition to the tenth that they gave. So we see the amount they spent in behalf of their Lord was even more than a tithe. I think we should not condescend to make our work less than theirs. This is not said with the spirit of competition but with the thought in mind that what pleased God then would be acceptable to him now. If at the time of Moses, God commanded that one-tenth of the income of a person be given back, would he not be just as pleased to have someone give that much today?

Let us remember that all the wealth or money in the world belongs to God and he is only loaning it to us for our use here. We should use this money wisely, and surely there is no better way than to return a small portion of it to him. When money is secured by God's kindness to us, we should be willing and glad to give some of it for his use.

Do not think that this is enforced upon you. Christ's religion is the religion of freedom and liberty, but we might do worse than to accept the example given us by the earlier servants of our God.

We shall not lose in this life or in the next if we give. "But this I say, He which soweth sparingly shall reap also sparingly, and he which soweth bountifully shall reap also bountifully." 2 Cor. 9:6. We are benefited by the manner in which we give. Those who give sparingly, according to their circumstances (Concluded on page 55)

The Children's Column

CHRISTIANS CALLED TO BE MISSIONARIES

Lesson Text: John 17:18; Matt. 28:16-20;
Acts 1:6-8.

By Verna Thayer

Memory Verse: Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Matt. 28:19.

In last Sunday's lesson we learned some of the things Jesus had to do when he was here on earth. We also learned that he had many helpers. Just before Jesus was crucified he and his disciples were eating supper together. After supper he talked with them about the things he wanted them to do. He told them how he had loved them and how he wanted them to love one another as he had loved them. He explained to them that it was necessary for him to leave them, but he wanted them to carry on his work that he had started. At the end he prayed to his Father to especially bless his disciples after he was gone. He said, "As thou hast sent me into the world, even so have I sent them into the world."

Let us see now what he was sending them into the world to do. After Jesus was crucified, was buried and risen again he sent word to his disciples to meet him in Galilee. He knew he had but a short time to stay on earth and he wanted to instruct his helpers what they must do after he was gone. So eleven of the disciples, or helpers, went away unto Galilee to a mountain where Jesus had told them to go. Jesus said to them, "Go now and teach all nations, baptizing them and teaching them to observe all things, whatsoever I have commanded you, and I will always help you." So you see he wanted them to preach and teach the people about him.

He worked and taught with his disciples for forty days after he had risen from the dead. He took some of them out to the Mount of Olives. Here he told them that he wanted them to go to Jerusalem, to all Judea, to Samaria and even to all parts of the earth and tell them about Jesus. When he had spoken to them a cloud received him out of their sight. He had gone from them to heaven.

Can not you imagine seeing those men standing there looking up into heaven trying to see where Jesus had gone? While they were thus gazing all at once two men stood by them in white apparel. They said, "Ye men of Galilee. Why are you standing, gazing up into heaven, this same Jesus, which is taken up from you into heaven, shall so come in like manner as you have seen him go into heaven." So they knew that Jesus was gone, his work here was finished and they must carry on his work. So they returned to Jerusalem.

Now there are many people today who have not heard of Jesus. They do not know about Jesus coming back to the earth. Who are his disciples of today to carry on this work? Isn't it each and every one of us who love to tell others about Jesus? So let us go about telling others about the wonderful love that Jesus has for us.

ARE BIBLE PROPHECIES RELIABLE?

THE Bible, never so widely circulated as now, never so little read and believed, is the key to the religious problems of the times. There is a relationship between a neglected Bible and a spiritually impotent church; and a spiritually impotent church is not free from responsibility for a spiritually bankrupt world.

With civilization crumbling from the disruptive force of human passions and greed, the Christian Church should now if ever in her history be giving the gospel trumpet a certain sound. But as a prominent newspaper editor took occasion recently to state, "to sympathetic but frequently disappointed onlookers the church of God seems for years to have been wandering in a sterile wilderness, looking vainly for a promised land of hope."—Editorial, Baltimore Sun.

With all that is being lost in this day of physical and moral disaster, not the least to be noted is the fact that the church has lost its message to mankind.

God has a message for the world today, and that message is to be found in the Bible. The Bible contains every message that God has given to his church in every age of the world; every message that God has for every age to the end of time.

The present disregard of the Bible had its beginning in the neglect of one portion of the Bible, and that portion was the prophetic books. It is there that the church, if she would search, would find her message for today.

The idea of Bible prophecy that seems to have prevailed in the church, is that it was written merely to fill out the Sacred volume, or to afford the reader a field of speculation, or to demonstrate the ability of the Almighty to foretell future events. But inspired prophecy has a different and a far higher purpose to serve in the divine economy.

Where the Light Shines

An understanding of Bible prophecy has been of vital importance to the people of God, in the past. With it they have obtained victory for themselves and the cause of truth, while without it they have come unprepared to a crisis, and have suffered defeat and loss.

It was by an understanding of the prophecy of Jeremiah that Daniel, Ezra, and Nehemiah knew when the time had come for the restoration and rebuilding of Jerusalem. See Daniel 9:2.

Our Savior, when he began his ministry in Judea, laid down his carpenter tools with the words, "The time is fulfilled" Mark 1:15. This was the time of the prophecy of Daniel 9:25, which was to reach from the commandment to rebuild Jerusalem, unto 'the Messiah the Prince.'

The disciples by knowing and paying heed to Christ's prophecy concerning the destruction of Jerusalem, knew when the time had come for them to flee, and thus were enabled to escape the destruction, Matt. 24:15-18; Luke 21:20, 21.

The Jewish nation, on the other hand, rejected and crucified Christ because they did not pay heed to the prophecies which told them of his coming and mission as the sacrificial Lamb of God. Acts 13:27.

And when the risen Savior met two of his disciples on the road to Emmaus, and they told him of their sorrow and perplexity be-

cause of what had occurred, he said to them: "O fools and slow of heart to believe all that the prophets have spoken.... And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself." Luke 24:13-27.

The Purpose of Prophecy

The apostles themselves, carried away by the Jewish conception of Christ's Kingdom and their hope of deliverance from the Romans, disregarded the prophecies of the coming Messiah, and because of this they were totally unprepared for the crisis which came upon them at their Master's betrayal. In the hour of Christ's greatest need, "they all forsook him, and fled." Mark 14:50.

Inspired prophecy was written not for the time when it was given, but for that which was to see its fulfillment. The people of God have ever needed the instruction and encouragement to be gained from knowing that God was to do a special work in their time; and they have needed to be warned of new moves that would be made by their great adversary, Satan, that they might not be taken by surprise. It is essential that they should know how to relate themselves to every situation which involves a new issue and alignment of forces in the conflict between the kingdoms of light and of darkness.

At the first advent of Christ, a forerunner was sent by God in the person of John the Baptist. John gave the special message of God for that time, and in announcing his mission, he quoted the prophecy of Isaiah 40:3. John's message was attended by great power, and produced great results.

If this was to be expected of the first advent of Christ, much more may we expect that his second advent—that event which is to terminate this world's career—will be a subject of inspired prophecy, and that a message pointing to the approaching fulfillment of such prophecies will, in the providence of God, go to all nations and people of earth when that event is at hand. That will be God's special message for that time, which it will be the business of his church to proclaim.

When that message is due to the world, no other message will, in comparison with it, be of any importance. Every earthly enterprise, every worldly prize for which men or nations grasp, fades into insignificance when men see the kingdoms of this world about to give place to the Kingdom of heaven. If the church of Christ would turn the nations from imperialist ambitions, into paths of peace and soberness, this is the message that she must proclaim.

Message of Supreme Importance

The end of earthly kingdoms and the setting up of a righteous and eternal kingdom in their place, is the terminal point of Bible prophecy which extends over centuries and even millenniums of time. One such is found in the second chapter of Daniel, another in the seventh chapter, another in the eighth chapter, and another in chapters ten to twelve. Others are found in the New Testament, notably in Christ's prophetic discourse on the Mount of Olives, and in the book of Revelation. Obviously the time when these lines of prophecy will be of special interest and importance to mankind is the time when

the climax of their fulfillment will be at hand; the time when human kingdoms and governments are about to vanish from the earth, that the will of God may be done on earth as it is in heaven.

The study of these prophetic Scriptures will not be neglected by those whose hopes and desires are centered upon the promise of Christ's return. Through all the centuries since Christ left his sorrowing disciples gazing up into the heavens where he had disappeared, his return has been kept before his church as the supreme goal of her expectations. The "grace of God" was to teach them to "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." Titus 2:11-13. And Christ himself speaking to his followers of events which were to herald his coming, said: "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21:28.

The Next Event

To sum up the reasons here set forth for the study of Bible prophecy: The great lines of prophecy all point to, and terminate in the greatest event of all time—the return of Christ as earth's supreme and eternal King. By comparing prophecy with history, we may know what point has been reached in the process of their fulfillment, and what events are next to take place. The knowledge, obtained by study of the prophecies, that their redemption draweth nigh, will be to Christ's followers a mighty source of comfort and inspiration; and by it, also, they have "understanding of the times," and can prepare themselves for the crisis which the final climax of human events will surely bring.

The church's message for the world today is in the prophetic Scriptures; and because she has neglected this portion of the Bible, she has no definite message at a time when the world was never so desperately in need of some healing and guiding power.

But this does not mean that God's purpose will be defeated and the prophetic message fail to be given; for God always has a faithful few who study to know and do his will, and through such he is giving to the world the gospel message in the setting appropriate to this particular time. They have been and are proclaiming to the world that the hour of God's judgment has been reached, and are warning mankind against a false worship which exalts man into the place of God; and in this they are fulfilling the prophecy of Revelation 14:6-12. The gospel message for today points men to the approaching dissolution of earthly things, the signs of which now fill the world, and calls men to turn from traditions of men to the commandments of God, that they may worship him in spirit and in truth.

At such a time as this, when men's hearts are failing them for fear as they contemplate what is coming upon the earth, we shall find light, hope, comfort and inspiration in study of Bible prophecy. "We have," says Peter, "a more sure word of prophecy; whereunto ye do well to take heed, as unto a light that shineth in a dark place." 2 Peter 1:19. Moral darkness covers the earth today. The sure word of prophecy affords us clear light in this zero hour of human history.—Signs of the Times.

THE FUTURE ABOLITION OF SIN

By H. W. Bowman

EVIL is not eternal. Sin will not exist forever. Iniquity will not be immortalized. Crime will not send its stream of corruption through eternity. Satan must die. Sin will be dethroned. The scepter shall fall from the hand of iniquity. The crown will be torn from the brow of falsehood. Error shall perish at the hand of truth. Injustice will disappear from the face of the universe. Lies shall vanish away. Wrong shall flee like mist before the sun. Oppression shall not set foot on the shores of eternity. Selfishness shall find no habitation in the universe of God. Fraud shall not cross the threshold of the eternal age. Evil shall strike its flag at the appearance of Christ. Infidelity will stop its mouth, and atheism stand aghast when the parted skies reveal the Captain of our salvation. The day of God puts an end to the day of sin. Righteousness will sway a universal scepter over a redeemed people. David prayed, "Let the wickedness of the wicked come to an end." And his prayer shall be answered. It must come to an end in two ways:—by some forsaking their sins, and some being destroyed by them. Peter enquires, "What shall the end be of those who obey not the Gospel of God?" And Paul replies, "Whose end is destruction." 1 Peter 4:17; Phil. 3:9. But an end's end thing could never come to an end, hence, if the wicked come to an end; they are not endowed with an endless existence. If the "wages of sin is death," it is not eternal torment. Rom. 6:23. If the wicked perish, they are not preserved. Psa. 37. If God destroys the wicked, then they are not immortal beings. Psa. 145:20. If God is a consuming fire, he does more than scorch the wicked. Heb. 12:29. If they are burned up, then they do not survive the fire. If David told the truth when he said, "Yet a little while and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be, Psa. 37:10, then the end's end hell of popular theology is but a theological fable not found in the Bible. The coming of Christ means the abolition of evil. The divine power shall sweep away as chaff all human governments. Mortality will be swallowed up of life. Death will be abolished and Hades obliterated. The devil shall be shorn of his strength and fall beneath the sword of the Divine Conqueror. Christ will pull down his castles, demolish his works, strip the mask from his falsehoods, and overthrow his dominion. The throne of justice will be established in peace. There will be no bloated opulence or gaunt poverty there. No longer shall the sordid hearted millionaire heap up his plethoric fortune by means of oppression and fraud, for the sake of pampering his lust of pride. No longer shall the worthy poor, the oppressed, the weak ones of earth, the friendless and downtrodden suffering ones plead in vain for justice. The mask of piety shall fall from the face of hypocrisy. Deceit shall no longer find a hiding place. Fraud will be out of employment. Crime will find no lurking place in the bowers of Eden restored. The curse, once lifted from the groaning earth shall burden it no more. The slimy trail of the serpent cannot be found in the new earth. Sin can no more find a

retreat in the temple of God. Holiness will wear unspotted garments. Politics shall no more pollute the earth. Insane ambition shall never more wade through blood to a throne. The depraved courts, cabinets, congresses and legislatures which have blotted the pages of history and ruined nations will never pollute the Kingdom of God. The golden calf—the God of mammon worshipers—will be dethroned, and the unjust business customs, the greed of corporations, the mercantile frauds, the manufacturing shams and the false weights and balances shall never cross the bounds of the eternal age. Heresy shall no longer speak from the pulpit, nor vice find encouragement from the pew. The press shall cease to issue its vile stream of mental filth, and corrupt literature lose all its admirers. The scenery of the new earth will not be defaced by play houses, rum shops, gambling hells, dens of social vice and haunts of sin. Eternal justice shall root out all the nests of iniquity, destroy the nurseries of vice, abolish the swamps of pollution and annihilate the bogs of crime.

Political rings, social cliques, capitalistic combinations, military organizations, revolutionary combines, secret society bands, and all unholy alliances will be broken to atoms at the coming of the just Judge. Injustice shall perish, and the lawyers who hinder the just law, all tyrants who suppress moral and natural right, all mammonists who cripple honest industry, all boodlers who subsidize legislation, all corruptionists who demoralize the press, all self-seekers who eat up the gains of honest occupation, perverting public sentiment, whitewashing crime, veneering iniquity, spotting and ostracizing men who are too honorable to be the tools of party, sacrificing principle on the altar of expediency, and placing virtue on the auction block for self greed—shall be wiped out of existence. Before that throne of divine justice the blatant infidel shall bow the knee, the perjurer will tell the truth, the liar will cease to speak falsely, the profane man will utter no oaths, the drunkard shall be sober, the drunkard-maker shall drink the wine of God's wrath, the whoremonger shall find no pleasure in lusts of the flesh, the hypocrite shall have no mask of piety, the slanderer's tongue shall be silent, the cheat shall then gaze on incarnate honesty, the thief shall then realize that he has stolen away his own life, the murderer will hear the voice of accusing blood, the trader in uncleanness will long for a robe of purity, the truce-breaker shall want to make an unbroken vow with the Lord, the miser will behold his golden dream vanish like a mist before the sun, the oppressor of the poor shall witness their exaltation with chagrin, the bribe-taker cannot bribe the Judge of quick and dead, the time-serving preacher shall hear his sentence of doom with an awe-stricken heart, the dishonest merchant will find himself weighed in the scales of Jehovah, the society belle will require no paint to redden her cheeks, the mal-practitioner of medicine shall cry for a balm to ease his conscience, the babe-destroyer shall plead in vain for life, the fire-lover will gaze upon the wreck of his system, the wily priest will discover that superstition cannot save, and all kinds of evil doers shall quail under the searchlight of divine justice.—Selected by R. A. Curtis.

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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

ARMISTICE

The fifth anniversary of that glad morning, when around the earth the glad tidings and joyful news of peace winged its rapid flight, is past. What joy, what hope, what new life sprang from all hearts upon Nov. 11, 1918.

Would that it had been the morn of heaven's announcement of the arrival of the King of Righteousness and sustained peace. In that case this fifth anniversary had had different report to make. As it is the heart longings of that jubilant day have failed in the realization of the anticipated results.

Today the world seems to have forgotten in part its then longing desire for eternal peace, and—if reports are reliable—the scientific strength of nations, supported by their financial strength, is sparing no effort to devise and perfect the most destructive instruments possible for immediate use in the event of another anticipated struggle greater than the one now past.

And so it must ever be as long as proud man with chip-laden shoulder watches with envious eye the advancements of sister nations.

But there dawns a day when the Peace of God will enrobe the universe of man. Then war will be no more, but the sword shall truly be beaten into ploughshare, and the spear into pruninghook; and nation will no more lift up a sword against nation; neither shall war be longer learned.

And this will be the result, not of man's diplomacy, but of God's judgments and succeeding rule, through Christ, from sea to sea, and from the river unto the ends

of the earth.

Let Christians espouse the cause of him who can and will successfully accomplish the desire of all nations—universal and eternal peace.

DEDICATED FOR WORSHIP

Ever since the children of Israel, under the direction of God himself, built and dedicated the tabernacle, and the temple, man has had example of how God was pleased to have certain place or places in the midst of man's activities, set apart and hallowed as places in which God could enter into the midst of man's labors; and as places where man would assemble to meet God. In a general way such places or buildings are regarded as places of worship. They are dedicated as such. Today we mostly call them churches. Our present object in building such is to have places to assemble for study and prayer.

Such places bear a deep significance. We make comfortable and adorn these churches and dedicate them to our Father. We pray him to meet with us there.

What sacredness should be attached to these houses! Think of it! Assembling in a room where we not only invite but earnestly pray God to be present with us! Invisible, it is true, but nevertheless, present!

Were we to repair to an appointed room to meet with some earthly potentate, with what solemn and quiet behavior would we respect the appointment. Matters of private, every-day importance would, for the time appointed be forgotten.

How much more should our appointment with God, be solemnized by quiet, respectful—yes, reverential—mien.

What think you,—Would our God be pleased to grant our request and meet with us at our appointed time, when, on entering, he would find us engaged in varied, incoherent and noisy conversation and laughter over every theme and thought except the thought of God; when he would hear the walls reverberate with the noisy echoes of racing and gleeful, yelling children; when he would find the whole heart and life of the assembled people wholly unthoughtful of him with whom they had sought opportunity to meet?

Or, are such meetings and such meeting places only of, by, and for man? Are they merely places and appointments where and when man, by simple human effort, lifts himself into a closer and more favored position before God? Verily, this is forever impossible. Whatever of growth man makes toward God and his Son must be by the drawing force of Heaven, as the grasses are built upward, not by their own boosting powers, but by the drawing and building powers of the forces provided by the Creator.

Let us, everywhere, solemnize the place and occasion of every meeting with Jehovah. These are events of great importance in the lives of Christians.

SPIRITUAL

Spirituality is a condition or characteristic about which there is varied opinion. Some seem to even think that it is something quite foreign to present day usefulness—even for Christ's followers. Others apparently hold that it is for present use, but that it is manifested by solemn soberness.

To me it seems that there are two important S-es in the Scriptures. One stands for "Soul," the other for "Spirit."

"Soul" is the term used to designate all life—human or otherwise—that is dominated by the impulses of the natural, carnal being. These impulses, innate as they are, are essential to the preservation and support of life in its present state. They are God-given, and, of God are ordained for essential use. The more common of them are defined by such terms as hunger, thirst, fear, self-protection, self-preservation, self-provision, etc. They largely pertain to the proper growth and continuance of life. Therefore each such soulful, or carnal, trait was made, by the Father, to be much enjoyed by man.

But, as God did not create man merely for the purpose of enjoying these enjoyable experiences, but rather for the purpose of rendering definite labor in the growing perfection of the universe, so God requires of man that he will exercise temperance and self-restraint, and experience the joy of food and other provisions, only for the upbuilding and strengthening of life. Thus far soulful, or carnal, activity is God-ordained. Beyond this it is inordinate and non-commendable.

"Spirit" is a term applied to the life-character and being of God, of the risen Christ, and of those who are "New Creatures" "in Christ." "God is Spirit," John 4:24, (No article "a"—Companion Bible); "the last Adam (was made) a quickening Spirit," 1 Cor. 15:45; "if any man be in Christ, he is a new creature," 2 Cor. 5:16; "who walk(s) not after the flesh but after the Spirit," Rom. 8:4.

Paul, under inspiration, declares in Rom. 8:5, that "they that are after the flesh do mind (give heed to) the things of the flesh; but they that are after the spirit (mind) the things of the spirit;" looking "not at the things which are seen," 2 Cor. 4:10-18, which are temporal, "but at the things which are unseen," even the things which are "eternal;" and all to the end "that the life also of Jesus might be made manifest in our body."

Such "mind" with such vision and with such manifestation might well be termed spiritual.

With manifest feelings of regret Paul wrote to the brethren at Corinth, 1 Cor. 3:1, that he could "not speak unto (them) as unto spiritual, but as unto carnal, even as unto babes in Christ," for they were carnal, walking according to man as stated in the margin of verse 3.

One of the matters of first magnitude to the Christian is to perfect such spirituality in the lives of all Christian people. And one place where formal effort should be made toward this end is at and in the appointed services of worship and Bible study. No pastor or evangelist is doing full duty whose pulpit labors do not tend to this end.

The assembling of Christian people in appointed worship should be with the approved expectation that the leader, whether regular pastor or evangelist, or whether special leader for the hour, will endeavor to inspire greater spirituality among the people of God to persuade unbelievers to repent of the devotion to carnal life, and to turn to accept, and grow in, spirituality.

Preparation

When a league base ball team is to play

another team they arrive at the appointed place in advance of the appointed hour and make earnest effort to put each and every member of the team into the best possible form for service, that the very first play of the called game, and every succeeding play, may be perfect and most effective.

Such earnest preparation should be the effort of all earnest servants of Christ as they assemble for worship and study. Every mind and life should be studiously prepared for the coming service. Then the leader or speaker could at once begin effectively to build up spirituality.

But—sad fact—so many times the team of Christian workers assemble for service only to previously engage mentally in anything and everything except worship, until with voice raised high to drown the rumblings of confused voices and agitated bodies the leader, after repeated announce-

ment, brings the people to attention.

Query.—Is such an audience prepared to render effective cooperation at the "calling" of the service? Is it not true that the most, if not all, of the appointed hour must be used to bring the assembled heart and mind to the state of spiritual preparedness that they should have occupied at the moment of call. Thus the service is largely lost. Then the question is repeatedly propounded,—What can be the matter with our church? The answer is written even more plainly than is the question. In one word, it is lack of spirituality, of the mind of Christ.

Christ never entered the dedicated house of prayer—the house of God, as though he were entering the festivities of a wedding scene.

Spirituality.—Let us study its meaning and practice its principles.

and on Friday afternoon a few of the church members gathered at the water, where our young sister was baptized in the all saving name of Jesus. We wish now to introduce to the household of faith Sr. (Miss) Nettie Carpenter. Nettie is a daughter of J. E. Carpenter, a brother of the writer. May she be faithful and hear the words "well done thou good and faithful servant."

Your sister in hope,

Quincy L. Carpenter.

OBITUARY

Henry W. Coffman

Henry W. Coffman was born in Maryland Township, Ogle County, Illinois, on January 3, 1849, and spent practically all of his 74 years in that locality, falling asleep on November 3, 1923, at the old home farm.

Two sons, two daughters, and one granddaughter survive, and also one brother, Isaiah Coffman, who is the last remaining member of the original family of eight children. One daughter, four sisters and two brothers have preceded him in death.

Henry Coffman came to a knowledge of the Gospel many years ago and was baptized into Christ, after which he affiliated with the Christadelphian Church. Hence he had lived, and also died, firm in faith of a coming Lord, and full of hope in the resurrection from among the dead.

Funeral services were conducted from the old home on Tuesday, November 6, after which he was laid away in the Coffman Cemetery, not far from our Adeline Church.

F. E. Siple.

HERALD RECEIPTS

Frank Boyer; Mrs. J. A. Guttery; Miss Julia Wabbe; Mrs. F. F. Summers; Geo. Francis; Walter Miller; Mrs. J. H. Adams; J. C. Nixon; Mrs. Diana Murphy; Mattie Benjamin; Mrs. Teresa Martindale; Mrs. E. C. Lakin; Mrs. Emily Harris; Fred Shain; Miss Mary Goodyear; C. B. Compton; Mrs. Fred Forbes; Mrs. C. B. Lamberson; A. E. Shaw; Dock Fry; M. F. Quarton.

EMERGENCY FUND

Dock Fry, \$3.00

MODERN TITHING

(Continued from front page)

shall reap sparingly and those who are liberal shall be paid accordingly. God is carefully watching over his own, and the prosperous person is made so by giving to God's cause.

Not only are we aided in this life but we are laying up that which will be counted toward eternal life.

The amount which is given does not determine all. A great deal depends upon the attitude in which it is given. The money a person gives grudgingly, perhaps, because he thinks it is his duty, will not rank as high in the estimation of our Lord as that of a person who loves and enjoys giving. Remember, God loves a cheerful giver.

There is one precaution to be observed in connection with tithing. When our duty along that line has been done do not think that that is all that is required of us. We must not forget charity, kindness, hope, faith and prayer in our daily lives, all of which go together to make us acceptable to God and our Savior.—Berean Column.

Among the Churches

Fine weather favors the special meetings at the Restitution Church near Casey, Illinois.

We regret to report that word has been received of the death of Sr. Olie Bradley, of the Brumfield, Kentucky Church. Particulars and obituary are promised later.

Sr. Woodward spoke at the Blanchard Church, Sunday, Nov. 11. Next Sunday she will (D. V.) speak at the Dutton Church. It is hoped that a good delegation from Wayland and surrounding country will be present. She expects to go north to West Branch after this to be away for some time.

Those in Michigan who are acquainted with Sr. Lillian Peck will be delighted to know, and will rejoice with her in the step recently taken by her beloved sister. Bro. Lindsay, now working with the church in Los Angeles, had the pleasure of baptizing her into the blessed Christ. May these two sisters be able to show others the beautiful walk in Jesus' steps is our prayer.

NOTICES

Books for Christmas

Dear Bro. Austin, and all of like precious faith:

It is only a few weeks till Christmas, when we celebrate the birth of our Savior. He is God's great gift to mankind.

It is through him, and no other that, we have the promise of life in the future.

It is our custom, at this time, to present each other with gifts.

As the time is approaching for Christ's second coming, we are anxious to spread the grand truths of the Kingdom. Let us give literature that will help to accomplish it.

Many know of the works of my father, W. H. Wilson. I still have some of his books, and in order that they may be used as Christmas gifts, I hereby give the list in reduced prices that it may be within the reach of all. They are as follows:

- Pine Woods Bible Class,....\$0.85 each or 6 for \$5.00
- Students Text Book:....\$0.45, or 6 for \$2.60.
- Destiny of Russia and Signs of the Times: \$0.25 or 6 for \$1.25.

Can You Believe:.....\$0.20 per dozen.

These prices are good till Jan. 1, 1924.

This notice is put in early so that orders may be filled before the Christmas rush.

Thanking all in advance and hoping that by this way of presentation someone will be lead to see the truth as it is in Christ Jesus.

Your sister in the Blessed Hope,

Jessie M. Wilson,

625 Long Ave., Chicago, Illinois.

Thanksgiving Letters

Another Thanksgiving Day is just in the coming to us. I heard a dear, faithful sister say the other day, "O, how I wish I could see more in the Herald from the older ones of former years. I am hungry to see their names again." Who will start the Thanksgiving Offerings to give encouragement and cheer to her and others? I have so many things to thank God for. Returning health, so that I can do more for the cause of Christ. He has graciously remembered me in giving more strength health, in many friends, loving hearts, sympathetic souls, everything to be thankful for.

May God bless the mighty effort being made at Oregon, Illinois, for the building up of the glorious work of the Master. How encouraging it all is, in the midst of such turmoil, earth upheavals, starvation, misery everywhere, to see amidst it all a persevering spirit, a working together with God to build up his work. God bless all these efforts, and keep us strong to work for him is my prayer.

M. A. Woodward.

REPORTS

Brumfield, Kentucky

From Wednesday evening until Friday, the Church of God at Brumfield, Kentucky had the opportunity of hearing three gospel sermons by Bro. J. H. Anderson, of Michigantown, Indiana. The attendance was good for the three services. It is surely a great treat to have some one to put forth the truth as Bro. Anderson has done in this locality, and we pray that he may continue in health and strength to proclaim the gospel message. On this occasion one young lady presented herself for baptism,

The Sunday School

By Alta King

CHRISTIANS CALLED TO BE MISSIONARIES

Lesson 8 November 25, 1923.
Lesson Text: John 17:18-21; Matt. 28:16-20;
Acts 1:1-8; 2:1-36.
Matt. 28:16-20; John 17:18-21

Golden Text: Go ye therefore, and make disciples of all nations. Matt. 23:19.
Memory Verses: John 17:18, 20, 21.

For Study

Review: The former lessons have centered around God, as a world wide missionary, working to spread the knowledge and glory of Himself throughout the world, that the world may be blessed and happy through and in that knowledge. Through what mediums has the above viewpoint of God been presented? In which of these mediums is the full and perfect presentation found?

The remaining lessons of the quarter follow, as a natural sequence, these former lessons. Their central idea we will find to be "Christians as world wide missionaries."

Since God and Jesus, his Son, are, first of all, world wide missionaries, it follows that people who love them must be world wide missionaries, for loving them means loving the work they love. In mind, purpose and desire God's people will hold the attitude of love toward the whole world. Since love is a force impelling action, they will demonstrate that love to the fullest extent possible is within the scope of their present limited powers and in accordance with God's purposes and designs for the present. Even though they cannot reach the whole world with that love, they will hold that love in their hearts just as Jesus held it while he worked within the narrow confines of his own nation, and as God has held it from the beginning as he has worked slowly but surely, first through one man, then through the stubbornness of fleshly Israel, and now through the slowly developing spiritual church. Unless this reserve and background of love is in the Christian's heart, his present limited work must, of necessity, lack that spirit which makes it acceptable to God.

The logical place to begin the study of Christians as missionaries is, of course, the twelve apostles.

I. The missionary spirit expressed in the commands of Jesus to the twelve.

John 17:18. How and for what purpose did God send Jesus into the world? John 3:16, 17. How and for what purpose did Jesus send out the twelve? John 17:21.

Matt. 28:16-19. What power and authority backed the twelve as they went out? What was the nature of their missionary labors? See also Luke 24:45-48.

Acts 1:1-8. What was uppermost in the minds of the twelve even as they were about to enter upon their new work? How did Jesus draw their minds away from the future and back to the present work? In what few words was their present work summed up? How is the latter part of verse eight being carried out through the twelve today? (Please reread Bro. Sip's article "The Christ of the Scriptures" in the Oct. 9, issue of The Restitution Herald. It gives some pointers on what it means to witness for Jesus). What was the field

of labor laid out before the twelve? To what particular and limited phase of God's world missionary plan were the twelve assigned? Acts 15:14.

It seems that God's purpose in present day missionary activities is the scattering of the written testimonies concerning Himself and his Son among the nations (at least that great work is being done) thus blazing the way for the great missionary activities of the Kingdom age.

Man's objective in present missionary activities is conversion of the world to Christianity and establishment of the Kingdom.

While man is so busily engaged in carrying out his viewpoint of God's work, God is just as busily engaged in carrying out his viewpoint, working through those very efforts which are so contrary to the plan he has outlined. God works through the works of man and lays the deep foundation of his work which grows and finally sets aside the works of man through which God himself worked.

II. The first missionary campaign of the twelve:

Acts 2:1-36. What concrete evidence that the twelve were not initiating the work and conducting it in their own power? What evidence that God was working consistently toward the fulfillment of the Abrahamic covenant (the blessing of all nations) centuries after it had been made? Was the blessing still being administered through Israel? Study Peter's first witnessing for Jesus. The main points in his testimony are found in verses 22, 24, 32, 36. Note that he does not testify concerning the Jesus of humility except as an affair of the past and a necessary stepping stone to the present. But his ringing testimony concerns Jesus the "raised one," the exalted and glorified one; Jesus, the Lord and Christ. How does this harmonize with Paul's statement? 2 Cor. 5:16, 17.

III. Christians, other than the twelve, as missionaries:

John 17:20, 21. What is their field of missionary activities? Should their vision take in this wide sweep, or should it be narrowed down to present limited activities? Give reasons for your answer.

The Children's Lesson: Explain the term missionary, as it is used in connection with God and his work. Explain why we are missionaries if we love God, and also how we are missionaries.

For Class

Bring out the connection between the remaining lessons of the quarter and those which we have already had.

Follow the lesson somewhat as outlined in the study section. The one definite purpose of the lesson is consciousness that "I," as a Christian, am a missionary with a world wide vision and a present demonstration of the missionary spirit in accordance with God's revealed plan and purposes.

"Every one who will give God undisputed possession of his life will know God better, he will be better able to apprehend Christ, and there will be growth; growth downward, 'rooted in him,' (Col. 2:7); growth upward, 'Into him which is the head' (Eph. 4:15); growth outward, into all the fruits of the spirit."—J. Wilbur Chapman.

WHEN WILL ELIJAH COME

NO. 3.

By Samuel H. Reeve

THE Law, Deut. 28:15-68; Lev. 21:14-46, and Lev. 23:27-32, seems to teach that the children of Israel will reach a point in their experience where they will be full of fear on account of things coming, they know not what, and will agonize to God for deliverance. I have no doubt they have passed through some such experiences in the past and some have prayed for help but the nation has not yet agonized. But they will before complete salvation from their enemies is reached, and when they agonize, what will turn them to the only way of salvation? Matthew and Luke both say, "Blessed is he that cometh in the name of the Lord." Here we are told that they will accept Jesus the Christ of Nazareth who proclaimed himself as the Lord from heaven—the song of God. Matt. 23:19; Luke 13:35. Who will teach them? "Behold I will send you Elijah the prophet, and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers." "Elijah truly shall first come and restore all things."

What about the Church? What about the Roman Catholic persecution of believers in medieval history and onward up to the eighteenth century? Is there nothing in the Bible concerning the martyrs of those days of the Catholic domination? Has it been passed over as unworthy of mention? Luke seems to deal almost entirely with the Jewish phase though not wholly, but Matt. and Mark deal also from the disciple side of the question. Matt. 24:4-14 seems to speak from a brotherhood viewpoint and not national, and Mark 13:5-10 seems to take that view.

But first let us notice that the Jews, if what we have already said is true, are to be in some way converted to Jesus Christ. From that viewpoint how can they be worshipping, at Jesus' coming, a great apostate who claims to be their deliverer?

For instance, when Jesus comes to deliver them after the rapture, how is it that they are worshipping a merely human being when Jesus says they must believe in him in order to be delivered? Jesus practically says, "I will not deliver you until you accept me. The great apostate of Paul and Daniel and Revelation is to continue until the coming of Jesus Christ. If there is a Jewish apostate he cannot continue until that time for they are to have turned to Jesus Christ.

But to go back to the Church, the brotherhood state or condition and its perils. While this "brother against brother" condition may have been remotely in mind as applicable to the Jews, it does not fill the thought expressed by the words used. Jesus has taught that the brotherhood of believers is far greater than any earthly tie, and while the parents and children are named it covers more than that. Matthew says, "And then shall many be offended, and shall betray one another, and shall hate one another." This language is not applicable to the Jews and what few conversions came from them. The Jews have been greatly persecuted but this widespread hatred has not been true among them and I think I can safely say, never will be. But it has been true of the Church in the past and the history of the Reforma-

tion and of the Roman Catholic Church abundantly prove it. Paul, in 2 Thes. 2, has given us a true description of this great apostate Church. Its workings began in his day, v. 7, and is to continue until the second coming of our Lord, v. 8. Daniel in his 7th chapter portrays the same truth in another way, v. 25, but shows it to be during the fourth universal kingdom, v. 23.

I want to call your attention to one picture (or type) drawn by the Holy Spirit in the Old Testament, supplemented by a sentence in the New, on this side of the trouble. You remember Elijah under the great harlot Zezebel. Please put Elijah for the true Church and Zezebel for the great whore of Revelation and you have the picture, or type, of which I speak. In the 17th chapter this great persecuting power is represented as a woman, "and upon her forehead was a name written, Mystery, Babylon the great, the mother of harlots and of the abominations of the earth. And I saw the woman drunken with the blood of the saints and with the blood of the martyrs of Jesus." Vs. 5, 6. In the 13th chapter this power is represented as a beast. And who wonders that it is thus represented by the Revelator as he is shown the beastliness in the 17th chapter. Verse 3 shows this woman on a beast with seven heads and ten horns, and the beast of chapter 13 is represented as having the same, seven heads and ten horns, and doing the very same things as the great whore. "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" v. 7. The Revelator has not given us the pictures of two things, but two pictures of the same thing—two things united to do the same work.

This power was to continue forty and two months, (which is three and one half years) or 1260 prophetic days, equal to 1260 prophetic years and Elijah was hid for the space of three years and six months or 1260 literal days, a day for a year in the antitype. Jesus says, "Elijah was a man subject to like passions as we are, and he prayed earnestly that it might not rain, and it rained not on the earth by the space of three years and six months" (1260 days). James 5:17.

God does not fail us in his Word. Elijah continued for a time after the three years and six months (1260 days) before he was taken up, and the Church has continued after the 1260 years of papal persecution. Did not this end in 1866-70? The rapture is, undoubtedly, drawing near, but it is not likely the set time for it to take place has ever been set forth in God's revelation to the children of men.

From the evidence thus presented I would look for the visit of Elijah after the rapture and while the enemy armies are over-running Palestine and the city. When their case comes to them as hopeless they will cry and eventually hear. The preaching may not be of very long duration, but their conversion will be followed by the great battle of Armageddon on the plains of Megiddo. Thou shalt fall on the open field, is said of the enemy of Israel.

I must not close without calling the reader's attention to the famine side of this picture. Will you notice as there was a great famine for the Word of the Lord under the Roman Catholic domination and was broken by the Reformation beginning

under Luther. The writer can also see Obadiah and his associates as a symbol of Wycliff and those early reformers.

ON THE OCEAN

By Lottie E. Young

THEN we entered the city of San Salvador, situated some two thousand feet above sea level, and delightfully cool. Such narrow stony streets through which we went until we reached what might be called the "civic center" and found the hotel, Nuevo Mundo, where we were to have lunch later, so we took a walk through the city. The Cathedral looked very imposing in the distance, but rather shabby near at hand. Several "chapels" where tawdry paper flowers and dressed up dolls, representing the intermediaries between God and man, were seen, and here poor, dark-skinned men and women were invoking aid from St. Anthony or St. Rosa. Candle stands were everywhere, and whether the lighted candles we saw being placed by petitioners meant to light the dead through purgatory, or the length of time prayers should be made, I do not know, but how glad I was that I could say "Our Father" and know the Creator of all is One who hears and answers prayers.

The National Palace, or administration Building, was a very good looking structure outwardly and inwardly, with its many rooms devoted to the various branches of the government, and then we reached the sight of San Salvador, or the open air market. Here on sidewalks, curbs, and even in the middle of the streets were collected baskets holding strange looking and very stale fruit, the women being the proprietors in every case. Clothes and materials for same, toys, and every kind of junk one could think of were piled up for blocks and blocks, and a peculiarly evil smell made the thought of eating fruit, or food of any kind, bought there very distasteful. In our search for postals, however, we found some large stores with stocks of goods, well kept and clean, but the majority of the stores were cluttered and dark to say the least. The paving in the roads was atrocious and it appeared to me some time when the mud was very wet, irregular pieces of rock were thrown in and the work was finished. Our ladies did some hobbling over it, but the natives had no difficulty, even with bare feet. Many of the children were quite pretty, with bright brown eyes and curly hair, but the women were old looking, wrinkled and thin; all had some kind of a bright-hued veil (the varying shades of red seemed to be preferred) which they threw over their heads as a protection for the eyes when going into the sunshine.

There were small cars going to various places drawn by such tiny animals (mules or donkeys) one felt sorry for them but four of us boarded one of the vehicles and rode through some tumbledown sections into the country. One of our companions in the car had a tray full of vegetables, which, on leaving the car, was put on top of the head, where all burdens possible are carried, a baby filled one arm, while a live turkey was held firmly by the legs. We had an excellent lunch, well served, after which we listened to some very loud music played on two enormous instruments (looking like

our childhood metallaphones) which required hard work on the part of eight young men. Another short walk was had through some pretty little parks, and then we turned our backs on this piece of a foreign land, rejoicing that we were citizens of another and better country. Another stop was at Corinto, Nicaragua, with its one room houses painted blue, red, yellow and purple, where fresh pineapples, red bananas, mangoes and avacados could be bought very cheaply, and where a housekeeper from the United States would have to revise her ideas of cooking as our staples of potatoes and apples are very poor and expensive.

(Concluded next week).

Berean Column.

THE WORD

By J. E. Hatch

IN the beginning was the Word, and the Word was with God, and the Word was God. John 1:1.

Word is from the Greek word "logos," and according to Bro. Judd in a recent article in the Herald, is also translated "wisdom." Read it then "In the beginning was Wisdom," etc. John's language from the 1st to the 5th verses show that this Word was the intelligence of God that created the earth, light and darkness, the vegetable kingdom and mankind.

Because of the disobedience of man, God pronounced a curse upon the earth he had created, and banished man from the perfect environment in which he was first placed. The sentence of death was upon him and he was told that from that time on he must get his bread by the sweat of his face.

But Adam and Eve were not left hopeless regarding the death penalty imposed upon them. Die they must but God in his mercy gave hope in the words: "And I will put enmity between thee (the serpent) and the woman, and between thy seed and her seed: it shall bruise thy head and thou shalt bruise his heel."

"And the Word became flesh and dwelt among us." John 1:14. This promised seed that should in the fulness of time bruise the head of Satan was told to Abraham, to Isaac, to Jacob; David sang of him in the Psalms, Isaiah prophesied of his birth and his sufferings. His resurrection was forecast, the glory of his reign when he sets up the throne of his father David and rules the world in righteousness has been described, and God's plan of salvation revealed to all mankind, to his chosen people Israel and to the Gentile.

We see, today, the world in turmoil and sadly in need of a righteous ruler, whose laws will be equitable and just. Mortal man's attempt to rule has been a failure. His deeds are evil and that continually. Surely God's appointed time to send the King to earth to rule in righteousness is near at hand. The faithful few compared to the millions upon the earth are earnestly watching the signs and praying for his appearance. "The nations were angry and thy wrath is come, and the time of the dead that they should be judged, and that thou should give reward unto thy servants the prophets."

The coming of the Lord draweth nigh.

ANNOUNCEMENT

Knowing that the opening of a Bible and Book room must unavoidably increase certain expenses, and that the returns at first must be small and slow, it was thought best to unite a Floral store with the Book room. This combination would not only afford a much desired place for the sale of our Greenhouse products as well as afford better service to the public, but it would carry part of the expenses which otherwise must be borne alone by the Book room, and it should produce a small profit.

The Floral Shop was opened October 6, on the principal business street of Oregon. The sales for October have proved that it was a good step.

All profits go toward the maintenance and enlargement of our general headquarters efforts—including the operation of Golden Rule Home for Alone-Ones. No larger salaries are paid for this increased work, nor does any one derive personal profit therefrom.

The consideration of a Floral Shop has, from its inception, carried with it the thought of a Gift Shop in combination therewith. This latter—a Gift Shop—gives promise of even greater income than the Floral Shop. And the combination of Floral, Book and Gift Shop, all in connection with the office work of the N. B. I., is an undertaking advised by all who have been consulted.

For the most part the shelves of the Gift Shop should be stocked with desirable year-round articles, suitable for tokens and gifts for all occasions, including friendship, Birthday, and Anniversary gifts, besides special appropriate gifts for Christmas, New Year, Easter, Mother's Day, etc.

Plans are under way for this combination—Floral—Book—Gift Shop—in time for Christmas service. Preparations are being made to serve both local and mail order patrons.

For this service we have been fortunate in locating two or three Manufacturers' and Importers' Sample Rooms, where samples in a wide and varied range of desirable and useful articles, as well as exquisite samples of art and ornamental goods, may be seen, and where goods may be bought direct from Manufacturers or Importers at first cost. These lines include Christmas Greeting Cards, Mottoes, Pictures and Plaques—done in religious, domestic and scenic subjects—Window Greetings, Scripture Calendars, foreign and domestic Pottery, Dining Sets, Vases, Toilet Articles, Mantle Pieces; Leather Goods, Stationery of all kinds, Desk Sets, Book Ends, Candles, Dolls, Toys etc., for Baby, for Girls and Boys of all sizes and years, for Father, for Mother, for Friends nearest and best.

Now we're not going to tie a lot of money in these things. "Small and frequent purchases" is the rule already "cast."

Mail orders will receive prompt attention,—cash with order, always.

Write for Catalogue—to be mailed as soon as it can be printed.

In the meantime supply your wants in the following by ordering at once.

BIBLES - BOOKS - FLOWERS - GIFTS

With the data at hand the following is written and will give an introductory idea of service for your Christmas wants. While you will pay no more for these goods prepaid to your address than you pay at home every cent of profit will go to build up your N. B. I. work. Therefore supply your wants from this source and solicit orders from your neighbors and friends.

BIBLES Our prices are the net prices quoted by the several publishers. If you know the publisher's number of the Bible you want send the name and number to us and we will prepay it to you at the price quoted in their regular catalogue.

Because the Scofield Bible is printed in facsimile series we are recommending this book for all students who need to frequently replace their Bible. Prices range from \$3.25 to \$17.00. We will do our best to select a Bible for you according to your description.

Everyone appreciates a Bible or Testament for Christmas.

How about Bibles for your Sunday School and Church needs?

COMPANION BIBLE Nothing better for Christmas than a Companion Bible. They are made in two styles of binding and sell for \$18.00 and \$22.00.

PELOUBET'S SELECT NOTES This is a much used volume of 358 pages on the International Sunday School Lessons for 1924. Helpful to all. Price, \$1.90, post paid. Cash with order.

CHILDREN'S BOOK We hope to announce them next week.

GREETING CARDS We feel that we have an excellent line of Christmas Greeting cards. To show you what they are, and that you may select just what you want, we have arranged to send you samples from which to choose. Different sample collections have been selected. Send for the collection which you think will most likely satisfy you. From this collection select the particular cards you want and order the quantity needed. Return with order any unwanted samples and credit will be given on new order. Your name and address printed on any number of the same kind of cards, up to 100, for 75 cents extra.

Collection A. Six excellent numbers, beautiful and different, in lined envelopes. Price each, 15 to 25 cents. Discount on unbroken lots of 50 or 100 of any one number. Samples of seals and gift-tags included. Collection A post paid, \$1.00

Collection B. Ten numbers, ten cents each. Samples of seals and gift-tags included. Post paid, \$1.00.

Collection C. Sample package of beautiful 5 to 8 cent cards to the value of one dollar. Post paid, \$1.00.

Collection D. A collection of seals, tags, and cards in all prices up to 20 cents each. Price post paid, \$1.00.

Collection E. Describe the character of card that you would like. We will use our best judgment to select a range of cards from which you can choose and order for your holiday use. We'll send as many in this collection as you remit for. Any or all of them may be returnable, unsoiled, by Dec. 10, and money will be refunded or credit given on new orders.

Please always send personal check, bank draft, or money order with your order. This will save us the labor, expense and delay of bookkeeping.

MOTTOES, CALENDARS You can get them here in any number from one up to sufficient to present a Sunday School class of several hundred.

MISCELLANEOUS Wooden Wares, specially treated to render hard and very serviceable, in book-ends, door blocks, candle sticks, bread boards, etc., beautifully decorated, at reasonable prices.

Glass Fruit Knives, to save the silver ware from acid stains,—some hand painted.

Grape fruit coring knives; candles and candle sticks in variety; vases, baskets, perfume bottles, shoe trees for ladies and children; desk sets; genuine leather covered sets for valuable papers,—and dozens of articles which will be listed and priced as quickly as possible.

And don't forget that we can furnish wreaths for windows, doors, of every description,—with or without candles; also winter wreaths for cemetery use.

CUT FLOWERS We can deliver Christmas bouquets, blooming plants, fresh potted evergreens, in every principal city.

It is impossible in the announcement to properly indicate the service we can render. Further announcement will be made later. In the mean time write us your wants in the line of Bibles, books, flowers and gifts.

Remember that The Restitution Herald makes an excellent year-round Christmas gift. Please never send currency or silver in letters. We cannot be responsible for losses thus occasioned.

Make all remittances payable to

NATIONAL BIBLE INSTITUTION

Oregon, Illinois.

THE RESTITUTION HERALD.

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Number 8

Faithfulness

By S. Roxana Wince

WOULD father have stayed at home for any reason save severe illness, when the little house of worship was open for praise and prayer? Would he have made the minister, who had come from a long distance, grieve because of his absence? Would company, or head-ache, or weariness, have kept him from going to listen to the precious message of life? Would any of these things have caused him to disobey God, in forsaking the assembly of faithful ones? I know they would not. And as he was faithful so I want to be faithful. The memory of that silver crowned head,—always in its place—is an incentive to me to always be in mine. I can see it now as I last saw it in church, bent reverently forward, with that reverent, worshipful look on the face that it always bore. Always in place! What a record! Always at it! Hammering away at the anvil of God, over rough pieces of iron that can be smoothed only by rough strokes and refined in fire.

An infidel was converted by seeing two godly men pass his window every Sunday morning on their way to church. He never saw them miss. They were constant and faithful. Not a word did he hear them say. He knew only their names, and nothing more. Yet their constancy spoke for them. It appealed to him as nothing else could have done. It said that there was something real in the religion that bound these men, that God and his book was true. It brought him to the feet of Jesus; it made him a soldier of the cross.

Shall we then for trivial excuses, stay at home? It pains our ministers. They study hard that they may say something that will profit us. They go when weary and sick, and burdened with care, that they may "build us up in the most holy faith" and may help us on to the kingdom; they go that they might win new converts to Christ. They expect and have a right to look for help. Our obligations to the lost ones are just the same as theirs. Without us, they can do but little. An indifferent, prayerless, stay-at-home church will never convert a single soul.

Would father have stayed at home? Would Jesus? We may not have many more opportunities for gathering together in the house of God; let us improve every one. God has given us the privilege of coming together to worship him; let us esteem it a privilege and not an onerous task to be shirked if possible. Men go hundreds of miles to political gatherings, who are too sick, when the minister comes, to go out! How little we care about being saved!

Would father have stayed at home, would Bro. G., would Jesus? As we ask these questions, let us seriously reflect. The Christians of our past, and the Christians back of those were faithful; it is only in

Different Minds



SOME murmur when the 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 mercy gild
The darkness of the night.

—Selected.

these last times, that the house of God has become a distasteful place, emptied of its, at one time, occupants. This is ominous of the nearness of the end of the age. What if it come and find us away? What if Jesus call and we are not ready to answer? We cannot be ready and be out of the harness. We must be found with the armor on, if we want to be saved.

Pleasant words are as a honeycomb:
sweet to the soul and health to the bones.—
Prov. 16:24.

AUTOS IN HOLY LAND

A LETTER received in Washington from travelers in the Near East enclosed some very modern snapshots of scenes which, according to the visioning of the mind's eye, all should be ancient and picturesque, not to mention "dirty," which a few years back was the normal condition of the wandering natives.

Automobiles have supplanted in a great degree the recently built railroads. Cities that once were widely separated in Palestine, Syria, Mesopotamia and even Arabia, are now also linked together by the swiftly moving American automobiles.

American tourists to the Holy Land are now able to make the trip from Beirut to Jerusalem by automobile over excellent roads. Before the advent of the American car the 200 mile trip from Beirut to the holy city occupied nearly a week. Today it can be made in ten hours.

Americans at home who think of Palestine as it is depicted in the Bible, a pastoral land untouched by modern life, would perhaps be surprised to find the whole region covered by a great arterial network of splendid roads and swiftly moving motor cars.

In the early part of the present century it took four days to go from Nazareth to Jerusalem, and now in ease and comfort travelers eat their breakfast in one city and their midday meal in the other, having spent just four hours on the journey. One great drawback to complete comfort is the lack of water on the way, but in "the wink of an eye," almost, Americans will have streams gushing from the sands of the desert, through pipes driven down to water. Just wait till they think of it, and presto, it is done.—Selected.

Man Means Well

By F. L. Austin

THOUGH national policies are not for Christians to determine, they are yet full of interest as related to Bible truth.

News reports announce that England has had three winters of unemployment, and that they are probably facing a fourth similar winter. In an effort to remedy such a condition Premier Baldwin recommends a tax in the form of a protective tariff.

The United States not only has a tariff taxation, but also levies taxes on the incomes of its people. While these various taxes are originally paid in large part by the concerns of big businesses, and the wealthy, yet they each, of business necessity, add the taxes to the selling price of merchandise, as an item of the cost of doing business, and the consumer, in paying the increased cost of the merchandise, thus, eventually, seems to pay these tariff, and income, and business taxes. The consumers of the laboring classes seem to be doing their best by way of self-protect on in demanding increases of wages with which to pay the higher cost of living. In turn, these increases must be added to the production costs, for the consumer to pay.

But there are classes of people who are not in position to successfully demand commensurate returns for their labor or their production, who, nevertheless, must be occasioned by the addition of taxes in various forms. Such people, whoever they are, are forced by the injustice of the case, to bear the big and heavy end of the extraordinary load of taxation. The result must be the final impoverishment of such classes and their submission to a form of slavery to the other classes who shall have acquired the property values of the country.

In Germany, according to a recent number of The Literary Digest, the large portion of all valuations have already been acquired by the few who have manipulated prices, payments and values.

England is fearful of similar conditions. Other countries, including the United States, are tending in the same direction.

Such conditions can but antagonize the many, increasing the spirit of viciousness. Property holders demand government protection at home and abroad—for example, recall the requests of oil interests in Armenia—with a naturally resultant increase of war.

Surely it was omniscient wisdom that foretold the development of these times of trouble.

But, to the faithful in Christ Jesus, there is no cause for alarm. He who is leading the way to the brightness of the perfect day is abundantly able to Master all and causes righteousness to spring forth before all nations.

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"

THANKSGIVING

By H. Alford

Come, ye thankful people, come,
Raise the song of harvest home;
All is safely gathered in,
Ere the winter storms begin;
God, our Maker, doeth provide
For our wants to be supplied;
Come to God's own temple, come,
Raise the song of harvest home.

All the world is God's own field,
Fruit unto his praise to yield;
Wheat and tares together sown,
Unto joy or sorrow grown:
First the blade, and then the ear,
Then the full corn doeth appear:
Lord of harvest, grant that we
Wholesome grain and pure may be.

For the Lord our God shall come,
And shall take his harvest home;
From his field shall in that day
All offences purge away;
Then forever purified,
In God's presence to abide:
Come with all thy angels, come,
Raise the glorious harvest home.

THANKSGIVING

We again have come to the time of the year when we all want to recount our blessings. As is ever the case we have far more blessings than we deserve, and while we profess gratitude for our blessings, how far short we fall of showing any real gratitude as we go about our daily tasks. Are we grateful enough to God for the richness of his bounty that he has showered upon us that we will go through the community in which we live telling each one that will listen of our God's loving kindness and tender mercy? Are we grateful enough for the blessings of family life, and willing to put ourselves out to make the lot of those in our homes happier? Are we grateful enough for the brotherhood, their ministrations toward our spiritual welfare and upbuilding, and do we do all we can to make these ministrations more potent? Are we grateful enough for the friends we have to feel with them in their sorrows and to rejoice with them in their joys? Are we grateful for our Bible schools—yes, and also our secular schools—and all other influences that contribute to the betterment of our children, and the community in general, or do we take these things as a matter of course in which our only concern is to get as much as we can and give as little as we may?

True thanksgiving can be expressed only in deeds;—words without deeds mean nothing. So, as we gather in our homes on this Thanksgiving Day, may we not all determine that we will do something more to deserve the blessings we continually are receiving than we have done in the days that are passed.

If we will determine this, and live it, we surely will find our blessings multiplied, and we will have a far greater pleasure in our blessings for having passed them on to others.

IF YOU HAVE NO CHILDREN OF YOUR OWN, BORROW THEM

What is the significance of Thanksgiving Day? Is it not that we show appreciation to the Almighty God for the benefits and blessings that he so abundantly has bestowed upon us. But how are we going to show this appreciation? Perhaps we are going to put on our dignified coat and hat and go to church and give thanks in our usual dignified way. Then, maybe, we will wander home, plunge the carver in the turkey, and say, "What piece do you care for."

That is what you will do unless there happen to be children about. Then you will not be so dignified, nor so formal, nor so sure about anything. The children won't let you.

Thanksgiving Day is a family day. It is a day specially set apart for worship to God, our worship to consist of acknowledgment, appreciation, and praise. But as before said it is a family day; our worship is to be of such a character that it will not only interest the children but will also grip their hearts and minds and make them remember. Remember that every good thing is a gift from God. Don't make it a day of gloom, but a day of brightness, of love, and of feasting. The children will have the time of their lives, and they should, nuts and apples, and candies will melt away as does the snow on the hills in the sunny springtime.

That is, if you have children. But suppose you haven't any? Then couldn't you borrow a few? They would shake your routine from the top to the bottom. Maybe you are afraid of what they would do to your comfortable day beside the fire. But that would do you good if you have the courage to try it.

If you don't know where to get a few children to turn your house into a home for that day, go to the nearest home for children and ask the matron to lend you a few for Thanksgiving Day. She'll let you have them. Take them to your home and turn them loose. Set the table for them with the things you cared for most when you were their age. Then give them all they will hold. Honestly, I don't believe it will hurt them a bit.

After dinner let them play in the garden to run off what they have eaten. They will not hurt things half as much as the experience will do you good. Do all this if you want to have a real American Thanksgiving feast. For this is a family feast and if you haven't any children you haven't much of a family and can't in reason have much of a Thanksgiving.

Then Thanksgiving Day is the day we specially set apart to give thanks to Almighty God for the blessings he has showered upon us, and if we haven't any children in the home, how can we do that.

So be sure to have at least two, even though you have to borrow them. Think this over.

GOD'S TRUTHFULNESS

God that cannot lie. Titus 1:2.

What is possible with man is impossible with God. He cannot lie. And you at once remember of other places in the Bible where the same doctrine is taught.

The bed-rock of the Bible is the truthfulness of God. So we ought to remember that his warnings against sin are true. They are not mere threats for the purpose

of terrifying man. They are sincere, honest statements of what will come, and must come, upon those who die in their sins impenitent and unforgiven.

It is strange, and yet there surely is a reason in it, that the most solemn and awful of these declarations come from the lips of him who was love incarnate. Not in wrath, not in loud and angry words, swept with passion beyond the bounds of truth, but with a divine gentleness and with that serious calm which is the very air of sincerity, Jesus foretells the future of those who do not obtain the mercy of God and show mercy to their fellowmen.

But there is another thing more important still for us to remember, and that is that all God's promises of life and salvation through Jesus Christ are true.

"Whosoever believeth in him shall not perish, but have everlasting life."

"Him that cometh unto me, I will in no wise cast out."

"Whosoever will let him come."

"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

BIBLE QUESTIONS

1. By whom was Jesus tempted?
2. How many chapters does the Bible contain?
3. Of what was Ahasuerus king?
4. Where did King Ahasuerus dwell?
5. What name was given to Jacob after his wrestling with the angel?
6. Did Moses receive a religious training?
7. Why did Job offer burnt offerings for his sons?
8. What did Jesus say when the Pharisees criticised him for eating at the table with sinners?
9. Who was the first king of the divided Kingdom of Israel?
10. Was he very powerful?

ANSWERS TO LAST SERIES OF QUESTIONS

1. God placed man in the Garden of Eden, near the river, Euphrates after creating him.
2. "It is I, be not afraid," said Jesus to his disciples when he walked on the sea.
3. Goliath was the champion of the Philistines.
4. David slew Goliath.
5. Jesus was baptized in the river, Jordan.
6. Samaria was the capital of the ten tribes of Israel.
7. The Kingdom of Israel existed from 975 B. C. to 721 B. C.
8. The river, Jordan, and the Sea of Galilee formed the eastern border of Galilee.
9. "Thou shalt not steal," is the eighth commandment.
10. God spoke the ten commandments from the top of Mount Sinai.

TWO DOLLARS

Have you a two dollar bill? Have it changed at once into a postal money order with which to send The Restitution Herald to some friend for one year.

BED-ROCK THOUGHTS

By R. H. Judd

THROUGHOUT the Bible, Life and Death (a) are always in contrast; (b) both words are elementary; (c) they have no synonymms.

They cannot, therefore, be replaced by other words, nor can they be simplified by any attempt at definition. Even when used in a secondary sense the primary meaning is always involved, else no reason for a secondary use would be apparent. To deny the reality of death amounts to a denial of the Gospel of Christ, the Son of God, who came that he might re-deem us

from death.

It is repeatedly asserted in the New Testament that Jesus Christ died, and was buried, and that God raised him from the dead. Has it occurred to you what tremendous issues would be involved had God not raised him from the dead? Paul says faith would be vain. The question is a reasonable one; it deserves meditation; it requires an answer; for every doctrine of the Christian religion is affected thereby. Test every item of your belief by this searching question and the inevitable result that he would have remained dead.

Our thoughts, good and bad, are not in our command, but every one of us has, at all hours, duties to do; these we can do negligently, like a slave, or faithfully, like a true servant.—Thomas Carlyle.

The Children's Column

CHILDREN'S SUNDAY SCHOOL LESSON
By Verna Thayer

Lesson Text: Acts 2:1 to 8:1.

Memory Verse: Whosoever shall call on the name of the Lord shall be saved. Acts 2:21

Just before Jesus went to heaven he told his disciples he wanted them to stay in Jerusalem until they had received power, when the Holy Ghost should come upon them. So after Jesus had gone they returned to Jerusalem and tarried there. On the day of Pentecost they were all gathered together in one place. Suddenly there came from heaven the sound of a rushing wind and it seemed to fill the whole house where they were sitting. Something that looked like tongues of fire rested upon each one of them. After this had happened they could talk all kinds of languages.

There were in Jerusalem at that time Jews of every nation and when they heard what had happened, they all gathered together to see what it could all mean. How surprised they all were to hear what these men said. You see they could talk so all could understand them now. Some of them thought the disciples were drunken. But Peter said, "O no, these men are not drunken, they are just preaching and teaching you some of the things that Isaiah, the prophet, has said." He also talked to them about Jesus, how he had been crucified by them, how he had been buried, how he was resurrected and had gone to heaven.

When they heard all these things which Peter had spoken unto them they were very sorry for what they had done, and said, "What shall we do?" Peter 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." Acts 2:38.

Then they gladly did as Peter said and were baptized. In all there were three thousand persons. Each day the apostles continued to preach and to do wonderful signs and many persons were added to the church. And so it was that the church was established in the world for all time.

Let the words of my mouth and the meditations of my heart be acceptable in thy sight, O Lord, my strength and my salvation. Psalms 19:14.

A CONVERSATION

No. 2.

By E. O. Stewart

WELL parson, I see you are back again, and I suppose you have something good for us to study about. I was just reading John 3:8, and it appears to my mind that Christ was teaching that one who is born of the Spirit can come and go as the wind. It reads, "You can't tell where the wind comes from, and where it goes, so is every one that is born of the Spirit."

"Well, there is an experience about it that you can never understand until you are born again, then you can understand it clearly."

"You said you were born again. What was the first thing you did to obtain that birth?"

"I prayed for faith."

"Did you obtain faith by praying?"

"I certainly did."

"Do you believe God's Word is the truth?"

"Sure I do."

"Did you believe it was the truth before you prayed? And did you believe that there was a God before you prayed to him?"

"Yes. I would not have prayed to God, unless I had believed there was a God."

"That is just what I thought. Now what caused you to believe that there was a God before you prayed?"

"I read of his wonderful works in the Bible, and that convinced me that there is a God."

"Will not that same Word convince you that there is a Christ and a Holy Spirit?"

"O no! The Bible says that 'no man can say that Jesus is Christ but by the Holy Spirit.'"

"I knew you would quote that passage to prove that when I asked the question, but how did you prove, that 'No man can say that Jesus is the Christ but by the Holy Spirit.'"

"I proved it by the Bible."

"That is just the point exactly, that I am trying to get you to see. That you have to prove everything by the Word of God. 'For faith comes by hearing the Word of God.' Rom. 10:10. Now if faith comes by hearing the Word of God, and you prayed for faith, your method of receiving faith is exactly contrary to the Word of God, and I don't wonder at you not being able to explain conversion, which you are pleased to call the New Birth. Isa. 8 tells us, 'If they speak not according to this Word it is because there is no light in them.' No wonder then, you cannot impart the light I desire. You say you obtained it by praying, and the Word says, 'faith cometh by hearing.' We are to believe on Christ 'through the words of the apostles,' which are written in the Bible. John 17. These were written that you might believe. John 20.

"Now Parson, I want you to sit down and listen quietly while I explain what is meant by spiritual things. Then you will be able to see what I believe spiritual things are, and to what extent we receive them in this life.

"A proper understanding of these two words will remove from our minds most of the misunderstanding of the Scriptures. Just the very moment you mention the word 'spiritual,' people get an idea that it means the very opposite of literal. I wish

to say right here, that spiritual things are just as literal as natural things. A gold dollar is just as literal as a silver dollar, but it is not the same kind of metal. A spiritual body is just as literal as a natural body, but it is not of the same nature. A natural body is of such a nature, that it will die and corrupt. A spiritual body is of such a nature that it will neither die nor corrupt. One is just as literal as the other. The kingdoms of men are of earthly origin, established by imperfect man. The Kingdom of Christ will be of heavenly origin, established by a perfect man. One is just as literal as the other. The reason these things are so grossly misunderstood is that people think that the natural and spiritual things exist here, at the same time, and forget that the natural is first, and the spiritual is to be after the natural has run its course. The spiritual things exist now, only in mental pictures described and foretold by the prophets and apostles. We become spiritually minded when we change our minds from earthly things and place our minds upon the things which the Spirit inspired the prophets and apostles to write. They were inspired to write and foretell just what we shall receive by placing our minds upon those things, and continuing faithful unto the end.

"Paul says, 'To be carnally minded is death, but to be spiritually minded is life and peace.' Rom. 8. People in reading this passage forget that Paul is putting the cause for the effect. Now hear him in another passage pertaining to the same thing. 'What fruit had ye in those things whereof ye are now ashamed, for the end of these things is death.' This shows conclusively, that to be carnally minded will lead to death. And to be spiritually minded will lead to life and peace, for he says, 'Ye have your fruits unto holiness and the end, everlasting life.'

"In Rev. 11, we read, 'And their dead bodies shall lie in the streets of that great city which spiritually is called Sodom and Egypt, where also, our Lord was crucified.' Notice! It does not say spiritual Sodom and spiritual Egypt, but it is called by the Spirit, Sodom and Egypt. How could Christ have been literally crucified in a spiritual city if spiritual means the opposite of literal. I suppose, though, that people would think that dead bodies could be in a spiritual city about as easy as a spiritual kingdom can be in us now. My understanding of this passage of Scripture is this. That at the time this prophecy shall be fulfilled (with reference to the bodies lying in the streets of the city) it will be a literal city situated in the land of Palestine, and the people of the city will be corrupt, and act toward these two prophets just as the people of Sodom and Egypt acted towards God's people in days gone by. Hence it is spiritually called, or called by the Spirit, Sodom and Egypt.

"The same explanation can be given of what is commonly known as a spiritual kingdom. It is spiritually called the kingdom and not a spiritual kingdom as opposite to a literal kingdom. Prophecies are spiritually discerned and literally fulfilled. 'If we sow to the spirit we shall of the spirit reap life everlasting,' which will be the new birth."

"Well I will call again and we will talk some more. That is a new way of looking at the Bible."

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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

THE WORD OF GOD

The Bible has been given to man for a purpose. Generally it is its own interpreter. In no instance does it belong to uninspired man to interpret it, that is, to announce some man-made theory of interpretation differing from its own statements, or from its own comments upon its own statements.

Studied carefully, the Bible is found to give much information about God. It reveals God in his purpose and activities relative to man. Thus, the most thorough and accurate student of the Word of God will acquire the best and most helpful understanding of God. The history of Israel reveals the mercies and kindnesses and goodness of God unto many generations of this people; it emphasizes that "God is love." A study of his word of prophecy but intensifies these characteristics of God.

As one having lost a needle in the grass endeavors to search for the lost article with the least possible disturbance of the grass, so a student of the Bible should study its passages with no disturbance thereof, lest the clear portrayal of the heart and purpose of God be confused and blurred and thereby the student be deprived of much of the inspiration unto service.

Not to interpret God's words, but to permit those words to interpret God, should ever be a Christian idea of Bible study.

THE KINGDOM OF GOD

The word of God, spoken by the angel,—
 "The Lord God shall give unto him the throne of his Father David, and he shall

reign over the house of Jacob forever,"— assures man of God's design to "restore the kingdom to Israel" when "the Son of man shall come in his glory, . . . to sit upon the throne of his Glory." That this people over whom he is to reign forever is a distinct and different people than those who constitute the church of God is clearly revealed by these texts of Luke 1:32, and Acts 1:6, and at once opens up the query as to the make-up of the Kingdom of God.

One school of Bible students is emphatic in the assertion that the kingdom was established on the day of Pentecost; that the kingdom is the church and therefore all references to the kingdom must be understood as of the church, even of the church in this gospel age. Another school, of which most of the Herald readers are a part, understand that the kingdom has not yet been set up; that it will not be until the return of our Lord; that it is to be composed of a different people than that of the church, which church has been in the making since the beginning of this Christian dispensation. This school further understands that certain scriptures which refer to the kingdom must not be understood as applying to the church, but, at the same time, unfaithfully apply other "kingdom" passages to the church, and that in the present dispensation. Thus, there exist in both schools, a constant confusion of mind in the reading of the scriptures.

That the kingdom of God is portrayed in the scripture as being composed of a combination of several elements is very evident. It is also evident that these several elements are built and perfected each by itself, each in the proper time and by the proper method.

First, the King, referred to in the above scripture, Luke 1:32, is one of the essential elements of the kingdom. In proper time and manner he was introduced into the work; was tested, perfected and exalted unto all power in heaven and earth. The King is thus prepared. He is, however, not exercising his kingly authority, having instead been seated at the right hand of God, in waiting, "till his enemies shall be made his footstool." Though the scripture nowhere suggests the possibility of a kingdom without the King, yet the usual reference to the kingdom refers to the people to be ruled rather than to the ruling King.

Then, there is the element which scripture often refers to under the name, "church." Like the King, the church is an essential element of the whole. But nowhere is the church explained to be the "house of Jacob," or Israel, over whom Jesus is to reign forever. It is therefore very presumptive, to say the least, for any uninspired person to assert that such is the case. As the King had need to be specially perfected in readiness for the establishment of the kingdom, so too, it has been scripturally announced that a people shall be chosen out of Jews and Gentiles to be perfected for joint heirship with the King. This people is not only to be "glorified" with Jesus Christ, Rom. 8:16, 17; "fashioned like unto his glorious body," Phil. 3:21; and "be like him," 1 John 3:1-3; but it is to "reign with him," 2 Tim. 2:12. This church element is being taken out of the world, inclusive of the "house of Jacob," just as the ancient tribe of Levi was taken out of the nation of Israel to be no longer numbered as one of the "twelve" tribes of Israel, no more to "inherit" of

the promised land, no longer to be under responsibility to carry the burdens of the nation. Further, as the Levites, having been called out from the rest of Israel, were given by God to do the service of the tabernacle and to make atonement for the children of Israel, so the church is a people called out of the world and given to Christ, as a temple people, 1 Cor. 6:19; 2 Cor. 6:16; Eph. 2:20-22, under the administration of the kingdom of the New Covenant. As such, while the church, like the King, is an element of the kingdom, yet, like the King, it is not with usual reference thereto that the kingdom is spoken of.

There remains another element of the kingdom. It is the nation proper in distinction from the King and the people specially dedicated and given to the King. This nation is the one which God chose—Abram's seed of great multitude. It is this people over whom the angel announced Christ should reign without end. This is the people to whom the apostles referred when they asked, Acts 1:6, "Lord, wilt thou at this time restore again the kingdom to Israel." In 1 Chron. 28:5, this people was, by David, called "the kingdom of the Lord." In King Zedekiah's day their kingdom status was overturned, and this with the assurance from God that it should be no more "until he come whose right it is." In the light of such prophecies, how pertinent the apostles' question,—
 "Lord, wilt thou at this time restore again the kingdom to Israel?" That this people who thus are heirs of the kingdom; for whom a King has been perfected; during the "overturned" condition of whose kingdom a people for the name of Jesus Christ are being called out;—that this people are a different people than are those of the church is very evident.

In order, then, to avoid confusion of thought and understanding when studying the scriptures the student should receive language as usually used in scripture: King, as referring to the heir of the throne—Jesus; Church, as referring to the joint-heirs with Christ; and Kingdom as referring to the nation unto whom God's rule and government is to be restored through Jesus Christ and those called or given to him.

HERALD RECEIPTS

Mrs. F. E. Hall; Mrs. Bert Forester; Mrs. Roscoe Dunbar; Wm. Huffer; Wm. Hardesty; Ed. Clark; Mrs. Martha Taylor; Mrs. Tennie Long; J. Browning; Mrs. W. L. Kuhns; Nelson Morton; Fred Jones; Alex. Allen; Nellie Grant; W. Roll; Jesse Weaver; W. F. Gross; Mrs. Wm. Lansbery; Chas. Hickox; G. E. Coats; G. C. Coats; Myrtle Richardson; A. K. Richardson; Arthur Richardson; Mrs. Beth Moshier; Geo. Holly; Mrs. Eva Fletcher; Mrs. Ruth Townsend; Mrs. M. A. Eastman; Mrs. J. A. Ordnung; Margaret Donaley.

EMERGENCY FUND

Mrs. Margaret Donaley,	\$3.00
Mrs. J. A. Ordnung,	4.00
Milton Long,	2.00

WINCE MEMORIAL FUND

Previously mentioned,	\$175.50
A Friend,	2.00
Chas. E. Anderson,	2.00
Mrs. John Cochran,	5.00
Mrs. E. A. Gordon,	1.00
Mrs. Alice Williams,	1.00
Milton Long,	2.00
Allen Weaver Family,	4.00
Mrs. T. A. Weldon,	2.00

Total, \$194.50

Among the Churches

The South Bend, Indiana, brethren are encouraged by the interest taken in the Junior Berean Work.

A number of people from the Marshall, Ill., church attended services near Casey, on Sunday, Nov. 11.

The friends of Bro. and Sr. Lawrence M. Howell will be interested to know that Bro. Howell has accepted a position with the Pioneer Company of Cleveland. His work will be among the students of Indiana University with address at 204 E. 3rd St., Bloomington, Indiana.

Special services at the Restitution Church, near Casey, Ill., were closed Nov. 14, after continuing for two weeks. Good interest marked the meetings. One was baptized—Chas. Tyhurst.

During the past summer Bro. Conner has been ministering to this church over one Sunday of each month. The church manifests an active interest in gospel work and is anxious to render proper service to the Lord Jesus Christ.

From One Who Never Writes

I never write any, but I enjoy the fine letters written by other and more competent brethren.

We should strive to leave out all fussing and quibbling over minor affairs and follow a straight line of helpfulness, love and charity to all, specially to those holding the same faith in Jesus' death and God's raising Him from the dead.

From the present fearful condition of the world I believe we're in the very last stages of this sinful generation that Jesus said should not pass until all should be fulfilled.

Yours with love,

NOTICES

Those wanting Berean Lesson Outlines write Mrs. Idona Romine, 1506 S. High St., South Bend, Indiana. They are fifteen cents a copy.

Miss Jessie M. Wilson, 625 Long Ave., Chicago, Illinois, has for sale, books by her late father, W. H. Wilson, as follows:

Pine Woods Bible Class....\$0.85 each or 6 for \$5.00.

Student's Text Book....\$0.45 each or 6 for \$2.60.

Destiny of Russia and Signs of the Times.. \$0.25 each or 6 for \$1.25.

Can You Believe.....\$0.20 per dozen.

REPORTS

Stanhope, Iowa

The meetings which were held at Saratoga, near Stanhope, Iowa, Oct. 6-7, and Nov. 10-11, by Bro. J. W. Williams were well attended and very good interest was shown. On Nov. 11, he gave a sermon on "Peace" in commemoration of Armistice Day. Other subjects were "Hope," "Paradise," and "What is a Christian?"

We also had the pleasure of having with us Bro. and Sr. A. M. Jones and family, and

Bro. and Sr. H. Mead and family, of Eagle Grove, Iowa.

Behold, how good and how pleasant it is for brethren to dwell together in unity.

We expect Bro. Williams here the second Sunday of each month. Come, anyone who can, and enjoy the good things with us.

Esther Sealine.

Blythdale, Missouri

I am pleased to send you a report of a meeting of great interest, conducted by a cousin of mine, J. C. Wilson, of Lynnwood, California. After an absence of several years from his relatives and childhood home he returned to Blythdale, Mo. While here he preached some splendid sermons and baptized three into the saving Name.

I want to say a few words in his favor. I have had the honor of hearing many gifted preachers, among them J. T. Prime, R. J. Hill, W. J. Orem, and others, and I believe J. C. Wilson is the best Bible student I ever heard. He surely is able to tell the great truths pertaining to the times in which we are living. He should be kept in the field, for the harvest is ripe, and the workers are few, considering the great work that is to be done. Surely the time for this great work is short, and what is done must be done quickly.

Mrs. Amos Gilbert.

October Report

Sermons: Hillisburg, 2; Jordan, 8; Roll, 2; Kokomo, 2; Pleasant View, 2; Brumfield, Ky., 4.

Money Received: Jordan, \$22.50; Roll, \$29.00; Pleasant View, \$25.50; South Bend Junior Bereans, \$2.10. Total, \$79.10. Expenses for month, \$9.97. Applied on salary, \$69.13.

Baptisms: Jordan, 4; Brumfield, Ky., 1.

We feel that the Lord has blessed his work in Indiana. Last December Bro. J. M. Snodgrass of Jay County, wrote Bro. J. J. Snodgrass, a member of the Conference Board, to send a preacher into that section. So we were sent and have been doing work there since. In October we held a week's meeting and baptized Sr. J. M. Snodgrass, their daughter, and Bro. and Sr. Quincy Mann. These people are able to give a reason for their hope and we feel sure they will be workers in the Lord's vineyard. On Tuesday night, Oct. 15, we held a business meeting and organized the church. Bro. J. M. Snodgrass was elected elder, Sr. J. M. Snodgrass deaconess, and Sr. Mann clerk. We feel sure that there are others here who will obey in the near future. We advised them to get in touch with the Bereans and keep up the study of God's word. We expect, the Lord willing, to be with them over each second Sunday.

J. H. Anderson.

OBITUARY

Emily Olive Skeels Bradley

Emily Olive Skeels was born in Orlander, Delaware County, Ohio, Oct. 24, 1858 and died Oct. 29, 1923 at the age of 65 years and

5 days.

In early life she was baptized into the one faith in Tippecanoe River, Ind., by Bro. J. K. Thompson.

In September, 1876 she moved with her parents to the state of Kentucky, where she spent the remainder of her days.

She was united in marriage to J. C. Bradley on Oct. 9, 1891. To this union were born four children, William F., Samuel A., Charlie M., and Elsie M.; all of whom survive with the husband. One brother and three sisters are also left, and numerous friends unite with the bereaved family in their sorrow. But we sorrow not as they who have no hope. Sr. Bradley was a firm believer in the things concerning God's Kingdom. She fell asleep in Jesus in the hope of the resurrection and the establishment of God's Kingdom on this earth. Truly the church at Brumfield, Ky., has lost one of its staunch members. A loving wife and mother has gone, one who was ever ready to help in time of need. She had been in failing health since May, and everything that loving hands could do was done for her comfort. She bore her sufferings with patience and her only daughter Elsie was constantly at her bedside. Sr. Bradley stood true to the word of God and was always willing to help others. The writer cannot recall a time when she was absent while a meeting was in progress, and while in good health she was a regular attendant of the Sunday School.

A number of friends gathered at the home where funeral services were conducted by Bro. J. H. Anderson, of Michigantown, Ind. She was taken to the Carpenter Cemetery on a hill a little way from home and was tenderly laid to rest there to await the Master's call. Like Paul, she has finished her course, she has kept the faith and there is laid up for her a crown of righteousness which the Lord has promised to all who love his appearing.

Quincy L. Carpenter.

THE LIGHT AND THE WAY

WAR is the result of hatred, revenge, pride or greed. Only opposite principles, that is, love and self-denial, can establish a true peace, and these can enter society only as an appeal is made to the divine source of love, to the only power able to change the human heart. We are in sight of the true remedy for a sin-sick world. Now is the time, if ever, to hold up before the eyes of the world the sublime figure of the Redeemer, the only name under heaven given among men, Jesus Christ, whereby we must be saved. Men and women of all nations must come to the Son of God, the one who not only gave his life to atone for our sins, but who offers to change our hearts so that we can be like him; the one who has said, "Blessed are the peacemakers;" "Come unto me, and I will give you rest;" "My peace I give unto you;" "Whatsoever ye shall ask in my name that will I do;" "Lo, I am with you alway, even unto the end of the world." The peace of Christ can only be possible under conditions such as are found in the kingdom of Christ. By restoring the kingdom of Christ we shall have accomplished the most efficient work toward the present and future pacification of humanity.—Letter in Omaha Daily News.

"You'll never be a somebody until you do the things you think cannot be done."

The Sunday School

By Alta King

THE POWER OF THE EARLY CHURCH

Lesson 9

December 2, 1923

Lesson Text: Acts 2:37-47; 3:1-16; 1 Cor. 12:4-7; Eph. 4:15-16.

Acts 2:37-47

Golden Text: Whosoever shall call on the name of the Lord shall be saved, Acts:2:21.

For Study

Review: Last week the subject was "Christians Called to be Missionaries." We considered especially the call of the twelve apostles and referred briefly to their first missionary campaign on the day of Pentecost. How was the purpose of the Abrahamic covenant (the blessing of all nations) maintained and demonstrated? What was the primary work of these first missionaries after the ascension of Jesus?

The New Lesson: This week we are to consider some of the results of the labor of these men and also the source of the power which worked to accomplish these results.

I. The results of apostolic missionary labors:

Acts 2:37-47. Note the following definite results: change of opinion concerning the man Jesus; joy and gladness; fellowship and brotherly love; favor with people. What were the steps which wrought these results in the hearts of people who had so recently opposed Jesus?

Acts 3: 1-11. We are often inclined to believe that Jesus never helps a person until there is a certain, definite, belief in and acknowledgment of his power. Show that the incident of Acts 2:11 disproves this theory. Recall other cases of help extended to needy ones, and not only extended but successfully administered, when the needy one manifested no faith in Jesus. Did the work of the apostles differ any in character from that of Jesus? Why did healing thus go hand in hand with the preaching of the Gospel of the Kingdom and Messiahship of Jesus? What does "Messiah" mean when it is applied to Jesus? Did healing have anything to do with bringing the Kingdom "at hand"?

2. Source of Power in the Early Church:

Read again Acts 2:1-20. Also Acts 3:12-16. To whom did Peter unreservedly attribute the power that performed the miracle? The part which faith played is clearly set forth in verse 16. "His name, through faith in his name." In whom only, was faith active during this incident? "The faith which is by him" (Jesus). What was the origin and source of the faith which was acting in Peter and the other apostles? How does this harmonize with Eph. 3:11, 12; Phil. 1:29. Was faith the motive force, the power, which accomplished the miracle, or was the name of Jesus, that is, Jesus himself, the motive force or power, and faith merely the vital connection between Jesus and the apostles which made it possible for that power to flow to and through them?

When we realize that Jesus was not only the source of all power acting in the early church, but that he had also established the vital connection which made it possible for that power to flow through the apostles, we begin to realize how really and exclusive-

ly he is the Savior. Even "faith" which we consider as man's share in the process of salvation, is part of God's wondrous gift in the person of Jesus.

3. Source of Power in the Church Today:

Read 1 Cor. 12:4-7; Eph. 4:15-16; keeping in mind "spirit" is power. What still is the vital connection which makes it possible for this current of power to reach man today? 1 Cor. 13:13. If that current of power reaches me through such connection, is it bound to flow out to others with whom I come in contact? Yes, for the wires of faith, hope and love have no switches, or cut offs. If I find that Christ's power is not working in me I may be sure that one or all of the connections are missing.

When we stop to consider that it is Jesus who works through us, can we escape the conclusion that we are world wide missionaries in purposes and desires and vision, working now to accomplish the one particular step of taking out a people for his name?

For Class

Discuss the results of the work of the apostles on the day of Pentecost and the days immediately following. Compare their work with the work of Jesus. Note particularly the healing of the man at the Beautiful Gate and discuss his share in the healing work. Does Jesus ever help people who manifest no faith in him?

Discuss the source of power which accomplished these above works. Distinguish between the power that did the work and the faith which called forth that power. What is the source of both?

How does Paul illustrate to us the fact that Jesus our Lord is the source of the power that acts in the church? Show that we cannot escape the conclusion that we are world wide missionaries in purpose, desire and vision. When will we be world wide missionaries in accomplishment?

ON THE OCEAN

By Lottie E. Young

(Continued from last week.)

CORINTO was our last stop in Central America, and then for three days we sailed down the coast of Costa Rica through the waters made famous by the explorers of past centuries, and later by the numerous fights which England had with the Spaniards who exercised cruel dominion over the natives of this part of the world. We had a day or two of what my grandmother used to call "muggy" weather, during which the passengers acted completely exhausted, and I pictured what it must have been in ships before the days of steam when wind was the propelling power which must have made progress very slow.

Probably nine-tenths of the passengers had taken the trip with the main object of passing through the Panama Canal, and all were glad when we approached the narrow neck of land which joins North and South America and separates the two great oceans. It is only a few square miles in area but has been the scene of fights innumerable and desperate ventures. It was from a hill on the Isthmus that the Spanish Balboa discovered the Pacific Ocean, and from a like height Sir Francis Drake, in the days of Queen Elizabeth, looked upon the blue waters, the first Englishman who had seen it.

Our Government has built a thoroughly up to date city for the occupancy of the Panama Canal Administration at Balboa, and I thought I would be quite content to live there, as it is beautifully laid out, with well shaded streets, and schools and houses looked very homelike, while the view from the Administration Building, up which I climbed over one hundred steps, was well worth the effort. I did not see fly or mosquito, and even though it was July there was none of the humidity in the air which makes walking difficult in cities much farther north. I took a trolley ride from here to Panama City, founded in 1673, which was a decided contrast to Balboa in every respect with its stone houses and narrow streets, little old-world squares, with a garden in the middle and a church at one end with fantastic sculptures and endless saints in niches. In the church of San Jose is a magnificent altar fully forty feet in height and made of pure Spanish gold, which is several hundred years old.

While the Republic of Panama manages its own affairs, the United States insists that good sanitation be maintained to protect the health of not only Panama but the whole Canal Zone. I wish it would go still farther and protect against the numerous stores where "fire water" of the rankest kind is obtainable, and protect from consequent degradation the many young United States soldiers whom I saw there. The selling of lottery tickets on the streets was a common sight, a drawing being held each Sunday, while the day I was there (Sunday) a big horse race was also going on with thousands of spectators and heavy betting. Panama has a population of about 50,000, many races and colors in it.

The man who discovered gold in California unwittingly did more to influence the destinies of the Isthmus than any other man since Christopher Columbus, who discovered it. To avoid the long, dangerous, expensive trip across the continent, many seekers after gold went by way of the Isthmus. At first steamers carried them as far as Chagres River, and from there they made their way on foot to the Pacific. But that journey, short as far as miles was concerned was beset with great difficulties and dangers, and this fact led to the building of the Panama Railroad, which was completed in 1855. As showing the urgent need of a means of transportation, it is said that during the first four years of its operation 121,280 tickets were sold to those desirous of finding California gold.

(To be continued.)

WHEN WILL ELIJAH COME?

Addendum

By Samuel H. Reeve

I WISH to call the reader's attention to the two witnesses of Rev. 11. These cannot be Enoch and Elijah, as some think, or Moses and Elijah, for, at this time, these men have had part in the rapture and cannot die. But these two witnesses are the two houses of Israel not yet united into one kingdom. The Revelator says they "are the two olive trees and the two candle sticks standing before the God of the earth."

We turn to other places in God's Word and we find that the Olive applied to Israel, and that it was a precious tree and fruit in Israel. In Rom. 11, the olive tree is applied

to both houses of Israel, one is wild and one tame or good. To me the Gentiles of verses 11, 12, 13 are the same as in verse 25 and this verse is the same as Gen. 48:19 (see margin). "And so all Israel shall be saved"—both houses.

These two witnesses are to be killed, "and they of the people and kindreds and tongues and nations shall see their dead bodies three days and a half," "and they that dwell upon the earth shall rejoice over them and make merry."

A large part of the world today would greatly rejoice to see the English speaking people, with the Jews, destroyed, wiped out as a government, nationally dead; and that the writer fully believes will take place before Jesus appears on Mount Olivet. Dead three and one-half days. Will this be literal time or three and one-half years? The latter the writer believes will be true. This is all done to make Israel see her Savior. Isaiah says, "And he shall be for a sanctuary; but for a stone of stumbling and a rock of offense to both the houses of Israel." "And many among them shall stumble and fall, and be broken, and be snared and taken." Isa. 8:14, 15. The promise of deliverance follows in the next chapter.

Notwithstanding their waywardness they are testifying to God's goodness and faithfulness. In their history under the Judges, though they were frequently going away from God, they were unconscious witnesses that they were God's people, and so it is now.

BEFORE THE LORD

By T. A. Drinkard

BEFORE the Lord for he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity." Psa. 98:9.

It is with pleasure that we think of such a time, and such a day of world wide blessings. Jesus is coming to bless this world of sinners by establishing a system of righteousness; a system of justice, to do away with our present order, called "the heavens and earth which are now." 2 Peter 3:7. They are to "pass away with a great noise." V. 10.

This noise was mentioned by the prophet, saying, "A noise shall come even to the ends of the earth." Jer. 25:31. And in V. 32, it is said that "Evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth."

But beyond all this, Jesus will rule and execute the judgment about which much is written in the Scriptures. May our longing for that day cause each one to exercise our God-given powers in a greater effort to carry forward the message of truth.

His coming will cause much rejoicing among those looking for him, and if we are prepared a rich reward awaits us. Matt. 19:28.

What more could we ask or expect from the Master than he has promised to give the faithful? He is coming to judge the world. He has offered his people a place in his throne provided we shall have carried out his requirements. They are reasonable and just. Rom. 12:1.

May he guide and lead you into that perfect day, "wherein dwelleth righteousness." 2 Peter 3:12.

OUR HIGH CALLING

By C. E. Randall

PAUL in his Philippian epistle urges the brethren at Philippi to press towards the "mark for the prize of the high calling of God in Christ Jesus." Phil. 3:14.

The burden of Paul's messages to the various Gentile assemblies centered around this one grand theme, "The High Calling of the Gentiles."

It was a vital one. In it lay the hope of a once godless people. It was the revelation of a new phase of God's prearranged plan—which had not heretofore been revealed to the Sons of men. Eph. 3:4-6. This new work of mercy which God unfolded before Paul by visions and revelations—was not only termed a "High Calling" by the Apostle to the Gentiles, but he presented it as a "Holy Calling" in his epistle to Timothy, 2 Tim. 1:9; and sets it forth as a "Heavenly Calling" in his letter to the Hebrew brethren. Heb. 3:1.

These terms of expression are not to be considered lightly. Paul used these expressive terms in order that he might convey to the people which God was calling out from among the Gentiles, to be the "Bride of Christ," the greatness and grandeur of their vocation whereunto they were called. I believe that if Paul could have magnified the calling of the Gentiles more forcibly he would have done so, for, surely it can be said: "The half has never been told." Words cannot express the glory of God which shall be revealed.

This calling when fully attained will be the peak of all bestowals ever granted to any body or class of people, hence, Paul uses these high terms of expression to impress on the minds of the "called out ones" the greatness and wonderfulness of God's highest calling.

If Christian people recognized and fathomed the vastness and greatness of their calling, they would say in as emphatic terms as Paul, that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come could separate them from the love of God which is in Christ Jesus, Rom. 8:38, 39; neither would there need to be a constant persuasion for daily dedication to Christ; or continual service to him, who shall be King of kings. A knowledge of God and his plan will automatically bring devotion governed by purity, holiness, and the fruits of the Spirit, against which there is no law.

This hope is a purifying hope: and every man that has the hope of being among the called out ones is made pure even as he is pure. 1 John 3:2, 3. When this hope has a permanent groundwork in our lives we will heed Paul's admonition to the Ephesian brethren by walking worthy of our vocation, "with all lowliness and meekness, and longsuffering, forbearing one another in love; endeavoring to keep the unity of the spirit in the bond of peace"—striving towards that state of perfection, when we shall all "come into the unity of the 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." Then we will have arrived at a point of service where the eternal God can use us as joint heirs with Christ in exhibiting to mankind, in the ages to come, the exceeding riches of his grace. Eph. 2:4-6.

May we, like Paul, strive towards this

goal, that we may share in the glory that shall be revealed hereafter.

COMMENTS

By Ed F. Elton

WHAT must I do to be saved? Believe the Gospel preached to Abraham. What Church preaches that? All of them, from the Catholics to the Latter Day Saints. Read Gal. 3:8, 9, 14, 16: "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. So then they which be of faith are blessed with faithful Abraham, that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith. Now to Abraham and his seed were the promises made. It sayeth not, Unto seeds, as of many; but as of one, And to thy seed, which is Christ."

Now read John 3:16, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." Jesus gave Peter the keys to the Kingdom. Read how he used them in Acts 2:36, "Therefore let all the house of Israel know assuredly that God hath made that same Jesus whom ye have crucified both Lord and Christ." This is the first key. "Now when they heard this they were pricked in their hearts and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? (They already believed). Then Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins. Acts 2:38. Second and third keys. "Then they that gladly received his word were baptized, and the Lord added to the Church daily such as should be saved."

What Church was it they were added to—the Church of Christ, Rom. 16:16. or the Church of God, 1 Cor. 1:2? They are both the same thing. Read Col. 1:24, "For his body's sake (Christ), which is the Church," and Eph. 1:22-23, and hath put all things under his feet and gave him to be the head over all things to the Church which is his body." 1 Cor. 12:12; Col. 1:18; Rom. 12:4-5.

If there is but one Church, why are there so many denominations? Because they do not heed God's commandments. "I marvel that ye are so soon removed from him that called you unto the grace of Christ unto another gospel: which is not another; but there be some that trouble you, and would pervert the gospel of Christ." Gal. 1:6-7. "Some indeed preach Christ, even of envy and strife; and some also of good will. the one preaches Christ of contention, not sincerely, supposing to add affliction to my bonds: but the other of love, knowing that I am set for the defense of the Gospel. What then? notwithstanding, every way, whether in pretense, or in truth Christ is preached; and I do therein rejoice." Phil. 1:15-18. "Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned: from which some having swerved, have turned aside unto vain jangling." 1 Tim. 1:5-6. Read 2 Tim. 1:14-16, 22-24; Titus 3:8-9. "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." James 1:27.

Berean Column.

Edited by

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Righteousness

THE DAY OF OUR LORD'S COMING

By Lillian Dauntler

IT is the day of our Lord's coming. He was here not long since, travelling upon earth, and about our business, which done, he went away to heaven upon an errand for his saints. He is now sitting at the right hand of God, his Father interceding for them. He is their advocate, and is preparing a kingdom for them. When all is ready and he has prepared his kingdom, will he not come again? Has he not left a letter to that effect? I will come again and receive you unto myself, that where I am, there ye may be also. John 14:3. Why is he so long coming? Why does he tarry? It is the day of his revealing. 2 Thess. 1:7. But at the day of his revealing, he shall be unhid, and the saints shall see him face to face, and be with him for evermore. Does he not tell us to comfort one another with these words? 1 Thess. 4:18. When he was on earth he appeared in one dress; many then saw him. "There is no beauty in him that we should desire him." Isa. 53:2 It was sad to see him crowned with thorns, and scourged with whips, and nailed to the cross; but in his next appearing, dear Bereans, if we are ready, we shall see him in his best attire, arrayed in white, with glory, smiling upon his saints. Oh! let us strive hard, dear ones, to attain unto this desirable place. May we all be among his jewels that shall see him face to face, and be with him for evermore.

GIVING MONEY

By Alta King

NECESSITY. By his interpretation of the parable of the unfaithful steward, Jesus taught the necessity of using the mammon of unrighteousness in such a way that it will make to us friends which will receive us into everlasting habitations. Luke 16:1-12. In other words, he taught the necessity of using riches in God's service, for there is no other way by which we may enter everlasting habitations than by the way of knowing and serving God. "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." John 17:3.

Why Necessary? As a matter of obedience to an arbitrary command given by a Being who is so much stronger than we that he can enforce it? No. Paul says, "Though I bestow all my goods . . . and have not charity, it profiteth me nothing." God wants no such necessary giving.

The necessity lies in the fact that the giving come as the natural outflow of a grateful and loving heart. The giving, to be acceptable, must be a proposing of the heart, of the emotions. 2 Cor. 9:7. The necessity of giving money to God's service is the same necessity that makes the flower bloom from the plant. It is an inner, living force that will be manifest.

How Much? Giving acceptably to God, since it is based on the spirit of grateful-

ness and love, will be measured by the degree of our realization of what God has done for us and will do for us. (How much, as it is used here, refers not to the size of the gift, but to the proportion of the gift to the whole.)

If we, like Jesus, realize God in his fullness, then we, like Jesus, will yield every atom of our being, time, and possessions to his service. Or, if we, like Paul, realize that we are what we are by the grace of God, then we, like Paul, will be willing to spend and be spent in his service. Every dollar that comes under our control will be used, to the best of our ability and wisdom, to further God's cause among men, which cause is the cause of righteousness. If spent on self, it will be spent that we might better serve him. If spent otherwise, it will be spent that others might know and serve him. All spending will be dominated by the spirit of service to God.

How? Realizing ourselves to be stewards, responsible to the God of intelligence and system, we will be stewards, not "slothful in business." System, in the matter of spending money, necessitates some sort of budgetary system. Hence, the various phases of God's work and the needs of each will be considered and goods under our control so apportioned that each phase will receive the proportion of help needed.

As wise stewards, we will realize that the spending of money on "self" and those near to "self," in God's service, is not in so much danger of neglect as is the spending of money on those phases which are farther removed from self—that is, those phases which are direct services to God, independent of service to self. Realizing this, these phases, above all other phases, will be assigned a definite, stipulated amount.

Furthermore, realizing human proneness

to misjudge proportions and values, we will give earnest heed to the proportion which God's people, from the times of Melchizedek and Jacob, have set aside to services which are direct services to God. We will honor the tenth proportion.

And if we fear that apportioning this amount to the direct services of God is going back under the Jewish law system, then we will raise the proportion rather than do away with the budgetary system of using God's money.

The philosophers, as Varro tells us, counted up the hundred and twenty answers to the question, "What is the supreme good?" How needful, then, is a divine revelation, to make plain what is the true end of our being.—Tryon Edwards.

INCONSISTENCY

HERE is a pretty good example of the two-faced obituary. The lines are printed just as they appeared in a Kentucky paper:

"Death, the common foe of all mankind is ever an unwelcome visitor. His icy fingers clutch the hearts of the rich as well as the poor; with lightning rapidity he darts from the palace to the hovel and leaves in his wake broken hearts and empty homes. . . . Thursday evening about seven o'clock the angel of his merciful mission released the spirit of — from a body of pain and wafted it to God who gave it."

What makes "Homefolks" sick of such stuff is the hypocrisy of it. Foes with icy fingers that clutch and break human hearts are not angels of mercy and angels of mercy are not fiends. All that we ask is that obituary writers take one side or the other just for the sake of common sense. But they never will.—Selected.

BOOK ROOM

Having remained at Casey, Ill. longer than was expected, there is not time to prepare any fuller information regarding Books, Greeting Cards, etc., than was announced in last Week's Herald. Everything is being put in readiness to take care of all orders as promptly as possible. Every one is urged to order as early as possible.

A line of beautiful Greeting Cards have been purchased at a specially low price. They should arrive about November 20. No more can be secured at the same prices. These cards were bought direct from one of the largest and best publishers, and range in prices, regularly, from five cents to twenty-five cents each. But they can be mailed, post-paid, while they last, at an average of about 40 percent discount.

Remember, The Restitution Herald makes an excellent, year-round, Christmas present, at only \$2.00.

A more satisfactory line of Children's Bible Story books—including A B C Bible stories—has been located, and effort is being made to get them direct from publishers.

Will It Pay to Be a Christian? is a small, neatly bound book, by the late James W. Wilson. Twenty-five cents; 6 for \$1.25. It makes an excellent Gift.

Don't wait too long to order your Bibles! So as to be able to supply just what is wanted—at the regular net price, without investing a large amount in many styles and grades—most numbers will be ordered from the wholesalers.

Flowers, Christmas Wreaths, Candles—with or without candle-sticks—can be supplied.

Write About Your Wants—EARLY.

When prices are announced—see last week's Herald—please remit with order to

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Number 9

Thanksgiving

AS we have approached again that season of the year which, in America, is called Thanksgiving, it is fitting and proper that we should consider the subject of Thankfulness. The dictionary informs us that to be thankful is to be "thankful," or full of thought.

In connection with the original Thanksgiving Day we can see the significance of the above definition. Those hardy Pilgrims, who had weathered the storms of the preceding winter and had now lived to reap a bountiful harvest at the close of their summer's work, had not forgotten. They were, indeed, full of thought. And being full of thoughtfulness, thankfulness, they wished to express their feelings in some visible, tangible way. Hence the proclamation and celebration of the first Thanksgiving Day.

It was evidently this same quality of thoughtfulness which inspired Abel, in his sacrifice, making it acceptable to God, while Cain's was not. Jehovah had taught their father and mother a great lesson. When sin had come God had shown them how futile was their covering of fig leaves, and had provided them with a genuine garment of the skin of an animal. It took the shedding of blood in order to cover the shame of the sinful couple. Abel had evidently been full of thought concerning this matter, and had realized that it took the shedding of blood, hence he came with animal sacrifices, not with fruit.

The trouble with most of us is that we are too much like Cain. We are glad to keep Thanksgiving Day, but do we come to it with the thoughtfulness which Abel demonstrated? According to the meaning of the word "thankfulness" it is impossible to attain that state of mind except through thought and appreciation. If someone has helped you in time of distress you will feel thankful to that person afterward because you are full of thought concerning the difficulty and the condition you would have been in, had he not aided you.

By that same principle, how thankful we ought to be to our heavenly Father at this time! If we can halt in the mad rush of life long enough to be thoughtful we will not be able to resist the further impulse of thankfulness. Careful contemplation of the temporal blessings which have been showered upon us is enough to overwhelm one, but when we stop to think of the hope laid up before us even those fade into insignificance.

Therefore, as we travel along life's road drawing near to the great day of peace, beholding the signs along the way that show us our whereabouts, may our thoughtfulness increase. Thus a true feeling of thankfulness will arise to the Father, not on one day only, but all days of the year.

F. E. Siple.

Reason for Thanks

Psalm 32

BLESSED is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the LORD imputeth not iniquity, and in whose spirit there is no guile.

When I kept silence, my bones waxed old
Through my roaring all the day long.
For day and night Thy hand was heavy upon me:
My moisture is turned into the draught of summer. Selah.

I acknowledged my sin unto Thee, and mine iniquity have I not hid.
I said, "I will confess my transgressions unto the LORD;"
And Thou forgavest the iniquity of my sin. Selah.

For this shall every one that is godly pray unto Thee in a time when Thou mayest be found:
Surely in the floods of great wastes they shall not come nigh unto him.
Thou art my hiding place; Thou shalt preserve me from trouble;

Thou shalt compass me about with songs of deliverance. Selah.

I will instruct thee and teach thee in the way which thou shalt go:
I will guide thee with Mine eye.

Be not as the horse, or as the mule, which have no understanding:
Whose mouth must be held in with bit and bridle,
Lest they come near unto thee.

Many sorrows shall be to the wicked:
But he that trusteth in the LORD, mercy shall compass him about.

Be glad in the LORD, and rejoice, ye righteous:
And shout for joy, all ye that are upright in heart.

The Psalmist has said, Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, whose delight is in the law of the Lord, and in his law doth he meditate day and night. He shall be like a tree planted by the rivers of water, whatsoever he doeth shall prosper. Let us therefore be grateful this Thanksgiving Day that we have friends who believe in us, that we have loved ones to whom our homecoming brings comfort and joy, and who, regardless of our manifold and manifest shortcomings, still see in us the sort of person we would like to think we are.

Let us be grateful for the success we have had; for the memories that we treasure; for the opportunity to profit by the mistakes we have made; and for the day of renewed endeavor which dawns tomorrow. Let us be glad for our blessed hope in Christ, with all its attendant attributes; for our Golden Rule Home and N. B. I.; and for the National Berean Society.

If we would only stop to count our blessings we would say like the Psalmist, "Praise God for his wonderful kindness to the children of men."

In His service,

Mrs. May Moore.

Thanksgiving

DEAR Herald Readers: I sometimes think I am just beginning to realize something of the full significance of the resurrection of Jesus, of his ascension into heaven and of his continued presence there at the right hand of God.

And what does the resurrection, the ascension, and the presence of Jesus in heaven mean?

His resurrection means that one member of the human family has reached the ultimate goal of God's creative genius—the goal expressed in the words "Let us make man in our own image." In the fullest and most complete sense, Jesus, by the sufferings of self-crucifixion and through the resurrection, came to be in the image of God. Through him has been blazed the way in which men may follow.

His ascension and his continued living presence at God's right hand is the full guarantee that there is a living, intelligent, and all loving God. Why is the presence of Jesus in heaven such a guarantee? Because we know, by the life and teachings of Jesus among men, that Jesus is such a being; and it necessarily follows that his acceptance by God and his exaltation to God's own right hand bespeaks the same character of God more loudly than words.

If the resurrected Jesus had not ascended into heaven, there to dwell in the presence of God, the last and necessary link in the chain of facts which go to produce faith in God would have been lacking and the full connection between God and man, by faith, could never have been made.

Man's consciousness of Jesus' living presence in heaven results in the unshakable comfort and assurance that there is a living God, perfect in love, whose perfect power is actually active among men. If the resurrected Jesus had remained on earth, man would never have looked beyond Jesus in full faith to God. The Comforter could not and would not have come.

Now, however, when the selfishness, the cruelty, the filth, and the rampant spirit of godlessness tends to crowd from our minds the consciousness of a God, perfect in love, and righteousness, and power, the presence of Jesus in heaven becomes an anchor sure and steadfast, our faith holds, and we remember that God still holds the reigns in his hands.

It seems that those who have been privileged to thus comprehend God, must feel their hearts overflowing with gratitude and thanksgiving. May the overflow manifest itself in works of gratitude and thanksgiving, not in words merely.

Alta King.

Another good thing about telling the truth is, you don't have to remember what you say.—Coleman Cox.

Thanksgiving

Dear Brothers and Sisters of the household of God:

As I sit reading my Bible this thought comes to me: Oh, how much, how very much, I have to be thankful for. My dear, kind heavenly Father is so good to me. In all my sickness, pains and trials he stands ready to help me in so many ways. On my last birthday ten of my dear sisters of the Church of God and one brother of like precious faith remembered me. The sisters I have never met, but how came all the above mentioned eleven to think of me? God bless them. Scattered all over,—Canada, Minnesota, Illinois, Colorado, Nebraska, Oklahoma, Iowa. Dear ones, though you all remembered me, I give God all the praise, for it was through him. He knew of my needs. But unto you, dear donors many, I thank you and pray for you daily, that you may increase in faith and good works. I thank God for friends and those remembrances and those cheery cards and letters. I can hardly understand why my heavenly Father has such love for me—so many kind friends, so many kind words. I feel at times that I can't praise him enough, and yet, so many are not thankful for even their lives, their health, their beings, their kind friends and their heavenly Father's care. Oh, let's be more earnest, more devout. Think on these things. Be cheerful, let's give a kind look, a kind word, a cheerful smile. It costs us nothing and does not harm us in the least. Let's love our neighbor more, let's love the souls more that Jesus died to save. God is love. In that great day may we hear and know. Rev. 7:14. May we hear that voice saying unto us, These are they which came out of the great tribulation and have washed their robes and made them white in the blood of the Lamb. Therefore are they before the throne of God and serve him day and night. Just think! We will hunger no more, neither thirst. All pain will cease, our sight will be clear. Oh, my dear heavenly Father, I thank thee for all this, and my poor, weak prayer is for God to increase our faith; give us wisdom and understanding out of his bountiful storehouse of knowledge. May we not in that great day call for the mountains to fall on us and hide us. Pray for me, brothers and sisters, that my faith may grow brighter and brighter until he comes.

God bless you all is my prayer.

Your sister in Christ Jesus,

Mrs. E. Pendleton.

Thanksgiving is usually a day of feasting, and friends meet together to enjoy themselves. If it could always be a day of rejoicing with prayer and praise to God; if we could know every one would lift their hearts to God in praise and thanksgiving for his wonderful blessings he has permitted us to enjoy, how nice it would seem. May we ever rejoice and thank him always for his great truth which he has revealed to man, and for his abounding grace. May we continue in prayer and thanksgiving and let our requests be made known to God, giving him thanks always for all things. We thank him for faith that we may grow in grace and love toward one another. May we say with the Psalmist, I will publish with the voice of thanks-

giving and tell of his wondrous works. Let all praise the Lord according to his righteousness and sing praise to the Lord most high. It is good to praise God. Blessed be his name which is exalted above all blessings and praise. He shall comfort Zion and make her wilderness like Eden, her desert like the garden of the Lord, gladness will be found therein, thanksgiving and the voice of melody. Thanks be to God for his unspeakable gift. Give thanks to God, the Father, through the Lord Jesus Christ, singing his praises in psalms, hymns and spiritual songs, making melody to the Lord in our hearts, to whom be praise, glory and dominion forever. Amen.

Wishing you all a glad Thanksgiving,

Katie Davis.

As our President has appointed November 29, as a day of Thanksgiving and I think how much we have to be thankful for in this country where we have God's word and are free to study and believe it, and for all his blessings, how our hearts should swell with thankfulness; 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. He loved a world that had disobeyed all his commandments and finally crucified his dear Son, in whom he was well pleased. Oh, can we ever be thankful enough to him who is the Giver of all good and perfect gifts. My desire is to love and serve him as long as life lasts—not on one day alone, but every day.

C. E. Hilsabeck.

Oh, give thanks unto the Lord. Call upon his name. Make known his deeds among the people. Before I was afflicted I went astray, but now I have kept thy word. It is good for me that I have been afflicted that I might learn thy statutes. Oh, give thanks unto the Lord, for he is good, for his mercy endureth forever. This is my comfort in my affliction, for thy word hath quickened me. Oh, that men could praise the Lord for his goodness and for his wonderful works toward the children of men. I thank God for his counsel, divine. Thou shalt guide me with thy counsel and afterward receive me to glory..

Mrs. John Cochran.

To the Dear Ones, Greetings:

Praise the Lord, O, my soul and all that is within me, praise his holy name, Thanksgiving time is nearly here again. I do not know that we should be thankful more at one time of the year than at another, but, O, we have so much to be thankful for—for the blessed promises we have of eternal life in the new earth redeemed, and the gift of God's dear Son to redeem us from this sin cursed earth and give us that home. Praise his holy name.

Your sister in Christ,

Louisa J. Presley.

Dear Brothers and Sisters:

Thanksgiving greetings to all the well and the sick ones everywhere. Has not our Father in heaven promised all of his dear ones, rich and poor, that call on his name, that he will never leave them nor forsake them; and that he shall dwell with them forever? Is that not enough to be thankful for?

He has given us good crops and good health. But best of all he has given us his

holy Word, and good teachers who can explain his words.

I thank you all for your good sermons and good Sunday School lessons. I am also thankful for the good sermons that I was permitted to hear at Waterloo, Iowa. God bless you and be with you all till we meet again.

Amy A. Johnson.

Brethren of the Church of God and all in Christ Jesus:—

Thank the Lord our God for all things and praise his holy name forever.

Whatever we do or say, let it be to the glory of God. Let us rightly divide the word of truth as it is in Jesus our Savior.

Let glory and honor and praise to God sound forth from all.

Your brother in Christ, looking for the soon coming of our Savior,

J. C. Daniels.

I will try to write a few lines for Thanksgiving page. Am just able to be up, the result of trying to milk a strange cow. However, I am very thankful I am no worse as I had no broken bones. I am also thankful for a lot of things. First: for our eight dear children that God has given us. Second: that they have all been baptized in the blessed faith. Third: that they are all good to us. Fourth: for the great Life Giver, the Christ, who will give eternal life to all who will obey him, who will change our vile bodies and fashion us like his own. Fifth: for the privilege of reading so many good things in The Restitution Herald such as that wonderful piece of Sr. Wince's in our last paper concerning our duty in attending church services, showing how our absence when the minister comes is so discouraging to the minister. Such articles renew our spiritual strength and help us to be more faithful.

Mrs. I. Fish.

Dear Brothers and Sisters:

I am writing to answer the letters written by the dear sisters of the faith to mother and me. Those dear, loving letters are comforting. Our love reaches even unto the ends of the earth if we have the true love of God in our hearts. My love reaches far and near.

Mother's eyesight is dim and she is dull of hearing, but she is well otherwise. She does love to converse on the Bible. She has gone to stay with my sister at Chismville this winter.

San and I are living together. He is forty-nine years old and is badly crippled. I will be seventy-two in February.

We are all strong in the faith and love to pray to the blessed Lord and thank him for all his goodness and wondrous love. We are hoping for a better day to come. I am praying for the Lord to come and restore all things as he has promised. So let us love; for love covers all sin.

I feel as though I had known you all my life, so I send my love to you.

Your sister in Christ,

Callie Skinner.

It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High: To shew forth thy loving kindness in the morning, and thy faithfulness every night, upon an instrument of ten strings, and upon the psaltery; upon the harp with a solemn sound.—Psa. 92:1-3.

Berean Column.

Edited by
NATIONAL BEREAN SOCIETY,
 Leota B. Hanson, Editor,
 106 South Second St., St. Louis, Mo.

"YE ARE NOT YOUR OWN"

By S. Roxana Wince

DEAR Bereans: Sr. Hunt appealed to me several weeks ago to write something for the Berean Column of the Herald, that would be a good starter on giving for the ensuing year.

I know of no text that will appeal more strongly to your hearts than the one I have chosen for the heading of my article, for, if we belong to "another man," or, are what Paul calls himself,—*"the bond-slave of Jesus,"* then not a penny that passes through our hands, rightfully belongs to us, to spend as we please. We may not throw money away by spending it for useless things, or for things we do not really need. It is the Lord's money; it must be spent in the Lord's cause, and for his honor and glory.

But our Lord is a merciful Lord. He knows that we have need of food and clothing and fuel and many other things. So, though all belongs to him, he does not require us to give him all that we receive, but only that we be faithful in laying by a tenth part of our income every week, for the ever pressing needs of the Gospel, and to aid the poor. "It is required in stewards that a man be found faithful," says Paul in 1 Cor. 4:2.

"Ye are not your own"

And being not our own, we must not only be faithful in giving to the Lord, all that the Lord requires of us, as to money, but we must also be faithful in giving to others "their portion in due season." One that does this is counted a faithful and wise steward. Luke 12:42. "Blessed is that servant, whom when his Lord cometh he shall find so doing." "For unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him will they ask the more." "Let your loins be girded about," dear Bereans, "and your lights burning, and ye yourselves like unto men that wait for their Lord when he will return from the wedding, that when he cometh and knocketh they may open unto him immediately." Faithful servants keep ever on the watch for the return of their absent masters. No matter at what hour of the day or night their masters may come, they will be found ready. -

"Ye are not your own"

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"

What right have you then to use your minds, your hands, your feet or your tongues in ways not pleasing to God? What right to be intemperate in eating or drinking? The forbidden apples are here still and many a heedless woman is plucking them and giving them to her husband.

Bereans! The seeds of disease and death are in them. We dig our graves with our teeth.

"If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."

This is a solemn matter; a question of life or death. Be temperate in all things.

"Ye are not your own"

"Thou shalt worship the Lord thy God and him only shalt thou serve." It does not do to serve the creature more than the Creator.

Servants do the will of their masters; children the will of their parents. We are to do God's will, we are to "Co, work in his vineyard," building our work on the foundation that has been laid, which is Jesus Christ; building, not wood, hay or stubble that cannot stand the test of fire, but that which will abide for eternity—gold, silver, and precious stones; men and women who accept the truth for the love of it, who will teach the truth and live the truth. Strive to gain such as your converts, then you will not suffer loss, but will receive due reward for your work. 1 Cor. 3: 11-16.

Keep the thought ever before you, that "You are not your own," that you have been bought with the precious blood of the Son of God, and I am sure that it will make you stronger and better able to overcome the temptations that beset every Christian on the road to the Kingdom, and that it will also help you to be always faithful to God, so that "the name of our Lord Jesus Christ may be glorified in you and in him, according to the grace of our God and the Lord Jesus Christ."

THE LIGHT OF THE CHRISTIAN

By Blanche Allard

JUST as Christ was sent to be the light of men (John 1:3), so the Christian of today is called upon to be a light to the world. If he is to shed light upon those around him, the question comes to his mind, "Where can I get the light?" Perhaps you say at once that he should go to Christ's teachings in the Bible.

When the Christian goes there he finds that Christ has told him where he can get the light. Matthew 6:22-23 reads as follows:—"The light of the body is the eye: If, therefore, thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If, therefore, the light that is in thee be darkness, how great is that darkness!" The word, single, here seems to mean sincere or honest. In that case if the Christian has an honest, sincere eye, he will allow only sincerity and honesty to enter the brain through that eye. In other words, he will be able to see only sincerity and honesty in others, and because of that he himself will gain those traits. On the other hand, if his eye is evil, he will see only evil in others, and it will be evil that will be registered in his brain. In that case his whole body is full of darkness and he cannot shed light upon the world.

It then behooves the Christian to have a "single" eye to see sincerity, truth, and righteousness in others, to gain those qualities himself, and thus be ready to shed light upon all near him. In Luke 11:34, 35 we have this same reference, and in the 36th verse we read: "If thy whole body, therefore, be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light." In that case the Christian can not avoid shedding this light upon others.

May we strive to obtain that light.

ON THE OCEAN

By Lottie E. Young

(Continued from last week.)

WE were now ready for the great day of the trip—the one on which we should pass through the canal. It was a fine, cool morning and a beautiful sight as the "Venezuela" passed between two United States war vessels into a channel eight and one-half miles long, at the end of which we entered Miraflores Locks (2 with a width of 110 feet) and the boat was gradually raised fifty-four feet to a small lake. Pedro Miguel Lock was only a mile distant and here we raised thirty feet into the Culebra Cut. No ship is allowed to pass through the locks under its own steam, but is towed through by electric locomotives operating on tracks on the lock walls; these are often called electric "mules." It was marvelous to see those great gates of steel—7 feet thick, 65 feet long, from 47 to 82 feet high, and weighing from 300 to 730 tons each—open and close so smoothly that one did not hear a sound. The lock chambers are 1000 feet long, 110 feet wide and the depth of the water over the sills about 41 feet. To make the Culebra Cut over 110 million cubic feet of rock and earth had to be removed, and it is in this passage that slides are to be feared as it is only 300 feet wide at the bottom, the rocks coming down almost sheer to the water's edge. At the end of this nine mile cut is the Chagres River which was a destructive element in the digging of the canal. Dredging and digging have to be kept up constantly even now and we saw the huge shovel baskets which went deep down into the mud, bringing up refuse which goes finally into the Atlantic Ocean. The cut opens into Gatun Lake, a vast body of water covering about 164 square miles, in which we could see all that was left of huge trees. It is 24 miles between Culebra Cut and the Gatun Locks—three pair—through which we were lowered 85 feet into Limon Bay, and after 7 miles we reached Colon Christobal on the Atlantic side of the Canal. It took us about seven hours to pass through, the entire length of the canal from deep water Pacific to deep water Atlantic being about fifty miles, and its general direction is northwest and southeast. The scenery had been very fine, high mountains, waterfalls, many islands, and perfect jungles of tropical vegetation. The canal was built by forming lakes in valleys on either side of the continental divide, backed up against the mountains which form the divide, and connecting the lake sections with each other by means of the Culebra Cut. About 40,000 employees were engaged during construction and even now some 10,000 are required for operation and maintenance. Thousands of ships pass through it each year, each one saving thousands of miles when compared with what they used to cover when passing around Cape Horn. After seeing the wonders of the canal we all felt very proud that Americans not only planned and built it but perfected such a system of sanitation that what was once a fever and mosquito ditch is now as healthy a place as any in the world.

(To be continued.)

"O give thanks unto the Lord; call upon his name: make known his deeds among the people."—Psa. 105:1, 2.

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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

THANKSGIVING

"Blessed is the man whose transgression is forgiven, whose sin is covered.

Blessed is the man unto whom the Lord imputeth not iniquity."

Gracious, thankful recognition of Jehovah's exceeding goodness do these words of the Psalmist express. What great reason for thankfulness—Forgiven.

When one recalls all the errors and transgressions of life—in thought, in word, in deed—and then realizes that our God, through Jesus Christ our Lord, forgives them all—every one of them—fully—in just such measure and degree as we forgive our fellows the few and slight offenses committed against us:—when one realizes all this, how thankful should be the heart!

"Though your sins be as scarlet, they shall be as white as snow," is not a favor of God made especially to Israel, for, "while we were yet sinners, Christ died for us." Christ, "his own self bare our sins in his own body to the tree."

In recognition of such favor and grace from our Heavenly Father through his Son, may not The Herald at this time proclaim abroad the heartiest thanksgiving and praise of all its readers, unto our God?

Our Father, we thank thee with true and hearty thanks for the forgiveness of all our sins; for freedom from their withering sting; for the inspired assurance that "there is therefore now no condemnation to them who are in Christ Jesus, who walk not after the flesh, but after the Spirit."

THANKSGIVING

By the foregoing it is not intended to declare that forgiveness is the greatest of God's favors to man. It is one of the first and basic favors, for without forgiveness little if anything else could be bestowed upon us. Forgiveness clears away the ground upon which, or within which, our God purposes to build the structure of the perfect man and thrill it with life. Forgiveness clears the ground; it cuts down the noxious weeds within the human life and frees that life of their choking, smothering growth; it cancels the condemnation; but in all this it still leaves the life void. Forgiveness plants nothing—it but prepares the soil to receive the Gardener's seed; it builds nothing—it but wrecks the structures of sin's building. Such clearing and wrecking must precede the Father's planting, or the Father's work of building. The life having been cleared of sin's growth, the Father at once plants said life with the one requisite seed to bring forth the more abundant life, even with righteousness.

Righteousness, not man's righteousness, for "there is none righteous, no not one," but with God's righteousness, without which none can hope for life.

What a gift is that! None other than the righteous God could bestow it. Without it man must perish. With it the hope and prospect of life with all of its attendant blessings loom before the recipient thereof.

What trust the Father thus manifests toward man. Man, who is without means or power to rid self of sin, first receives from God the cancellation—forgiveness—of the debt, and then, at once, receives a credit, in addition thereto, of righteousness—God's righteousness.

Again, Herald Readers, let the heavens resound with Thanksgiving Praises for God's goodness to the children of men.

THANKSGIVING

Nor should man forget the daily blessings of temporal benefit which continuously flow from the Giver of every good and perfect gift. How marvelous is it all! Year after year throughout hundreds and hundreds of years, the bounties of the gracious God flow forth from the open windows of heaven, and fall, like manna in the desert, all round and about, even though so great a portion thereof is continuously unappreciated; so much is greedily gathered by the selfish; or so large a measure thereof is, by wicked intent, diverted to the purposes and works of evil. Truly, "How unsearchable are his judgments, and has ways past finding out." "His mercy endureth forever."

And these mercies are largely alike upon the godly and the ungodly. They flow to the individuals; they flow to the nations; they are tender for youth, they are sturdy for the adult; they are healing for the sick, they are sustaining for the active. God supplieth every need.

For all these blessings, spiritual and temporal; seen and unseen, let one and all thank the Lord Almighty, in word, in deed, in service.

"Bless the Lord, O my soul: and all that is within me, bless his holy name. . . . Forget not all his benefits."—Psalm 103:1, 2.

BIBLE STUDY COURSE

As was announced the Bible Study Course was started on Monday, the 19 inst. This added phase of work is undertaken with an overwhelming sense of the great responsibility assumed. Were it not realized that God is merciful—considerate of human weaknesses—the acceptance of such responsibility would be unthinkable.

The results and influences from this effort can but span the ages. The world will be benefited or injured in measure by this effort, even though it be small, for all time. This thought makes one feel very much the responsibility.

It is encouraging to receive several letters from nearby and distant points manifesting keen interest in this effort. Four or five have sent checks ranging from ten to fifty dollars to inaugurate the work.

To carry forward this undertaking it will be necessary to provide opportunity for the students to obtain part time employment for remuneration with which to bear the personal expenses. The necessity for this has been a leading cause for encouraging the operation of the Greenhouse, including the handling of nursery stock.

Such activities should not only provide revenue for the support of the work, but, in time, should also afford labor for our young people.

It should be remembered that this Bible Study Course is for the girls as well as the boys. It is not for those only who wish to prepare for the ministry, but for all who wish Bible study for whatever use.

The hearty cooperation of all, to aid in avoiding error and emphasizing the right will be much appreciated.

SPIRITUALITY IN ACTION

Sometime ago a mother and daughter traveled half-way across one of our eastern states to attend a customary annual gathering of the brotherhood. The daughter in her teens prepared to render obedience in baptism. Preparation had been made therefor. A new dress had been purposely made to grace the occasion—to be worn in all of its newness and beauty down into the waters of one of our "Great Lakes."

Amazed astonishment spread itself upon several faces at the ostentatious pride of mother and daughter.

True, there was great contrast between this preparation and some of the shirt-sleeve-suspenderless-overall-barefoot preparation that one sometimes witnesses.

But, as for pride—one should analyze the intent before any such adjectival comparison is made. That mother and daughter reasoned that the very best was none too good. And, in honor to him, and in becoming reverence for the occasion, no effort was spared upon their part to make the best preparation possible—both inwardly, of the heart, and outwardly, of the body. It did not compare favorably with the purple and fine linen, with the gold, silver and precious stones with which the Father instructed Moses to adorn his holy tabernacle, but it was their best.

Spiritual? Yes, in so far as it was unto the Lord and not unto man. And had the onlookers—supposed sympathizers and fellow workers—correctly read the avowed intent and purpose there never would have been spoken such criticism as to so wound both mother and daughter that they have

not since felt a desire to assemble in the annual gathering.

Spirituality is often misunderstood. As in former times, so now, the flesh often speaks against the spirit.

People of God, let us study to bring the best we have of life, of health, of strength, of power, of influence, of time, under the powerful influence of the mind of Christ. In the quiet of home, in the action of daily employment, in the hour and place of worship let us perfect that mind which was also in Christ.

Volume Twelve of The Herald is ready for binding. Any one wishing one of these bound volumes will please notify the office at once. Only as many volumes as are ordered will be bound. Price \$2.50.

HERALD RECEIPTS

Chas. E. Crowe; Mrs. Mae Mick; T. A. Conrardt; A. E. Whisenhunt; Mrs. Nettie Lindsay; Mrs. Ada Daniels; F. H. Knodle; Mrs. Sarah Denison; Emma Byall; Gideon Logan; Mrs. A. A. Johnson; J. J. Freeman; C. C. Freeman; Ida Bell Pryor; Mittie Chandler; Katie Davis; T. J. Stinnette; Mrs. J. T. Wynne; Mrs. Mae Mercer; Merle Paisley; Mrs. Minta Grover. (?)

EMERGENCY FUND

Eunice R. Lewis, \$1.00

WINCE MEMORIAL FUND

Previously mentioned,	\$191.50
Thanksgiving Offering, Bay City, Mich.,	1.00
Miss Evelyn Harsch,	1.00
Mrs. Julia Harsch,	1.00
Mrs. Ethel Johnson,	2.00
Mr. and Mrs. T. J. Ellis and Family,	4.00
Total,	\$204.50

SOURCES OF PAUL'S CONSECRATION
By R. H. Judd

THERE were many sources of Paul's consecration, but we wish to consider only one or two. Though we have never had personal acquaintance with Paul, many of us have doubtless at times endeavored to form a mental picture as to the kind of man we might expect Paul to have been. We may read the works of certain authors so often that we involuntarily form some idea of their personality. We get to know them, their traits, their habits, and their characters. The very characters of their beings are interwoven in the messages they have sought to convey to us through the medium of their pens, and in course of time there springs up between us and them a living and loving companionship.

Paul's character shines out through his writings. This was admitted by even his enemies, for they said, "His letters are weighty and powerful." We cannot take up in the short time at our disposal all the outstanding features of Paul's character, but we wish to consider one or two that will indicate to us what were some of the sources of Paul's consecrated life. Paul's bodily presence may have been weak, even to the extent of drawing forth the contempt of his enemies, but from our earliest acquaintance of him he was without question one of those personalities whose thirst for knowledge was insatiable—nothing could satisfy his desire to know.

As we read his writings we are impressed by his eagerness to be ever pressing forward to the things that are beyond; and it is very evident that quite early in life,

he had come to realize that with knowledge came power. So much is this the case that we actually find these two thoughts linked together in his epistles.

As we all know, Paul claimed kinship with two nations—he boasted that he was a Jew, and he claimed the right of Roman citizenship. His remarkable sermon on Mars Hill shows him to have been well acquainted with Jewish history, and in no less degree with Gentile manners and customs, and gives clear evidence that his knowledge was not merely superficial. Hence, when Paul was converted to Christ, we find this trait in his character carried forward into his new life and dedicated to the service of God. Before all his ambition had been to know, and know well, those things that would tend to forward his own personal well-being. So far as we can gather, he had not even ties of relationship that might in any way detract from his determination to progress in pursuit of knowledge. So thorough was his conversion from his self-centered course, he came to realize, and act upon the realization that he was no longer his own, that he was bought with a price—and such a price, viz., the precious blood of Christ. He realized that Christ had actually given his life for him, so that he might live in that great day about which the Scriptures say so much.

Filled with gratitude, this desire for knowledge bursts out under new conditions. No longer is self the center of his ambition, but that "I may know him (Jesus Christ) and the power of his resurrection," even though it may result in suffering, as following Christ often does, is the heartfelt cry of both heart and lip.

Just a word of digression here. The greater part of the world's population even now, consists of those who have but little concern for advancement of knowl-

edge. They are content to accept by faith the findings of others. Did it ever strike you as possible that this fact was taken into account when God gave us his wonderful message that God so loved the world? Surely it was, for twelve unlearned and ignorant men were chosen to carry the news of salvation as against one or two who like Paul could "prove all things."

Friends, whilst it is wondrously and gloriously true that the poor in spirit and the poor in heart (or mind, for the word in the original is the same) may freely have the Great Salvation which God offers through Jesus the Christ, it is true also that God has not overlooked those who desire to know what Luke calls "the certainty of those things wherein thou hast been instructed." Surely Paul was wondrously chosen of God for this work. He was always ready to certify that the Gospel was not of man but of God (see Gal. 1.11). We can see underlying all of Paul's epistles a deep knowledge of the Word of God. It was through that that he gained the power for which he so longed, for he was a power in men's lives, and he had learned that power belongeth unto God. His life was one of continued pressing forward to know and make known Jesus Christ, and he was thus able to say in his later years, "I know whom I have believed, and am persuaded that he is able." There, friends, we have knowledge, and there we have power. How those words of Paul should ring in our ears—"I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation."

O clap your hands, all ye people; shout unto God with the voice of triumph. For the Lord most high is terrible; he is a great King over all the earth. He shall subdue the people under us, and the nations under our feet. Ps. 47:1-3.

Among the Churches

Sr. M. A. Woodward can be addressed at West Branch, Michigan, for a short time.

Bro. C. E. Randall is seeking Eastern Passenger Association Clergy rates. Looks as though something is in the air.

Bro. Cedric Pope, of Niagara Falls, arrived at Oregon last week to take up the Bible Study Course.

Sr. Nelle Stowe of Holbrook, Nebraska, tendered a surprise to all by arriving in Oregon recently, unannounced. Her pleasant greeting was very natural.

The Bible Study Course was taken up on Monday, Nov. 19. Five young men registered. Two others sent word that they would arrive a little later.

A line from Bro. Drinkard announces that he has again felt forced to take up secular labor for a livelihood. This is regrettable.

The Niagara Falls and Fonthill Churches are being introduced to the pleasant smiles and earnest words of Bro. Patrick. A series of meetings are now being conducted at those places.

REPORTS

The first session of the N. B. I. Training Class was held Monday evening, Nov. 19, conducted by Bro. Austin, with five students present. Paul Johnson was chosen as class President, and Melville Lyon as Secretary. The other members of the class are Arthur Johnson, Cedric Pope, and Leland Hanson. At least two others are expected within a short time. The work is already proving intensely interesting, and will become still more so as it progresses. If there are others contemplating taking up the work, it is urged that they report to the secretary at the earliest date possible.

NOTICES

Miss Jessie M. Wilson, 625 Long Ave., Chicago, Illinois, has for sale, books by her late father, W. H. Wilson, as follows:

- Pine Woods Bible Class...\$0.85 each or 6 for \$5.00.
- Student's Text Book...\$0.45 each or 6 for \$2.60.
- Destiny of Russia and Signs of the Times... \$0.25 each or 6 for \$1.25.
- Can You Believe.....\$0.20 per dozen.

The Sunday School

By Alta King

THE OUTREACH OF THE EARLY CHURCH

Lesson 10 December 9, 1923
Lesson Text Acts 8; 9; 10; 11:19-30; 13; 14
Acts 8:1-8; 13:1-4.

Golden Text: Ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost parts of the earth. Acts 1:8.

For Study

Review: We have seen that the fundamental idea in God's plan concerning the nations is missionary in the sense that God has planned for the blessing of the nations; for bringing them to full knowledge of Himself. We have seen this bright ray of hope gleaming ever more brightly from the time it was first announced to Abraham, down through God's dealings with flesh Israel, through the first appearance and presence of Jesus the Christ of Israel among men, and the first stages of church development. Never once has this fundamental idea been lost sight of. The keynote purpose of all God's dealings with Israel has been, "they shall know that I am the Lord," Ezek. 36:38, and "the heathen shall know that I the Lord do sanctify Israel," Ezek. 37:28; and the keynote purpose of the presence of Jesus the Christ among men is to draw men to God the Father.

The New Lesson: This lesson shows that this purpose and its spirit were actually carried into effect by the early church. It shows that early church activities (or rather Christ's activities through early believers) were gradually extended to all nations and classes, though the original center of these activities was purely Israelitish, perhaps the most narrowly nationalistic center on earth. As we realize how the salvation work of Jesus the Christ thus reached out in ever widening circles to mankind in spite of the narrow nationalistic character of his nation and even of early believers, we can not help but realize more fully that God has "made of one blood all nations of men for to dwell on the face of the earth."

1. Acts 8:1-8. What was the immediate cause of the first extension of church activities? To whom were these activities extended? Was this a case of turning the wrath of men into praise of God? What did these missionaries preach? Who was one of the leaders?

2. Acts 8:9-25. What evidence in these verses that hearing and understanding the word, and baptism into the name of Jesus, did not necessarily guarantee the reception of the Holy Spirit? What evidence that possibly the Holy Spirit was given only through the apostles? (Primarily the Holy Spirit is God's mind with any one or all the varied manifestations of power inherent in such a mind. This being true it is evident that the Holy Spirit can be received, today, only through the apostles, for it is only through the writings of the apostles that the mind of God, as it is in Christ, is presented to us. And as it required prayer then to bring the Holy Spirit through the spoken words of the apostles, so, it requires prayer today if we would absorb from their written words the Holy Spirit of God.) Why could not Simon receive the Holy Spirit? Why was his heart

wrong? What figured largely in Simon's consciousness—God's power manifested in saving mercy, or the power to work miracles? See verse 13. What evidence in verse 24 that Simon did not really turn away from the wrong he had thought in his heart.

3. Acts 8:26-40. What extension of church activities took place in these verses? Through whom? To what nation and to what class of people? What is the large background of meaning in the confession, "I believe that Jesus Christ (anointed) is the Son of God?" See Isa. 61. What does it mean to you? What did Philip preach when he preached "Jesus?" These scriptures may help you to answer this question. John 1:29; Matt. 1:21; Luke 1:31-33; 2:9-14. Which one of these have we as a people, emphasized to the neglect of others? Unless we see in the Kingdom and rulership of Luke 1:31-33, the work of John 1:29; Matt. 1:21; Luke 2:9-14 we have not the Christ in our hearts, no matter how dogmatically we believe in his Christship.

4. Acts 9:1-31. These verses record what is, perhaps, the largest extension of activities in the life of the early church. Why may we say this? How is this one conversation still at work?

Two small changes took place in Paul's thinking when he heard the voice from heaven, saying, "I am Jesus of Nazareth whom thou persecutest." First, came the flooding realization of the fact that the man Jesus, whom he thought dead, was actually alive, and not only alive, but in heaven with God himself. Second, the realization that the Jesus who had been among men, was not an imposter, but was, after all, the Christ of prophecy. They were simple changes, requiring no great show of reasoning, but they were right-about-face changes, and changed the whole course of his life and influence.

5. Acts 9:32 to 10:48. What solid foundation for extended church activities was laid by the Holy Spirit through Peter? Why did Peter need the vision of Acts 10? What is Peter's outstanding message concerning Jesus? See Acts 10:37-43. What truth, new to Peter, was flooding Peter's mind as he preached this sermon? Acts 10:34-36.

How did the reception of the Holy Spirit differ in this case from its reception by the Samaritans when Philip preached to them? Is God bound by any one way of doing the same thing?

6. Acts 11:19-30; 13:1-4. What definitely organized church work among Gentiles is recorded in these verses? Who were fearless enough to break through Jewish prejudice against Gentiles? Under whose leadership were these new believers encouraged? With what result to themselves and those around them?

7. Acts 13:5-32 and Acts 14 record what we call the first missionary journey of Paul—a journey which is a definite fulfillment of the Savior's promise in Acts 1:8. The gist of Paul's preaching is found in Acts 13:30-39. Note that the truth emphasized is, the resurrected Christ and forgiveness through him. Read the account of this first missionary journey and fix in mind the chief events so that you have some idea of what Paul and Barnabas told the church at Antioch when they returned to it.

The Children's Lesson: Let the story of the lesson center around Paul's first missionary journey. Emphasize the chief

events and associate each with its corresponding place on the map.

For Class

Why does the title of this lesson fit in with the general trend of the quarter's lessons?

Assign each portion of scripture, as outlined in the study section, to a member of the class who will lead the discussion of that particular case of early church outreach.

A CONVERSATION

WELL, Bro. Goodwell, I am here again for a further investigation of the Word of God. I have studied your explanation of spiritual things having a literal fulfillment, but I don't see how you can make such an application of the Scriptures. The Scriptures tell us that 'The natural man receiveth not the things of the Spirit, neither can he know them, for they are foolishness unto him.' A person must become spiritual before he can understand the things of the Spirit."

"Well, Parson, you said in our first conversation, that you could not explain those things. Now you say that a person must become spiritual before he can understand them. And you said you are born of the Spirit. If you are then you can discern those deep spiritual things. You will have to explain these things in a more logical way before I can believe your statement. You should not expect a man to believe a doctrine that you do not understand and cannot explain. Christ sent the apostles out to teach and Paul says, 'God revealed those things to them by his Spirit, for the Spirit searcheth all things, yea, the deep things of God.' And in Acts 8 we find that 'When they believed Philip, preaching the things concerning the Kingdom of God and the name of Jesus Christ, they were baptized, both men and women.' They believed something. Philip explained it in a way that they could understand and believe it. The Bible is its own interpreter, it explains itself. We are commanded to rightly divide the word of truth. When we place ourselves in the proper attitude to receive with meekness the Word of God, without any preconceived notion in our mind, we are then in that condition of mind that the Bible tells us to be in. This is what is meant by being led by the Spirit. Now let us both get ourselves into this attitude, take the Word of God as our guide, and it will guide us into all truth, for the Word of God written in the Bible is a product of the Holy Spirit and tells all about it, and if we follow the teaching of the Bible, then we shall be led by the Spirit."

"But, Bro. Goodwell, how can we understand those deep sayings, unless the Spirit guides us?"

"We cannot, Parson, unless we let the Spirit be our guide. But let us be sure it is the Spirit of God that guides us rather than the opinion of some man."

"But, Brother, how can we know?"

"I will just let the Word of the Spirit tell you. It says, 'To the law and to the testimony if they speak not according to this word it is because they have no light in them.'"

"Oh, I see now, you do not believe that the Holy Spirit operates directly on our minds to explain those things to us."

"Sure not, if it does everybody would

understand everything in the Bible just alike without having to study the Scriptures."

"But, Brother, I see so many good, honest men who believe and teach that the Spirit does operate on their minds in this way."

"I know that, Parson, just as well as you do. I do not doubt their honesty in the least, but they are honestly mistaken. I am just as honest as they are and I do not believe that the Spirit operates in that way. Now if just being honest about believing a doctrine makes a person's belief correct then you and I are both right in our belief, and you know that it is impossible for us both to be right. Now which do you think the most of, my honest opinion or yours?"

"I suppose, Brother Goodwell, we had better lay both down, and take the Word of God for it."

"That is exactly right. Now we are ready to be led by the Holy Spirit and I am sure we will learn something about its teachings. Let us take for our lesson next Sunday, 'The Nature of Man.'"

The Children's Column

THE OUTREACH OF THE EARLY CHURCH

Lesson Text: Acts 8:1 to 15:35.

Memory verse: Go ye into all the world and preach the gospel to every creature.
—Mark 16:15.

After the disciples had established a church in Jerusalem they went throughout all the country teaching the people of Jesus. Many, many times they were cruelly treated, imprisoned, stoned, and Stephen was stoned to death. Saul at that time was having many Christians at Jerusalem imprisoned, so they were scattered throughout all Judea and Samaria. But as they went they preached about Jesus.

Philip went down to the city of Samaria and preached about Jesus to the Samaritans. When the people saw the miracles and heard about Jesus from Philip, they believed what Philip taught and were baptized both men and women.

When the apostles in Jerusalem heard that the people of Samaria were glad to learn about Jesus they sent Peter and John to Samaria to help Philip. After they had returned to Jerusalem an angel of the Lord said to Philip, "Arise, go toward the south unto the way that goeth down from Jerusalem to Gaza, which is a desert." He arose and went and on the way he met a man of Ethiopia. This man had been to Jerusalem to worship and was on his way home. As he was riding along in his chariot he was reading the book of Isaiah. Philip said to him, "Do you understand what you are reading?" So he asked Philip to get into the chariot with him. He had been reading where Isaiah was telling about Jesus, but he could not understand what he read. Philip explained all about Jesus to him, so the man wanted to be baptized.

As they came to some water the man said, "What hinders me from being baptized?" Philip said, "If you believe you may." So they went down into the water and Philip baptized him. So Philip went on with his journey and the man went home rejoicing.

A PIECE OF PINK CALICO

By Alice B. Curtis

ONE afternoon Nelly Ray sat on a low seat near her mother. Mrs. Ray was knitting and Nelly was sewing a quilt block of bright colors. She was wishing the block was finished, for her mother had said she might go to Mrs. Allen's home and ask her if she would come the next day, and help can some fruit for a neighbor who was sick, and whose fruit was wasting. Nelly was very fond of Mrs. Allen's little girl, Ruth, who was about three years old. She soon took the scissors and cut the thread she had been sewing with.

"There mother," she said, "it is done."

Her mother looked at the block and said, "It is nicely done, too, and you may go now, but you had better start home at five o'clock."

"I will," said Nelly, and she was soon on her way. As she had not far to go she was not long in reaching the Allen home and, walking lightly to the door, she saw Ruth sitting on the floor. In one arm she held her doll, and was making believe she was feeding it with a spoon, a small tin cup beside her.

Nelly laughed as she watched her for a moment. Ruth had not heard her come up on the porch, but she heard her laugh, and she stood up and smiled at Nelly, letting her doll slide to the floor.

Mrs. Allen now came into the room carrying a flatiron. She told Nelly to come in, and after talking pleasantly to her a few minutes, took up her iron and began to press a paper pattern. Then, taking some pink calico, she pinned the pattern to it and began to cut a dress for Ruth.

Nelly thought it the prettiest calico she had ever seen. She was holding Ruth upon her lap and listening to her chatter, and she liked to watch Mrs. Allen at her work. As she cut out little sleeves, and other parts of the dress, bits of the calico were left lying here and there upon the table, and one piece fell upon the floor. Nelly wished she had a piece of it to put in her quilt. When Mrs. Allen left the room for a few minutes she put Ruth down and picked up the piece from the floor, and hearing Mrs. Allen coming back she put the piece quickly into her pocket. As Mrs. Allen came to the table where she had been working she seemed to be looking for something and Nelly feared she missed the piece she had taken. But it was her thimble she wanted and when she had found it, she sat down to sew.

Ruth brought her primer for Nelly to look at. It had a pictorial alphabet. That is, near each letter was a picture of an object beginning with that letter. Near the letter A was the picture of an ax, and the word ax. Near B was the picture of a box and the word box, and so on. As Ruth pointed to each picture, Nelly read the word, until she came to the letter T with the word, thief, and the picture of a man running with something he had stolen in his hand.

Here Nelly stopped, for she knew what a thief was, if she was but a little past eight years old. A thief was a person who took something that did not belong to him. And had she not just taken something that did not belong to her? It seemed as if the word, thief, was written for her. But then she wondered if it was stealing to take just a small piece of calico that was not

needed anyhow, while the thief in the picture might have money or a watch in his hand, and that would be stealing.

Ruth waited a few minutes for Nelly to finish reading the Alphabet, but as she kept looking away, Ruth sat down to look at the book herself. She grew sleepy while doing this and her mother put her in the crib where she was soon fast asleep.

Nelly was wondering what she ought to do. She thought if Mrs. Allen left the room again she would put the piece of calico back where she had taken it from.

Soon Mrs. Allen said, "Are you having day dreams, Nelly, you are so quiet?" Nelly said, "No, I guess not but I was just thinking I ought to go home."

Mrs. Allen told her she was glad to have her come whenever she could, and gave her a nice apple as she started for home. She told her to tell her mother she would come the next day to help her.

Nelly's feet were not as light as they had been a short time before when she came that road, and she forgot to eat her apple, and carried it in her hand. She was thinking of some way to get rid of the piece of calico. She waited until she got a distance from Mrs. Allen's house and then threw it down, but after she had gone a ways she looked back and the piece showed so plainly in the grass that she thought every one who passed would see it and wonder how it came to be there. So she went back and picked it up. Then she remembered that she must cross a stream on her way home and she would throw it in the water. So she ran until she reached the water, and walking out to the middle of the bridge threw it down, and watched it float away. It was soon carried toward a half sunken log where drift had collected, and caught in the drift. She wached a while to see if it would get loose and float away, but as it did not she went slowly home.

Her mother was making biscuits for supper when she got there and Nelly helped as she could, bringing a fresh pat of butter and a dish of honey from the springhouse. She ate but little supper and talked so little that her father asked her what made her so quiet. She was glad when bedtime came, but could not sleep after she went to bed. She knew Mrs. Allen would see the calico when she came over the bridge the next day, and she would know she had stolen it and thrown it there. She would never want Nelly to play with her little girl again. And of course she would tell her mother and how sad she would feel. And more than all, she had broken God's command, "Thou shalt not steal," and she felt she could not pray, as he would be displeased with her. When Mrs. Ray came into her room to get a book, Nelly was crying softly. Her mother took Nelly's hands in hers and asked her why she was crying, and Nelly gladly told her. Mrs. Ray told her that it is wrong to take anything, however small, that belongs to someone else. But that God loved her and would forgive her if she asked him to do so. Nelly said her prayer then and soon fell asleep. She was brave enough the next day to tell Mrs. Allen of her fault. Mrs. Allen said she was sure Nelly would never take anything again that did not belong to her, and told her to come and see Ruth as soon as she could, and she would give her a piece of the pink calico to put in her quilt, and it would help her to remember to do right when she looked at it.

COMMENTS

1 Cor. 10:5-22

By Lyman Booth

IN the 5th verse Paul said of the Israelites who went up out of Egypt, "But with many of them God was not well pleased; for they were overthrown in the wilderness." By reading Num. 14, we learn that all of Israel who were over twenty years of age when they left Egypt, except Joshua and Caleb, died in the wilderness, and never entered the promised land because of their murmuring against God. It was their murmuring and discontent that displeased him. Paul said all these things were our examples; to the intent that we should not lust after evil things as they lusted.

Although they had passed from under the yoke of Egyptian bondage into liberty, they were not satisfied with their condition. They had many trials and few luxuries and for this reason they became discontented and did much murmuring. They fell into idolatry, sat down to eat and drink and rose up to play. Because of the prevalence of fornication twenty-three thousand fell in one day. Some who had tempted God (or who had complained against him) were destroyed by serpents, and Paul said, all these things happened unto them for ensamples; and are written for our admonition. They should admonish us not to complain against God for anything that may fall to our lot, no matter how inconvenient it may be, nor for lack of luxuries, and pleasures.

They thought that because they were God's chosen people, and he had delivered them from their cruel taskmasters that his mercy would permit them to complain. They felt secure because they were his chosen nation. But after those terrible things had happened to them their feeling of security was greatly weakened. These things were written for our admonition, to warn him who thinketh himself safe, by being in the church, and partaking of the Christian privileges, to take heed lest he fall into sin, and meet with destruction as surely as it befell complaining Israel.

Many a fall is charged to human weakness, the frailties of our nature and the proneness to err. But we who have started in the race have no right to plead weakness if we make no effort to strengthen our nature. If we make no effort to overcome our passions we have no claim upon the victor's crown. He who yields to all common temptations without an earnest endeavor to overcome them, will soon be a slave to temptation, and has no right to plead innocence because of the greatness of the temptation. Our Lord well knows that we are weak and for this reason has given us instructions telling how we may become strong. If we heed not those instructions, and will not apply his remedies, then, if we remain weak the fault will be ours. It will be like trying to put out a fire by adding more fuel. If we play with fire near a powder magazine we may reasonably expect an explosion. Likewise if we play with temptation and curb not our powder-like passions we may justly expect ruin to overtake us. A little child who knows not the danger may play with fire; but a person who knows the danger and continues to play with the fire is childish and is deserving of chastisement. Perfect security rests in staying away from the fire,

or else throwing away the powder before approaching the blaze. There can be little security where there is no caution. He who rushes heedlessly into sin may reasonably expect to be overcome. Therefore the necessity of always being watchful, always thoughtful, vigilant and prayerful, that we fall not into temptation, and having escaped be counted worthy of God's mercies, coming to us through the merits of mediation of his only begotten Son.

From the 14th verse we infer that idolatry was the besetting and prevailing temptation to the Corinthian church. In the 13th verse Paul told them that there had no temptation taken them but such as is common to man; but God is faithful, who will not suffer you to be tempted above what ye are able, but will with the temptation make also a way of escape, that ye may be able to bear it. If they were beset with Israel's temptations, they should not be disheartened; for had not the saints of all time had their pathway strewn with troubles one after another like the billows of the sea. And did they not gain strength by battling against them? God made way of escape for them, and he will for all his faithful ones. Therefore rest assured that he will give us strength to overcome any temptation that may overtake us that is more than common to man. He will send us more than common strength that we may be able to bear the temptation; for his strength is made perfect in our weakness. In other words, while we are weak, then, indeed, are we strong. To realize that we are weak is the guard that makes us strong. He who boasts of his strength is more likely to fall.

The Christian should not be disheartened, or cast down, if, after striving against some temptation, he finds that he has not fully overcome it. He must not complain if some temptation with which he has had so much difficulty, seems to be growing stronger instead of weaker; but remember that God only can give the victory, and he surely will if we continue faithful. It is that principle of continual perseverance that will win in spite of disappointments, if we but follow in the path which he has commanded. Unflinching perseverance in well doing, is one proof that we are his

BIBLES

Make the best gifts for Christmas

Let the N. B. I. furnish them for you; but send your orders early that we may have time to get the style you may wish. Otherwise it may be necessary to substitute from the stock in hand, in order to get the book to you for Christmas.

A few inquiries and orders have already been received.

Peloubet's Notes on the Sunday School lessons for 1924 will be helpful to every one interested in Sunday School studies. We can supply them, postpaid, for \$1.90.

Force of circumstances may prevent the issuing of the intended catalogue, but we will do our best to carry out this plan.

Christmas cards are here in a variety of styles and prices. They may be had with or without name printed.

Sample collections sent on request.

NATIONAL BIBLE INSTITUTION

Oregon, Illinois

children, and his Fatherhood is manifested in his added strength which he gives that we may overcome. Such an one he will in no wise cast out.

(Continued next week)

You could not fear if you lacked reason or imagination. Use these two capacities likewise as an antidote of fear. Imagine what you would do for your children if you were He, and depend upon His tender care for you and yours.—Frederick Budlong.

There never was found, in any age of the world, either religion or law that did so highly exalt the public good as the Bible.—Bacon.

A CONTRAST

By Robert McLaughlan

IF those who profess the religion of Christ, were better enlightened as to what the Bible teaches regarding the nature and destiny of man they would learn that immortality is not an attribute of his nature; that the phrases "immortal soul," "deathless spirit," or anything equivalent to them are not once mentioned in connection with man's present existence, in the whole Book of God. It is of pagan not Christian origin. Socrates and Plato taught it to their followers; Christ, never. He everywhere and on all occasions, speaks of man as mortal, perishing; tells him his (Christ's) mission was to save man from perishing, and to give him life—eternal life—endless existence; tells him to seek for, lay hold on, eternal life.

Immortality is not inherent in man, but is the gift of God, and in his Word he has made known the conditions on which it will be bestowed. The conditions are faith and obedience. Faith in the promises God has made relative to eternal life, and this is the chief reason why God stooped down to man with a revelation of his mind and will. Man, by disobedience, had forfeited his life, and had come under the sentence of death. Generation after generation has been going back to dust, but God in his infinite goodness has offered unending life in the Kingdom of his dear Son, to all who will accept of it on the conditions proposed, and Christ has promised all such that he will raise them up at the last day. He tells us, "This is the will of him that sent me, that every one which seeth the Son, and believeth on him may have everlasting life; and I will raise him up at the last day." John 6:40.

This is very different from a continued existence such as Grecian philosophers taught, but it is in strict accord with Paul's teaching in 1 Cor. 15, speaking of a resurrection to incorruption; and also in his first letter to the Thessalonians, 4:13-18. From this comparison it is not difficult to see to what school those belong to who deny miracles, and claim there is no such thing as death, that what appears to be so is only a deflection in the stream of life. Plato, and not Christ is their teacher.—Selected by R. A. Curtis.

The Bible is the only source of Christian truth—the only rule for the Christian life—the only book that unfolds to us the realities of eternity. There is no book like the Bible for excellent wisdom and use.—Sir M. Hale.

THE RESTITUTION HERALD.

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Number 10

Great Treasure

By F. E. Siple

SOMEWHERE in your home lies a treasure. Possibly you may not know exactly where it is. You might not be able to put your hand on it without looking around a bit, and you might find it covered with dust and looking a bit neglected,—but it is there somewhere. How much is it worth? Well, that is a hard question to answer, but it is safe to say that it is worth more than all the other things in your home put together. When you are weary and tired, it is the thing to which you may go and find real rest. When you are blue and discouraged it is the thing which can cheer you and cause you to see the worth while side of life. When you are sad, when death has done its work and separations have torn your heart, you may go to this treasure and find comfort, the only comfort that is worthy of the name. The comfort which this treasure offers is that which lifts one out of the gloom of the time then present and causes him to gaze by hope and faith upon the happy scene of reunion yet to come. This treasure is the Bible.

In a class by itself, the Bible stands, and it has held that unique distinction through the ages past. No other book has been so widely scattered. No other book has so many enemies and so many friends. No other one thing has ever found entrance into so many homes.

And thus, because it has done so much in the home circle and influenced individuals so largely, it has been the determining factor in the life, in the rise and fall of nations. For nations are made up of individuals and as the tendency of its individuals so is the tendency of the nation.

This book of all books should be honored, loved and revered by us all. Not through sentimentalism alone. Its strongest appeal is its practical effect upon the man, the community, the nation and the world.

In view of these things it is only fitting and proper that next Sunday is set aside as Bible Sunday. How nice it would be if each of us would get our Bible out, shine it up and go marching to Sunday School and Church with it next Sunday morning. And as we are now drawing near to Christmas and the gift season, let us remember that each one of the children should have a Bible of its own as soon as it can read. This generates in the child a feeling of pride in the Book, and encourages the child to become familiar with its pages.

It is more of the pure unadulterated Bible that we need. It has stood the storms of the past, and is stemming the tide of the present. It is as a great liminary blazing constantly in the presence of man, and furnishing him with the opportunity of dodging the reefs and shoals if he will only heed its light. All honor to God's holy Book, man's greatest treasure.

A Prayer

O LORD of all, when we survey
The wonders of Thy mighty way,
We stand in awe and silent fear,
And feel, O Lord, that Thou art near!

O Lord of light, Thy radiant beams
Awake my soul from worldly dreams
And lead me on from death's dark way
To Thine eternal perfect day.

O Lord of mercy, hope and truth,
Incline our hearts in early youth
To seek Thee at Thy throne of grace,
For help to run the Gospel race.

O Lord of life, through Thy dear Son
The victory over death is won,—
'Tis Christ a glorious hope we prize,
That all Thy holy saints shall rise.

O Lord of love, inspiring thought!
The blessing that Thy love has wrought!
Through Jesus Christ, our Saviour King;—
Then to Thy Name let praises ring.

WHY I AM A CHRISTIAN

PROBABLY the most important reason for my being a Christian," says Dr. Crane, "is that Christianity increases life. "Whatever makes life strong, sane, courageous, free, and happy is good. Whatever makes life feeble, fevered, wretched, and perverted is bad. I find that when I follow the example of my Master life is more worth living.

"Whether I shall live longer or forever may be disputed; but it cannot be disputed that under the influence of Jesus I am living a larger and richer life today. This I know, because I have tried it and am daily trying it.

"I do not say that I am a better man, so much as I say that I am more of a man. There is no kind of power or force in me—none of which I am proud—that is not energized, set free, by the influence of Jesus."

This is an extract from the pen of Dr. Frank Crane, words which ought to stir the lives of all who are neglecting to find comfort and joy inside the fold of the loving Master. Real Christianity makes a new man or woman of us all. The kind of life that holds no enmity, that will forget a wrong, that will forgive.

Until we reach this ground we are not Christians.

M. A. Woodward.

We have sinned with our fathers, we have committed iniquity, we have done wickedly. Our Fathers understood not thy wonders in Egypt; they remembered not the multitude of thy mercies; but provoked him at the sea, even at the Red sea. Nevertheless he saved them for his name's sake, that he might make his mighty power to be known.—Psalm 106:6-8.

Bible in Far East

By Frank H. Mann

ONCE a year the American Bible Society calls upon the churches of all denominations to set aside one Sunday as Bible Sunday.

This is for the purpose of emphasizing the place of the Bible in the life of the world and the program of the Church; and also in order that the Church itself may be aroused to its responsibility of giving the Bible to the nations of the world.

In spite of the demands made by many causes for special Sundays, the response to this plan has been very generous and increases year after year. It is a matter so fundamental, that it finds a ready place in the schedule of thousands of churches.

This year the call has gone out to set aside the third Sunday before Christmas, December 9, or either adjacent Sunday, as shall be most convenient.

Complete material for the observance of the day has been prepared by the American Bible Society and is ready for distribution. This material consists of two pieces of literature which will be sent free upon request, to all pastors and all Sunday-school superintendents who propose to observe the day.

The theme selected is "The Bible Remaking the Orient." There will be offered free a specially prepared pamphlet entitled "The Bible Remaking the Orient." It contains a statement of the progress of Christianity in the Orient, particularly through the large use of the Bible in the various languages and dialects. It is filled with interesting material suitable for an address on the general theme. There is also offered a folder in colors entitled "Bible Losses and Needs in Stricken Japan" which will be furnished free in quantities where it is desired for distribution to congregations and Sunday-schools.

The heavy losses resulting from the earthquake disaster in Tokyo and Yokohama have made it desirable to focus attention upon the Bible in these parts of the world at this time. The entire stock of Bibles in both Tokyo and Yokohama, and perhaps, the majority of the books in the homes of these two cities are gone. The people in these stricken regions are entirely without copies of the Bible, or the New Testament, or even smaller portions. A great many of the books used in China were printed on the presses in Yokohama, and these plates have been destroyed. The scriptures also for the Philippine Islands in several dialects, as well as books in Siamese were all printed in Yokohama, and not alone the paper stock and the books but the plates as well have been lost in the disaster. The total losses are estimated at about \$300,000.

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: Romans 12:11

GIVERS

Who gives the best of givers three?
 The calculating, thoughtful mind,
 Remembering all that lies behind
 And seeing much to fear and dread
 Beyond the curve that lies ahead,
 Must wait before a care 'twill lift,
 To make a flawless, shining gift.

The second giver like the first,
 Weighs well the gift he would bestow;
 He must be sure, however slow,
 That men his offering will prize,
 Find naught in it to criticize,
 And checks the swift impulse to give
 Until he knows his gift shall live.

The third gives out from day to day
 Whatever coin his purse may hold;
 Give copper, lacking shining gold,
 No questions asks of right or wrong,
 But, like the Robin in his song,
 Scatters his talents far and near,
 Even unworthy breasts to cheer.

Perhaps, as wise men often say,
 The noblest gifts by time are wrought,
 Jewels must feel the wheel of thought,
 And yet the heart if often kind
 When coldly selfish is the mind,
 And God may like them best who give
 Not asking that their gifts shall live.

FINISH WHAT YOU COMMENCE

Did you ever notice, as you traveled from place to place, the number of pieces of work that have been commenced but never finished? It seems to be the common habit of almost all human beings to begin things, for a time play with them, then tire and neglect them, leaving good things that were well begun—unfinished.

Some people always are, from habit or otherwise, scatterers of their time, opportunities, genius, education and wealth.

What a difference there is in the ways of God. Whatever God starts is finished and finished with a perfectness that no man, nor body of men, can approach unto. In the opening verses of Genesis we read regarding the creation. First came light, after which heaven was disclosed, then the land and the sea, then all kinds of vegetation, the sun, the moon and the stars followed. Then the sea, the air and the earth were filled with flesh, and beasts, and birds of all kinds; and last of all God formed man and gave him dominion over all the other of God's creatures. That which God commenced was finished, finished perfectly and to God's liking; for we read, "God saw everything that he had made, and, behold, it was very good." "Thus the heavens and the earth were finished, and all the host of them."

God's means are unlimited; he is all-powerful. Man has limitations; still God made man in his (God's) own likeness and image, and if man will but exercise the proper faith in the means God has provided, he never will fail in finishing any prop-

er thing that he has had strength to start or originate.

Over all this broad land are weak, struggling churches, made so simply because those who started out to work with, and for God have grown tired of carrying on their part of the contract; they have "grown weary in well doing." They commenced something that they were not able to finish. They seem to let every little ruffle of wind blow their ideas and their plans across the ocean of nowhere to the land of forgetfulness. The great thing in life is to stay at the lesson till it is learned, to bring the ship safely into port, to steadily keep at the work commenced till it is accomplished, accomplished in such a manner that all will recognize "a good job well done." Yes, keep attached, keep up ambition, work hard. Then when the Master comes to make inspection of our work we shall hear that glorious, "Well done," and we shall enter into the joy of our reward.

Faith is great, but without works faith is dead. But be intelligent in your work. Start nothing that you are not able to finish, and finish everything you start. This is the secret of success, in secular business as well as in church work.

THE WORKER

We believe in work, and we trust you do. Not a selfish work but a work that is prompted by and through our realization of what the love of God has accomplished for us through Jesus Christ our Lord. He, through our faith in him as the Christ the Son of God, having become unto us "wisdom, and righteousness, and sanctification, and redemption."

If we have this realization, do you, for one moment, believe we could remain slothful? I do not. We must be workers; co-workers with God, workers for God.

We will give you a few texts as a foundation. Enlarge upon them, and see for yourself what a glorious thing it is to "search the scriptures."

THE WORKER

His Incentive Galatians 6:9.
 His Mission John 1:41.
 His Inspiration Matthew 6:6.
 His Weapon Ephesians 6:17.
 His Theme 1 Corinthians 1:23, 24.

A MISTAKEN GOAL

"He that loveth pleasure shall be a poor man." The man who chooses pleasure as the object of his life has no real port of destination, but is like a boat that beats up and down and drifts to and from, merely to feel the motion of the waves and the impulse of the wind.

When Jesus our Lord has come, that man will have no haven, he has accomplished nothing.

This is what Paul has to say regarding the pleasure seekers:

"Whose end is destruction, whose God is their belly, whose glory is their shame, who mind earthly things."

And in another place, lest we should forget that this is as true of woman as it is of man, he says:

"She that liveth in pleasure is dead while she liveth."

And that saying is profoundly true. A pleasure-seeking life is a living death,

because its object perishes even while it is attained and at the end nothing is left of it but dust and ashes.

But the pleasure that expands our powers and makes us grow, the pleasure that is full of what Wordsworth called "vital feelings of delight," that is a real and worthy object of human desire and effort.

It ranks next to duty.

Indeed, it is a kind of duty, because it is a means of development.

BIBLE QUESTIONS

1. How many letters does the Bible contain?
2. Was man idle in the garden of Eden, or did God employ him there?
3. How was the Garden refreshed before man was placed there to tend it?
4. Did God permit man to pluck and eat the fruit of the Garden?
5. Was there any restriction to this permission?
6. Did man obey God's command?
7. What did he do?
8. Who was the first transgressor?
9. How came it about?
10. What did the devil promise Eve?

ANSWERS TO LAST SERIES OF QUESTIONS

1. Jesus was tempted by Satan.
2. The Bible contains 1189 chapters.
3. Ahasuerus was king of Persia.
4. King Ahasuerus dwelt in the palace of Shushan.
5. The name, Israel, was given to Jacob after wrestling with the angel.
6. Yes, Moses received a religious training.
7. Job offered burnt offerings for his sons because he feared that they might have sinned or cursed God in their hearts.
8. When the Pharisees criticised Jesus for eating at the table with sinners, he said, "They that be whole need no physician, but they that are sick." See Matt. 9:12.
9. Jeroboam was the first king of the divided kingdom of Israel.
10. King Jeroboam was not powerful; he lacked force of character.

SAYING—DOING

One secret act of self-denial, one sacrifice of inclination to duty, is worth all the mere good thoughts, warm feelings, passionate prayers, in which idle people indulge themselves. It will give us more comfort on our death-bed to reflect on one deed of self denying mercy, purity, or humility, than to recollect the shedding of many tears, and the recurrence of frequent transports, and much spiritual exaltation. These feelings come and go; they may, or may not, accompany hearty obedience, they are never tests of it; but good actions are the fruit of faith, they comfort us as the evidence of the Spirit working in us.—Newman.

JESUS THE GREATEST

Jesus is the most puissant force known among men since the creation of the race. The man who has no conviction concerning Jesus Christ is intellectually and morally an equally pitiful and reprehensible creature. He is no honor to any circle in life in which he moves.

The fear of the Lord is the beginning of knowledge: but fools despise wisdom and instruction. My son, hear the instruction of thy father, and forsake not the law of thy mother: for they shall be an ornament of grace unto thy head, and chains about thy neck.—Prov. 1:7-9.

The Children's Column

WORLD WIDE MISSIONS

By Verna Thayer

Lesson Text: Acts 16:1 to 28:31; Rom. 15:18-21; Eph. 3:2-9.

Memory Verse: For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first and also to the Greek. Rom. 1:16.

Do you remember from last Sunday's lesson how wicked Saul treated the Christian people in Jerusalem? Later Saul started to Damascus to do the same thing there but he was converted on the way and was a great teacher from that time on. (If you do not know the story of Saul have some one tell you about it.) He was called Paul after this.

One time Paul and some of his friends were at Troas. In the night Paul had a vision. In this vision there appeared unto Paul a man from Macedonia and prayed him, "Come over into Macedonia and help us." So Paul went to Philippi, which was the chief city of Macedonia. On the sabbath day he went out of the city by the river side. Many women were gathered there praying. So Paul taught those women about Jesus.

Among these women there was one named Lydia. She worshiped God but did not know about Jesus. So when she heard Paul she believed about Jesus and was baptized. She asked Paul and his friends to come and stay at her house and they went with her.

Paul was later a prisoner at Rome, but he was allowed to dwell in his own house with a soldier to guard him. Even while he was guarded he did not stop telling people about Jesus. He would send for the chief of the Jews and when they came he would tell them about Jesus. Some of them believed and some did not. And so we find that he dwelt here for two years preaching about Jesus and the Kingdom of God.

A CONVERSATION

By E. O. Stewart

GOOD morning Parson, I see you are here again with your Bible to begin the study of the nature of man."

"Yes and as we agreed to take the Bible as our guide, I am sure that I can convince you that man is of a dual nature. One is earthy (mortal, dying), while the other nature is heavenly (immortal, undying). As to the body, it is mortal and can die, but God gave man a spirit which is immortal and can never die. God created the body of dust. Gen. 2:7. But he is the Father of the spirit, Heb. 12:9, and as he is the Father of the spirit, and God is immortal and cannot die, therefore the spirit is immortal, of the very nature of its Father."

"Now, Parson, I use to believe that. I was taught it from childhood, but since I became older and have studied the Scriptures for myself I have come to the conclusion that it is not true. Now I wish to ask you a few questions regarding this subject. And if you answer them according to the Scriptures, I can believe what

you teach, and if you cannot, then don't ask me to believe it.

"Is not immortality the highest nature spoken of in the Bible?"

"Surely it is."

"If immortality is the highest nature spoken of in the Bible, who brought that nature into existence?"

"God brought it into existence."

"If immortality was brought into existence by God himself, what was God's nature before he brought immortality into existence?"

"Why-er-er, that is, I-I, Bro. Goodwell, such questions cannot be answered."

"Parson, you remind me of the darkey who was preaching that God made the first man out of mud, and set him up against the fence to dry. Another darkey raised up in the congregation, and wanted to know who made that fence. The preacher replied, 'Sit down dar, such questions as dat is what is ruining the theology of the present day.'

"But let me ask a few more questions so I can get you to see the point more clearly."

"Do you believe that God had a beginning?"

"No, he has always existed."

"Very well then, we can agree on that. Do you believe he always has been immortal?"

"Yes, I suppose he has."

"Well, if he has always been immortal he did not bring immortality into existence did he?"

"No. I see now what you mean. You mean that immortality was not created, but has existed from all eternity with God."

"Surely, Parson, that is exactly what I mean. Now, let me ask you another question. Do you believe that God created the spirit of man?"

"Yes, for he created all things."

"Then you must confess that if the spirit of man was created, and immortality was not created, that God gave the spirit of man immortality."

"Surely he did Brother."

"Then Parson, please answer this question. 'If he gave the spirit immortality, did not the spirit have to exist before he could give it that nature?'"

"I suppose so."

"Then what was the nature of the spirit before God imparted immortality to that spirit?"

"Brother Goodwell, that question is too deep for me to answer. The Bible does not tell us what the nature of the spirit was then and it is not necessary for us to know anything unless the Bible reveals it, and it does not say a word about the nature of the spirit before God imparted immortality to it."

"Well, Parson, will you tell me where it says any thing about God imparting that nature to the spirit at any time?"

"O yes, 'God breathed into man's nostrils the breath of life and man became a living soul.' This proves that God imparted to man's body something he called a living soul, and that soul can never die, for Jesus said in Matt. 10:28 that man can kill the body but he cannot kill the soul. Therefore the soul is immortal and cannot die. You cannot answer that argument so there is no use for you to say anything more about it. God is the Father of the

spirit and the Creator of the body. Man can kill the body but he cannot kill the soul or spirit, because the spirit is of the same nature as its Father, and as the spirit of man knows the things of man, and cannot be killed it will always be conscious.

"I must go now. I will see you again next Sunday, and I would just like to see how you will try to answer this argument."

Do good with what thou hast, or it will do thee no good.—Penn.

CHRISTMAS VS. XMAS

Dear Bro. Austin:

I read an article in The Restitution Herald about a year ago or later, against the use of Xmas for Christmas. I was very much pleased with it and wished it could be read by many more than I felt would see it in our paper. Last week I wrote to Edna K. Wooley and asked her if it would be possible to use her wide influence in downing its use, giving a few suggestions. I am very much pleased with the article she wrote, and am sending it to you. I think it would be wise for all God's children to fight the use of a substitute for the Christ. I would like to see something in every paper against it.

Your sister in Christ,

Mrs. Jessie I. Upton.

Speaking of Christmas, here is a card from one of our women readers, putting forth a suggestion which will meet with general approval:

Dear Miss Wooley: --Would it be possible to put before News readers the fault of writing or printing Xmas for Christmas? The beauty of the day we celebrate as our Savior's birthday, is shadowed by leaving out the Christ in the word which commemorates him. Cards printed with Xmas should not be used by Christians, at least. Then many use the term when writing hurriedly, because they do not stop to think and their attention has not been called to the seriousness of the omission."

Abbreviating the word, Christmas, to Xmas is a cheap thing to do. Haste is not a sufficient excuse, and even haste cannot be given as an excuse for the numerous cards printed with Xmas. When we write the word, Christ, we never abbreviate it to an X. Then why should we show him the disrespect of shortening his birthday's name in that way?

It has been done so much, however, in public prints as well as privately that a great many people do not realize the fault, and Xmas has been used more and more. Let's not do it any more. Let us surround that day with respect as well as joy, and teach the children not to forget that there is far more to Christmas than the getting or even the giving of presents.

Christ's coming made this a far better world for us all to live in, and brought us a promise which humanity had never had before. Bring up the children with that knowledge so that when they rejoice over the coming of Santa Claus they will also rejoice over the deeper meaning of the day.

How many parents, I wonder, have really explained the meaning of Christmas to their children? Perhaps, though, I should be wondering how many parents themselves understand its true meaning.—Cleveland News.

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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

December 9th has been designated, Bib'le Sunday. Good idea. Let's place the grand old Book upon literature's most conspicuous pedestal.

Who can measure the far reaching influence of the Bible upon humanity. Its pages have pointed the pathway, for not only individuals—millions of them—but for nations as well.

Its pages impregnated the lives of the Pilgrim fathers, urged them to brave the dangers of a new and unknown world in search of a place under the sun where God might be worshiped according to the dictates of a conscience that had been shapened by the new and wonderful Book.

New? Yes. For those were the days when first the printing press made it possible for the revealed Word of God to have a place upon the home shelf.

Not only is the Bible the first book that was printed by the printing press but it is also the book that is most printed. As such it is exerting more influence upon humanity than any other known book.

Another point now urges world attention, viz., the preservation of the purity of the Book. Not so much the purity of the Book in its mechanical make up, including its translations from the original languages, for that is very acceptable, but its preservation against erroneous construction by by such as would read their own theories into its pages.

The study to "rightly divide the word of truth" so as to permit the Word of God to

stand forth in radiant glory is one of life's greatest aims.

THE BIBLE REMAKING THE ORIENT

The following, by the American Bible Society, is given place in these columns as both interesting and beneficial:—

The earthquake which occurred in Japan on September first inflicted one of the greatest losses ever sustained by Christian missions anywhere in the world. Yokohama was a Bible printing center for all the Far East. In fact, Yokohama printed more volumes of the Scriptures for missionary circulation than any other city in the world. In the destruction of this city and of Tokyo the American Bible Society lost not only its stock of books, but also the plates from which the books are printed, and the printing plant itself. There will be a famine of Bibles in Japan, China, Si-am, and the Philippine Islands, until funds are available to replace these plates and to rebuild the printing plant. Our great loss, amounting to nearly \$300,000, has been also a challenge. What is the Bible doing for the Orient? Is it worth while to raise funds to resume this work? Does the Orient want the Bible? These questions have all been carefully studied, and the answer is given herewith.

Intellectual and Spiritual Awakenings

The development of the nations of the Far East is an outstanding marvel of the present day. One thousand millions of people are coming into an individual and national consciousness with a rapidity that is startling. Economic developments are scarcely keeping pace with the growth of educational systems. These are but an index of the intellectual awakenings in this area.

Fukazawa, the father of Japan's modern educational program, went so far as to advise the official recognition of Christianity and the adoption of the Bible as a textbook. He was not a Christian himself, but he recognized the dynamics of the Bible. More recently Viscount Shibusawa, Japan's millionaire philanthropist, said he considered the Bible the most wonderful book of morals ever written, and wished it could be in every schoolhouse and every home in Japan, as it would thus "inculcate business morality."

The new life in the Orient recognizes the absolute need for a vital religion. Upon this depends the whole spiritual fabric. In these latter days we note a decided renaissance in the native religions—Confucianism, Buddhism, Shintoism, Taoism. As a result of contact with vital Christianity, the representatives of these religions have been compelled to clean house. Before the Bible entered the Orient these religions had degenerated into little more than superstitious upkeep of centers around which vice and immorality revolved. The priests in China were considered the lowest class. Around the temples in Japan the houses of ill-fame were usually located. The immoralities of the priests and friars in the Philippines were well known.

These movements indicate that the Orient is searching for the truth with an earnestness that was never before so widespread. In them all the dynamics of the Bible are being recognized as never before.

A learned comparison between Buddhism

and Christianity is beyond the grasp of the people; but a religion that incarnates itself in self-sacrificing service and that stoops in the spirit of Christ unto the very least of the drudges in mines and factories and the unfortunates in the slums, will and does command their respect.

HERALD RECEIPTS

Hugh Logan; J. A. Railton; Mrs. Ora Burnett; M. D. Oliver; Mrs. Susan Howard; Mrs. Vern Todd; Mrs. Harry Davis; Mrs. S. R. Cleek; Amy Johnson.

WINCE MEMORIAL FUND

Previously mentioned,	\$204.50
Mr. and Mrs. A. J. Chaplin,	5.00
Mrs. Herald Reed,	2.50
Miss Hinds,	1.00
Amy Johnson,	1.00
Total,	\$214.00

ON THE OCEAN
 By Lottie E. Young

(Continued from last week.)

WE left Colon the following day after discharging a great quantity of freight marked for many different parts of the world, the unloading of which in huge rope nets was very interesting. We had now traveled 2972 miles from Los Angeles and had 1980 more before reaching New York. As we crossed the Caribbean Sea we had some rather heavy, swells, which sent some people to bed, but the waves soon calmed down and our lazy shipboard life was resumed. The water was a beautiful blue and we saw great quantities of flying fish, one of which was too ambitious, as reaching the deck of the ship he soon died. A little further north we ran into an immense school of porpoises, the water seeming to be so full there was not room for them in it.

On August 3rd we saw a long, sandy piece of Cuba, but it was early the next morning before we entered Havana Harbor. Immediately after breakfast six of us started in an automobile to see the sights. The older part of the city is pretty shabby, with very narrow streets, the roadway about 10 feet in width and the sidewalks 3, necessitating "Indian file" when walking along them. Consequently, in these days of autos there are more "one way" streets than anything else. We have nothing in our country at all resembling Moro Castle, once considered impregnable against the attacks of foes, but now a good charge of T. N. T. would soon reduce it to nothingness. It was interesting going over the drawbridge, under which lay the moat, and walking through the narrow passages and out on the ramparts from which a glorious view of the city and ocean was had, the former looking very picturesque with its cream colored buildings down to the blue water's edge. We climbed up to the lamp in the lighthouse 154 feet in height, and looked down into dungeons in which general and common soldier had been kept when Spain was in control, the words coming to me as very true, "Man's inhumanity to man makes countless thousands mourn," and rejoicing in the thought that some day there will be a King of Peace and war shall be abolished forever.

Havana has its share of churches, many of them dingy and dark, but some having some good paintings. It is always a dead

Christ in the Roman Catholic church—hanging on the cross or being taken from it—never a thought of resurrection and "He ever liveth," so dear to the hearts of those who are watching and waiting for that coming which shall bring joy to mankind. How thankful we should be that we were not born in lands where superstition reigns, but can read the Bible and understand "the blessed hope."

The blowing up of the "Maine" in Havana harbor, February 15, 1898, where nearly 300 sailors lost their lives, brought about the ridding of Cuba from the Spanish yoke, and under the administration of the United States many improvements have come to the city, notably the Malecon, or water boulevard, along which automobiles pass in great numbers, and the Vedada or residential section where there are many beautiful houses, often built around a court filled with bright and beautiful flowers with a fountain in the center. Huge back combs were in the heads of many of the señoritas in the streets and fans in their hands, but a sunshade was unseen. Some of the older ladies wore lace mantillas draped gracefully over their shoulders, but the younger ones were dressed as in the States, and I am sorry to say, equally as heavily powdered and painted. The population of the city is about 300,000.

(Continued next week.)

HIS WIFE HATH MADE HERSELF READY

By S. Roxana Wince

THEY have washed their robes and made them white in the blood of the Lamb." Rev. 10:14.

Obviously the bride, the wife of the Lamb is the true Church and as "buildings are made of bricks, armies of men, and right minded nations of right minded citizens" so a true church can be made up of only true individuals. So it is said, "They" (the individuals who make up the bride of the Lamb) "have washed their robes and made them white in the blood of the Lamb."

"They have not defiled their garments." "They shall walk with me in white for they are worthy." So Jesus says of a few names in Sardis where there were so many whose "works were not perfect before God."

Each member of the body of Christ must be a washed member. There is no other way of escaping from condemnation, and of being justified before God than by being washed in the baptismal stream and there taking the name of the sinless one. O, how I thank God for a sinless Savior! Covered by his name, hidden under the robe of his righteousness, I am absolutely safe so long as I walk in his steps.

"He has taken my sins away, he has taken them all away."

When transfigured by the change from mortality to immortality my raiment will become shining, exceeding white as snow,

"His wife hath made herself ready." How that brief phrase impresses me! What if I as a member of that bride am not ready? The door to the marriage feast will be shut. I shall be left outside in the darkness. I shall miss all the gladness and glory.

"His wife hath made herself ready." But how? She has been arrayed in fine

linen, clean and white, for the fine linen is the righteousness of the saints." She has presented her body, a living sacrifice to God as her reasonable service. She has not been conformed to this world but has been transformed by the renewing of her mind, her members have exhorted, have given, have ruled with diligence, have shown mercy with cheerfulness, their love has been without dissimulation. They have abhorred that which was evil, have cleaved to that which was good. They have been kindly affectioned one towards another with brotherly love, in honor preferring one another, have been given to hospitality, have blessed their persecutors, blessed and cursed not, have rejoiced with them that rejoiced and wept with them that wept, fervent in spirit serving the Lord, rejoicing in hope, patient in tribulation, continuing instant in prayer. They have recompensed no man evil for evil, have provided things honest in the sight of all men, have lived

peaceably with their neighbors, have not avenged themselves, have fed their enemies when hungry and given them drink when thirsty, have not been overcome of evil, but have overcome evil with good, have been subject to the higher powers, have paid tribute, have owed no man anything but love, have kept the commandments—"Thou shalt not kill, Thou shalt not steal Thou shalt not covet, etc., have searched the scriptures as for hid treasures, have sounded out the word of the Lord, have held fast to the faith, have watched daily for the coming of their Lord.

It is in this way that the bride makes herself ready. She is kind. She is courteous. She is gentle, reflecting in her life the image of her Maker, so that others can see that she has been with Jesus and been taught of him.

Ready! O, how important it is that we be ready. Watch all the time, lest Jesus come and take us unawares.

Among the Churches

The class at Aurora, Illinois, had Bro. F. E. Siple with them on Sunday, November 25.

Bro. R. S. Brewer of the Brush Creek, Ohio, church, is improving after six weeks of serious illness.

Michigan is hoping to have Bro. C. E. Randall at work as state evangelist by the middle of the month.

Word comes of excellent meetings at Niagara Falls and Fonthill, where Bro. Jas. A. Patrick is assisting Bro. Marsh in special meetings.

The many friends of Bro. W. L. Crowe will learn with sadness that he is very sick at his home in Chanute, Kansas, according to a line from Bro. Chas. Crowe.

Orders for literature for Bible Sunday should be sent to Frank H. Mann, General Secretary, American Bible Society, Bible House, Astor Place, New York.

Bro. George Carpenter and his sister, Quincy, of Kentucky, recently arrived in Oregon, to visit their brother, Bro. Benjamin Carpenter. Sr. Carpenter is remaining for a few weeks.

Sr. S. Roxana Wince reports that her afflicted nephew, Omar, has not been as well of late. After caring for Omar, assisting him in gathering of fuel, and doing the house work, Sr. Wince's aged body is too weary to write for the Herald readers, so she rises at about 2 A. M. to write while her mental and physical strength is best.

I think we all have a great deal to be thankful for—for life, for health, for clothes, for food, for home, for the eternal home promised us by our heavenly Father. I pray that we may be able to get there. We are thankful for the nice fruit of last summer, and now that it is cold we are thankful for coal. I am truly thankful for life and all its blessings.

Let me hear from you,

Mrs. C. C. Ramsey,
331 Normal St., E. Stroudsburg, Pa.

The Restitution Herald:

This is my first letter to The Herald. I am a new worker in the Church of God. I preached in Bro. Conner's church on Aug. 5th, and have visited his church several times since and expect to continue my visits.

Bro. Austin and I have written concerning my belief in teachings of the New Testament with which he heartily agreed.

I liked the congregation at Cleveland very well. It is my nearest access to a Church of God congregation. They certainly treated me royally.

I am in a position now to do some active work if the opportunity is offered me.

Very sincerely yours,

Francis H. Gitson,
1958 Long Ave., Lorain, Ohio.

MARRIAGES

Corwin-Moses

On Thursday, November 22, 1923, at the home of Alvey Tracey in Allegan, Michigan, Miss Jessie May Corwin of Glen, Michigan, was united in marriage to Mr. Eugene F. Moses of Byron Center, Michigan, Rev. Samuel E. Kelly officiating.

Thus ends the first edition of a twenty-five year love story, and the second edition begins, in which their many friends hope and trust the truest love and most perfect happiness will exist.

Bro. Moses was about to go south for the winter when he was arrested by "Cupid's darts" and was almost immediately bound in the golden chains of matrimony. Their home will be in Glen with the dear aged father, the mother having very recently fallen asleep. Here their dear friends are invited to visit them, and here may this home be consecrated anew with prayer and their life be worth while to all about them.

The writer missed uniting this couple by a slight misunderstanding, but congratulations are just as fervid for a long life of happiness for them, with God's blessing on them.

M. A. Woodward.

The Sunday School

By Alta King

WORLD WIDE MISSIONS

Lesson 11 December 16, 1923
Lesson Text: Acts 15:16 to 21:19
Acts 16:9-15; 20:28-32

Golden Text: I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth. Rom. 1:16.
Memory Verses: Acts 20:23, 24.

For Study

Review: Last week we considered those scriptures which give an account of the first outreach of early church activities—starting from Jerusalem as the first center. All activities we have considered so far were confined to Asia—to the East. Why does the general topic of the quarter fit the above lesson? What was the fundamental message carried forth by these early missionaries?

The New Lesson: In this lesson we shall find a wider ramification of early church activities and a change in the direction which those activities were taking. Paul planned continued work in Asia and the East, but by direct instructions from the Holy Spirit, he turned his attention to Europe and the West.

Our study begins with Paul's second missionary journey. After his return to Antioch from his first missionary journey, he with others went to Jerusalem and the first conference was held. See Acts 15. After the conference, they returned to Antioch, and in a short time, Paul began his second missionary journey.

1. The preparation. Acts 15:16-41. Note the prompting motive. (Though Paul's work was under the guidance of the Holy Spirit, the Holy Spirit did not always guide by direct words.) Was God able to use the contention of these men to good purpose?

2. First Stage of the Journey. Acts 16:1-8. What did Paul and Silas do for those churches which had been established during the first journey? What strong worker was added to the party? What new work had Paul planned? Why didn't he carry it out?

3. New fields. Acts 16:8 to 19:20. The account of Paul's second missionary journey is too long for detailed study in one lesson. The most we can do is to take a bird's-eye view. This bird's eye view should impress more deeply upon our minds the fact that God has, from the beginning, consistently worked toward the fulfillment of the plan concerning the nations which he announced to Abraham. With this realization of God's missionary purposes and the surety of their fulfillment, there must come into our hearts a larger measure of the missionary spirit. We become like the God we know and worship.

Acts 16:8-15. To what direction were Paul's activities turned by the Holy Spirit? Was it hard for Paul to give up his own plans?

This little incident shows that Paul used the mind God had given him to think and plan the work God had given him. It shows also that his mind was not always under miraculous direction, but that the instant the Holy Spirit said "No" to Paul's plans, he was ready to change.

While the Holy Spirit may not, now, speak directly to God's people, nevertheless

there are times when circumstances hinder the carrying out of carefully laid and plausible plans, and force a different line of action. At such times are God's people as adaptable as was Paul?

Where and how did Jesus, the Christ, gain his first foothold in Europe? (It would be well to locate the places mentioned). Note that this foothold was gained where the religion of the Israelites and the worship of Israel's God had already been established.

Jesus, the Christ, is the perfect and concrete unfolding of the religion announced to Abraham by God, which religion centers around the idea of one God, Supreme, blessing all nations. This religion God had been developing in the consciousness of Israel since the time he had announced it to Abraham. Hence it is natural that the mind of Israel should be the first to comprehend the full blossom of that development. In harmony with this fact we find Paul, in new places, always seeking first the Jewish synagogue and teaching those Jews and Gentiles who resorted thither.

Acts 16:16-40. What was Paul's first opposition in Europe? Note that the source of this opposition was commercialized vice, and commercialized vice working through the patriotism of the people. To what extent did the opposition succeed? Consider carefully what Paul meant when he said, "Believe on the Lord Jesus." In verse 40 is pictured the beginning of the church at Philippi.

Acts 17 to 19:20 is crowded full with the works accomplished through Paul in Europe. Read them and note the following outstanding events: the church established at Thessalonica, the church established at Berea, the famous sermon at Athens, the church established at Corinth, the church established at Ephesus (in Asia), the revisiting of all the old churches.

4. Preparations for the return trip. Read Acts 19:21 to 20:38. Note Paul's concern for the churches he had established in Europe. His exhortation to the elders at Ephesus, given during his return journey to Jerusalem, may be taken as a good example of how he encouraged and strengthened the churches as he revisited them. Read the exhortation carefully (Acts 20:17-38). Paul has preached to us as truly as he preached to the people then, and his exhortation is as truly for us as for them.

5. The Return. Acts 21:1-19.

The Children's Lesson: In a condensed outline way give the story of Paul's second missionary journey, locating the places visited and emphasizing the definite works accomplished. The journey should be regarded as one of the great manifestations of God's missionary spirit, uprooting error, and ignorance and evil, and leaving joy and gladness and healing behind.

For Class

Why are the activities of the early church a part of the missionary message of the Bible? Show that they are closely allied with the Abrahamic covenant.

Consider Paul's second missionary journey somewhat as outlined in the Study section. Various individuals might lead the discussion for the various topics, making summaries for those portions of scripture too long for detailed discussion.

Why is it profitable for us to have knowledge of these activities of the early church.

Berean Column.

Edited by

NATIONAL BEREAN SOCIETY,

Leota B. Hanson, Editor,

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

Motto: Search the Scriptures Daily
Slogan: We Stand for Unity, Truth and Righteousness

Dear Bereans and Household of Faith:

They that feared the Lord spake often one to another. And the Lord harkened and heard it, and a book of remembrance was written before him for them that feared the Lord and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels, and I will spare them as a man spareth his own son that serveth him.

How about our isolated ones, who by force of circumstances have left the church community and cast their lot among strangers to the covenants of promise; without any one to exchange views or to study the promises of God so dear to their heart? Yet they are hungering for the social and spiritual uplift derived from assembling together and speaking often, one to another. As we often sing, "Blest be the tie that binds our hearts in Christian love and fel-

* * * * *

Do

* You believe that all you have is the *
* Lord's, entrusted to your care, in order *
* that his estate (the Church) may re- *
* ceive a blessing through your steward- *
* ship? *

YOU

* are one of the servants mentioned in *
* Matthew 25:15. Have you considered *
* the disappointment due the "wicked *
* and slothful servant" because of his *
* omission of duty? If you *

TITHE

* you will, in ten years, have equalled *
* the trading ability of the "good and *
* faithful" servants. *

?

* "Will a man rob God? Yet ye have *
* robbed me."—Malachi 3:8. *

* * * * *

lowship divine," to all such isolated ones we would say, Wherever you are in all the world, do you know God has provided a medium of social fellowship and communion for just such as you, whereby you can keep in touch with those of the faith, through the National Berean Social Correspondence?

Brothers and Sisters, write us a line now and send us the name and address of our isolated ones and we will send a letter of social and gospel cheer to greet them in their lonely field and where they can talk the things dearest to their heart, the social things of every day life, the promises of God, and the signs of the times, with prayers for one another. By this method we meet together and speak often one to another thereby getting acquainted and drawing nearer each other in the Christian life.

Then come our aged ones, invalids, and shut-ins. We meet them with the same genial spirit of gospel cheer, if we can learn their location. Just now we are working

on a birthday greeting for our oldest sister in the U. S. She is ninety-five.

Many a one who has about given up has been encouraged to press on toward the goal, knowing he is faithful that promised.

To our newly baptized ones we try to send a message to welcome them into the household of faith and exhort them to faithfulness till Jesus comes.

To bereaved ones we send a message of biblical condolence in their sad hour of life and point them to a time when 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.

There is also our Junior social correspondence conducted by Sr. Dorothy Lyon, a very competent director of correspondence for reaching out to our young people.

If there are any who have brothers or sisters or friends out in the world and among strangers and would like for us to get in touch with them with our social letters and gospel message, send their name and address to us and we with the aid of our amiable Correspondence Committee will communicate with them to edification and encouragement till Jesus comes.

The work our Master assigned to the church was two-fold, that is, to teach the Gospel, and to edify the body. This social correspondence is helping along this line. If our dear readers could only read the many letters of appreciation and gratitude from our recipients they could only say, Praise God, let the good work go on. Read Matt. 24:45-46.

If interested in this work please address me at Bartley Nebraska, Box 214.

May Moore, Chairman.

JUDGMENT OF THE TWO ADAMS

By J. J. Heckman

INASMUCH as your humble scribe has been requested to present his views on atonement and its results and have same published in The Restitution Herald, and as our respected brother, E. O. Stewart, has presented another view held by many of our people we think a comparison of views might not be out of place at the present time. It is our wish to stick very close to the Word, and let it be our "man of counsel."

The foundation text of our brother shall be ours. "Therefore as by the offence of one, judgment came upon all men unto condemnation, even so by the righteousness of one, the free gift came upon all men unto the justification of life." Rom. 5:18. I, too, often wonder if we comprehend the meaning of this text. There are several reasons why we should wonder, (a) There is no Greek for the word, "judgment;" (b) no Greek for "free gift;" (c) the word "condemnation" is from the Greek word "Katakrimo," which often means judgment itself. So there is some reason why we should wonder. But it is certain that something must be supplied, and perhaps "judgment" and "free gift" may be what is intended. Other translators have used other words; but with no more authority than those of the King's Version. So we will agree on this text, and say "all men were sentenced to death by the disobedience of the one man, Adam." We now turn to the story of the fall and

see if such is the case..

"And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat; but of the tree of knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Gen. 2:16, 17. This is a law and its penalty plainly stated. Now, did Adam eat? "I did eat," is his confession. Gen. 3:12. Nothing now to hinder the sentence and its execution. If our translation is correct, the "judgment unto the condemnation" (death) threatened came. But, was it executed according to the law? We answer, No. Why such an answer? Because God had said by the law, "In the day that thou eatest thereof thou shalt surely die." Adam did not die then and there; for he was afterward told, "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life." Gen. 3:17. Here days are promised Adam, and so he did not die the day he ate. Now there is as much authority for figuring away "all the days" as for making "the day" figurative of a long period of time, so we take both as meaning exactly what they say.

But our brother may jump, as is usually done, to this, Hebrew, "dying thou shalt die." That is about the way it is generally put, and then the assertion is made that a slow process of dying began on that day, and was completed about 930 years afterwards. If such was the case, then the Hebrew "In eating thou mayest eat," may also include a long space, and Adam's eating day may have been as long. But he was there and then removed from the eating, as he was put out of reach of every tree of the garden. So the day in one case must have been literal. Now we will quote some very able writers:

R. K. Strang, Editor of Words of Life, says, "Some have thought that there is an explanation is the marginal rendering, 'dying thou shalt die,' indicating that though the seeds of corruption were sown on the very day of transgression, their results would not terminate till some time afterwards. But dying thou shalt die is a very common Hebraism of emphasis quite appropriately translated, 'surely.' A few examples may be given, Gen. 2:16, freely eat (eating thou shalt eat); Gen. 26:23, saw certainly (seeing we saw); Gen. 43:3, solemnly protested (protesting they protested); Ex. 18:18, wilt surely wear away (wearing thou shalt wear). A true parallel is found in Solomon's words to Shimei: 'For it shall be that on the day that thou goest out, and passest over the brook Kidron, thou shalt know for certain that thou shalt die: thy blood shall be upon thine own head' 1 Kings 2:37. Verses 42-46 tell how Shimei went out of Jerusalem, and how Solomon slew him on his return. In all these emphatic expressions the one idea is assurance or surety." Lecture on "The Death Warrant," published in pamphlet with other lectures of The Conditional Immortality Society's Conference, 1922.

Now turn to Gen. 20:7, "Thou shalt surely die, thou and all thine." Who was this? Abimelech, of Gerar. What had he done? Taken Sarah from Abraham. Was he not already subject to death? Yes, he was like others, mortal, and would have, and even did die anyway. What death would he have died had the penalty "dying thou shalt die" been carried out? An immediately inflicted

death? Then in this instance slow death is out of the question. I Sam. 22:16. And the king said, "Thou shalt surely die, thou and all thy father's house." Read the context and see that this was also an immediately inflicted death, and not the slow process brought on by nature. Read 1 Sam. 14:44; Jer. 26:8; Ezek. 3:18; 33:14; Num. 26:65; Judges 13:22; and many others, all of which threaten premature, inflicted death.

George Aldridge, of Auckland, New Zealand, Editor of The Bible Standard, says, after quoting some of the texts we have quoted, "What would such death entail? The answer is clear. It would deprive Adam and Eve of life, and to take away life from them would mean the entire suppression of possible offspring. The great world of men descended from them would never have been. Immediate, violent death, then and there, meant the prevention of the Adamic race with all its potencies and possibilities." Atonement, page 17.

Says an able writer, "In one form or another this emphatic threat of punishment by death occurs in the Old Testament at least 47 times, and in all these occurrences in the one language by repeating the principle term, and in the other by employing the adverb, surely. If here the term indicates a lengthened period then of course the other instances will bear a like meaning, but the texts already cited show that that would be impossible, the context in each case forbidding any such interpretation. In the eagerness to become possessed of scripture doctrine, care must be taken that the arguments in support of it are not faulty." Surely, then, an immediately inflicted death is meant, and as Adam and his help meet did not there and then receive such, the penalty must have been lifted. How could it be lifted? By another taking Adam's place and dying in his stead. Was such Redeemer promised? Yes, in these terms, "And I will put enmity between thee (the serpent) and the woman, and between thy seed and her seed (the Christ); It shall bruise thy head and thou shalt bruise his heel." Gen. 3:15. Then what do we have? The death of Christ giving us the natural life, as we could not have been born without it. Do New Testament scriptures teach us that much? Yes. Listen. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All through him came to be: and without him came to be not one that came to be." There is no Greek for thing, and if we can find the meaning of "egeneto" we can easily understand what is taught in the text. Benjamin Wilson says in a foot note on John 1:3, "Ginomai occurs upwards of 700 times in the New Testament, but never in the sense of create, yet in most versions it is translated as though it were ktizo. The word occurs 53 times in this Gospel, and signifies, to become, to come, come to pass, also to be done or transacted."

T. S. Green on Ginomai, "to come into existence, to be born produced, to become."

"Of men and things to be born, have arisen." Lexicon, Liddell & Scott.

Now if we read all became or was born through him the text is understandable, and it is by his death we live.

Again, "He was in the world (Kosmos)

and the world through (Greek, dia) him egeneto, and the world knew him not." John 1:10. Now it is very evident that the world here mentioned is the intelligent inhabitants; for it knew him not. Now through him the world egeneto, was born or begotten, and hence not one who has been born or begotten was so born or begotten without him. So he is the cause of all living, and without him not one of us would have lived, we would all have died in the loins of Adam.

(Concluded next week)

COMMENTS

By Lyman Booth
(Continued from last week)

AFTER having given them the above instructions he said to them, I speak as to wise men; judge ye what I say. Consider carefully all that I have told you and judge for yourselves as to the propriety and justice in following my instructions. He had shown them the difference between the false security in idol worship, and the worship of the true God. To make his position appear stronger he introduces the Lord's table, and proceeds to show them the danger of false worship.

He calls attention to the cup of blessing and then asks them if it is not the communion of the blood of Christ? The cup which we bless is literally the cup for which we speak words of praise, and for which we give thanks, see 1 Cor. 11:24, in which the blessing means the giving of thanks. In Matt. 26:26, we read, and as they were eating, Jesus took bread and blessed it. In 1 Cor. 11:24, we read that the Lord Jesus the same night in which he was betrayed took bread and when he had given thanks, he broke it. This denotes the service in which the whole company unite in blessing, or giving thanks to God for his mercy in offering redemption through the blood of Christ. Paul and Luke use the expression "having given thanks," instead of "blessing." Then in so far as this part of the service is concerned the "giving of thanks" and "blessing" mean the same.

If we substitute, life, for blood, in the expression, "Through the blood of Christ," then the pouring out of the blood was the same as pouring out his life, for the blood is the life of the body. The breaking of his body and pouring out of his blood has a loftier meaning. The breaking of his body refers not so much to his crucifixion on the cross as to his bringing his every act and word into subjection to his Father's will. I think it was of him that the Psalmist said, I delight to do thy will, O my God; Yea thy law is written in my heart. Psa. 40:8. His was a life of love spent under adverse circumstances and in constant and tireless labor to do his Father's will, which was that he should go into the world to preach the gospel to the poor; to heal the brokenhearted, to preach deliverance to captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. Luke 4:18, 19; Isa. 61:1-2.

Now that I have referred to this scripture I wish to offer a few words concerning it. From the context we infer that it was his first discourse, and perhaps, his last, at Nazareth where he had been reared. Our Lord knew and confessed himself to be the Messiah, concerning whom Moses

and the prophets had written so much. There is wonderful harmony between the prophecies and the the apostles' history of Christ. This harmony is positive proof of his Messiahship. It never came by accident. Neither can it be accredited to human device or wisdom. It is plainly the work of him who foreknew the end from the beginning, and by whose Spirit, operating upon the prophets and apostles has made his purpose known.

Strange that Isaiah should give our Lord a text from which to preach. Jesus selected this text because it announced the purpose of his whole mission. It seems

CHRISTMAS CATALOGUE

In The Herald of November 13, announcement was made that a Christmas catalogue of Christmas cards, Bibles, books, etc., would be issued as soon as possible. This statement was written while the writer was at Casey, Illinois, conducting a series of meetings. The office had been left in charge of an inexperienced helper, who though she did the best possible was unable to keep the work up. Arrangements have been made whereby an experienced office helper is expected about the first of December. It was thought that by hard work we could get along until then and still issue the catalogue but as soon as the office help was informed that another person had been employed she at once desired to discontinue the work. Thus the writer was left alone excepting for the fact that he was able to secure temporary services of one who was more or less familiar with the work. All this has hindered carrying forward the work as was expected, it being physically impossible, under the circumstances, to accomplish what was intended.

As it is now late, the proposition of a catalogue for Christmas has been abandoned. Inquiries and information will be answered personally. As soon as the holiday rush will permit a small catalogue will be issued. In the meantime we can only say that we are able to supply requests for Christmas cards of practically every grade up to 25 cents each, also enclosure cards and seals.

We have a beautiful card, 12 inches by 13 inches, called "Wind-O-Glow," in four patterns, at 35 cents each, for window or door display. These have beautifully colored pictures,—one of the Nativity, one of the Shepherds, one of the Wise Men, and another of a wreath, candle and home, each inscribed with a greeting. These pictures are visible both from the street and from the home, while the motto is readable only from the street.

A number of Bibles have been ordered but none have arrived at this writing. Expect them very soon. Peloubet's Select Sunday School Notes for 1924 are in stock at \$1.90, postpaid; "Will It Pay To Be a Christian," and "Destiny of Russia," at 25 cents each, are both in stock. Vari-colored Christmas candles and a considerable variety of other gift notions are in, though it is impossible to describe them here. Will be glad to use best judgment in supplying anyone's wants as described, though it is realized that without catalogue such is very unsatisfactory.

Remember that The Restitution Herald makes an excellent Christmas gift.

F. L. Austin.

to have been given for this occasion. It is from that portion of Isaiah's prophecy which so sublimely describes the "Servant of the Lord," who is despised of men, abhorred by the nation; but before whom kings shall bow and before whom princes shall worship. Apparently his labors were mostly in vain, while his strength seems to have been spent for naught, yet he, as God's Servant, will raise up the tribes of Jacob and bring salvation unto him, even to the ends of the earth.

This scripture has been generally accepted as descriptive of the Messiah, of his office and his work. He gave no reason for applying it to himself, he offered no excuse or apology; merely a plain statement of fact. They knew he was no learned Rabbi from the school of Gamaliel, and yet he spoke with that degree of authority which no scribe dared to assume. Beyond the first sentence of his discourse nothing that he said at that time is recorded. It is evident that the audience was astonished at his words, and regarded them with great admiration. Notwithstanding all that they desired further proof of his Messiahship by performing such works and miracles as had been reported of him in Capernaum. What he had done there they desired he would do in his own country before they would believe. Although they believed that the prophecies were the words of the Lord, and were true, yet they doubted him and demanded proof. They wanted to see some outward demonstration of authority and power. This challenge carried the presumption that he was incredible. He told them that as long as they based their judgment on outward show and not on spiritual sense no miracle he might perform would satisfy their unbelief, hence he said, No prophet is accepted in his own country. Then he cited to them two instances in the life of the prophet Elias to show them the position in which they were standing. There were many widows in Israel during the three years of famine, but Elias was sent to none except a widow of Serepta in Sidon. Also many lepers were in Israel but none were cleansed but Naaman, the Syrian. Jesus, no doubt, referred to those to teach them that they who are nearest, by means of grace are too frequently the last to accept them.

They misconstrued his meaning, for those words coming from the carpenter's son, one whom they had known so many years, were the climax of intolerance, for they thought he considered them no better than the despised Gentiles and loathsome lepers. This angered them to such a degree that they sought to kill him, but he passed through their midst and went to Capernaum, a city in Galilee.

"Save us, O Lord our God, and gather us from among the heathen, to give thanks unto thy holy name, and to triumph in thy praise. Blessed be the Lord God of Israel from everlasting to everlasting."

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.

he wanted to keep the secret to himself. "Naughty mouth! What have you said?" thought he, biting his lip hard.

But the girls had not heard his last words for they stood staring at the next picture.

"Why, just look at that frightened look on their faces," exclaimed Dorothy.

"What do you suppose is the trouble," they all asked.

The picture was of an old man, seated before a large, open Bible. Leaning over his shoulder was a young girl, with a white cap on her head. They seemed to be startled about something and great fear shone in their faces.

"I am glad I don't get frightened like that when I am looking at the Bible," said Dorothy.

"I wonder," said Henry thoughtfully, "if that picture is of the time we studied about in our school history. At that time people were punished if they were found reading the Bible. There were only a very few in the country and they cost a great deal of money."

"Oh how thankful we should be," said one little girl, "that we live in such a good country where we can read all we please and where Bibles are so cheap, and, why I saw a man down on the street corner today, giving away little testaments; we can't realize a time like that picture."

"Those were dark times," said Henry, "and there was a famine of God's Word."

"What's a famine?" they asked.

"A famine, oh, haven't you read about the little boys and girls away over in the war country where they haven't anything to eat. They just die from want of food. That's famine, and a famine of God's Word would be where the people couldn't hear or read the Bible. I 'spect these two people were that hungry to read that they found a Bible some place and just as they were interested heard some one coming who might make them leave."

"Well, do people die in a Bible famine same as in a food famine?" some one asked.

"I'll say they do," replied Henry, "when people haven't the Bible to read, they don't have much love in their hearts and are ready to do unkind things to anyone who doesn't believe just as they do."

"Oh well," said Dorothy, "that time has passed."

"Yes, but didn't you hear grandpa read last night about how, in the last days, people should go here and there trying to find the truth and could not, so you see there may come a famine again. Some people, he said, don't believe in the Lord Jesus, and he is afraid that if the people are not taught or read for themselves about our Savior there will be trouble, for if they take out the Lord Jesus, why that's just the same as taking love out of the world. The world can't live without him. Some men, right now say, 'Well, if we have faith enough we can save ourselves.' So you see they try to make their wicked selves on an equal with God's Son and have no need of him."

"Oh," said one little curly headed girl, "you just ought to have been with my auntie and a lot of other people, they got around my little cousin's grave and prayed and prayed. They were sure that she would come to life again and that they had enough faith to raise her. Mother said they were so foolish, when God has said he gave his Son, Jesus, the keys to

the graves. I just guess some people don't believe God either."

"I honestly believe," said Dorothy, "that the best plan for all children is to study and get filled up good and full, so they won't be hungry if that Bible famine should come."

"And so do I," said Uncle Jim. "I have been listening and if you will pardon me; when you have finished with the pictures, I want to buy them, yes, Henry, every one and I can also take some more if you will send for them."

THE UNIVERSAL REIGN OF CHRIST

By Verna Thayer

Lesson Text: Isa. 9:6, 7; 11:1-10; Psa. 2:1-12

Memory Verse: Ask of me and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Psa. 2:8.

In our lesson today we have two pictures painted for us by the prophet Isaiah. The first is the birth of Jesus, the second, a picture of the earth as it will be when Jesus is here again.

All of you can tell the story about the birth of Jesus. Tell of the shepherds, the star and the finding of Jesus in the manger. There in none of you but can tell all about the first Christmas.

The next picture is equally as beautiful. When Jesus left this earth we were told that he was coming again. This picture is one of the earth when Jesus is here to rule the earth. Close your eyes and see if you can imagine this earth with no wicked or bad things in it—no pain, no sorrow, no crying, wouldn't it seem wonderful?

Have any of you seen the wild animals at zoos and with the circus; how they must be caged, most of them? When Jesus is reigning here, the animals will all be tame, so tame that a little child can lead them. The wolf and the lamb shall play together. The leopard and the kid, or goat, shall lie down together; as also shall the calf and the lion. The cow and the bear shall feed together and their young ones shall lie down side by side. The lion shall eat straw like the ox. Why? Because they will not kill and eat each other as they do today. A babe shall play on the hole of the asp, and a little child can put its hand on the cockatrice' (snake) den.

There shall be no more hurting nor destroying in that time for the whole earth shall be filled with the knowledge of the Lord. Can you see all these things in your mind? Is it any wonder that we long and pray for that time to come?

"The spirit of counsel and might." This royal spirit is described as the spirit of counsel and might, that is the spirit of prudence and practical power; the spirit which sees how to deal with human beings, and has the practical power of making them obey. Now that power can only be got by loving human beings. There is nothing so blind as hardness, nothing so weak as violence. My experience is this: when so ever in my past life I have been angry and scornful, I have said or done an unwise thing; I have more or less injured my own cause, weakened my own influence over my fellowmen, repelled them instead of attracting them, made them rebel against me rather than obey me.—Sel.

ON THE OCEAN

By Lottie E. Young

(Continued from last week)

WE left Havana about four o'clock in the morning and to those who were up the scene was a picturesque one, as there were many lights along the coast. The next three days we were coming along the shore of the United States but too far away to see any land, although we did pass several ships. We reached Baltimore in the afternoon of Aug. 8, but too late to do any sight seeing. The sad news of the death of President Harding had reached us at Havana, and knowing that on the day of his funeral at Marion all public buildings in Washington would be closed, I decided to make an early start on Thursday for that city, which was reached some three-quarters of an hour later. To my way of thinking, this is the most beautiful city in our country, and one could spend many weeks in looking at the insides and outsides of the Capitol, whose cornerstone was laid by Washington in 1793; the Pension Building, with its beautiful terra cotta frieze; the National and Smithsonian Museums, filled with interesting things; the wonderful Library, with its tens of thousands of books and mural decorations; while the brain reels, and the head likewise, as you are turned right and left to look at the house of this ex-President, or such and such a Senator or foreign Consul. There are many lovely little parks and a quantity of statuary, representing eminent men in many branches of life, while Rock Creek Park, with its animals and winding paths provides picnic amusement for many visitors. My trip to Washington was chiefly to see the Lincoln Memorial and the sight of that was well worth the journey. It is 204 feet long and 134 feet wide, built of Colorado granite, and has 36 columns, representing the number of states in the Union when Lincoln was President. In the center of the hall is his gigantic, seated figure and over that the inscription, "In this temple, as in the hearts of the people for whom he saved the Union, the memory of Abraham Lincoln is enshrined forever." One of the side walls has his second inaugural address and the other his Gettysburg speech, both surmounted by mural paintings. Between this building and the tall shaft dedicated to Washington is a pool in which both these memorials are reflected. Across the Pontiac is Arlington, the stately colonial house built by the grandson of Martha Washington, and also lived in by the leader of the Confederate Army, Robert E. Lee, from 1831 until 1861. Now the grounds are a national cemetery, the soldiers who fell in the Civil, Spanish, and Great War now lying there quietly until "the trumpet shall sound and the dead shall be raised." The beautiful, new amphitheater, and the tomb of the unknown soldier outside of it, commands a fine view of Washington.

The next morning I was off to Annapolis, where I saw the magnificent buildings which "Uncle Sam" has provided for the education of his future admirals, and then had time for a ride around the Monumental City, as Baltimore is called, reaching New York on Aug. 12th, well satisfied with the entire trip.

"He is despised and rejected of men; a man of sorrows, and acquainted with grief."

Paul regarded the gospel of the blessed God in this light is proved by reference to 1 Tim. 1:10, 11, (R. V.) where the reader will observe that he defines it as "the sound doctrine." The addition of the definite article differentiates it from any other. Evidently Paul believed and testified, that he was "not ashamed of the gospel, for it is the power of God." Rom. 1:16. R. V.

How often do even professing Christians forget that God has anything to do with the gospel,—that it is his gospel—the gospel of the blessed God. Public thought on this matter is far astray from Bible testimony and like many another theme is almost in reverse ratio to fact. We hope (D. V.) to consider this more in detail later.

Let us now return once more to the first verse of that grand old Book. we have already gleaned much from it that is of moment, and there is still more.

"In the beginning God created the heavens and the earth." We have previously considered the question of time in relation to the when of creation, and sufficient reasons were produced to certify that Bible statement is not antagonistic to proved science. But another thought lies buried in that brief sentence. Has the reader noticed that even this first statement of Bible fact is often misapplied? Has he never seen it stated, "In the beginning God?" The meaning was evidently well intentioned, and the desire in each case was, without doubt, to prove that God pre-existed all things—a self evident truth. The mistake lies here; "beginning" has reference to creation, not to God, but to what God did. The "beginning" of what? Not of God, but of creation as related to this heavens and earth. Hence the careful student of the Word of God will see the necessity for right relationships to be observed in rightly dividing the word of truth. The Bible speaks of "beginning" in reference to creation. Gen. 1:1; Matt. 19:4. It also speaks of "beginning" in connection with Christ's ministry. John 15:27. Our Lord uses the same word in reference to both these events, and scripture speaks of events that happened preceding creation. Human thought cannot fathom, nor can human speech adequately express the great reality of eternity and of the tremendous fact that God always is. Countless generations come and as quickly pass away, but "thou, O Lord, abideth for ever." Lam. 5:19.

Let us notice for our instruction some of the ways in which the saints of old endeavored to utter the eternal existence of God, embracing past, present, and future.

Abraham calls him "The everlasting God" Gen. 21:33. Moses called him "The Eternal God." Deut. 33:27. Isaiah uses the same term that Abraham does. Isa. 40:26. He also speaks of him as "the lofty One that inhabiteth eternity" Isa. 57:15. Job says, "The number of his years is unsearchable." Job 36:26. David says, "Thy years are throughout all generations." Psa. 102:24. though earth and heaven may perish, yet God "shall endure" Psa. 102:26, that he is "from everlasting to everlasting." Psa. 106:48; Psa. 41:13. Jeremiah calls him "The Everlasting King" or "King of Eternity." Jer. 10:10. Daniel describes him as "The Ancient of Days, Dan. 12:7, and "him that liveth forever." Dan. 4:32. Over twenty (20) times in the Sacred Record is he called "the living God," and on some sixty (60) occasions is he spoken of in language that is equivalent to "The Lord that Liveth."

Such language would entirely lose its force were there other living gods "beside him." Habakkuk, in chapter 1, verse 12, says, "Art thou not from everlasting, O Lord my God, mine Holy One?" and then significantly adds, "Thou diest not." See R. V. margin.

As regards the past, truly God is from everlasting; as regards the present, he is the LIVING GOD; and as regards the future, he himself says, "I live for ever." Deut. 32:40.

Paul calls him the "King of the Ages," and Paul, more than any other man, seems to have understood the great significance of "ages" as they stretch backward into the illimitable past, and into the future yet to be explored.

The eternal nature of God's existence seems to have been one of the first great truths that impressed itself upon the mind of man. In the early history of mankind the span of human life was measured by centuries, yet still from generation to generation the same God remains. Such a significant fact could not be overlooked by the children of men. Tracing Bible history, it would appear that he was first recognized as God the Creator—the Almighty God (El-Shaddai),—for they could not regard the Creator of heaven and earth in any other light. See Gen. 17:1; 24:3, 9, 28:3; 35:11; 48:3. Judging by the question asked by Moses in Exodus 3:13, viz., "What is thy name?" we should probably consider El-Shaddai not as a name, but as an appellative. This seems to be confirmed by the rendering of the Revision in Exodus 6:3, where instead of "by name of" (which words are in italics in the Authorized Version, thus showing that they are not in the original) we have "as" God Almighty. But, the question arises, "How is it that 'Jehovah' occurs in Gen. 28:13, 16, 21 in apparent contradiction to Ex. 6:3; for the words "LORD" in the verses quoted are translations of the Hebrew word "Jehovah." The answer seems to be that up to the time of Ex. 6:3, God was known to the children of Israel only as the Almighty God (El-Shaddai), as exemplified in creation, and as Jehovah—the existing One—who sustains all things; but not in the personal manner which demands a personal name. When the need for a personal name was manifested by the definite request of Moses, God adopted as a name the expression that had up to then been used to express his nature. The answer given to Moses "I am that I am" (Heb. Ehyeh), is from the same root name as Jehovah see Ex. 3:14 margin, and the basic meaning appears to be the same. Thus in this God-chosen name, to be his memorial name to all generations, God has chosen a name that not only admirably and consciously expresses his everlasting existence, as already noted by mankind, but which is adaptable to every human need in every human condition throughout all time, for as we see it means "I AM" with regard to the present, and "I SHALL BE" with regard to future need. Can we estimate, can we attempt to estimate this tremendous fact—that God always is? It was this tremendous truth of the eternal existence of God, that inspired the prophets of old to do and dare. They knew him as God that "liveth," and from generation to generation "As the Lord Liveth" was the guarantee of their predictions. Not only so, assured of that great fact, when their course was run

they "died in faith," Heb. 11:13, accounting that God is able to raise up from the dead. Heb. 11:19. R. V.

And what was that faith? Was it not that though they had not received the promise—the promise of eternal life—see Heb. 9:15; 11:13, 39; 1 Tim. 1:1; Titus 1:1; yet they "counted him faithful" though centuries rolled between, and that he who was Abraham's God in the long centuries back, would still be God in the ages to come.

Sometimes we can more readily grasp a positive by a consideration of its negative aspect, but in such a case as this the issues would be so awful we cannot, we dare not contemplate them. Let us rather take courage in the joyful assurance that GOD himself has given us, "Before me there was no God formed, neither shall there be after me."

The Children's Column

HENRY'S PICTURES

By Daisy Nokes

NOW if I can just sell them right away, I will have money enough, and can buy that Bible for Sister's Christmas present," said Henry as he trudged homeward, carrying his roll of pictures.

Henry had answered an add in his Sunday School paper for Bible pictures, which he was to sell. One-half of the money he received was to be all his very own and he did want so much to buy a "surprise" and a real one too, with letters large, well, large enough so as to not require the big magnifying glass which grandpa used.

His little sister, Dorothy, was having a birthday party that afternoon. She was eight years old and eight happy children were having a merry time.

"Well," said Henry, as he watched their play for a few minutes, "I am glad the little folks can have a good time, but I have no time to waste, I must think of business now and find my customers." Henry was only ten years old, but from the sober look on his face, one would think he felt twice that age.

All at once his little face lit up. "Why can't I begin right here and show the pictures to these girls, and they will tell their folks? I can see them all sold now and the Bible present hid away up in the top of my clothes closet, waiting the long, long time till Christmas.

Henry began to tear off the wrappings, and as he thought putting the bits of paper in his pocket, but really scattering most of them on the floor.

"See here, little ladies," he began, "see these beautiful pictures which I am selling, and only ten cents each, think of it, and such wonderful paintings right fresh from the brushes, well-er-yes, they did say they were copies, any way they are a whole lot better; for you don't have to stand so many rods back to tell what the picture really is. Real paintings look just like daubs. Any way these are fine."

He showed them one by one telling about them as he went. There was the Christ Child, Virgin Mary, Apostles and others.

"You understand that if I sell Bible pictures to buy a Bible I am doing good two times, eh, ladies?" Then he remembered

by the Pope, Clement VIII. He was joined by Rabbi Salomo Malcho, who became the prophet of the movement. When they attempted to convert the emperor, they were imprisoned. David escaped with his life. Salomo was burned at the stake.

20. In the year 1615, there arose a false Messiah in the West Indies. His promise to destroy Rome, to overthrow Antichrist and the Turkish Empire brought many followers; but they, like their brethren in other parts of the world, were disappointed in their expectations.

21. Another false Messiah, who pretended to be a descendant of David, arose in Holland, 1624. He made many promises, but failed to bring them to pass. His name is not known.

22. The year 1666 was a year of great expectation. People everywhere looked for some wonderful things to happen. This was a fit time for some imposter to arise. Then it was that Shabbatai Zwie appeared at Smyrna. He claimed to be the "King of kings." Nathan his forerunner, writes to him from Damascus, and thus he begins his letter: "To the King, our king, lord of lords, who gathers the dispersed of Israel, who redeems our captivity, the man elevated to the height of all sublimity, the Messiah of the God of Jacob, the true Messiah, the celestial Lion, Shabbatai Zwie."

The Jews everywhere were in great expectation of a glorious time. Business was at a standstill. There was no time for things of the world. Men, women and children began to profess repentance. Some fasted so long that they were famished to death. Others buried themselves in the earth till their limbs grew stiff.

The attention of the Turkish government was now drawn to this movement of the Jews: Shabbatai Zwie was soon arrested as a dangerous agitator. To save his skin, as he thought, he turned Mohammedan. He was finally beheaded.

23. Rabbi Mordecai, a German Jew, appeared in 1682. He had many followers in Italy, and quite a number among the Jews in Germany. When proved to be an imposter, he was obliged to fly from Italy to Poland. What became of him afterwards does not seem to be recorded.

24. Frank, afterward called "Baron" Frank, arose in the middle of the eighteenth century. He was a propagator of a new creed. A sect originated with him still exists in Poland.

25. The last false Messiah appeared in 1872. Jakutiel had for his motto: "Not with power, not with force, but with my spirit, says the Lord Zebaoth." His note to the Pope, demanding peaceful cession of Palestine, was ignored. He soon disappeared as silently as he appeared.

Centuries ago our fathers cried, "Away with this man, release unto us Barabbas" and hurried Jesus our TRUE MESSIAH to the Cross. Since then, in our anxious expectation of the Messiah's coming, we have accepted imposters of every description. But Jesus who alone stood the test of the centuries, Him we have rejected.

"The times of ignorance God overlooked; but NOW (in the light of such a cloud of witnesses) He commands men that they should all everywhere repent."

This means sorrow for sin; it means turning away from sin, the greatest sin of all, the rejection of Jesus Christ the TRUE MESSIAH.—The Jewish Era.

Among the Churches

On Sunday, the 9th, seven were formally welcomed into the membership of the local church at Oregon. Two of these were recently baptized. The others have recently come to Oregon from other parts:

Twenty-seven were in attendance at the regular mid-week Prayer Meeting and Bible Study of the Oregon church last week. Eleven states were represented. This record is not uncommon of late. The book of Revelation has been the study for a year or more.

Any who desire "The Visitor," a book of 212 pages, for missionary work or for gifts, may have the same for 50 cents per copy. This book covers all the gospel themes and many lessons on prophecy.

Address Harriet E. Boice, 1009 South Wright St., Champaign, Illinois.

Dr. A. W. Taylor states that he will reside at Kezar Falls, Maine, instead of Bridgeton, for the winter. Correspondents will please take notice.

Bro. Taylor will be glad to send "Bible Faith Mission Standard" to Herald readers at 25 cents per annum. The Standard will keep its readers posted on the progress of the Church of God mission work in India.

NOTICES

THE RESTITUTION HERALD makes a good Christmas present.

Miss Jessie M. Wilson, 625 Long Ave., Chicago, Illinois, has for sale, books by her late father, W. H. Wilson, as follows:

Pine Woods Bible Class...\$0.85 each or 6 for \$5.00.

Student's Text Book...\$0.45 each or 6 for \$2.60.

Destiny of Russia and Signs of the Times...\$0.25 each or 6 for \$1.25.

Revelation Made Easy to Understand....\$0.25 each or 6 for \$1.25.

Can You Believe.....\$0.20 per dozen.

Dear Bro. Austin:

This is the season of the year that most people manifest their thoughtfulness to others. Some folks manifest their thoughtfulness by sending presents to others; some by doing some kind deed; others send letters of encouragement to those who are engaged in some special line of labor, as is the case at this particular time.

We are asking that every reader of The Herald and every member of the body of Christ will not forget to send at least a Post Card with words of encouragement thereon to our present pastor, Elder A. N. Durham, Rt. 7, Greenville, S. C., on not later than December 20, 1923. December 25th is his birthday, and we want to have a real "shower" of "encouragement" from December 20 to 25.

Bro. Durham has served us well as pastor of the Guthrie Grove church, and is still alert to his duty as a pastor. Bro. Durham as a business man has had several difficulties to contend with of late that are trying to any man, and as a minister of four churches is to be congratulated for

the wonderful power of resistance that he possesses.

We especially invite all Bereans to take a part in this "Encouragement Shower." Being a Berean myself, I realize the opportunities for service to others.

Let us remember that if we can give a glass of water to one in need in Jesus' name, we will not lose our reward.

Your brother in hope of eternal life,
Weldon McCoy.

REPORTS

Aurora-Chicago

On the last Sunday in November, the Aurora Church and the Chicago Church held a joint meeting at the home of Sr. Sanford, in Aurora. Two car-loads drove out from Chicago, but Bro. and Sr. Browning preferred the train to the uncertain breezes of the road.

Over twenty of us gathered around the Lord's table to commemorate the sacrifice and the victory of our Savior in the communion service and, by so doing, we declared our faith in the blessed hope of his coming again.

Bro. Frank E. Siple then gave us a very good talk on thankfulness and imparted to us many thoughts to carry away for future thought and study.

Of course, it goes without saying, that the social time which followed during the dinner hour was enjoyed by all and when the time for departure came we felt that all of us had been drawn into a closer unity and understanding.

These union meetings certainly help us socially and spiritually and Aurora and Chicago say, "Let's do it again."

November Report

Sermons: Plymouth, 10; Hillisburg, 1; Pleasant View, 2.

Money collected: Pleasant View, \$28.00; South Bend Junior Bereans, \$2.10. Expenses for month, \$6.83. Applied on Salary, \$23.27.

The money collected at Plymouth was paid to Bro. J. J. Snodgrass, Treasurer of the Conference Board. This was our first visit to Plymouth and we were very much pleased with the outlook there. Elder Croy and wife were received into the church. Elder Croy was formerly a Baptist minister. We hope he may do much good for the cause. The attendance and interest were very good during the entire meeting.

Our last meeting at Pleasant View was the best we ever had at that place. After the meeting Sunday evening a business meeting was held to consider what should be done with the land owned by the church. After a full discussion of the question it was decided to hold on to the land as they might need it again for church purposes. The church then proceeded to elect two elders and a clerk. We feel that by a united effort at this place much good could be done for the truth.

J. H. Anderson.

(Obituaries, Herald Receipts, Emergency Fund, and Wince Fund will be found on page 88.)

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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

THE COMMUNION

Perhaps the majority of Christian people look upon the Communion service as a service of remembrance which to the Christian takes the place of the passover service to the Israelite. It is possible that this has been so apprehended because of the fact that the crucifixion of our Savior took place at passover time.

It is true that according to scripture our Savior died in the afternoon of the fourteenth of Nisan. As the passover lambs of a year old were being slain they were the passover remembrance. It is also true that Christ may be looked upon antitypically as our passover slain for us. 2 Cor. 5:7. But our Savior gave to the Communion service a different interpretation. When he took the bread and brake it, he said to his apostles, "This is my body." When he took the cup he said to them, "This cup is the new testament in my blood." While his statements are undoubtedly metaphors, it is nevertheless true that the lesson to be taught was a lesson relative to the new covenant. The old one was about to pass away. The new one must be confirmed. This our Savior did. As Moses read the book of the old covenant to the people and took the blood of the bullock and sprinkled it upon both the book and the people, so Christ used his own blood, or life, which is in the blood, with which to confirm God's eternal promise couched in the new covenant. Therefore his statement, "This cup is the new covenant in my blood."

It would therefore seem in the observ-

ance of this service that the communicant voluntarily receives and accepts upon self the evidence of the establishment of the new covenant and the obligation receiving with the communicant the relation thereto.

Many people feel that this service should be observed upon every first day of the week. The writer is strongly of the belief that such observance heartily rendered is very beneficial. It has been his pleasure for years, until recently to so practice. However, he finds no scripture that seems to require such practice.

ISRAEL'S FALSE MESSIAHS

By Rev. Aaron Judah Kligerman

OUR Lord, in Matt. 24:24, predicted the coming of false Messiahs. Jewish history has verified the prediction. Here we present to the reader a list of twenty-five imposters who have appeared at different times and at different places. Every one of them claimed to be "The Anointed One" with a mission to deliver scattered Israel from captivity, take them back to the Holy Land and rebuild the Temple.

1. The years 132-135 A. D. are years never to be forgotten by the Jews. At that time Israel's first false Messiah appeared. Dissatisfied with the state of things under Adrian, Bar Cochba, "son of a star," set himself up at the head of the Jewish nation and proclaimed himself their long expected Messiah. He chose a forerunner, with his own name, and proclaimed himself Messiah and prince of the Jewish nation. Adrian raised up an army, and sent it against him. Bar Cochba, with his army, retired into a city called Bether, where he lost his life. This tragic end of the Bar Cochba rebellion is well known. Thousands of Jews (500,000 some say) who for the last time made an attempt to drive the hated Romans out of their beloved land, were killed. Bar Cochba is now known as Barcoshba, "son of a lie."

2. In the reign of Theodossius, the younger, in the year of our Lord, 434, another imposter arose. His name was Moses Cretenensis. He pretended to be a second Moses—sent to deliver the Jews from Crete; he promised to divide the sea and give the Jews a safe passage through it. Their delusion proved so strong and universal that they neglected their lands and houses and took only as much with them as they could conveniently carry. On the day appointed this false Moses gave the command—"Go forward." Hundreds of men, women and children were drowned. The imposter disappeared and escaped punishment.

3. Dunnan appeared in the reign of Justinian, about A. D. 520. He called himself a son of Moses and entered into a city of Arabia Felix; there he persecuted the Christians and continued to do so until captured and put to death by the Ethiopian, General Elesban.

4. In A. D., 529, the Jews and Samaritans rebelled against the emperor Justinian, and set up one Julian as their King Messiah. The emperor sent an army against them, killed great numbers of them, took their pretended Messiah prisoner and immediately put him to death.

5. Mohammed appeared about the year 620. The Jews flocked to him as their Messiah, to which character he at first pretended. They stuck to him until, as some say, they saw him eat camel's blood, and

that made them leave him for good.

6. Serinus arose in Spain about 727, in the time of Leo Isaurus. He drew great numbers after him, to their no small loss and disappointment. His two-fold mission, to conquer the Mohammedans in order that he might lead the Jews back to their own land, and to reform the Jewish religion, came to naught.

7, 8, 9. During the twelfth century the number of false Messiahs greatly increased. We have a report of one in France about 1137, who was put to death with many of those who followed him; one in Persia, in 1138; and one in Spain in 1157 who stirred up the Jews at Cordova. On this occasion almost all the Jews in Spain were destroyed.

10. In the year 1167, there arose a false Messiah in Arabia. He claimed to work miracles. When before the king he said that he was a prophet sent from God. The king asked for a sign. "Cut off my head," said he, "and I will return to life again." The king took him at his word, promising to believe him if his prediction came to pass. The poor fellow, however, never returned to life again, but he caused much suffering to the Jews of Arabia.

11, 12. In the same year there arose one in Fez, David Alroy, which brought much persecution upon the Jews that were scattered through that country. And not long after this a Jew who dwelt beyond Euphrates called himself the Messiah and had a great following. He claimed as proof for his Messiahship that he had been cured in one night from leprosy. Of course this was untrue: but, oh, the suffering he brought to the Israelites!

13. In the year 1174, a magician and false Messiah arose in Persia: but the reign of delusion is short and his fate appears to have been similar to that of his predecessors.

14. David Almusser arose in Moravia. He pretended that he could make himself invisible. He was put to death and a heavy fine laid upon his brethren, the Jews.

15. Persia, in the year 1199, saw another imposter. He was called David el David. He was a man of great learning, and a great magician. He raised an army against the king, but was taken and imprisoned. He escaped but was soon found and beheaded. A great number of Jews were killed for taking part with this cheat.

16. In the year 1222 many Jews followed a Messiah in Germany; others the same year expected their Messiah to be born of a woman then with child, at Worms. But the child proved to be a girl.

17. Ismael was a Spanish Messiah. 1497. He raised an army of vile men, pursued his victories successfully through Media, Parthia, Persia and Armenia; but in the end cheated the Hebrews and set up a new sect for Mohammed.

18. Rabbi Asher Lemmela, 1500, a German Jew from Austria, appeared as the forerunner of the Messiah.

He promised that the Messiah would come and restore the Jews to the land of Canaan that same year. Many Jews put their trust in him; but he died suddenly causing his followers to be scattered.

19. During the reign of Charles, the Fifth, of Spain, 1534, David Reuben appeared and claimed to be sent to lead the Jews to Palestine. He was a court favorite, and was even received with distinction

For further proof, see Eccl. 9:5, 6, 10. These texts all prove that man ceases to think when he dies. Life is a condition of being; when the condition is destroyed we say life is gone. The light of a lamp is a condition; blow the light out and the light is gone. You have destroyed the condition under which light was produced. The life that we now enjoy is the result of the condition of the atmosphere. Remove from the air these conditions and we die. If we are placed in a vessel where there is no oxygen we die. The conditions under which we live have been destroyed. A fish can live in the water because it is adapted to that condition. It dies out of the water. Can you see that man is wholly helpless without favorable conditions?"

"These arguments are all strange to me and I must have time to think them over. This seems to be a very new and strange doctrine. There are a great many learned men who do not believe it and there have been such men for many centuries. How do you account for their not seeing what you call truth? Do you think that they are willingly ignorant of these things?"

"The only answer that I can give regarding the learned men was given by Jesus and Paul. Jesus said, 'By your traditions you have made the word of God of none effect.' Paul said that he was more exceedingly zealous of the traditions of his fathers. His fathers were the Pharisees. Our Savior warned the apostles against their doctrine. This same doctrine is believed today and all true believers must guard against it. Warn the people against this pernicious doctrine. The tree of life was placed in the garden, by means of which Adam was to be made immortal. When he disobeyed, the Lord God removed the tree that man might not eat and live forever. Now the only means of life is through Christ.

"Paul says, 'Your life is hid with Christ in God and when Christ who is our life shall appear, then shall we also appear with him in glory.' When Jesus comes we will receive it."

"I must confess that your proofs seem reasonable but I cannot accept them now. I must now bid you good-day, but I promise you that I will examine the Bible more thoroughly. I still think I can produce Scripture in proof of my position. So now good-day.

JUDGMENT OF THE TWO ADAMS

By J. J. Heckman

(Continued from last week.)

ANOTHER text, "The bread of God is he that cometh down from heaven and giveth life unto the world." John 6:33. How then did the world get life? Through Christ.

Still another, "And the bread that I will give is my flesh, which I will give for the life of the world." John 6:51. Here his flesh is given for the life of the world, then he paid a price, that the world might live. Would it have lived had he not given his flesh? If so then his flesh is given in vain. Now hear Paul, "Who gave himself a ransom (anti lutron, corresponding price) for all, a testimony in its seasons." 1 Tim. 2:6. This chimes in with the fact that he gave his flesh for the life of the world, a price in each case is given. But let us read farther from Paul "For therefore we both

labour and suffer reproach, because we trust in the living God, who is (now, present tense, not will be, future) the Saviour of all men, specially those that believe." This, if it teaches anything, teaches that it is now that God is the Saviour of all, and makes it as we have seen, men are saved from the inflicted death pronounced against Adam.

But let us go another step. "He tasted death for every man." Heb. 2:10. Yes, every man would have died in the loins of Adam, had not God provided a sacrifice to take his place in the death he was to die. So every man gets life present because Christ died. Now why did Christ die and purchase us life? Listen, "For the love of Christ constraineth us; because we thus judge if one died for all then were all dead: And that he died for all, that they which live (notice it is not they which shall live, future; but they which live, present) should not henceforth (that is from the present time) live unto themselves, but unto him which died for them and rose again." 2 Cor. 5:14-15. This shows it is from this time we should live unto, or for Christ, and promises us nothing concerning probation in another life. But suppose we allow that Adam died as per the penalty threatened. Then he paid the debt, did he not? Most certainly. Then why Christ pay it again, is God so unjust that he takes the life of every man for Adam's sin, and yet is not satisfied? It would look that way to me if the theory our brother advances is true. Because we all die, pay the debt, and yet Christ must pay it all over. Does God delight in death? Surely our brother, and those who hold with him have never looked their theory of atonement square in its face and seen its ugliness.

If I owe my brother a debt, and step up and pay it, would he not be considered a rascal to demand the same again from my fellowman? All can see such would be the case. Then what hinders God from being blasphemed (though I know not intentionally) by the advocacy of a theory that makes him even worse than that; for Adam must pay, and as our brother puts it, "The whole race is under condemnation to death." That is, Adam pays, his children each pay, and then Christ must pay again, all for what? For "his (Adam's) disobedience." Adam ate the forbidden fruit, and he, his race and Christ must all suffer for his eating.

All typical animal sacrifices were young male beasts, usually those of one year; nothing that died by natural decay was ever considered a sacrifice. The sacrificial beast must be slain, the blood spilt, or it was no sacrifice. Just so the Messiah, he was slain in young manhood, his blood spilt, and he was then a sacrifice according to the scriptures.

Now, had the death threatened Adam been death by natural decay, Christ could have lived out his life and still suffered the penalty; therefore, the penalty could be suffered through a violent death, and as Adam did not suffer such death, he did not pay the penalty. The Christ gave himself "a ransom"—"anti lutron"—price to correspond. Hence his death must correspond with that threatened Adam. Thus death by natural decay cannot be the death threatened Adam.

But here some one may ask, "If God did not suffer the penalty to be carried out

on Adam, is not that threat proven false?" Well, let us look at Bro. Stewart's theory before we come to a scriptural answer. According to him all men are resurrected because of Christ's death, and that is his chief reason why Christ must die. Then the penalty threatened Adam and carried out upon him and his posterity, according to our brother, was to all eternity minus Christ. The death of Christ gave man resurrection, with his theory, hence the penalty was not fully carried out even with said doctrine, as Adam and his posterity did not suffer all the consequences. Or if the death was not to be eternal in our brother's theory, then man would have been resurrected minus the death of Christ, and with that Christ's death was useless. So the same question rebounds against our brother that hits us. Do the scriptures help us out any here? Most certainly. To Jonah God commanded, say, "Yet forty days and Nineveh shall be destroyed." Nineveh was spared, even after his threat, on the condition of repentance. To Hezekiah God said, "Set thine house in order; for thou shalt die and not live." Yet he granted Hezekiah 15 years of life after this on account of his prayer and tears. One more, "If I speak concerning a nation to pull down and pluck it up; if that nation repent of the evil which she hath done, then will I repent of the evil which I spake concerning it." Thus we find a provizo in God's book. Now in our case God had spoken concerning the race. Had Adam died according to the penalty, the race in him would also have died, and no human race would have ever descended from Adam; but as a sacrifice was provided in Adam's place, he could live and produce offspring, and his race survive.

Christ died as a natural, mortal man, and gave the life in which he came into being with a present natural life, as an equivalent, so he only procured to man such a life. He did not give a future life, "for the life of the world," for if he had he would have remained dead. The world had no future life, and God declares that it is with lies that men make "the heart of the righteous sad, whom I have not made sad; and strengthen the hands of the wicked, that he should not return from his wicked way, by promising him life." Ezek. 13:22. That it is future life here is evident from the context. Jesus, doesn't call the resurrection of evil doers a resurrection unto or of life, but a resurrection of or unto condemnation, damnation, or judgment, and thus shows that all are not justified unto future life. He places only those who have done good in the resurrection of or unto life, and that excludes all others. So our brother is wrong in applying our beginning text to justification unto a future life.

"And this is the record, that God hath given unto 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 the life."

Here it is positively declared that the future eternal life is only in the possession of him that hath the Son. Now read, "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 abides on Him." How long does said wrath abide on those who believe not? Will Bro. Stewart answer, only to resurrection? If so, why?

The Sunday School

By Alta King

THE UNIVERSAL REIGN OF CHRIST

Lesson 12 December 23, 1923
Lesson Text: Isa. 9:6, 7; 11:1-11; 2:1-5.
Psa. 2:1-12.

Golden Text: Ask of me and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.—Psalms 2:8.

Memory Verses: Psalm 2:11, 12.

For Study

Review: Outline God's missionary plan as it was announced to Abraham and trace its development from the time it was announced down to its present stage of development.

The New Lesson: This lesson considers scriptures which give us a vision of that plan in full operation. The vision points forward to the time when the "Seed" of Abraham, through whom the covenant is to be executed, will have been fully perfected and placed in power; to the time when the nation of Israel shall have received the full measure of blessing covenanted to her; to the time when, as the result of the two foregoing, God's blessing will have begun to pour out upon all nations as was promised in the Abrahamic covenant.

1. The "Seed" Perfected and Placed in Power: Isa. 9:6, 7; 11:1-3, 5, 10; Gal. 3:16. Who is the Seed? What position is he to occupy among the nations of the earth? (Note carefully the various verses referred to in Isaiah.) In what does his fitness for this position consist?

"The spirit of wisdom and understanding." The description of the Holy Spirit in his manifestation through the Messiah is in three pairs of qualities: intellectual, practical, religious. The first has to do with the mind: the innate wisdom and the discernment of men and events, which a ruler most needs to carry on his difficult work. These the Messiah had.... "The spirit of counsel and might." "'Counsel' is the faculty of adapting means to ends, or of forming resolutions; 'might,' the energy necessary to carry them through."—Peloubet's Notes. "The spirit of knowledge and of the fear of Jehovah." The third and last pair of qualities mentioned (the religious qualities) are the basic ones out of which the others spring.

Who is back of the ruler in his work? See Isa. 9:7.

What individuals, whom Isaiah did not foresee, are to occupy this position with the "Seed?" Gal. 5:27-29.

2. World-wide Missionary Work in Full Operation: Isa. 11:1-11; 2:1-5. Read these scriptures carefully. Pick out from them the various ways in which the missionary work of the "Seed" is to be carried on. Can present day missionary labors carry out these activities? Why not? Can "preaching the gospel" and kindred activities accomplish the work of a strong centralized government operating in legislative, executive and judicial capacities? From Isa. 2:2 and 11:4 discern the extent of the mission field. What is the nature of the "force" which will be used? What evidence in these scriptures that justice and love are the basic characteristics of this government? From Isa. 11:6-11 and 2:4

discern the ultimate result of these missionary activities. Since God has it in mind to so completely change the character of the lower animals, could he have anything less in mind for man, the highest work of his hands? Why will there be no hurting nor destroying? (See Isa. 9:11.) Who does the larger part of the hurting and destroying in the world today?

Isaiah pictures to us that God's world-wide missionary plan is to be accomplished through a government centering in Jerusalem. Are we honoring God and his ways, if we teach that it will be accomplished through some other medium (the present day church and educational systems, etc. for example)?

3. Extent and duration of the missionary labors of the Seed. Isa. 9:7; 11:9; Psa. 2:1-12.

4. Time: Matt. 25:31; 2 Tim. 4:1.

5. Conclusion: Why has God revealed so much of his plans to us—what will we imbibed from such knowledge? How will knowledge of God's plans and purposes and of the surety of their fulfillment affect our present life if we love God and his Son Jesus, the Christ?

For Class

Discuss, in a general way, God's world-wide missionary plan—its first announcement and its progressive fulfillment up to the present time. Has much been done so far toward the positive blessing of the nations, or has the most of what has been done, been done toward the development and perfection of the medium of blessing?

Discuss the work of blessing the nations as the scriptures noted in the study section give us a vision of it.

What difference does it make whether or not we know these truths?

MR. SINCERITY AND MR. TRUTH

No. 1.

By D. C. Robison

MR. Sincerity and Mr. Truth were old friends but they had not met for some years. Both were formerly members of the same church. In the meantime, Mr. Truth had changed his religious views. After speaking of ordinary affairs of life their conversation drifted to things that relate to future life. In the course of their conversation Mr. Sincerity spoke of "our immortal souls" and started this conversation:

"Friend Sincerity, you are mistaken in regard to the soul. The Scriptures nowhere speak of its being immortal. This idea has crept into the church from heathen mythology."

"Am I to understand that you have changed your views of the Bible? You formerly believed, as I do, that we possess an immortal soul."

"Yes, after a careful study of the Old and New Scriptures, I am thoroughly convinced that man has no inherent immortality, but must gain it through faith, repentance and immersion into the name of the Lord Jesus."

"Well, I am indeed surprised to learn of your change religiously. However it is not a vital doctrine. You can believe that and be saved. I may still retain my belief and at last reach heaven"

"Friend Sincerity, I must differ with you on this point. Our Lord said to his apostles, 'Ye shall know the truth, and the truth

shall make you free.'" John 8:32. Now you cannot be made free by believing an untruth."

"I do not understand what you mean by being made free. When we believe in the Lord Jesus are not our sins forgiven, and are we not free?"

"Yes, if we have previously been acquainted with God's purpose in creating the earth and man. You must bear in mind that Adam's disobedience put the race under sin. In Gal. 3:22 we read, 'The Scripture hath concluded (shut up) all under sin, that the promise by faith of Jesus Christ might be given to them that believe.' Again, Rom. 3:9, They, Jew and Gentile, are all under sin. Now God has wrought out a plan by which we may get rid of this sin. Paul says, 'The law of the Spirit of life (the gospel) hath made me free from the law of sin and death.'"

"I have always thought that if a man is honest and sincere, that is all God requires. But are we not getting away from the subject. You say that the soul is not immortal. Does not Moses say that God breathed into Adam the breath of life?" Gen. 2:7.

"But does that in any way affirm that the breath is an immortal soul? It does not. I am pleased to have you refer to this passage as proof of your position. Now what does this text teach? That this breath of life made man a living soul, not an immortal soul. The Lord God formed man of the dust of the ground. He then made him a living soul. That is, a living man or person, as I said in the beginning, this doctrine crept into the church from heathen mythology. The animals were formed of the dust of the ground and received the breath of life same as man. Gen. 1:30, margin. In Eccl. 3:19, 20, Solomon says, in speaking of the sons of men and beasts, 'They have all one breath, all go unto one place; all are of the dust, and all go to dust again.'"

"The writers are here speaking of their bodies and not their souls. Can we not find in the Bible the expression 'immortal soul?' Does not Solomon say that the spirit returns to God who gave it and the body to the dust?"

First, you cannot find the expression 'immortal soul' in the Bible. The word immortal is found but once in the book, in 1 Tim. 1:17, and there it is applied to God. the words 'soul' and 'spirit' are nowhere modified by the word immortal. Your quotation from Eccl. 12 is not quite correct. To assert that all spirits go to God would teach universal salvation of the whole human family and would teach too much for your theology."

"I have always believed this doctrine and must have abundant proof to change my mind. In Gen. 35:18, does it not say that Rachel's soul was in departing? The soul here is spoken of as something separate from the body. It is spoken of as an agent, that is, as doing something. It seems that this ought to be accepted as proof."

"Friend Sincerity, you have omitted a very important statement in this text, for she died. Now what is the condition of those who die? Let us read Psa. 146:4. In speaking of man we read, 'His breath goeth forth (that is, his life or spirit), he returneth to his earth (the dust), in that very day his thoughts perish.' Now if Rachel's thoughts perished what was left?"

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“And the angel said unto them, 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.”---Luke 2:10, 11.

A Christmas Song

By Edward Hamilton Sears

CALM on the listening ear of night
Come heaven's melodious strains,
Where wild Judea stretches far
Her silver-mantled plains;
Celestial choirs from courts above
Shed sacred glories there;
And angels with their sparkling lyres
Make music on the air.

GLORY to God!" The lofty strain
The realm of ether fills:
How sweeps the song of solemn joy
O'er Judah's sacred hills!
"Glory to God!" The sounding skies
Loud with their anthems ring;
"Peace on earth: good-will to men,
From heaven's eternal King!"

THE answering hills of Palestine
Send back their glad reply,
And greet from all their holy heights
The day-spring from on high:
O'er the blue depths of Galilee
There comes a holier calm,
And Sharon waves in solemn praise,
Her silent groves of palm.

LIGHT on thy hills, Jerusalem!
The Saviour now is born:
More bright on Bethlehem's joyous plains
Breaks the first Christmas morn;
And brighter on Moriah's brow,
Crowned with her temple-spires,
Which first proclaim the new-born light,
Clothed with its Orient fires.

THIS day shall Christian lips be mute,
And Christian hearts be cold?
Oh, catch the anthem that from heaven
O'er Judah's mountains rolled!
When nightly burst from seraph-harps
The high and solemn lay,—
"Glory to God! on earth be peace;
Salvation comes today!"

COMMENTS

(Continued from front page)

sacrifices with them. Above all, they were not to offend a weaker member of the church by eating in his presence that which had been offered to heathen idols, because he was not fully satisfied that it was lawful for him to do so.

In the 33rd verse he says, Even as I please all men in all things. In Gal. 1:10 he says, For if I yet pleased men I should not be the servant of Christ. These two statements sound much like a paradox, yet they must be true or else Paul was mistaken. He pleases men and then says he doesn't. It was his desire to please all men in all things by presenting to them the truth that should please, and not Paul himself. It was his desire that the truth should please men by his means. If he pleased men merely for the sake of pleasing them, without the influence of the truth, then he was no servant of Christ. He was no man-pleaser except as he could do it with truth. He left that for the teachers of the time which he said would come when they would not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. 2 Tim. 4:3, 4. They say pleasing things to the audience that their audience may say nice things about them.

I think Daniel Webster drew a true picture of present conditions. He said, "If clergymen in our day would return to the simplicity of the gospel, and preach more to the individuals, and less to the crowd, there would not be so much complaint of the decline of true religion. Many of the ministers of the present day take their text from Paul and preach from the

newspapers. When they do so, I prefer to enjoy my own thought rather than to listen. I want my pastor to come to me in the spirit of the gospel, saying, You are mortal, your probation is brief, your work must be done speedily. When I am thus admonished I have no disposition to muse or to sleep."

Every day and hour bring some duty to be performed, or some trouble to be met and borne, but with all he has provided a way of escape from failure, and with them comes a message declaring our Father's will. If you have more to do than another and you do it in his service you serve him in a wider range; but no better than the other who has less to do if it is all he can do. Our Lord has given all for us and requires all in return, be it little or much. This and nothing more. Are we doing it?

HERALD RECEIPTS

R. A. Curtis; Mrs. Harriet Boice; Leona Marsh; J. Cochran; A. S. Simmons; J. E. Hammond; I. E. Arnold; Thomas Watts; A. T. Davis; Will Eckert; J. C. Wagoner; Frank Laning; H. J. Stadden; Franklin Moore; Mrs. Mary Wolf; Mrs. Sarah Kerr; J. E. Lent; Mrs. Jane Pyper; A. Gilbey; F. V. Blakely; Mrs. Hulda Thompson; S. H. Reeve; Dorothy Magaw; Ella Hanson; A. O. Roose; Levi Gabrielson; Leila Whitehead; J. Hutchings; E. M. Hall; Elizabeth Oakley; Mina Crosby; Mrs. Rosa McCurry.

EMERGENCY FUND

Frank Laning, \$3.00

WINCE MEMORIAL FUND

Previously mentioned,	\$214.00
Harriet Boice,	\$1.00
Ella Hanson,	3.00
Esther Sealine,	3.00
Mr. and Mrs. J. E. Miller,	2.00
Mrs. S. V. Wood,	1.50
Chas. Anderson,	2.00
Total,	\$226.50

OBITUARY

William Kuhns

Word has been received that William Kuhns died at his home in Stockton, Illinois, on November 29, (Thanksgiving Day).

There had been guests for dinner and late in the afternoon he laid on the couch for a nap. His wife, formerly Sr. Viola Eaton, heard him gasp once and he was gone. There had been no warning and there was no struggle. It was quite a shock to his relatives and friends. It is said of him, "He was a good man and a kind husband."

Funeral services were held in the M. E. Church, in Stockton, on Sunday. Burial was made in the cemetery in that city.

Our hearts go out in sympathy to Sr. Kuhns and the other bereaved ones, and we pray that God's blessing may rest upon them.

Thomas Warren Glass

Thomas Warren Glass was born in Kendall County, Illinois, January 7, 1867, and died at his home in Sac City, Iowa, November 14, 1923. He was united in marriage with Miss Jennie Sleeper, July 31, 1901. For a considerable time the deceased had expressed to his wife his faith in the gospel and his intention of accepting the ordinance of baptism. He loved the fellowship of religious people and attended church services whenever possible.

Besides his wife and his only son, Thomas L., he leaves to mourn his loss a number of relatives and a host of friends. Bro. J. W. Williams officiated at the funeral service. Burial was made in Oakland Cemetery.

OXFORD BIBLES

OXFORD REFERENCE BIBLES

RUBY TYPE (Size 4 x 5 3-8 inches)

03107 French Morocco, divinity circuit, gilt edge, \$2.85
 03108 French Morocco, divinity circuit, 3.05
 03108x French Morocco, divinity circuit, India paper, 4.00

MINION TYPE (Size 6 3-4 x 4 3-4 inches)

(With twelve maps unless otherwise noted)

03200 Fine Grain Cloth, red edges, 1.75
 03255 Keratol, divinity circuit, 2.50
 03259 French Morocco, divinity circuit, leather lined, 4.00
 (Same in India Paper)
 03260x French Morocco, divinity circuit, round corner, red under gold edges, with button clasp, 5.00
 03259x French Morocco, divinity circuit, leather lined, round corners, 5.50
 03249x Real Morocco, divinity circuit, grained calf lined to edge, silk sewed, 8.50

BREVIER TYPE (Size 7 x 4 7-8 inches)

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03503 French Morocco, divinity circuit, 1.10
 (Same in India paper, Size 7 7-8 x 5 3-8)
 (With twelve maps)
 03503x French Morocco, divinity circuit, 7.35
 03505x French Morocco, divinity circuit, leather lined, 8.65
 03567x Persian Morocco, limp, leather lined, gilt edges, no maps, 8.65
 03519x Real Morocco, divinity circuit, grained calf lined to edge silk sewed, 10.50

TEACHERS' BIBLES

(With Helps, Illustrations, Concordance, Maps, etc, fac-simile)

MINION TYPE (Size 6 7-8 x 4 3-4)

04401 Keratol, divinity circuit, round corner, red edges, 2.35
 04404 French Morocco, divinity circuit, round corner, red under gold edges, leather lined, 4.50
 04419 Persian Morocco, divinity circuit, leather lined, silk sewed, round corner, 5.45
 In India paper, size 6 7-8 x 4 5-8,
 0623x French Morocco, divinity circuit, round corner, red under gold

edges, 6.00
 0634x Persian Morocco, divinity circuit, leather lined to edge, silk sewed, round corner, 9.25

BREVIER TYPE (Size 7 3-4 x 5 3-8 inches)

04468 Keratol, divinity circuit, red under gold edges, 3.60
 04475 American Morocco, divinity circuit, leather lined to edge, silk sewed, 6.00

LONG PRIMER TYPE (Size 8 1-2 x 5 1-2 inches)

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03683 French Morocco, divinity circuit, 4.85
 03684 French Morocco, divinity circuit, leather lined, 5.70
 (Same in India paper)
 03649x Real Morocco, divinity circuit, grain calf lined to edge, silk sewed, 12.00
 03687x Persian Morocco, limp, leather lined to edge, silk sewed, 11.50

OXFORD BIBLES FOR CHILDREN

(With beautiful black and colored illustrations)

MINION TYPE

02321 Keratol, limp, round corner, gilt edges, 2.10
 02322 Keratol, limp, round corner, gilt edge, 2.20
 02323 French Morocco, limp round corners, red under gold edges, 2.35
 02327 French Morocco, divinity circuit, round corner, red under gold edges, 3.00

MINION, BLACK-FACED TYPE

02353 French Morocco, limp, round corner, red under gold edges, 4.00
 02359 French Morocco, divinity circuit, leather lined, round corner, red under gold edges, 6.00

OXFORD RED LETTER TESTAMENTS

MINION TYPE

02290 Cloth, round corner, red edges, 1.00
 02296 French Morocco, limp, 1.35
 02296x French Morocco, limp, Oxford India paper, 1.75
 LONG PRIMER TYPE (Self-pronouncing)
 01240 Cloth, silk pattern, red edges, 1.00

there to tend it.

4. God permitted man to pluck and eat freely of the fruit of the Garden of Eden.

5. An exception was made of the tree of the knowledge of good and evil, under penalty of death.

6. Man did not obey God's command. Gen. 3:6:

7. Man disobeyed by eating of the forbidden fruit.

8. Eve was the first transgressor.

9. The devil, in the form of a serpent, deceived Eve with a lie.

10. The devil promised Eve that they should not surely die, but be made as gods, knowing good and evil. Gen. 3:4, 5.

A SUGGESTION

Can you make a better Christmas gift to a friend than a subscription to THE RESTITUTION HERALD? Remember, letting the love of God be known to your fellow-man is part of the work God demands from you. Think this over, then act.

A CHILD IS BORN

By F. E. Siple

NEVER in all the centuries of the past has so grand a message floated upon the air to the listening ear of man, as the one carried by the words of the angels to the shepherds: For unto you is born this day in the city of David a Savior, which is Christ the Lord. Another great step in the development of God's plan was being accomplished.

In the beginning God's power, or the spirit which moved on the face of the waters, had accomplished the work of creation, and now that spirit or power or word had been made flesh, and the child was born. What a tribute to the largeness and perfectness of God's plan! In Eden he had been foretold. All of the Old Testament prophets had looked forward to him. The very life of the Israelites had been sustained by their hope and anticipation of a coming Messiah. And lo, there are the angels singing to the shepherds, "He is born."

But, although that is possibly the greatest event in history, and consequently celebrated more generally as a holiday than any other event, yet even it pales into insignificance beside of another incident that is soon to transpire. For when he thus came the first time even Israel who had been looking for a Messiah failed to recognize him. He accomplished his purpose for that particular time, but he established no kingdom and brought in no literal salvation.

How much greater, then, will be the message which shall penetrate into the mind of man in the not far distant future—the message which shall proclaim the fulfillment of his own promise which was sent down from heaven after his ascension: "Behold, I come quickly."

The first coming was great, but how much greater the second will be! Then will Israel's hope be realized, and blessings flow to all people. And then shall the Christmas song be sung in reality, "Peace on earth, good will toward men."

While we celebrate the birth of Christ again at this Christmastide let us remember that the only reason why that birth means so much to us is because he is to appear again and redeem the world from sin. Let us rejoice with the shepherds of old that a child is born, and rejoice even more fully because he is soon coming again.

The Children's Column

CHRISTMAS IN INDIA

By Alice B. Curtis

I READ an article in "Everyland" about children in India; it told a little about their school life, and how they spend Christmas Day. Thinking you may like to hear about these boys and girls in this far away country, I will tell you something about them.

It was the day before Christmas and the children were in school. Their school-house was built of mud with a thatch of rice straw. Some tall coconut trees grew around it to make shade, for it is a very warm country. You would be surprised at the noise in the school-room, for they all study aloud, and those who make the most noise are supposed to be the best scholars. The teacher carries a long stick, not to whip with, but to prod anyone who is not studying loud enough. The children have no seats or desks, as we do here, but sit upon the floor; they have no slates nor pencils, but each child has a pile of sand and when he writes smoothes the sand and uses his finger to write in the sand with. You see their kind of pencil is never broken or lost.

On two sides of the room is a hard, clay bench, where a few of the older children sit, and they have books. When the younger ones learn to read they are promoted to this bench.

The children were learning some Christmas carols on the day of our story, but their voices are not musical, and I expect we would be glad if they did not sing too many selections if we had to listen to them.

They are very poor children and have no towels to wipe themselves with. When they bathe they run and jump into a pond and splash around, and then the sun is their towel, and they run in the sunshine until they are dry.

They have no evergreen trees for Christmas trees, so the boys cut down a mango tree and trimmed it with vines, and the children made paper chains and sewed little bags of red, purple and green calico to put their Christmas presents in. Each bag held a handful of parched grain and a tiny gift; A needle and a spool of thread or a thimble for the girls, and a knife or a top for the boys.

These children never hang up their stockings, for they are too poor to have any. Many of them wear nothing but a smile and sunshine. Good men and women have taken Bibles and have gone over there to tell these little brown children and their parents about the kind, heavenly Father, and his beloved Son, who died to save all people.

On Christmas Day the children gathered around the tree and sang carols, and then a class of girls repeated the Bible verse, "Now when Jesus was born in Bethlehem of Judea, in the days of Herod, the King, there came wise men from the East to Jerusalem." Then the boys recited the verse, "For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord." And all the children said a verse together. Then the missionary told them of the Christ child, and of his love for

children, whether black, brown, or white, the world over.

The children were delighted with their small gifts, and were taken to have their Christmas dinner. They sat on the grass in long rows, and nice, long, clean mats were spread in front of them for tables, and plates made of large green leaves were used. The larger boys passed round great baskets of rice and the girls brought clay bowls of curry. They ladled these out with coconut shells onto the leaf-plates of two hundred children, and a blessing was asked.

Not one little brown hand touched the rice until "amen" was said. There were no knives, forks, or spoons, but nimble fingers mixed the rice and curry into little balls, and red mouths opened and the balls were tossed in and disappeared. I don't think we would like the curry, as it is peppery and burns the tongue. After this each child had a banana, some custard, apples, and mango-chutney, which is as hot as the curry. Last of all they had a piece of jaggery, a queer, black sugar made from the sap of the palm tree, with a handful of parched grain.

The children enjoyed the dinner and saluted, or bowed, very low to show their thanks. They were then ready to play games.

We are very glad that these little Hindu children are being taught to know the Bible and to love God so they can throw away their ugly idol gods that could never help them. And when they pray to the living God he will hear and help them. You can remember to pray for these little children of India, that they may all be taught to read God's book, the Bible.

REVIEW. THE WORLD FOR CHRIST

By Verna Thayer

Memory Verse: Looking for the blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ.—Titus 2:13.

Complete these Golden Texts, and give name of the lesson from which they are taken.

God so loved —

Ask of me —

Go ye therefore —

Look unto me —

Ye shall be witnesses —

For I am not ashamed —

In thee shall all the families —

I will set no wicked thing —

Whosoever shall call —

Ye shall be unto me —

Let the people —

Nations shall come —

Looking for that —

Each one tell a story of one of the lessons studied during the quarter.

Many pray for the Holy Spirit who nevertheless make but little use of that greatest of all gifts of the Spirit, the Bible. Such forfeit all claim to that they pray for. If they have not used well the gift of the Spirit already vouchsafed, what guarantee is there that they will use any better a fresh bestowal?—Selected.

He who hath not learned to give up is not worth to possess, for the control of passion is the secret of freedom.

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"

THE MANGER AND THE INN

Once on a night in Bethlehem

A little Child was born;

We celebrate his birthday

On every Christmas morn,

The rich, the strong, the noble,

Lodged in the inn that day,

But the humble little Jesus

Within a stable lay.

The little hungry children

Crowd close around your door;

They have small chance of happiness—

The children of the poor.

Their lives are bare of sunlight

In gloomy streets they play.

The Christ child, when a baby,

Within a stable lay.

The world is old in sorrow,

Yet still, on Christmas morn,

Our hearts grow soft and tender

Because a Christ was born.

O rich, O strong, O noble,

Lodged safe within life's inn,

At your very doors the manger lies—

And childhood sleeps within.

The little hungry children,

With wistful hearts and sad,

Stretch out their arms for toys today.

Will some one make them glad?

Their lives are bare of sunlight,

In gloomy streets they play.

The Christ child, when a baby,

Within a manger lay.

GERUTH CHIMHAM

"And she brought forth her firstborn Son; and she wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn."—Luke 2:7.

There is no spot on all the earth that has such a hold on the hearts of those who have heard its story as the manger of the Bethlehem Inn where Jesus Christ was born. The stories of the origin of any or all of the other great religious leaders in the world's history sink into utter insignificance when read beside the account of the nativity of him who has given his name to Christmas. There is something about the Bethlehem story that has always gripped the hearts of men. And even those who never have let him take possession of their hearts and lives have more or less felt of the thrill of the story of the birth of Jesus in the manger connected with the Inn at Bethlehem.

But back of that Inn, that was too full to receive the little company from Nazareth, there lies a story that takes us back a thousand or more years before the eventful night when the heavenly choruses broke out on the stillness of the nearby plains.

"O little town of Bethlehem, how still we see thee lie!
Above thy deep and dreamless sleep the silent stars go by;
Yet in thy dark streets shineth everlasting light;
The hopes and fears of all the years are met in thee tonight.

Israel's greatest king was a fugitive, fleeing from his son Absalom, who was attempting to establish himself on the throne of his father. As David crossed the Jordan in his flight he was met by faithful ones who ministered to his necessities. Among them was Barzillai, the Gileadite, of Roge-

lim. And when the rebellion was crushed and the would be regicide had paid the penalty for his crime, again the old chieftain came down from Rogelim to accompany his sovereign across the Jordan. It was natural that David should want to make some return to Barzillai for the great service he had rendered him in that distressing crisis. So he invited him to accompany him to Jerusalem and make that his future home and be the object of the royal bounty.

But the chieftain, then eighty years of age, said that he was too old to adjust himself to a new life. All he wanted was the honor of escorting the king across the Jordan, and then be permitted to return to his mountain home in Gilead. But if the king so inclined he might show some favor to his son Chimham. "Let him go over with my lord the king; and do to him what shall seem good unto thee." The proposal was agreeable to David, "and Chimham went over with him."

In course of time David transferred the sovereignty to his son Solomon, enjoining him, among other things, to "show kindness unto the sons of Barzillai the Gileadite; for so they came to me when I fled from Absalom, thy brother." It is probable that Chimham was given a part of the personal estate of David which was located in Bethlehem, on which he erected an inn. Thus the son of the hospitable Gileadite became a host by occupation.

Some four hundred years later a band of soldiers were fleeing to Egypt from Canaan, fearing reprisals by the Chaldeans; who were invading the country. We are informed by Jeremiah that "they departed and dwelt (evidently temporarily) in Geruth Chimham (margin: the lodging place of Chimham), which is by Bethlehem." Thus the inn at Bethlehem was known as "Geruth Chimham," deriving its name from its original builder and owner, Chimham, the son of Barzillai.

Six hundred years later, and one thousand years after the episode of Barzillai, Caesar Augustus, the emperor of the Roman Empire, ordered that a census be made in all parts of his vast domains. This included tributary nations, of which Syria was one. The tribal and family methods brought the descendants of the house of David to Bethlehem, "and Joseph also went up from Galilee, out of the city of Nazareth, into Judea, to the city of David, which is called Bethlehem, because he was of the house and family of David; to enrol himself with Mary."

But when they came to Geruth Chimham, the inn at Bethlehem, there was no room for them. They were just plain peasants from the up country, with no influence to secure accommodations for themselves in the crowded inn. And that very night was the natal day of the world's redemption, and back of the inn in the manger of the stable was the only available place for the birth of him, who, the angelic messenger announced to be "a Savior, who is Christ the Lord." "When the fulness of the time came, God sent forth his Son, born of a woman, born under the law, that we might receive the adoption of sons."

Well might the angelic choir ring out the anthem that night on the plains of Bethlehem, "Glory to God in the highest, and on earth, peace, good will toward men." How many there are who seem to be content merely to enjoy the temporal mercies that

are traceable to the great event in Geruth Chimham, but who have no room in their hearts for him, "who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men." And "was offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." Though Christmas reminds us of the "good tidings of great joy which shall be to all people," hosts of people refuse to let great David's greater Son have a place in their lives. So far as they are concerned there is "no room for him in the inn." Nor will they give place to him, even though there is no conceivable reason why they should not avail themselves of this unspeakable gift of God's love. The greater always includes the less. "He that spared not his own Son, but delivered him up for us all, how shall he not also with him freely give us all things?"

Geruth Chimham, the Inn of Bethlehem, was the center of the world's greatest blessing. May the coming again of the day we celebrate as the natal day of Jesus sound with new clearness its central message that "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life."

DEFENSES

"Thou shalt not."—Ex. 20:13-17.

The garden of the fool hath no fences: and the horses of the wicked are without bit or bridle.

All that harmeth thy neighbor is a hurt to thee: and the wickedness of evil is that it hindereth loving.

Beware of covetousness: for it is a secret way and an easy path to all other vices.

Let the love of thy fellow men guide thee toward virtue, and the goodness of God lead thee to repentance.

A false witness against his neighbor is self-condemned, but one who hath spoken truth without fear is held in honor.

Thy virtues may not save thee, but they will give light to those that are in darkness.

Therefore let us strive to live honestly in the sight of all men, that they may glorify not us but our Father in heaven.

And wherein we have failed we have an advocate with the Father, even Jesus Christ the righteous.

BIBLE QUESTIONS

1. What is the ninth commandment?
2. How many times does the word "reverend" appear in the Bible?
3. What verse in the Bible contains all the letters in the alphabet but one?
4. What letter is absent?
5. What two chapters in the Bible are alike?
6. What is the middle verse in the Bible?
7. Where is the transfiguration of Christ recorded?
8. How many were present at the transfiguration of Christ?
9. Who were they?
10. Of which one of his twelve disciples did Christ refer when he said: "and one of you is a devil?"

ANSWERS TO LAST SERIES OF QUESTIONS

1. The Bible contains 3,536,489 letters.
2. God placed man in the Garden of Eden to dress and keep it.
3. The Garden of Eden was refreshed by a mist from the earth, before man was placed

Among the Churches

Sr. Netts of Springfield, Ohio, is recovering from a serious sickness.

Bro. R. S. Brewer, of Tippecanoe City, Ohio, is in poor health as yet.

The Herald shop has been very busy all fall. "Snow it under" if possible.

Thanks! to those who have entrusted card, motto, Bible, and gift orders to the N. B. I. for Christmas.

"Advancement" is the word expressive of conditions with the Garfield Avenue Church, at Cleveland, Ohio.

Robert, son of L. E. Conner, is back on the Hoosier farm, after a brief stop with the home folks in Cleveland, Ohio.

Prompt and thorough with correspondence, is the aim of the office, but this has been impossible for some time past.

Merle Patrick may be addressed at Ashland, Ohio, where he has accepted a position as salesman with the Rybolt Heater Company.

Sr. Esta Lansbery, of Casey, Illinois, became bookkeeper and general office helper for the N. B. I. on December 10. The brotherhood should receive better service now, just as soon as the work can again be brought up to date.

"Workers-together," may be properly said of the members of the Oregon Church. Berean Services—fine; mid-week Bible study—interest and attendance, excellent; Sunday School—earnest; Sunday services—attended better all the time; Music—good and improving.

How about a Christmas card to Mrs. Fannie LeCrone, care of Hospital, Helena, Oklahoma? Report is that Sister LeCrone, who has been one of the active, earnest laborers in Christian work, is seriously ill.

May he who thrilled so many lives with the joys resultant from his grace, bless her and all afflicted ones of faith.

OBITUARY

Mrs. Katie Selleck

Katie Ammas Huetson was born Oct. 29, 1851, at Islington London, Old England, and died Dec. 7, 1923, at the age of 72 years, 1 month, 8 days, of the dreaded disease, hardening of the arteries, at the home of her daughter, Mrs. Sarah Stedman.

She came to America and Illinois with her parents while she was yet a child.

There she was married to John Selleck, of that place. They moved to Missouri, and later to Eastern Nebraska. Then after a few years moved to a homestead north of Bartley, Nebraska, where her husband died on March 20, 1902.

After his death she moved with her daughter to Bartley, where she resided until she was taken sick in July, 1923. She was then moved to the home of her daughter, Mrs. Stedman, where she remained until her death.

She leaves to mourn her death, two

daughters, Mrs. Sarah Stedman, Arapahoe, Nebr., and Mrs. Florence Wheeler, Oxford, Nebr.; five grandchildren; two sisters, Mrs. Ella Brush, Bartley, Nebr., and Mrs. Henry Culler, Cherry Vale, Kansas; one brother, Henry Huetson, Adams, Nebr.; and one aunt, Mrs. Allen McCann, White City, Kan.

She was a member of the Church of God, had always lived a true Christian life and was a firm believer in the teachings of the Bible. It can be most truly said of her, "She was a devoted wife, mother and friend."

She was laid to rest in the Bartley Cemetery to await the Resurrection morn.

Words of comfort were spoken by the writer.

J. E. Cowles.

Delmer E. Gill

Delmer E. Gill, son of Mr. and Mrs. Jacob Gill, was born at Weston, Wood county, Ohio, Feb. 14, 1872. When but a few years old he moved with his parents to a farm near Hudson, Michigan, where after a short residence the family moved to Fulton county, locating on a farm in Swan Creek township. It was in this vicinity that he grew to manhood and has spent the remainder of his life. For nearly forty years he has lived among the people of this community. He has been their neighbor and friend. He was slow to anger, patient and courteous. He was strictly honest. His greatest pleasure was in doing for others.

On August 13, 1895, he was united in marriage with Miss Sophia Reighard. To bless this home two children were born, Mrs. Howard Andrews and Miss Georgia, ten years of age, who are spared to cheer and comfort the mother and bereaved companion on her lonely journey through life. Besides these he leaves three brothers, Arthur, William and Ernest and two sisters, Mrs. Bert Reighard and Mrs. Charles Born besides a host of fiends who will cherish and keep green his memory.

On Monday, October 22, as the sun reached its height, this faithful husband, this loving father, this true friend, this honest public servant was called to rest, having attained the age of 51 years, 8 months, 8 days.

The foregoing words were written by Mr. Gill's brother-in-law, Mr. Frank Reighard, who edits and publishes a weekly paper at Wassen, Ohio.

While Mr. Gill never obeyed the gospel, he believed the truth as it is in God's Word and was favorable toward our work.

The esteem in which he was held by those who knew him was shown by the large crowd of people who filled the Raker church, near Delta, to overflowing.

We spoke to this people of the frailties of man, the certainty of death and the hope of the resurrection.

James A. Patrick.

Mrs. Edna Applegate

Edna Marea Vance Applegate, daughter of Mr. and Mrs. John Vance, was born in Dayton, Ohio, Jan. 15, 1901, where she resided until the time of her mother's death, in 1905. She was then taken into the home

of Bro. and Sr. John Lehman of West Milton, Ohio, being reared and cared for as their own daughter until the time of her marriage. While her husband was serving his country during the world war she returned to the Lehman home and lived for several months.

Some years ago Sr. Applegate accepted the truth, was baptized and became a member of the Brush Creek church, of which she was a member at the time of her death.

On January 31, 1918, she was married to Frank Applegate. To this union were born four boys, Glenn, LeRoy, Virgil and an infant a few hours old. One of them died in infancy.

She died Nov. 11, 1923. She leaves to mourn her death, her husband, her father, one sister, two brothers, five half sisters and a host of friends.

Although Sr. Applegate was quiet and retiring she had many friends who filled the Brush Creek church at the time of her funeral. We spoke on the subject of home, laying special stress upon the eternal home God has in store for his children.

James A. Patrick.

HERALD RECEIPTS

A. S. Bradley; C. C. Maple; Mrs. Laurids Anderson; Mrs. O. J. Dorsey; Mrs. Jas. Hendricks; J. E. Roose; J. G. Adams; Ella Gardiner; David Beck; Mrs. Minnie Goodson; Herman Dickel; Morton Walls; W. O. Jenter; H. S. Hunt; Ida Jeffrey; Mrs. Mae Mercer.

EMERGENCY FUND

Milton Long, \$2.00

WINCE MEMORIAL FUND

Previously mentioned,	\$226.50
Mrs. H. T. Hill,	2.00
Mrs. O. J. Dorsey,	1.00
Total,	\$229.50

AN EVIL GENERATION

By S. J. Wilson

THESE are surely the perilous times promised for the last days—there are so many plans to get one into trouble and to get advantage. The best forms of government are rotten and are scheming to get the honest savings from the workers. The only consolation is in hoping and looking for the two resurrections—one to age-lasting life and one to judgment in the court of swift and exact justice. We may rejoice in our tribulations as being a sign that we are favored of God as children under correction, bearing our crosses and knowing that it is needful that offences must come. One who walks the narrow way will be apt to find it a lonely way. He will have to look at his compass often to correct the concrete roads that lead to pleasure and profit.

The numerous and untimely deaths remind me of the Savior's warning: "Except ye repent ye shall also likewise perish." To my mind that perishing must occur in the resurrection age; for in this age all die as in times past for Adam's inherited sentence. Where there was no law, there sin was not imputed.

One will often say, "How can these things be?" I only see them by regeneration; for this is surely an evil generation. Now in God we live and move and have our being, but then Christ will be the resurrection and then the continuation of life. A very long program for ages to come.

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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

JOY TO THE WORLD

Joy to the world, the Lord is come!

Let earth receive her King;
Let every heart prepare Him room,
And heaven and nature sing.

Joy to the world, the Saviour reigns,
Let men their songs employ;
While fields and floods, rocks, hills and plains,
Repeat the sounding joy.

He rules the world with truth and grace,
And makes the nations prove
The glories of His righteousness,
And wonder of His love.

Rev. Isaac Watts.

GOD'S GIFT

He "gave his only begotten Son, that whosoever believeth on him should not perish but have everlasting life."

"The gift of God is eternal life, through Jesus Christ, our Lord."

Only by inspired revelation could man have known these gifts. Certainly it had not entered the heart of man to provide one "like unto his brethren" to consummate the eternal purposes prophetically promised.

To present the gift of life, it was essential to give a Leader, Redeemer, Savior, one able to bring man back to God.

As manna might have been showered upon Sinai's lonely wastes for centuries without ever feeding Israel unless Israel should be brought into the land lying beneath these daily showers of bread, so God might for ever hold forth the proffer of life, always in vain, unless there are those sufficiently near, and sufficiently sympa-

thetic to accept of his outstretched offering. And as Jehovah required a Leader to guide Israel out of bondage unto the land where the gift of manna was God's daily pleasure, so he required a Leader to guide men away from the bondage of sin into the virgin fields of God's grace where his gifts of righteousness by faith are constantly showered upon repentant lives which are journeying toward the land of eternal life.

This Leader Savior was God's great gift.

HAND MADE GIFTS

Hand made gifts—well wrought—are very pleasing, especially so when the receiver recognizes that the gift was made specially therefor and that the maker and giver fashioned the gift with special reference to, and thought of the prospective recipient.

Such was God's Gift. He was hand made—made by God—and that with special reference to, and thought of the needs of man.

Man had been struggling for four thousand years to rise above the storm-tossed billows of sin's turbulent sea. Every man-conceived device had failed as an instrument of relief. But God knew man's need and man's weakness. He knew the helpless and hopeless state of man. With all this in mind the loving Father made a Redeemer.

He was "made of a woman." And the word here used by the Apostle who received the Gospel not through man, but rather by revelation from God, signifies that God "made" Jesus; that is, that he brought him into being, into existence; while the "of" preceding the word "woman" in Gal. 4:4, stipulates the source out "of" which he was "made." The time of this making is elsewhere conclusively taught.

Thus, the Maker, the source, and the time are each carefully explained by inspired revelation, all of which assure us that he was God's handiwork. And when one recognizes that Jesus was "made" after such fashion as to best fit him for redeeming his sin-conquered fellows, then this Gift of God becomes most wonderfully personal.

He was "made" just as much for you, Brother or Sister, as for any other human being. He is God's most valuable gift to you.

May he, for whom there was no room in the inn, find room in your heart—room cleansed of sin by his forgiving grace, and bedecked with the drappings of the righteousness of faith.

CHRISTMAS GREETINGS TO ALL

The heartiest Christmas greetings are heralded to all: May the joys that thrilled the watching shepherds at the announcement of Angels be appropriately reexperienced by Christian watchers as upon this another anniversary of the holy birth, the meaning and importance of that event is more fully appreciated. And as faith and hope brighten the vision and anticipation of the Second advent of Israel's Messiah and the world's Redeemer, may the hearts of watchers all be so completely prepared for the event as to be momentarily ready and waiting, not only for the event itself, but also for the preceding miraculous marvels, attendant upon the heavenly Father's call for the Church.

PALESTINE EXPECTS ITS MESSIAH

The whole countryside of the Promised Land is reported to be again astir as in days of old. Israelitish hopes are again born in the hearts of the chosen race, desolations are being rebuilt; and Holy Land is being put in readiness for a new day. At least such is the thought and intent of the people.

True, these things are prompted much by human longings and racial spirit, largely in unbelief, as respects Jesus of Nazareth. But the activities are, nevertheless, present and many are the indications that human hearts are preparing for the awakening of a new day to the Orient.

All this, and more, has been prophetically revealed, and every Bible student should be prepared for the same.

Nor can it be expected that these movements shall progress uninterrupted to the second appearing of our Savior. Bitter disappointments are certain to yet precede the dawn of the Golden Day: An unprecedented day of trouble is announced; is prophesied; an antichrist of huge strength and marvelous deceptive works is due, all to the confusion and bewilderment of such as do not "receive the love of the truth, that they might be saved."

"But ye, brethren, are not in darkness, that that day should overtake you as a thief....Therefore....let us watch and be sober." And while the heart quickens with the Palestinian awakening of the present, and hope is thus strengthened and enlarged, let Christians remember that all such are but the preparatory steps for greater and more momentous events that shall lead the world unto the second announcement of the advent of Christ,—this time, "without sin, unto salvation."

TOURING GOLDEN RULE HOME

THE readers were last given a description of the Sun Parlor of the Home, from which a door opens westwardly into the dining room in which at present stands an extension table, fully extended, around which, sit, three times a day, fifteen persons. Among the fifteen are five young men taking Bible School work who are given dormitory accommodations in the Home while it is possible. As the Home becomes filled with regular members these accommodations to the young men will necessarily have to be discontinued and other accommodations made.

Furniture for the dining room consists of table, buffet, and chairs, all in fumed oak, but at present the extended condition of the table requires that the buffet be moved out.

Rising from the dining room is the front stairway beneath which is the coat and hat closet and lavatory. On the north side of the room, across from the large opening from the living room, is a double swinging door opening into a large pantry, beyond which is the kitchen. These rooms—the dining room, pantry and kitchen—are well located with reference to each other, making the work as light as possible.

The three rooms last described,—living room, sun parlor and dining room—form that portion of the Home where the daily life and fellowship is enjoyed. Warm, light and comfortable, but common, with plain, substantial furnishings, is the proper description of these rooms.

ther, because the father is the head of the family. Our Lord is subordinate to his Father, although in their complex and mysterious relations with respect to the work of redemption they are equal. Their equality is mentioned in John 5:18, where he said to the Jews that God was his Father, making himself equal with God. Again in Philippians 2:6 we read, "Who being in the form of God, thought it not robbery to be equal with God." These serve to teach an equality in nature, in purpose, in labor and at the same time one is subordinate to the other. Two persons may be of equal spiritual, mental and physical endowments, yet one may occupy a subordinate position. There is a difference between inferiority and subordination. Paul nowhere claims that the woman is inferior to the man, nor that he is greater than she; but that both are great and perfectly right in the position in which God intended they should work.

Woman, in her subordinate position, may prove her greatness and her equality with man by accepting it cheerfully and performing her duties with the thought that it was so ordered by her Creator. In this sphere she may even manifest an ability equal or superior to that of the man. Some of the Corinthian women were somewhat inclined to believe like our present-day women-rights ladies, who claim equality of the sexes, who seek to exercise all the rights and privileges of the men, and sometimes to the neglect of their more important duties. Today we find women entering every line of business in which men are engaged, and some aspiring to political fame, in order to redress her wrongs. I can hardly blame them for that; for certainly they can not make a much worse mess of it than we now have.

Church historians tell us in proof of this belief that the women of Paul's day sought to discard some of their long time customs, and would appear in public unveiled, which was an open violation of the decorum of their sex, as generally understood in that day. Then it was a shame for a woman to be seen in public without a veil on. Only women of notoriously evil character dared to dispense with the veil. Worse still, only women convicted of adultery had their hair shorn. Bobbed hair then would have been a scandal while now it passes without comment. All Grecian women invariably wore a veil, or shawl over their head and face when they left their homes. In some sections the custom still prevails.

In Paul's day people were as quick to notice any departure from the prevailing social customs upon the part of church members as they are at the present time. If any of the Corinthian sisters had gone without wearing her veil, when such an act would have been considered a mark of harlotry, we can see readily what people would have said of them. Such conduct would have been a fatal error on her part, and of the church people before the general public. It was a question not only of customs and rules; but of vital importance with respect to the great principle with which Paul had to deal. Such conduct upon the part of Christian women would have placed the honor of the church in jeopardy. He cautioned them against all such practices. He did not want them to appear "bad, as women, in order to prove themselves as good as men." Hence we find

him earnestly and faithfully arguing against a matter of what we might deem of small moment.

In the matter of apparel and dress for the head the same principle held good as that with regard to eating meats that had been offered to idols. They were not to do that which might cause a brother to fall or that which would bring disgrace upon the church and injure the cause of Christ.

The Greeks and Romans were taught to follow the suggestions of nature in the matter of bodily attire. Their claim was that man should go unveiled while women should imitate the natural veil which God intended that she should wear, and for centuries they followed the custom of wearing the veil.

Paul did not object to this custom, for in Rom. 8:4 he says, every man praying or prophesying with his head covered dishonoreth his head; but every woman that prayeth or prophesyeth with her head uncovered dishonoreth her head. He also appeals to the voice of nature in support of the justice of this custom. The 14th verse reads, "Doth not nature itself teach you that if a man have long hair it is a shame unto him." The 15th verse reads, "But if a woman have long hair, it is a glory to her, for her hair is given her for a covering." The 7th verse gives the reason why a man should not cover his head—"for he is the image and glory of God, but the woman is the glory of the man."

The thought is that man should not cover his head and thereby hide the face, which should, at all times, bear the image of his Creator, and which should always reflect his glory.

Man is dependent upon his Creator, because he was made from the ground and represents the crowning work of his creative power. Woman is the glory of the man because she was made of his flesh and bone and represents the best and finest qualities of man, and therefore is dependent upon him for comfort and support, and protection, and she serves and ministers to him with a true devotion.

If she perform her duties cheerfully, faithfully and to the best of her ability she is just as good and as great as he, even though he may do twice as much, for she has done all she can and he could do no more.

A. CONVERSATION

No. 5

By E. O. Stewart

GOOD morning, Parson, I have been studying the arguments you made last Sunday very carefully, especially the argument you made about man receiving a living soul, Gen. 2:7. Then you referred me to Matthew 10:28, where it says, 'man cannot kill the soul.' Then you quoted Hebrews 12:9, where it says, 'God is the father of spirits.' You also referred me to 1 Corinthians 2:11, where it says, 'What man knoweth the things of man save the spirit of man which is in him?' You concluded from these passages, that the soul or spirit of man is of the very nature of God, therefore can never die."

"Yes, Brother Goodwell, that is my honest conclusion after a careful investigation of this subject, and I don't see how you could see otherwise, it is so plain. Let me

hear your answer please."

"Very well, Parson, as I told you, I use to believe, that the scriptures taught as you now see them. In the first place you assume without any proof whatever, that God formed the body of dust, and gave it a living soul. The passage reads, 'man became a living soul.' History says Washington became President. It does not say, Washington was given a president. Paul says in 1 Corinthians 15, that the first man Adam was made a living soul. He also says, 'The first Adam is of the earth earthy.' Now my conclusion is, as the first man Adam was made a living soul, and the first man Adam is of the earth earthy, that the first living soul was of the earth earthy. Therefore, not immortal."

"But, Brother Goodwell, it says God is the father of spirits, and it says that the spirit knoweth the things of man, and the spirit is in the man, 1 Cor. 2:11. Therefore the spirit is the living, knowing thing in man's body."

"Well, Parson, you have just deliberately walked right into the trap I set for you. Now don't become offended at me. You said, That the spirit is the living, knowing thing in man's body. Solomon says, Eccl. 9:5, that the living know. Now, Parson, what is it that lives?"

"Paul says that it is the spirit that knows, 1 Cor. 2:11. Therefore it is the spirit that lives."

"Very well, Parson, you say the spirit lives and knows. Solomon says, 'The living know that they shall die.' As you just will contend that the spirit lives and knows it must be the thing that dies."

"Brother, you still don't understand. All preachers almost agree, that the I (ego) is the real man (the intelligent being); and I am sure the I (ego) is the spirit of man, for the spirit of man knows the things of man."

"Well, Parson, I believe that the I (ego) is the intelligent being, but I will prove by the scriptures that the ego is not the spirit of man. Job says, 'If I wait the grave is my house.' 'Now shall I (ego) sleep in the dust.' Jacob said, 'I (ego) must see my son before I (ego) die.' Parson, do you believe that the spirit waits in the grave, sleeps in the dust and dies?"

"O, no, no! the spirit does not go to the grave."

"Then you must confess that the spirit is not the I (ego); for these passages all say that the I (ego) dies, goes to the grave and sleeps in the dust."

"Brother, those passages are all from the Old Testament."

"All right, Parson, we will read a few from the New Testament. Christ, on the cross, said, 'Father, into thy hands I (ego) commend my spirit. Parson, do you believe Christ's spirit went to the Father then?"

"I certainly do."

"Alright, hear what he says three days later. 'Touch me not; for I (ego) have not yet ascended to my Father.' You can surely see, Parson, that if the spirit of Christ went to the Father at his death, then three days later he said, 'I (ego) have not yet ascended to my Father.' the spirit was not the I (ego). Now, Parson, do you believe the spirit is the I (ego), and does not die?"

"Yes, I do."

"Very well then, listen. Christ, after his resurrection, said, 'I am he that liveth and was dead.' So the I (ego) dies."

The Sunday School

By Alta King

REVIEW

THE WORLD FOR CHRIST

Lesson 13

December 30, 1923

Devotional Reading:

Psalm 145

Golden Text: They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness.—Psalm 145:7.

For Study

We have come to the close of the quarter's lessons, and if the lessons have been strong enough to accomplish the desired purpose, we can not have gone through them without realizing that the dominant thought in them all is God's missionary attitude toward the world. The purpose of this brief review is to so refresh this thought in our minds that we may realize, with a deepening conviction, the kind of a God to whom man is privileged to come and the kind of character which we may expect to find developing in those who come in contact with such a God.

Before taking up the review, it is well to state again the significance of the term "missionary" as used in these lessons. It refers to those activities which publish broadcast the knowledge of God and of his character among men.

1. God's Missionary Purpose and Plan in Action: Lessons 1 to 6. To whom did God first make definite announcement of his missionary purpose concerning the world? In what few words did he outline his plan of action? Contrast briefly the two covenants God made to Abraham as they are given in Gen. 12:1-3 and 17:1-6.

To what individuals did God repeat these covenants? What is the nature of the blessing which God covenanted to Israel and the nations? Recall New Testament interpretations.) Which nation was to be thus blessed first? What "sign" of this covenant blessing did God leave with this nation? Show that the "sign" was a true picture of the blessing itself. Was this covenant conditional or unconditional? If unconditional, is it to be executed regardless of conditions?

How does the history of Israel and her prophesied future dovetail into the working out of God's missionary plan? List as many concrete examples as you can which show that God has used her in the past as an instrument by which he has made his power to be known and acknowledged by men.

2. God's Missionary Purpose and Jesus the Christ: Lessons 7 and 12. How does the first appearance of Jesus the Christ figure in the fulfillment of God's missionary plan? How is he yet to figure in its fulfillment? Why is Jesus the Christ the full, concrete expression and demonstration of God's missionary purpose? Read scriptural statements which state definitely the mission of Jesus to the world? Does working through Jesus the Christ as the medium of fulfillment, mean that Israel as a medium is abandoned?

3. The Church and God's Missionary Plan: Lessons 8 and 9. What particular phase of God's missionary plan did Jesus begin to execute after his ascension? How and through whom? How and through whom

is he still carrying it on? Trace carefully the broadening outreach of early church activities. What difference does it make to church people of today whether they realize and appreciate something of the sweep of God's missionary plan, or only that particular phase of it with which they are directly concerned at present?

Contrast man's plan of world salvation as it is expressed in missionary activities of today, with God's plan as it is expressed in his written word. Though man's purpose in present day missionary activities is not scriptural, is it, nevertheless, possible that God is accomplishing a work through them in furtherance of his missionary plan? Is there any scriptural evidence that God might possibly use man and his ways to accomplish something he has in mind and then set man and his ways aside? See Rom. 9:13-23.

The Children's Lesson: Let the lesson story center around various leading characters of the quarter, such as Abraham, David as the author of the Psalms, Isaiah, and Jesus, and show how God has worked through each to reveal himself as the great missionary to the whole world.

For Class

State briefly the outstanding theme of the quarter's lessons. Discuss the meaning of the term missionary as used in these lessons.

Have some member of the class lead in the discussion and summary of Lessons 1 to 6, Lessons 7 and 12 and Lessons 8 and 9 and their summary upon the general theme of the quarter.

COMMENTS

1 Cor. 11:1-16

By Lyman Booth

In this chapter Paul is discussing some questions which were causing no little contention. There have always been various opinions from that time to this about the same questions. It is not my purpose to offer a final solution that will satisfy all, because I realize it is impossible for all to see alike on all questions, and these are no exceptions.

The first sixteen verses are devoted to a consideration of the conduct or deportment of the women. The remaining portion is concerning the wrong conception respecting the Lord's Supper.

We have frequently heard it said that a good teacher is one who governs or controls his pupils well, and who never fails to give praise for work well done. This is not only pleasing to the pupils but it serves to strengthen the bond of friendship between pupils and teacher. Paul made use of this theory and hence we find him praising the Corinthians, knowing that by doing so he could gain their confidence to a degree wherein they would endure a mild rebuke, which he mentions in verse 17.

It was Paul's custom to recognize and commend whatever was worthy of praise in any of the churches to which he wrote. This was a mark of wisdom on his part. The exercise of this principle will most generally win, and a ready hearing secured to receive any kindly admonition or advice one may offer, especially when it is not done with a view of finding fault. In this chapter we find Paul making skilful use of this method to correct two errors into which they had fallen.

He begins his instructions by showing them the relations that one member of the church sustains to Christ, and Christ to God. In the third verse he states the basic principle upon which the church is built. He said, "I would have you know that the head of every man is Christ, and the head of the woman is the man; and the head of Christ is God." Which can be reduced to the simple statement that God is head over all. He has the control or authority over all.

The head is that member of the body which governs the acts of every other member of the body. The head furnishes the thoughts, and determines that which the other members shall do. If one member is injured the head is instantly appraised of the fact. Is there pain in any member, the head knows it at once and instantly suggests a remedy for relief. If one member suffers pain every other member suffers in sympathy with it. Hence we see that Christ who is the head of the church has furnished us with the remedy for every spiritual ill that may afflict our character. No harm can come to any member but he knows it. He has furnished the needed remedy, in his word, which he in turn received from the Father.

Thus we can see how that the acts or works of Christ are for his redeemed. He took upon himself their nature, procured their pardon, justified them through faith, and ever abides with them in that close relationship so beautifully represented by the connection of each member of the human body with every other member. For his redeemed he was born, lived, labored, died, rose again, and ascended to heaven, and for them he is now interceding before the throne of mercy. To them he is wisdom, counsel, righteousness, sanctification and redemption, and with him they will be glorified in due time. Then all that is his will be theirs.

Paul made use of this figure to rivet upon their minds the truth he had taught that in Christ Jesus, national, sexual, social distinctions are done away; for he said, in Gal. 3:28, "There is neither Jew nor Greek, there is neither male nor female; for ye are all one in Christ Jesus." This represents a perfect union; a true fellowship that sets aside all racial and sexual relations for that perfect oneness with Christ and our heavenly Father, in which all differences disappear.

We hear much about the brotherhood of man and the fatherhood of God. However hopeful the advocates of that theory may be, it will never become a complete reality until all are in God, and he in all.

Although he had taught the spiritual equality of men and women, he also taught the social subordination of the woman to the man. The difficulty with some of the Corinthians was, they could not reconcile these two principles. They would readily use the one that suited their fancy or wishes and let the other go. That has been the case all along the centuries. Even in our own day we find most people unable to reconcile these great principles. It is difficult for some to see how women can be subordinate to man, and at the same time be on an equality with them in spiritual relations and responsibility.

An answer may be given in the illustration. A father and son may be on an equality, yet the son is subordinate to the fa-

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What Do I Need to Succeed

By R. H. Judd

OUR topic this time is a personal one. True, we are a congregation of people, but we are made up of individuals and the subject appeals to us as individuals, individually:—"What Do I Need to Succeed?" Each member of us has his own peculiar personality. One may have qualities in small measure that another by application and use has developed more fully. Thus it is apparent that success to a very great extent is a matter of degree; for there is always some thing beyond that already gained. It is essential to have a purpose in life before we can go far toward success. To many of us, however, the horizon of life is somewhat limited, and our small acquaintance with the activities of the great world in which we live makes it difficult to chose a vocation. But none need be disappointed. There are many ways in which each of us may develop those traits in our characters which make for success, and render us capable of seizing the opportunity when we meet it.

One of these ways is to be purposeful in every duty that comes to our hands, realizing that what we do now is actually part of the great purpose that shall in due course come into our lives, even though we have not yet had the vision.

Another essential of success, and very closely allied to it is the quality of determination. No matter how high our ideals, or how great the capabilities which lie within us, they can never realize their fulfillment without the quality of determination. We might quote many examples, The men who built the Suez Canal, and the Panama Canal were men of determination. Others had failed but they were not deterred by the failures of others, rather they were stimulated to achieve what other men deemed impossible.

Perseverance is another step upward to the goal of success. What is perseverance? To me a simple definition of it is that it is determination in action, pushed to its extreme limit. It embraces all the changes, the uphill and downhill, and the multitudinous difficulties that may be met with along the road to success, and are encountered and overcome. Only as we win out in such qualities as these can we be prepared for larger things. The great men referred to above did not suddenly become great, but they grew in the qualities which distinguished them by faithful adherence to duties that came first to hand.

Sacrifice. The late Governor Hughes of New York struck the right key when he said to a group of students, "I commend your choice. You have decided to build something into your life at the expense of some other things that might be put on the outside of your life." In other

Our Prayer

FATHER in heaven—Exalted One,
Hallowed be Thy name,
Thy kingdom come, Thy will be done
In earth and heaven the same.

Give us this day our daily bread;
Supply each moment's need;
And from Thy tables richly spread
Our souls and bodies feed.

As we forgive our debtors—so
Do thou our debts forgive;
Lead us—not where temptations flow,
But close to Thee to live.

Deliver us from evil's power
And Satan's bondage sore.
Thine is the kingdom, Thine the power
And glory evermore.

—Selected.

words the governor said this, "If you have this, you cannot have that." He who hesitates to pay the price should not seek to attain it. It is a well understood axiom in the commercial world, that everything has its price, and that price, generally speaking, is in accordance with the value of the thing to be obtained. So it is with regard to success. The measure of success obtained is measured by the amount of the purpose, determination and courage invested in it. Many a young man has put the price of a suit of clothes into an education, and found it to be an investment of perennial interest and increased capital which no man can take from him. It is a principle of life too frequently forgotten that—

The heights by great men reached and kept
Were not obtained by sudden flight,
But they while their companions slept
Were toiling upward in the night.

Sacrifice is peculiarly a personal matter. If I am to succeed, whatever sacrifice may be involved it is for me to bear the burden. Nothing will count so much in developing the qualities of true manhood as the willingness to undergo sacrifice for the attainment of a worthy object.

All the foregoing remarks strongly emphasize the need for definiteness in all that we undertake, and in addition to that to be master of a definite calling in which we can succeed better than in any thing else. The man who, when asked what he can do, always answers "any thing" and means "nothing" is not the man we would seek to place in a position of responsibility and trust. It is the man who, by dint of perseverance, has achieved, that mounts the ladder of success step by step. The training that one gets in doing everything well is invaluable, and every man should aim at being able to say: "I can do all things well, some things better, one thing best."

It is surprising how much we can train ourselves in these habits of definiteness and thoroughness. A man makes an article of wood for home (Concluded on page 104)

Blessed Are the Meek

By Charles O. Fletcher

BLESSED are the meek. Matt. 5:5. Meekness conveys the thought of sincere kindness, gentleness, and humbleness of spirit.

This great characteristic was very prominent in Christ's earthly life. The temptation to exalt himself must have been great while gazing upon the vision of his future glory, portrayed by the Word of Holy Writ, yet he remained steadfast and continued to rebuke those glittering temptations that naturally tend to exalt estimation in the mind of self.

We humans have a temptation similar to Christ's. Naturally we are joyous to know that we shall be glorified with Christ, and share his authority and honor. It is right to be proud of such a calling, but should we be to the extent of being "swelled up mentally" above our fellowmen? Was Jesus? Therefore let us, as Christians, be worthy of that name; in meekness be true imitators of Christ, looking ever unto him who is the Author of our faith, and following in his footsteps.

People, in general, are apt to look upon us, if we are not careful, as Agrippa looked upon Paul. Paul's hope was being questioned; the splendor, magnitude, strangeness, and prejudice of, his presented and defended hope, moved Agrippa to utter these words: "Paul, thou art beside thyself; much learning doth make thee mad." Acts 26:24.

Much learning has affected us and such may have affected our meekness. I wonder if it is not apparent, that we have preoccupied our thrones and exalted places, so to speak. Thus, perhaps, we look down upon, pass judgment on, and ridicule those who disagree with us in the interpretation of the scriptures; even younger people argue and treat lightly elder individuals convictions which surely is disrespectful and unchrist-like. Christ expounded the scriptures at the age of twelve years. Can we? Yes, if we are Christ-like enough.

We are surrounded by people who hold numerous doctrinal views. We, as Paul, are questioned concerning our hope in contrast to others. In what manner shall we answer? Friends! Let meekness (not merely assumed for the occasion) predominate; be not boisterous, but calm; deal not harshly or overbearingly, but lead gently; use the attitude of "Come let us reason together;" ever keeping self in the background. Such is meekness!

Christ, the disciples, Paul, and the apostles met and had to contend with opposition, hatred, and prejudice. They mingled, ate, conversed, reasoned and lived with people of such character. We find they did not ridicule, thereby exalting self, but in

MR. SINCERITY AND MR. TRUTH

No. 2.

By D. C. Robison

GOOD morning Mr. Truth, I am pleased to have the pleasure of your company again. Since we last met I have been looking up some proof text that I think proves my position on the soul. Did not Jesus promise the thief that he would be with him in heaven on the day on which they were crucified? Luke 23:42, 43."

"You certainly have not read it as it is. 'And he said, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily, I say unto thee, today shalt thou be with me in Paradise.' Note, please, what the thief requested of Jesus. Remember me when thou comest into thy kingdom, not heaven. This question must be answered either affirmatively or negatively. It is evident that Jesus gave an affirmative answer.

"His answer can mean nothing else; therefore when Jesus comes into his kingdom the thief will be remembered. When Jesus comes in his kingdom this earth will be made a paradise. You should remember that there is no promise to anyone of going to heaven at any time. David says, 'The heaven, even the heavens, are the Lord's; but the earth hath he given to the children of men.' Further, Jesus and the thief did not die that day. See John 19:31-33. When the soldiers came to break the legs of them that were crucified they found that Jesus was already dead and did not break his legs. It is said that persons crucified often lived for several days and that their legs were broken that they might not escape. Again there is not a word said about the immortal soul of the thief going anywhere. The request was that the person be remembered and not his soul. Jesus could not have gone to heaven that day, for he died and was buried and remained so for three days and three nights."

"Does it not say, 'today thou shalt be with me in Paradise?' And is that not proof that they were together that day?"

"We should be very careful in our study of the scriptures that we do not put one text against another. You depend upon the placing of the comma after 'thee' for proof. Punctuation marks are of recent origin and should not be depended upon in opposition to scripture. I have Wesley's Notes on the New Testament, published in 1818. Since then two texts have been changed as to punctuation. Matthew 19:28 reads, 'Ye who have followed me, in the regeneration, etc.' Hebrews 10:12 reads as follows: 'This man when he had offered one sacrifice for sins, for ever sat down on the right hand of God.' You can compare these texts with the same in our Bibles and you can see that the punctuation changes the meaning. Now change the comma and place it after 'today' and all is plain."

"Our ministers all give this text as a proof of the soul's immortality and I have never given it a critical examination. Your arguments seem to be reasonable and I will consider them. But now since we are examining these scriptures I want to ask your opinion on the following text: Acts 7:59. 'And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit.'"

"I would not care to give you my opinion,

as it is worthless; however, we can examine this text as we have the others from the standpoint of scripture and reason. Stephen asks Jesus to receive his spirit. The word here rendered 'spirit' is from the Greek word 'pneuma' and is correctly rendered breath. It comes from the Hebrew word 'Ruach,' and it is also rendered breath. The word rendered 'receive' is from the Greek word 'Dexica,' and is rendered 'sustain' by Booth in his Lexicon of Primitive Words. Stephen's prayer would then read, 'Lord Jesus sustain my spirit' or assist me to suffer. With this reading and the knowledge of the meaning of the word 'pneuma,' the doctrine of the soul's immortality is not sustained by this scripture."

"Friend Truth, I wish you would explain Paul's desire to depart and be with Christ. It seems to me that this is one of the strong proof texts that teaches that the soul departs and is with Christ, it must have a consciousness and is therefore immortal."

"A superficial examination of this text, Phil. 1:23, might be forced to teach the separate existence of the soul. Unfortunately for those who believe that doctrine, the word 'soul' does not appear in the text. Paul is here speaking of himself and not of his immortal soul.

"This is one of the difficult texts to explain. Paul, in this chapter, is speaking of the things that happened to him while a prisoner at Rome. In the 12th verse he would have them to understand that the things which happened unto him had fallen out rather unto the furtherance of the gospel. In the 19th verse he says, 'I know that this shall turn to my salvation through your prayer, and the supply of the spirit of Jesus Christ, according to my earnest expectation and my hope, that in nothing

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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. Note, please, that Paul's purpose was to magnify the Lord by his death. If he continued to live he would preach the gospel. If he was put to death he would do as others had done, magnify the Lord.

"In verse 21 he says, 'For me to live is Christ and to die is gain.' Whether he lives or dies it will be gain to Christ. If he dies he will die for Christ. It is all gain to Christ. But if I live this is the fruit of my labor: That I may be Christ's. Paul belonged to Christ and Christ to God so Paul was sure of immortality. Yet he does not know which to choose. His choice was the will of our heavenly Father. We now come to Paul's desire. To depart and be with Christ. I wish to submit to you this question. Did Paul anywhere in his writing express a desire that at death he depart and go to heaven and be with Christ? Let Paul answer this question. Phil. 3:20, 21. Our conversation is in heaven; from whence also we look for our Saviour, the Lord Jesus Christ; who shall change our vile body that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.' Notice, please, that Paul's desire was that this vile body be changed and fashioned like unto his glorious body. Not at death, but at his appearing from heaven. Again, see 1 Cor. 15:51, 52, Behold I show you a mystery; we shall not all sleep, but we shall all be changed. (At death? Let the Apostle answer.) 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 (who are alive then) shall be changed. In perfect harmony with the words of Jesus to Martha. He that believeth in me, though he were dead, yet shall he live, and whosoever liveth (when Jesus comes) and believeth in me shall never die. John 11:25, 26. In 1 Thess. 4:13-18 Paul teaches that Jesus will 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.

It pays to become a Christian. There is a wonderful gain in character. The Christian life is one of rational belief in the permanent values of life, here and hereafter. It imparts strength to overcome temptations and weaknesses. It brings real refinement to manners and conduct. It steadies us in time of trial and grief. It redeems life from materialism and selfishness. It pays in the changed conscience we experience. Peace enters; joy comes; guidance for life is imparted; and solid satisfaction arrives to replace cynicism and disappointment. Our lives become widely useful. Leaners are transformed into lifters. Idlers become builders. Parasites are changed into benefactors. It pays in the changed destiny that it brings. God's enemy becomes God's friend. The hater of society become a lover of mankind.—Selected.

"And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men."—Luke 2:13-14.

news. I am not sectarian enough to want to lose this great contribution to Christian advancement. My mother took this paper all the latter years of her life and found great comfort in it. I have also taken it for many years and shall continue to do so.

4. The Youth's Companion, published by Perry Mason Company, Boston, Massachusetts, is one of the best short story papers I have ever read. Both youth and old age can find equal enjoyment in reading these entertaining stories of adventural and home life. There are also many articles on natural science of interest to all. The editorials of this paper deserve special notice. Its Children's page and short, pointed stories give a great variety of good reading. Current event notes are brief and to the point.

Realizing the need of a real, clean, entertaining, high class paper for a family of children, I can unhesitatingly recommend this fine paper. If you want to keep the boys at home give them at least one such paper. It is one of the few papers that I shall always take to keep me young.

5. The American is a monthly magazine which has much to recommend it as a source of insight into the lives of men who have made a success of business. Naturally, one likes to know men of influence and what quality or influence in mens' lives have contributed to make real success in the business world. Here is given a real incentive to boys and young men to imitate, in a way, the men who have "made good" and are now outstanding figures in the business world.

The story of Steinmetz and of Lester Picker, a seventeen year old boy with a broken back and a body paralyzed below the waist and yet doing expert work in the electrical and radio field of work; the story of a Russian Jewish boy who came to this country and became the best informed radio expert in the world are but samples of the stories of men that fire a boy's ambition to do something worthy of recognition by his fellowmen. Truth is often stranger than fiction. It is a great adventure for a boy to know such men and learn the secret of their success. Such influences help to make our boys the great in science and invention. Do not deny the boy an incentive to make the best of himself.

6. The National Geographic is a magazine that is noted for its fine illustrations and comments on both country life and animal life of the world. Its pictures alone are a great help and of educational value to any family of children. For example, from the December number I learned more about fish and fisheries in a half hour than I learned when I visited one of these great fisheries. The other day I was looking over "Scenes from Every Land," taken from this magazine and I realized more fully than I ever had before what Christianity and the Bible have done for these native tribes. Are you skeptical about missionary work? Just take a look at pictures of the natives of these wild African lands and then listen to a concert I heard recently given by the descendants of these same African tribes and you will be made not only to see but feel the power that changes men from beasts to the noblest of Christian men and women. Truly it is worth while to place in our homes these true to life pictures that not only entertain but instruct in these most interesting subjects on life.

The Scientific American is one our son takes and studies as he would a text book on science. So worth while are these magazines in the lives of boys that often the influence shapes their whole lives in the choice of a career.

7. The Restitution Herald keeps us of like faith in touch with each other. I would not want to do without it myself, and yet there are good reasons why I could not expect others to read it with the same interest that I do. Let us not be selfish in our choice of reading matter but choose that which is both educational and entertaining to each member of the family.

SOME POPULAR TENETS OF MODERN THEOLOGIANS THAT I REJECT; AND WHY I REJECT THEM

By Rufus A. Curtis

FIRST, I reject the doctrine that man is an immortal or incorruptible being, because the Bible plainly declares that man is mortal, corruptible, and will "utterly perish," without divine intervention. 2 Chron. 14:11. marginal reading; Job 4:17; Rom. 1:23; 2 Peter 2:12; 3:9. So, far from immortality being a birthright of Adam's race, it is a gracious "gift of God," to be zealously sought for "by patient continuance in well doing," and to be put on at the resurrection, when "death is swallowed up in victory." Rom. 6:23; 2:7; 1 Cor. 15:51-54.

Not until "them that sleep in the dust of the earth shall awake" from "the sleep of death" can man bear the imperishable likeness of his immortal Leader. Dan. 12:2; Psa. 13:3; 17:15; Rom. 6:9. Before he can sing the victor's song he must awake from death's dreamless slumber, to live like his adorable Master, "after the power of an endless life." Isa. 26:19; 1 Cor. 15:53-57; Heb. 8:15, 16; John 14:18, 19.

"Length of days, for ever and ever" is too priceless a treasure to be indiscriminately bestowed. Psa. 21:4. To the disobedient and unworthy, it is mercifully withheld. Gen. 3:22-24; Acts 13:46. Every cemetery of earth bears mute testimony to the truthfulness of God's word, that "man dieth and wasteth away." Job. 14:10. There can be no immortality in sin and suffering. "Sin, when it is finished bringeth forth death." James 1:15; Rom. 6:23.

Second, I reject the doctrine that death is but the transition, from one mode of existence to another. The Lord's definition of what it is "to die" is very explicit, "Thou shalt die and not live." Isa. 38:1. It is the antithesis of life.

Third, I reject the doctrine that the dead are conscious, for the Bible declares that "the dead know not anything." Eccl. 9:5. "Their love and their hatred and their envy" having perished in death. Eccl. 9:6. In the very day that man dieth, "his thoughts perish," and all mental manifestations cease. Job. 14:10; Psa. 146:4.

Fourth, I reject the doctrine that good men have been ascending to heaven, from the righteous Abel to the present time, for the Bible assures me that "no man hath ascended up to heaven" except Jesus. John 3:13. Even David, a man after God's own heart, "is not ascended into the heavens" Acts 13:22; 3:34. "He is both dead and buried." verse 29. "For David, after he had served his generation by the will of God, fell asleep, and was laid unto his fathers, and saw corruption." Acts 13:36.

Jesus said to his disciples, "Little children, yet a little while I am with you. Ye shall seek me; and as I said unto the Jews, whithersoever I go ye cannot come, so say I now to you." John 8:21; 13:33.

Fifth, I reject the doctrine that the righteous dead are now praising God in heaven, with golden harps and angelic voices, for the Bible plainly declares, "The dead praise not the Lord, neither any that go down into silence." Psa. 115:17. "For in death there is no remembrance of thee, in the grave who shall give thee thanks?" Psa. 6:5. "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; 88:12.

Sixth, I reject the doctrine that heaven is the place of the Christian's final inheritance, for the prophet like unto Moses, whom God hath raised up, and commanded us to "hear in all things," has declared without any equivocation whatever, "Blessed are the meek: for they shall inherit the earth." Acts 3:22; Matt. 5:5. It is a serious matter to refuse to hear that prophet, whom God has raised up, as his spokesman. "And it shall come to pass that every soul which will not hear that prophet shall be destroyed from among the people." John 17:8; Acts 3:23.

In perfect harmony with Jesus' statement, is that of the sweet Psalmist of Israel, "For evil doers shall be cut off: but those that wait upon the Lord, they shall inherit the earth." "The meek shall inherit the earth; and shall delight themselves in the abundance of peace." "For such as be blessed of him shall inherit the earth; and the cursed of him shall be cut off." "The righteous shall inherit the land, and shall dwell therein for ever." Psa. 37:9, 11, 29; 2 Sam. 23:1. There need be no misunderstanding with reference to the place or time, for we are admonished to "Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it." Psa. 37:34.

The inspired testimony of David is corroborated by that of his son, Solomon. It is so plain that it needs no comment. "That thou mayest walk in the way of good men, and keep the paths of the righteous. For the upright shall dwell in the land, and the perfect shall remain in it. But the wicked shall be cut off from the earth, and the transgressions shall be rooted (or plucked up) out of it." Prov. 2:20-22. "The righteous shall never be removed: but the wicked shall not inhabit the earth." Prov. 10:30.

In view of such unequivocal testimony, I can come to no other conclusion but that "the righteous shall be recompensed in the earth: much more the wicked and the sinner." Prov. 11:31. Being "joint heirs with Christ," they will share with him, the "utmost parts of the earth" for their possession, and reign on the earth for evermore, as their incorruptible, undefiled, and fadeless inheritance. Rom. 8:17; Psa. 2:7, 8; Rev. 5:9, 10; 22:45; 1 Peter 1:4, 5. With the curse lifted, tears wiped away, sorrow, crying, and pain unknown, and death forever banished; what a blissful home the earth will then be; when God's will is supreme, and the whole earth is "filled with his glory." Rev. 22:3; 21:4; 1 Cor. 15:21-26; Matt. 6:10; Num. 14:21; Psa. 72:8-11, 19.

(Concluded next week)

all humility they attempted to break these barriers. They were not exacting.

As "Pauls," let us advance staunchly, contending for the truth with all meekness. Let the love of God abound, then eventually mankind will respond to our humble efforts.

Paul at one time commended the Bereans: let us be blameless and worthy of commendation, not failing his trust, continually studying God's word and earnestly endeavoring to influence for good. (Study Paul's manner.)

The meek shall inherit the earth, and shall delight themselves in the abundance of peace. Psalms 37:11.

Submitted in kindness in behalf of the Iowa Berean Society.

The Children's Column

A CHOSEN LEADER AND A CHOSEN LAND

Genesis 12:1 to 25:10

By Verna Thayer

Memory Verse: And in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice. Genesis 22:18.

A long time ago there lived in the land of Haran a man whose name was Abram and his wife Sarah. When Abram was seventy-five years old the Lord told him to go to another country. Abram obeyed and he with his wife Sarah, his brother's son Lot, and a few other people with their possessions went into the land of Canaan. While they lived in Canaan there came a famine in the land, so Abram went down into Egypt. While he was there the king, Pharaoh, did not like some of the things Abram did so he sent him out of his country. So Abram with Sarah went out of Egypt to Bethel.

Abram was a rich man, having much silver and gold and many cattle. Lot also had many cattle. They each had so many cattle that there was scarcely enough grass for them all. The men that took care of Abram's cattle and the men that took care of Lot's cattle often quarreled over the place to pasture the cattle. So one day Abram said to Lot, "Now we must not quarrel about the pasture for our cattle. You choose which way you want to go with your cattle and I will go the other way." You see Abram gave Lot his choice. So Lot chose the plain of Jordan and departed there with his cattle toward the city of Sodom. And Abram dwelt in the land of Canaan. Now the people where Lot went to live were very, very wicked. They did not love and obey God as Abram did. They were so wicked that God destroyed their city and only Lot and his two daughters were left.

Abram, whose name God had changed to Abraham, and Sarah had no children. One day God told Abraham that he would have a son. So when Abraham was an hundred years old a son was born to Abraham and Sarah. Don't you imagine they were happy? They called him Isaac. Who can tell me the story of Abram offering Isaac as a sacrifice? I am sure you all can.

Now Abraham had another son whose name was Ishmael. The mother of this

child was Hagar. Ishmael was older than Isaac. After Isaac was born Sarah did not like to have Ishmael and his mother live with them, so Abraham sent them away. They went into the wilderness of Beersheba. They lived in the wilderness and Ishmael became a great archer.

When Sarah was an hundred twenty-seven years old she died. Now you remember in one of your Sunday School lessons that Abraham was a stranger in the land of Canaan. God sent him out of his own country into a strange country. So here he buried Sarah.

The Lord blessed Abraham all his life and he lived to be one hundred seventy-five years old and died. His sons, Ishmael and Isaac, buried him beside Sarah in the land of Hebron of Canaan.

(If desirable the story of Isaac and Rebekah may be told in connection with this lesson also.)

SELECTING GOOD LITERATURE

By Harriet E. Boice

THE importance of selecting good books and good papers for home reading is so great that I am choosing it as a theme for my Christmas message to you.

The angel's message, "Behold, I bring you good tidings of great joy, which shall be unto all people," came to only a few people of that day when our Savior was born in Bethlehem. There were no great newspapers to herald the tidings to all people. There were no telephones nor telegraphs nor modern ways of communication, but somehow in God's own way and time the good news has reached us and has renewed us by the influence, the truthfulness, the importance of the message. The world is full of good will this day because a few have accepted this message and have spread its influence abroad in every land. Not all are Christian, nor are all men of good will, but Christian influence has borne its fruit.

If I wanted to herald the news that Jesus, our Savior, is soon coming, to take his rightful place in the rulership of nations, I would not select the daily newspaper to do it. In fact, I would find it both an expensive and a foolish undertaking which would amount to nothing but a bit of notoriety. Hence, it is necessary for any individual or company of people who believe in the importance of this message to publish books or tracts or religious papers to communicate this special message to the world. It is equally important that after the message is printed those who believe the truth should make a special effort to circulate and put it in the hands of those who have not received it. Now is the time to do it. Tomorrow may be too late.

I am convinced that a large portion of our own people who believe this truth are making no special effort to circulate that which has already been published. Many are making their selections, for Christmas presents, from cheap literature thrown on the market at this time. What I mean by cheap literature, is not the quality of the bindings or paper but the contents of the book. What is more important than that Christ's message should be sent out at this special season which celebrates his birth?

For what do we stand? Are we true to our convictions? Is the world dying,

starved, for the pure gospel message? I do not need to say that but few are taking advantage of the opportunity to send the message at Christmas time. I know it is a severe criticism to say we are not, but it is a just one. Think about it and see if there is not a way to make use of that which has already been published but not made use of as it should be.

Now let me give just a caution and a word of advice with regard to our secular reading matter. Do not choose books for Christmas presents now or at any other time, because marked down cheap or because of pretty bindings or attractive titles. You should know the contents of the book or the reputation of the author or advise with some one who knows. The greatest possible harm may be done a boy or girl by the reading of some book now on the market. The influence of good literature and the abundance of the same is too great to be careless or unmindful of the effects by any carelessness on our part in selecting for our home or friends.

With regard to the modern newspaper, I have my doubts as to the advisability of taking one. The amount of space given to scandal, crime and political designing is so great that for the good of our young people I will say, "Think a bit before you subscribe for a daily paper." There are sources of information on current events more wholesome and reliable than the great dailies. I am giving a list of the papers and magazines we have selected for our own reading, and I am adding a few reasons why we have chosen these from among the long lists of literature for daily reading.

1. The Daily Illini is a student paper with brief items of both local and general news. It gives notices of community and student affairs.

I think one should take one local paper in order to be informed on the affairs of the local community. In most places there is a chance to do some good work to improve such a paper. The young people have a chance to work in various ways through such a paper, for the public good if they are doing what they should to make a better community.

2. The Literary Digest gives a good review of national affairs and events of importance.

Public opinion on national affairs must be based on correct information and not on some correspondent's guess work. Time is too valuable to waste on the daily newspaper when a condensed and correct report can be had in The Digest or magazines of like character and reputation.

3. The Christian Herald gives information on all missionary and philanthropic work. It gives a review of world news. It gives the character of leadership in both religious and political affairs. There are also sermons by the various denominational leaders in this country. Its editorials are clear-cut for righteousness. The influence of this paper will lead to the upbuilding of any community. I consider this paper as one of the best sources of information because its contributors are from all parts of the world. They are known as Christian workers in all lands where Christian influence is being exerted. It is to be recommended to every household for its strict adherence to Christian principles and for the attractive way it publishes religious

of Mrs. Williams, which we are thankful to say at this writing has left.

How great are our mercies when we only stop to consider. Only a few weeks ago the writer might easily have lost his life by a falling top of a dead tree we were cutting for wood. The top broke and fell backward, the large forks falling one on each side of him, by the stump, with only a grazed hand to show the injury. We felt dazed, as we considered the nearness of danger, and so thankful for the deliverance. We are more than ever conscious of the over-ruling power that determines all things for good. Like Garfield we feel that since he has preserved us, it must be for some good, and having a dear family to live for and a glorious privilege of service, we are more than ever determined to watch our life and health and bodily well-being for his sake. We will add that it is by the generosity of some of the home brethren, who are so kind to us, that we were working in the woods, as they give us our wood and many other things in addition to the amount they promised.

The second Sundays of each month have so far been spent at Stanhope, and here is a very encouraging field. The brethren always on hand and ready to do all they can, after having zealously brought and invited all the people they can. We spoke several times lately in the Christian Church in Stanhope, by request of some of the chief members, and met a cordial hearing. Lately our meetings have been at Saratoga Church, north of town, and the attendance and interest have been exceedingly encouraging. It is a new neighborhood and the church has not been in use for a number of years. The Eagle Grove families were there with us last time and also early in November they were with us at Hickory Grove. This is very encouraging to the preacher and the local congregation, as well as a source of astonishment to others who wonder why people ride 50 to 100 miles to such an occasion and leave preaching opportunities of many kinds right at their doors. But the ones who so come say they could not spend their gasoline more satisfactorily. We wish you would come thus to all places you can, and also visit us and the home congregation at Koszta. There are many homes of the brethren there and we can entertain a large number, even over night.

Bro. Sealine and Sr. Esther Sealine are with us at Eagle Grove, at present to spend the last two nights of our meeting.

We had a very interesting meeting to-night here at Eagle Grove. The M. E. minister asked questions at the close. The sermon was on the "Nature of Man and Spiritualism," and discussion of 1 Sam. 28, and the Pharisees' belief in spirits of the dead in Acts 23.

The fourth Sunday in the month we have spent at Hickory Grove church and Maxwell. On our first trip the Brethren church was opened to us in the afternoon, on Sunday, and we had a large audience out to hear the sermon on the Signs of the Times. The Presbyterian and Christian pastors were present, the former having also attended our Bible study the night before, when we considered Isaiah 14. Several neighbors came to the sermons and lessons we have had at the home of the mayor, Bro. Isaac Fish, on our different trips. The meetings at the church in the country have generally been well attended,

but sometimes less than others, because some from Ames and Nevada are not always able to be there, but the local attendance has always been good. The young families in the church show a commendable faithfulness. One Sunday morning at Chester Dickinson's home we heard the first part of the Omaha service by radio, but had to leave for Sunday School at the end of the long prayer. We have wished the day may soon come when we may utilize this great opportunity to reach our scattered brethren with our few preachers.

We plan to get to all the brethren in Iowa as soon as we can and give all some pastoral and evangelistic service. We hope, on the last Sundays of December to get to Lake View, Clarksville, and Waterloo. Till then we will gladly aid by correspondence any who write.

As our meeting closed before this report was sent in we will add a few words. The interest and attendance continued to the last. The Baptist minister came again and asked more questions than before. Hell torment seemed to be the greatest stumbling block of most who asked questions, though many inquired on other subjects and requested sermons. Kindness and courtesy ruled all, almost without exception, in all that was said. We hope to have a better time yet in January.

At Stanhope we had our usual good attendance at the Saratoga Church. The audience seemed well pleased with the truths presented on immortality, judgment and other themes. The Klan is strong in this community.

It will be well if our correspondents put our R. F. D. No. 2, on our letter addresses as we get mail for a namesake sometimes. And if any have trouble in getting us by long distance telephone, tell the operator to have Belle Plaine operator call us at Koszta central. Some have had trouble for all that we have carefully instructed the Belle Plaine central office and telegraph operator how to get messages to us. Those interested would do well to save this notice for future use.

J. W. Williams.

OBITUARY

David Fetters

David Fetters, son of Michael and Susannah Brumbaugh Fetters, was born in Elkhart county, Indiana, May 11, 1849, and died at his home in Plymouth, Indiana, December 7, 1923; age, 74 years, 7 months, 6 days.

He was one of eleven children, six of whom survive him: Mrs. Hannah Stepler, of Plymouth; Mrs. Lydia Smith, of Nappanee; Benjamin, of Plymouth; Mrs. Mary Castleman, of Culver; Mrs. Kate Adams, of South Bend; and Michael, of Lucerne.

Mr. Fetters was married first, to Mrs. Martha Rettis. To this union five children were born, two of whom are living: Benjamin Fetters, of South Bend, and Mrs. Ella McCaffey of Wayne.

Of his second marriage to Mrs. Martha Ullery Hill one child was born, Mrs. Dorothy Neidlinger, of Plymouth.

Besides these are two step-children, Charles Hill and Mrs. Ed Kanaar, of Plymouth; nine grandchildren, one great-grandchild, and many other relatives and friends remain to mourn his death.

Mr. Fetters was a farmer all the work-

ing years of his life, the greater portion of which were spent on his farm in the North Salem neighborhood. A few years ago failing health caused him to give up farm work and move to the home in Plymouth.

He became a member of the Church of God more than forty years ago, of which he has been a devoted adherent and died in full faith of the soon coming of the Lord.

His death came suddenly and was a great shock to the family and friends, the cause probably being heart failure.

On Monday morning he arose in apparently usual health, and made the kitchen fire as his custom was and went back to bed for a short rest. He became immediately unconscious and passed away at 6:30.

We are admonished of the uncertainty of life and the importance of being always ready for the great change which may come at any hour as it did to our brother.

In his death, the wife has lost a devoted companion; his children, a loving father; the church, a faithful member; and the community an honest, upright citizen.

The funeral was held from the Plymouth church, where relatives and friends beyond the seating capacity of the building assembled. Brother F. L. Austin officiated.

Cathrine Nehron

Cathrine Nehron, daughter of David and Mary Fuller, was born September 28, 1858, and departed this life at the farm home where her entire life was spent, on December 8, 1923, being 65 years, 2 months, 10 days of age.

April 29, 1885, she was united in marriage to Charles Nehron, who preceded her to the land of forgetfulness from whence no traveler returns, three years ago last March. Since that time, Katie, as she was familiarly called by her many friends and neighbors, has been in failing health, enduring several severe nervous attacks, until thirteen months ago, when she was obliged to take to her bed, since which she has been a severe but patient sufferer till the end came.

At an early age she followed in the footsteps of a faithful and devoted mother, by embracing the faith of and uniting with the Church of God of the Abrahamic Faith, to which she remained faithful to the last.

She leaves to mourn her departure, a loving, devoted daughter, Bessie Wisher, who has so lovingly and untiringly done all that was within her power to do to allay the suffering of her mother, besides several nieces, nephews, and cousins, and a very wide circle of friends.

Just a few days before she fell asleep, and while her mind was clear she talked with Sr. Bessie considerably about the brethren which it was her privilege to know, asking about so very many of them in particular, seeming to forget none of them. She sensed that the end was near and made many requests which have been carried out as faithfully as possible, among which was the calling of the undersigned to officiate at the funeral.

We are sure that Sr. Nehron sleeps well, awaiting the sound of the Trumpet, when those that sleep in Jesus shall awaken and arise to meet him.

May we be faithful and share the joy with her.

F. V. Blakely.

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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

WELCOME

Welcome, the Christmas spirit that breaks down the cold, selfish habit of man and causes him to think kindly of his fellows; that tends to remove discord, and in its stead establish harmony.

Welcome!

To the bereaved, the sorrowing, the suffering, our hearts extend with sympathy at this time. The human heart, in its weakness, would measure to each a life bountifully filled with gladness and comfort, but human strength is wanting. After all the truest joy and the sweetest happiness comes to those, who most love, trust and serve God through Jesus Christ.

THE GREAT BIRTHDAY

The radio confirms the fact that the air is filled with song this day about the nativity of the world's Redeemer. Fireside and dedicated church resound with praises to God: exultant joy peels forth from unconsecrated hearts, all because of the recurrence of the anniversary of the event first heralded by angel voices to watching shepherds.

And yet in spite of such expressed confidence and joy mystery deeply surrounds that birth in the estimation of many minds.

To one this is signified by the mysterious "Santa;" to another by a deeper mystery still, though of very different import, namely, the supposed mystery of God incarnate in our Lord, together with such tenets as connect themselves therewith. Passing over the first, a few words of

biblical review as to the latter would seem to be in order at this season.

That a great and notable miracle was wrought by God in the creation of his Son at this time is quite apparent from the inspired record. That the result of that miracle introduced a Savior to sinful, dying man, "who, in all things" was "made like unto his brethren," Heb. 2:16-18, is equally apparent. Being thus, he was susceptible of "being tempted," though he yielded not; of being reviled and he "reviled not again;" of suffering, though he "threatened not." He was of that nature that he could "commend" his spirit into the hand of God and die—die fully, completely, as did his brethren. There is no stronger way of assuming his mortality. "God raised" him from the dead. He must then have been dead; therefore mortal; therefore not God, nor God-man, nor man-God, but man. He was "made of a woman, made under the law."

But this only intensifies his miraculous position, for he was Redeemer. As such he was not personally under the sentence imposed of God upon Adam. Had he been under that sentence of condemnation himself, then he would have had no life to offer and give for others. He could not have borne others' sins to the tree had he need to go to the tree for himself. But he was without sin. As such he could be "made to be sin for us."

Herein this miracle of God stands alone, by itself. None other has thus been made.

It was thus that he could become the wondrous kinsman, with power and position to redeem his sold brethren from death prior to the great day of coming Jubilee, as Boaz, the kinsman, redeemed for Ruth and Naomi. It was thus that angels could announce,—"Unto you is born this day, in the city of David, a Savior, which is Christ the Lord."

Among the Churches

Dandelion blooms were plucked in Oregon on Sunday, December 16, 1923.

Through the efforts of Bro. Walter Kirkpatrick arrangements were made whereby Bro. C. E. Randall is holding evangelistic services at Ramey, Minnesota, in the Brethren Church. These meetings opened with full house and excellent interest.

Bro. Randall's work in Michigan has been postponed until after the holidays, when it is planned that he will hold meetings at Blanchard, commencing the first Sunday of January.

Dear Editor:

You will, no doubt, be astonished and grieved to know that our dear brother, W. L. Crowe, of Chanute, Kansas, has had a complete nervous breakdown and is now in Bethany Hospital, Kansas City, Kansas, under the care of specialists. Would you be kind enough to appeal to his many friends who are readers of The Herald, asking them to help his family meet the costs, which will be quite great?

I see him almost every day, and his physicians are quite hopeful of him.

Any offerings may be sent to his wife, Mrs. W. L. Crowe, 219 S. Wilson St., Chanute, Kansas, or to me.

We are having meetings every night at 1614 Quindaro, Kansas City, Kansas.

Your brother in the blessed hope,

Dr. A. MacFarlane,
Box 67, Kansas City, Kansas.

REPORTS

Evangelist Report

By official request, the following is given with reluctance to speak of one's own work, but that those who support the work financially and otherwise may know of the fruits of their sacrifice.

As a general view we would say the prospect is very encouraging at all places, more so than for some time in the experience of the writer. The attendance and interest have been excellent at all points visited, and also much better at the home church at the start of the new conference year, which of course is very acceptably

encouraging to the pastor. If you all knew how encouraging your presence and zeal to share in the service are to the preacher probably the attendance and interest would lag less. No one would think of expecting preaching if the pastor is absent, but would he expect to preach if you are absent? A congregation is as essential to the service as is a preacher, and how we do get discouraged if brothers and sisters are habitually absent, and how much better you will grow in grace if you come regularly, for activity in any way develops the actor and grows happily habitual in a good cause.

After deciding by gracious permission of the Michigan brethren to stay in Iowa we arranged with the home church to give them the first and third Sundays in the month, and with the Conference to spend the remaining time in various places as directed. This plan has been followed so far except that on November 18, instead of the sermons at Koszta the funeral of T. W. Glass was held at Sac City in the M. E. Church before a large and sympathetic audience, and we hope the truth was a blessing to all, as well as a comfort to the bereaved. We were called to this service from Eagle Grove where a very encouraging meeting was in progress, the most encouraging the writer has ever held here, where we are again at this writing, with similar results. The Jones and Mead families are faithfully keeping at it here against discouragement as to numbers, and the writer confesses that as we distributed hand bills over town it was with little hope on his part, hence the generous response was surprisingly pleasant. Some ask questions and request sermons.

While at the recent funeral we had a well attended meeting, with question asked, at the home of our good friend S. C. Sonnichsen and his wife, in Lake View, on Saturday night, and a similar meeting, unusually well attended at Bro. Cooper's home at Sac City, on Sunday night, this being our first visit to these places since Conference. We expected to return from there to Eagle Grove and finish our meeting here, but a telephone call from home took us there instead, by a temporary fever

things, yea the deep things of God.'

"Now Parson, as to your argument on Matt. 10:28 and Rev. 6:9, you make these two passages flatly contradict each other. One says man cannot kill the soul, and the other souls are killed. The souls under the altar were told to rest for a little season until their brethren were killed as they were. Do you believe these souls were dead if they were killed?"

"O no! they could not cry if they were dead."

"Do you believe that Abel's blood was conscious when God said to Cain, 'the voice of thy brother's blood crieth unto me from the ground?' Gen. 4:10."

"O no! Paul explains that in Heb. 11:4. It reads, 'By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts, and by it, he being dead yet speaketh.'"

"Then Parson, Abel is dead, and 'the dead know not anything.' His blood did the testifying, and that is the way Abel speaks to us now. George Washington is dead but by his deeds being recorded on the pages of history he still speaks to us. This does not prove that Washington is conscious of what is going on now. It is the same with the souls under the altar, when the fifth seal shall be opened, another scene of life sacrifice shall be witnessed just like Abel. They will give their lives for the cause of Christ, their blood shall be poured out, and will testify that they have given their lives, and they being dead, will yet speak just as Abel being dead yet speaketh. If their crying proves that they are conscious, it also proves that Abel's blood is conscious."

"Now let us notice Matt. 10:28. 'Fear not them which kill the body but cannot kill the soul.' In Matt. 16:25 Christ said, 'For whosoever will save his life shall lose it, and whosoever will lose his life for my sake shall find it.' And in verse 26 he says, 'What is a man profited though he gain the whole world and lose his own soul?' Soul and life in these two paragraphs mean the same. This proves that if we, in this present age are brought before the kings or magistrates for the cause of Christ, and are put to death for his sake, we are not to think that they have blotted us out for ever, but by being faithful unto death in sacrificing our life or soul for the sake of Christ, just as he poured out his soul unto death for us, Isa. 53:12. That sacrifice will guarantee to us immortality and eternal life in the world to come. Man, though he destroys our present life, cannot rob us of our hope of the life to come. Our dependence for that future life is hid with Christ in God. That hope is an anchor to the soul both sure and steadfast and entereth into that within the veil, where the forerunner hath entered, made after the power of an endless life. Heb. 6. Man cannot kill us then, for we shall be immortal."

MR. SINCERITY AND MR. TRUTH

No. 2

By D. C. Robison

The following lines were unintentionally omitted from Bro. Robison's article last week.—Ed.

then we which are alive and remain shall be caught up together with them to meet

the Lord in the air.'

"Now Friend Sincerity, you will admit that Paul's desire was to have a part in the resurrection when Jesus should come. No where did he express a desire to go to heaven at his death; but that he might come. See Col. 3:3-4. The language in Phil. 1:13, must be interpreted in harmony with other scriptures. Paul's desire was that Jesus might come while he was alive and that he might depart, meet the Lord as he descended from heaven, as taught in 1 Thess. 4:13, 18."

"Friend Truth, you have indeed revealed some grand truths. I thank you for your pains in searching the scriptures and bringing out many new things. That is, they are new to me. I express a desire to continue our study of the word. For the present I bid you good-bye."

MR. SINCERITY AND MR. TRUTH

No. 3

GOOD evening Mr. Truth. I am pleased to meet and greet you again. I am much interested in our talks on the Scriptures. Your ideas seem to be reasonable, yet I cannot think but that we possess an immortal soul and that there is sufficient Bible testimony to prove it. Will you please give me what you understand to be a correct view of Luke 16:19-31? This scripture represents the rich man and Lazarus in conversation after death. Their place is hell and Abraham's bosom. If they conversed they were not unconscious as you teach."

"Friend Sincerity, I am pleased to again take up the study of the Bible. First, we must determine whether this scripture is to be taken as a literal fact or as a parable. Now it is for you to choose which you regard it."

"Why, I have always understood it to be a literal fact or something that took place. Does it not say there was a certain rich man and there was a certain beggar?"

"Believing thus you have not considered carefully something in this statement much against your ideas. Note first that there is not a word in it about an immortal soul. It says nothing about the soul of the rich man nor of the beggar. It says that the beggar died and was carried by angels into Abraham's bosom. The rich man died and then was buried. Not one word is here said about their immortal souls. The beggar, full of sores, was carried into Abraham's bosom. If you accept it as literal you must so construe it. Again the rich man, in hell, lifted up his eyes, being in torments, and seeth Abraham afar off and Lazarus in his bosom. Now are you willing to accept that heaven and hell are so closely related that each may view the other and have a conversation? I think it is too real to suit you. Again the place where the rich man is found is not a place of torment. The word hell in this text is translated from the Greek word "hades" which is equivalent to the Hebrew word "sheol." The only Hebrew word rendered hell is "sheol." It occurs 65 times, being three times rendered "the pit" by the translators of the C. V. They have rendered it "the grave" 31 times and 31 times "hell." The American revisers desired to substitute sheol wherever it occurs in the Hebrew text. With this rendering all would be clear. If we understand the word

"sheol" to mean the grave and receive the scriptural truth regarding the condition of those in the grave, we would not think of attaching a literal meaning to this scripture. In Psa. 16:10 we have this word "sheol" used, rendered hell. Now in Acts 2:27 this scripture is applied to Christ. Are you willing to affirm that Christ was sent to this place of torment as you wish to think it? This requires too literal a construction. There are three Greek words rendered by one English word, 'hell,' without any explanation. They are Hades, Gehenna, and Tartarus. Gehenna is the only word with which fire is associated. The Revised Version prefers "Gehenna" to "hell" in the New Testament passages. While we have fire associated with this word, torment is never spoken of, but a destruction. The righteous are never spoken of as being in Gehenna, but the wicked, who are compared to tares, dead branches, dead grass, etc. Those things are easily consumed. Smith's Bible Dictionary locates Gehenna south of Jerusalem where the refuse of the city and the carcasses of the dead were cast. If the fire did not consume, the worms did. Thus we have "where their worm dieth not and their fire is not quenched." The last word "Tartarus" is rendered "hell" in 2 Peter 2:4. The Apostle says that the angels that kept not their first estate were cast down into hell (Tartarus) and delivered them into chains of darkness. There is nothing said here about being tormented. To get this meaning we must depend upon heathen mythology. Are you willing to receive such testimony?"

"What proof have you that it is a parable and not a literal fact? I admit that your points are well taken, yet I cannot see why Jesus would use such language and not explain it."

"As a proof that this is a parable, notice that it is found among a number of parables, the parable of the lost sheep, of the piece of money, of the prodigal son, etc. Again this was spoken to the Pharisees, verse 14. These things spake Jesus unto the multitude in parables; and without a parable spake he not to them. Matt. 13:34. He (Jesus) said unto them, know ye not this parable? and how then will we know all the parables. It is stated that he spake not to the multitude except by parables. When he used this language (Luke 16:19-31) he spake to the Pharisees. Now then parables are related to the kingdom of God. This parable may be explained thus; the rich man may represent the Jewish people, who were rich in promises as to them were entrusted the oracles of God. Our heavenly Father had given them great riches. Ex. 19:4, 5. He had exalted them above all nations. Jesus came unto his own and his own received him not. Yet God's declaration must be true, "As truly as I live, I will fill the earth with my glory." This is the purpose of the Eternal One. The Jews rejected him, the Gentiles were left to themselves. In this Jesus taught that these two nations would change relations to God. Abraham's bosom represents the promise made to him that his seed should bless the nations."

"In Gal. 3:26-29, we learn that we have put on Christ, and if we are Christ's then are we Abraham's seed and heirs according to the promise. These words were addressed to Gentiles. They become Abraham's

The Sunday School

By Alta King

THE SUNDAY SCHOOL LESSONS

The lessons of the first quarter of the New Year, as outlined in the International Series, center around the history of the national development of God's chosen people, Israel. Many of the lessons will cover extensive portions of scripture and we would suggest that these scriptures be read to gain a general view and summary of the content, rather than studied in detail. As we gain a general view and summary of the Bible as a whole, or in large parts, detailed study becomes more interesting and helpful.

Such lessons as we are about to take up are uninteresting and hard to handle in class work unless there is considerable individual study and home preparation. An interesting class is the result of study and preparation.

We are glad that the children's Lessons are receiving special help in the Herald. Henceforth the suggestions concerning the Children's Lessons will gladly give place to the more complete work in the Herald.

First Quarter—Outline of Old Testament History From Abram to Solomon

A CHOSEN LEADER AND A CHOSEN LAND

Lesson 1 January 6, 1924
Lesson Text: Gen. 11:27 to 18:15; 21 to 25, 27 and 28
Genesis 12:1-7

Golden Text: In thee shall all families of the earth be blessed. Gen. 12:3.

Introductory Remarks

During the quarter just closed we studied the missionary messages of the Bible. We found that each one of these lessons had much to do with the people of Israel. The one outstanding truth in all the lessons was the fact that God's missionary plan concerning the world centers in his dealings with the people of Israel.

Though the lessons had much to do with the history and future of Israel, the truth emphasized in all of them was God's missionary purposes. The lessons of the new quarter consider, more in detail, the birth and development of the nation of Israel in which the fulfillment of God's plans center.

There will be much history in the lessons, but it is history of which God announces himself to be the Maker. God is the Maker of the histories of all nations, but in the histories of all nations except Israel, his hand is hidden back of "circumstances," "fate," "luck," doings of great men, and other human viewpoints. The history of Israel is unique in that God definitely and manifestly deals with its people by word of mouth, "miracles," etc., and openly announces himself as the only power controlling its destinies. Hence, while studying the history of this nation we must expect to find evidences of God's power on every hand.

Many of these lessons cover rather extensive portions of scripture and it is not expected that these portions of scripture shall be studied verse by verse. They should be read carefully for the purpose of getting a summary of their main ideas.

So far as possible, each lesson will be arranged in topics, scriptures noted which bear on the topic, and a few leading questions asked.

For Study

1. The First Covenant—the Land and Nation of Promise. Read Gen. 11:27 to 14:24. Locate the places mentioned. The following main ideas should be noticed: Abram's father; native home; sojourn in Haran; migration to Canaan and its cause; first testimony of God in the promised land; sojourn in Egypt and first deflection from faith; return to the promised land and the altar; Abram and the king of Salem. What evidence that God began at once the blessing of nations through Abram?—is an out and out testimony for the true God a medium of blessing? What foregleam of Christ is found in the portion of scripture read? (We should be thankful for this brief mention of the king of Salem, for from it we may conclude that in all ages God has had his representatives among men. Never, at any time, does he leave the helm of world affairs.)

What evidence that Abram early realized that he and his people were destined not to be beholden to the nations of the earth?

2. The Second Covenant—the Nation of Promise. Read Gen. 15:1 to 18:15. In chapter 15 we have record of Abram's impatience at what seemed to be delayed fulfillment of the first covenant, his offer to help God out, God's refusal, and reassurance. In chapter 16 is recorded Abraham's deflection from faith through his listening to Sarah. Note that Sarah's plan seemed in harmony with God's promise that Abraham should have a son from his own loins for an heir. The second covenant to Abram is found in Gen. 17:1-6. Contrast it with the first. Note the significance of the changed name and tense of the verb in verse 5. Was this covenant dependent upon chance conditions for fulfillment? What additional covenant did God make at this time to Abraham and his promised seed? See verse 7 of chapter 17.

Note the token or "seal" of this covenant to Abraham and his seed. Why was this appropriate? What evidence in the last part of chapter 17 that Abraham was still inclined to help God fulfill his promises? What strengthening message is given to Abraham in 18:1-15?

3. The beginning of the fulfillment. Read Gen. 21, 22, 23, 24. What was the first definite step toward fulfillment? What forecast of God's law and grace systems of dealing with man are found in chap. 21:9-12. See Gal. 4:22-31. What evidence in this early forecast that the law system is applicable to the flesh nature only? Why, do you suppose, did God give this early forecast to Abraham? Was he opening to Abraham some of the secrets of his plan of salvation? What evidence in Gen. 21:22 that Abraham was already an instrument in God's hands through which men were brought to acknowledge the power of the true God?

What evidence in chapter 22 that Abraham's faith in God had reached a high state of perfection by the time Isaac was a grown boy? With what large promise did God meet this faith? Though the land in which Abraham sojourned had been covenanted to him for an everlasting possession, had he yet gained possession in old age?

See chapter 23. What evidence in the first part of chap. 24 that he still expected to receive possession? What evidence in this same chapter that he was still looking forward to the promised multiplied seed? Note the entire absence of impatience and doubt, even though he had begun to realize that complete fulfillment was in the far distant future?

4. National Development Through Isaac and Jacob: Read Gen. 25, 27, 28. What evidence in chapter 25 that God sometimes makes what appears to man an arbitrary choice of individuals when carrying out his plans? What evidence that God does not always choose men who have, by nature, a high standard of character? Through what means was the choice, which God had made before the birth of Isaac's children, made effective? See chapter 27. Does God let the evils through which he works at times, to accomplish his purposes, go unpunished. See last part of chapter 27. How and when did God first announce to Jacob the plan he had previously announced to Abraham and Isaac? See Gen. 28.

For Class

Discuss how the lessons of this quarter are connected in a general way with the lessons of last quarter. Why is the history of Israel unique as compared with the histories of all other nations? What peculiar benefit is to be gained from the study of the history of Israel?

Summarize the beginning of Israel's history, as it is recorded in Gen. 11:27 to 18:15; 21 to 25; 27; 28.

A CONVERSATION

By E. O. Stewart

BROTHER Goodwell, I noticed in our conversation last Sunday, that you did not answer my argument on Matt. 10:28, where it says, Man can kill the body but he cannot kill the soul. Neither did you explain 1 Cor. 2:11, which reads as follows: "What man knoweth the things of man save the spirit of man which is in him?" Here Paul says the spirit knows, and Jesus says the soul cannot be killed; and in Rev. 6, I read of the souls under the altar crying and talking. These passages prove to me conclusively that the soul, as spirit, knows, is conscious, after the death of the body, and cannot die, therefore immortal."

"Well Parson, your argument on these passages shall certainly be answered. I will first notice 1 Cor. 2:11. 'What man knoweth the things of man save the spirit of man which is in him?' If this proves that the spirit of man knows when it is separate from the body, then the next verse proves that the spirit of God is an intelligent being when separate from God. It reads, 'Even so knoweth no man the things of God save the Spirit of God.' So you see that the verse you use to prove two men in one, will prove two Gods in one. And if this proves that the spirit of man is a man, it also proves that the spirit of God is a man. 'As a man thinketh in his heart (mind) so is he.' You can't tell what is in man by what he says, but rather by what he does; by the spirit he manifests. 'By their fruits shall ye know them.' The spirit in man in the finality reveals just what man really is at heart. Likewise, the Spirit of God reveals to man the things of God, 'For he hath revealed them unto us by his spirit; for the spirit searcheth all

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UNITY

By T. C. E.

BEHOLD, how good and how pleasant it is for brethren to dwell together in unity." Psa. 133:1.

The Psalmist here brings out a point that is of utmost importance to the church, both collectively and individually.

This country is strong and mighty, as nations go, simply because the individual states are united. A handful of men overthrew the government of Russia simply because they combined their strength and worked in harmony. Franklin said at the time of his country's crisis, "United we stand, divided we fall," and likewise another able statesman, whose name I do not know, said, "In Union there is strength."

Solomon, whose wisdom was given to him of God in answer to his prayer, wrote, "Two are better than one, because they have a good reward for their labor. For if they fall, the one will lift up his fellow; but woe to him that is alone when he falleth; for he hath not another to help him up. Again, if two lie together, then they have heat; but how can one be warm alone? And if one prevail against him, two shall withstand him; and a threefold cord is not quickly broken." Ecc. 4:9-12. And again it is written, "In the multitude of counselors there is safety." Prov. 24:6.

Then we find that Christ said, "And if a kingdom be divided against itself, that kingdom cannot stand. And if a house be divided against itself that house cannot stand." Mark 3:24.

Unity means harmony; harmony means love unfeigned, that attribute without which we are as "sounding brass, or a tinkling cymbal." Where there is love there is little room for anything else. True love is as necessary to the individual's growth in Christ as the sun is to the plants. The atmosphere seems warmed when each member in the church radiates his love of the Word and thereby automatically radiates his love for each of the members comprising the meeting.

As I view it, one of the greatest monkey-wrenches that can fall into the machine of "Unity" is that evil offspring of bad judgment, "Miss-Understanding." It is common among men to judge one another and ordinarily the verdict is "guilty." Yet we know that man himself is imperfect, and as a rule his decision is based on nothing more concrete than his own idea of right or wrong. Man's judgment is anything but infallible and his imagination often distorts things to the point where he reaches exactly the wrong conclusion. Let us consult the scriptures for light on this subject.

We find that in the time of Paul, the Church at Corinth evidently fell into this snare, for Paul wrote them, saying, "But with me it is a very small thing that I should be judged of you, or of man's judg-

At the Dawning of the Year

I WISH you a happy New Year!
I pray its course may bring
A calm contentment to your heart—
Life's richest offering.

May griefs be few, may friends be true,
May hopes burst into flower;
May vanished cares and answered prayers
Rejoice each passing hour.

I hope a blessed New Year
May glorify your way,
And that you'll make some heart, some life,
The happier for your stay.
Waiting near by are tears to dry,
And troubled hearts to soothe,
Lips to caress and hands to press,
And roughened ways to smooth.

God grant a happier New Year
May gladden this dear earth,
Because in your heart and in mine
Kind thoughts have gentle birth.
I trust that when the year shall wane
Our lips may softly say
Some sweet joy thrives in other lives
Because we passed their way.

—Alice M. Aiken.

ment: 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 light to 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. Again he said, "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 thy own eye; and then thou shalt see clearly to cast out the mote out of thy brother's eye." Matt. 7:3-5.

Paul in his letter to the Romans, says, "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." Rom. 14:4. Also in Rom. 2:1, we find that he told those to whom he was talking in the first chapter "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." And he once more states in the 14th chapter of the same book, 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."

Is it compulsory then that we at all times permit actions of another to pass without comment and without question? Must we, therefore never draw (Continued on page 112)

COMMENTS

1 Cor. 11

By Lyman Booth

IN the first part of this chapter Paul directs his remarks mostly to the women. In the latter part he has somewhat to offer to both in a general way and to the men in particular. He discovered that there were divisions or heated arguments among the members of the church. He called them heresies or schisms. He knew such things were injurious to the vitals of Christianity and brotherly love; because it would destroy the union and affection among them. He termed such things a sin because they tended to alienate men from each other. It is a sin of great magnitude and no one can estimate the ruin it may work. It is the very opposite of charity, for it works a great injury while charity worketh no injury to its neighbor.

Paul strove to teach them the lesson, for everyone to whom any part of the church of Christ is in charge to exert himself to the limit of his or her ability to promote and cement Christian friendship, and to repress petty disputes, and the more heated emotions and all jealousies. Were our efforts uniformly bent in this direction we would approach more nearly the unity of the spirit in the bond of peace. Eph. 4:3.

Most of the unhappy contentions among Christians are generated through jealousy and the immoderate attachment to worldly affairs, and the lack of a proper understanding of Christian duties. In verse 17 Paul says he is going to make a declaration to them concerning a matter but is not going to give them any praise; because when they came together they did it for the worse instead of the better. Instead of engaging in thanksgiving and praise they devoted most of their time to airing some pet theory and in feasting instead of prayer. They seemed to strive to gain personal favor and approval of the assembly. He chides them for their improper methods, for some were hungry, and some were drunken. He asked them if he should praise them for such conduct and then told them, "I praise you not."

He told them that their coming together was not to eat the Lord's supper as they had been doing, that instead of observing it as they should they blindly changed it into a feast accompanied with wordy contentions and strife. His idea was that it should be observed in solemnity, in commemoration or recognition of man's redemption through Christ's death, just as the feast of the Passover was in commemoration of Israel's deliverance from the destroying angel. Nor is this all it represents. On the night when the death angel visited Egypt, he passed over those Israelites who had eaten of the slain victim. The angel passed over the sacrifice and those who had eaten of it. Thus (Continued on page 111)

seed through adoption. God is taking out of the Gentiles a people for his name, not from the Jews. The beggar has changed places with the rich man. His sores are being healed by the regeneration of washing or the circumcision not made with hands which Paul calls baptism in Col. 2:12. The account of this rich man, called Dives, and Lazarus closes with reference to Moses and the prophets. Luke 16:31. In turning to Isa. 14:1-11, the King of Babylon answering somewhat to Dive, and the poor captive ten to Lazarus. This in Isaiah according to R. V. is expressly called a parable.—Thou shalt take up this parable against the King of Babylon. verse 4. Here, when the King descends into sheol, and is greeted by those found there, the trees talk and the worm is spread under him and worms cover him. The worms indicate the presence of the King's dead body in sheol. All is plain if we understand that, by the figure called personification, speech may be attributed to putrefying corpse in the grave. The parable of the rich man and Lazarus teaches the kingdom of God as spoken of in Dan. 2:44. The Jews made the recipients of the kingdom under Saul, David, Solomon, etc. Jesus came as the promised King. The Jews rejected him, so he taught these Pharisees that they were about to be rejected and the promises were to go to another nation or people."

"I confess there seem to be some things in the way of accepting it as a literal fact. I am confused as to its real meaning. Can it be that so many of our educated men are mistaken about this scripture?"

"Friend Sincerity, I would call your attention to Paul who became an apostle. He was educated in the schools of his day, being brought up at the feet of one of the doctors of the law, and yet he persecuted the Church of God. This same Apostle says of the Jews, though the scriptures were read every Sabbath day in the synagogue, yet they heard not the voice of the prophets. They had eyes and saw not, ears and heard not, so they put their King to death. We are admonished to study to show ourselves approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.' To do this we must clear ourselves of the traditions of our fathers and accept the gospel of the kingdom of God. I submit these things and hope that you may prove all things and hold fast that which is good."

"Friend Truth, I will investigate these scriptures more and meet you again."

Giving is not always sacrifice. Too commonly do we confound the two. There are many people who have the pleasure of giving who think they have the blessing of sacrifice. To be true about it, there is not much sacrifice these days, while there seems to be considerable giving. The present-day giving is out of plenty, more or less, and there is always considerable left. Then, too, when we speak of "sacrifice," a distinction should be made; there is the sacrifice (?) of a luxury, and there is the sacrifice of a necessity. Money sacrifice is giving money to the kingdom of God when the retaining of it would supply a great need in one's life. Indeed, this is the definition of every other sacrifice—when the doing or giving is at the expense of some vital part of life. When we do this there will be an abundance in the treasuries of the kingdom.—Selected.

WHAT DO I NEED TO SUCCEED?

(Continued from front page)

decoration. He spends much time on the outside, cleaning and sandpapering to give the final touches. It is a temptation to leave the under side unfinished on the plea that no one will see it. But to the man's own mind that board will constantly rise before him as an uncompleted job; for his own sake he completes the task and thereby gains a victory that will bear abundant satisfaction.

Conservation of time is another source of success in the lives of many men who have succeeded. Many a man has mastered a foreign language by making use of the time occupied in travelling to and from his home to his place of business. Among the ranks of thousands upon thousands of our young men who have left school and gone to work are many who long to step out of the routine of daily tasks with little or no prospect of advancement, and and place themselves in the line of successful achievement. But the cost is great. It will call for night study or correspondence classes, it may call for several years in an apprentice school. In any case it will be evident that success comes by way of special training. Few are willing to pay the price of success, and so "there is always room at the top."

I cannot close my remarks without bringing to your notice, some Bible instances of men who have achieved success. Have you ever taken the trouble to study the life of Moses? Have you noticed the great extent and variety of his knowledge? Many writers have wondered how any one man could accumulate so much. You may say that he was taught in all the wisdom of the Egyptians. That may be true. But it is a strange fact that the knowledge revealed by Moses in the Hebrew Scriptures is not to be found in Egyptian literature. He left the Egyptian court at 40 years of age, and began life over again tending the sheep of his father-in-law for another 40 years. Such an occupation would have unfitted most men for any great task, yet Moses had so used his opportunities that he was able to lead a nation out of bondage, to take them safely to another country, and meantime give them a code of laws that has never been surpassed by any nation under heaven from that time until now.

Then we have Daniel. We all know how faithful he was to duty, how persevering in endeavor and what great difficulties he overcame.

Then we have the example of the LORD JESUS. How I like that name, "JESUS." It brings him into close touch with our humanity. If any man was ever tempted and tried, he was, and yet how constantly he kept the object of his mission before him, and when his last journey to Jerusalem was taken he had to "set his face" to go there. The ruler, the chief priests and the thronging people for whom he had done so much were against him, but he feared not, so that to the very last it could be said of him, "he went about doing good." Surely that was perseverance indeed. Of courage and determination he showed no small quantity. Even in their very synagogues he feared not to tell them plainly what sort of men were leading people away from the truth of God to the traditions of men. Study his life, and you will find

that he grew in wisdom, and in favor with God and men, so that finally God has given him a name which is above every name, that at the name of JESUS every knee should bow.

AN ANSWER

By E. W. Moses

IN a recent issue of The Herald, Bro. Cowles asks a question for the readers of The Herald to answer. In going about among the brethren I find that this same question is being asked quite generally.

Although much has been written and said on the negative side they are not satisfied and there is a reason. I have studied this question for years but have said little for fear I might be in the wrong.

Now the question: (Not speaking of the church class) 1 Cor. 15:22. "For as in Adam all die: (No one tries to deny that. We know that all die, good, bad, and indifferent. There is no escape from death.) so in Christ shall (few be made alive? No!) all be made alive." A question. Where in all Scripture can we find authority to change the meaning of the words given?

In this age all die for Adam's transgression, there is no escape. The prophet in describing the age to come, says, "Every man shall die for his own iniquity." Jer. 31:30. We, as a body of believers, believe in the restitution of all things spoken of in the Bible. Restitution means to restore that which was lost or taken away.

Man lost life through Adam's transgression. Will he gain it through Christ's obedience? Rom. 5:18. "So then, as through one trespass, the judgment came unto all men to condemnation; even so through one act of righteousness the free gift came unto all men to justification of life."

To me it seems that the work of Restitution will not be complete as long as one single seed of Adam remains in the death state. In looking into God's plan for the human family, we are wont to exclaim with Bro. Paul, "For God hath shut up all unto disobedience that he might have mercy upon all. O the depth of the riches both of the wisdom and the knowledge of God! How unsearchable are his judgments and his ways past tracing out. For who hath known the mind of the Lord? or who hath been his counselor? or who hath first given to him, and it shall be recompensed unto him again? For of him and through him and unto him are all things. To him be the glory forever. Amen."

HERALD RECEIPTS

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we can have a living and a dead soul. Let me call your attention to the fact that the word 'nephesh' is not always rendered by the same English word. We have three Hebrew words rendered soul, viz., nedibah, neshamah, and nephesh. The first is found in Job 30:15, 'They pursue my soul (nedibah) as the wind.' The second word is found in Isaiah 57:16, 'The spirit would fail before me, and the souls (neshamah) which I have created.' Every where else in the Hebrew 'nephesh' is the word rendered soul. It occurs 720 times from Genesis to Malachi. It is rendered soul 460 times. One hundred nine times it is rendered life and should be so rendered much oftener. It is further rendered by seventeen other English words. Is it any wonder that there is confusion regarding the use of the word 'soul?' We should bear in mind that the meaning must often be determined by the text in which it is found, and again that our translators believed the doctrine of inherent immortality. The fact that the soul can die proves it to be mortal and not immortal. Ezek. 18:4, 20 read, "The soul (neph-esh) that sinneth, it shall die." In Judges 14:30 Samson prays that he might die with the Philistines. Marginal rendering 'my soul, die with the Philistines.' We have shown by the scriptures that the soul can die therefore your proposition cannot be true."

"This seems to be the meaning through the Old Testament, but has it not a different meaning in the New Testament? I fear that you depend too much upon the Old Testament scriptures. Many learned men agree that most of the Old Bible is fulfilled and cannot be relied upon for doctrine as to our salvation. Can we not examine this word as used by New Testament writers?"

"Yes, we can trace the meaning of 'soul' as used in the New Testament. You will find that the same meaning is applied to it there. Commentators have departed from the literal meaning of the word and have given it a spiritual signification. If you could establish your idea that there is a different meaning given to the word 'soul' in the two books you would evidently destroy both, as one would contradict the other. We should always labor to show that all Scriptures agree. Peter says, 'Holy men of old spake as they were moved by the Holy Spirit.'

"In the New Testament the only word rendered soul is psuche, which occurs 105 times, being rendered 'soul' 53 times, 'life' 41 times, 'heart' twice, 'you' once. In the scriptures the phrase 'immortal soul' is never found, but the word soul is limited by words that teach that it is subject to death. The Greek word 'psuche' is the equivalent of the Hebrew word 'nephesh' and must mean the same. As proof permit me to call attention to the two words as used in Psa. 14:10 and Acts 2:27. The Hebrew in Psalms is 'nephesh;' the Greek in Acts is psuche.' This proves that these words must have the same general meaning throughout the Old and New Testaments. Now, having shown that the soul (nephesh) is not capable of literally surviving the body it follows that neither is the soul (psuche).

"Our personal and conscious existence after death depends entirely upon the RESURRECTION at the coming of Christ. Paul preached Jesus and the resurrection,

and not Jesus and the immortal soul. In 1 Cor. 15 Paul proves the resurrection of Christ by more than 500 witnesses, and last by himself. He further states that our future life depends upon Christ's resurrection. 'If Christ is not risen then they that sleep in (or concerning) Christ are perished.' If it were not for the resurrection the race would live and die as do the brute creation, go down in the dust and lie there. Again if the soul is immortal and can not die there can be no need of a resurrection as there has been no death.

"The word 'soul' (psuche) has two meanings, and rendered from two Greek words; viz., psuche and zoe. The first word means animal life, the second eternal life. Paul to Timothy uses these words, giving them their correct meaning. Bodily exercise profiteth little; but godliness is profitable unto all things, having the promise of this life (psuche) that is now, and of that life (zoe) which is to come. 1 Tim. 4:8. It appears to me that we should be governed largely by such statements as the above. The (psuche) life is the one we now enjoy, and will cease at death. Psa. 146:4. When man's breath goeth forth his thoughts perish."

"Friend Truth, how do you harmonize this scripture with the words of our Savior in Matt. 10:28, in which he says, 'Fear not them which kill the body, but are not able to kill the soul. Does this not teach that the soul cannot be destroyed? It occurs to me that this statement proves my proposition that the soul is immortal.'

"You should read the whole text. Does not Christ say that God is able to destroy both soul and body in hell? Man has power to destroy this life (psuche) or soul, and can go no farther, but God can destroy both. Can you not see that if God will destroy the soul as you see it, he would be destroying a part of himself?"

"Friend Truth, I am perplexed about what I believe regarding the soul. However, I want to ask you about a text found in Matt. 16:16. 'What shall a man profit if he gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul?' I have been taught that this text teaches that the soul is immortal.

"Friend Sincerity, if you follow our thoughts on the words nephesh and psuche all will be plain. They both relate to this life and not to future life. If a man loses this life he has no promise of the life to come. Our life (zoe) is hid with Christ in God. When Christ who is our life shall appear, we shall appear with him in glory. Col. 3:3, 4.

"I wish to quote a parallel text found in Luke 9:25. For what is a man advantaged, if he gain the whole world, and lose himself or be cast away. For a man to lose his soul (life) is to lose himself and be cast away. I am pleased with the progress we have made and will be pleased to continue our talks until you are satisfied. If you desire we will next take up the word 'spirit,' and I will show you that it is not immortal."

"I have a great deal of pleasure in the investigation of what have been to me very difficult texts. I am not yet willing to indorse your views in full. I admit that your proofs seem reasonably clear."

"I hope to meet you again and I now bid you good night."

SOME POPULAR TENETS OF MODERN THEOLOGIANS THAT I REJECT; AND WHY I REJECT THEM

By Rufus A. Curtis

(Continued from last week)

I REJECT the doctrine that Christians enter upon their reward at death; for the Bible plainly informs me that the fadeless "crown of glory" is not bestowed upon Christ's true followers until he, as "the chief shepherd shall appear." 2 Peter 5:4. We cannot "appear with him in glory" until "Christ, who is our life, shall appear." Col. 3:4. It is when he shall appear that we shall "be like him," possessing undecaying bodies, and be incapable of dying any more. 1 John 3:2; Phil 3:20, 21; Luke 20:35, 36; John 10:27, 28.

Christians cannot be received unto Christ, dwell in his presence, or receive their glorious crown of righteousness, until "that day," the day of his appearing and his kingdom. John 14:3; 1 Thess. 2:19; 2 Tim. 4: 8.

The blessed words of welcome, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," will not be spoken, until "the Son of man shall come in his glory, and all his holy angels with him." Matt. 25:31-34. Not until the end of this world (or age) shall the righteous shine forth as the sun in the kingdom of their Father." Matt. 13:40-43. Shining "as the brightness of the firmament," or "as the stars for ever and ever" is unquestionably a post-resurrection event. Dan. 12:1-3.

Our heavenly Father, in his infinite wisdom, does not use hap-hazard methods in his dealings with his children. "for 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. He has appointed the time of the dead, that they should be judged, and rewards bestowed to his servants, the prophets, and to the saints, and to all that fear his name, small and great. Rev. 11:18. The Master has said, "Behold, I come quickly; and my reward is with me to give every man according as his work shall be." Rev. 22:12. "For the Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works." Matt. 16:27.

The Redeemer's testimony, as to when his followers will be recompensed, ought to be final, with all those who acknowledge a system of revealed truth, as disclosed in the Bible. "But when thou makest a feast, call the poor, the maimed, the blind; and thou shalt be blessed; for they cannot recompense thee, for thou shalt be recompensed at the resurrection of the just." Luke 14:13, 14.

8. I reject the doctrine that endless misery will be the punishment of the finally impenitent, "for the wages of sin is death." Rom. 6:23. "Sin when it is finished bringeth forth death." James 1:15. The everlasting punishment of the incorrigibly wicked will consist in their "aionian cutting off" from life. (See Emphatic Diaglott translation of Matt. 25:46.) It is only the righteous that go into "aionian life," or "life eternal." The punishment of the wicked will consist in the deprivation or loss of life endlessly. Matt. 10:38, 39. Those that obey not (Continued on page 111)

The Children's Column

A LONG SOJOURN IN EGYPT

Lesson Text: Gen. 37:1 to 50:26

By Verna Thayer

Memory Verse: And he said, I am God, the God of thy father: fear not to go down into Egypt, for I will make of thee a great nation. Gen. 46:3.

A long time ago there lived in the land of Canaan, a man whose name was Jacob. Jacob had many sons but he loved his son Joseph more than the other sons. He gave Joseph a coat of many colors. Of course, when the brothers saw that Jacob loved Joseph more than all the rest, they hated Joseph.

One night Joseph dreamed a strange dream. Joseph said, "I dreamed that we were all tying up wheat in the field, when suddenly my sheaf stood up and your sheaves began bowing to my sheaf." His brothers were, oh, so very angry at him now because they thought the dream meant that Joseph would rule over them.

Then Joseph dreamed another dream. He said, "I have dreamed another dream. This time the sun, the moon and eleven stars bowed down to me." This dream he told to his father and brothers. His father said, "What is this dream that you have dreamed? Does it mean that I and your mother and brothers shall bow down to you?" This made his brothers even more angry.

Joseph's brothers went to Shechem to care for their father's flock. One day his father said, "Joseph, I want you to go down and see how your brothers are getting along." So Joseph did as his father told him and found his brothers. When they saw him coming they began to plan how they could slay Joseph. They said, "Come, let us slay him and cast him into a pit and we will say some evil beast hath devoured him." Reuben, one of Joseph's brothers, said, "Oh, let's not kill him, let's just put him in one of the pits in the wilderness." You see Reuben didn't want to kill him and he thought that as soon as his brothers were gone he would get him out and let him go back to his father. I don't think Reuben was as bad as the rest. Do you?

So when Joseph came to where his brothers were they seized him, stripped off his beautiful coat his father had given him and cast him into a pit. They sat down to eat. While they were eating they looked up and saw some Ishmaelites coming with their camels. Judah, another one of Joseph's brothers, said, "Let us sell Joseph to these men." So they drew Joseph out of the pit and sold him to these men for twenty pieces of silver. These men took Joseph with them into Egypt. The brothers took Joseph's coat and dipped it in the blood of a goat which they killed. They took this coat to Joseph's father and of course he thought that Joseph had been killed by some wild beast.

The men who had bought Joseph took him into Egypt and sold him to an officer of the king whose name was Potiphar. Joseph was later cast into prison, but the Lord was with Joseph all the time. At the same time there were a butler and a baker also in prison. They each had a dream. They were worried because they

had no one to tell them what the dreams meant. So Joseph told them the dreams meant that the baker would be killed but the butler would be restored to his place again in three days.

In two years Pharaoh the king had a dream. He dreamed that he stood by the river and that seven fat cattle came up out of the river, then seven lean cattle came up out of the river and ate up the fat cattle. Then he dreamed another dream. This time there were seven good ears of corn upon a stalk, then seven lean ears sprung up and devoured the fat ears. These dreams troubled Pharaoh very much. He called in all the magicians and wise men but they could not tell him what the dream meant.

Then the butler remembered about Joseph who had told him about the meaning of his dream while he was in prison. So he told the king and Joseph was sent for. So this is what Joseph said the dreams meant. He said, "The seven fat cattle and the seven good ears of corn meant that there would be seven years of plenty. The seven lean cattle and the seven lean ears of corn meant that there would be seven years of famine. Now God has warned you in this way. You had better look for a wise man to appoint officers to gather food and corn during the seven years of plenty so that when the famine comes your land will have plenty."

So Pharaoh appointed Joseph to be the man to see after the work. Joseph was almost as great as Pharaoh himself; for he made Joseph ruler over all the land of Egypt. When the years of famine came, people from all countries came to Egypt to buy corn, and who do you think were among them? Joseph's brothers, of course. Joseph knew his brothers, but they did not know him. He said to them, "You are spies."

They said, "No, we are not spies. We have come for food."

Joseph said, "I believe you are spies, so you cannot leave here unless your youngest brother come down here. Send one of you after him."

So he put them in a ward for three days. On the third day he said, "If you are true men, let one of you stay and the rest may go carry corn back to your home, then bring your youngest brother back." So Simeon was the one Joseph chose to stay. Joseph ordered their sacks to be filled and their money they had brought to pay for their corn to be placed in their sacks. How surprised they were when they found their money. They told their father what Joseph had said. Oh, how Jacob hated to see Benjamin, the youngest brother, go away from him, but they needed corn so he consented to let Benjamin go.

When Joseph saw Benjamin with them he told them they were to dine with him. Joseph was so wrought up over seeing his brothers that he went into his chamber and wept. His brothers came and bowed down to Joseph and ate and drank with him. Joseph said to his steward, "Fill every man's sack full; put their money in again and put my silver cup in the youngest's sack." So the steward did as he was told.

Next morning the brothers started home as soon as it was light. After they had gone, Joseph ordered his steward to go overtake them and search their sacks, and to ask them why they had taken the cup. The steward did so. The brothers were so

sure that the cup would not be found in their sacks that they said that if the cup were found in any of their sacks, that one would die and the rest would be Joseph's slaves. Can you imagine how they felt when the cup was found in Benjamin's sack? They rent their clothes and returned to Joseph's house. They told Joseph they had promised their father faithfully that they would bring Benjamin back to him safely. Joseph could not stand it any longer. He cried out, "I am Joseph your brother, dost my father yet live? Go, tell him to come down here." So he fell on Benjamin's neck and wept. Tell me, how do you suppose these brothers must have felt? Do you suppose they recalled Joseph's dream? No doubt they did.

So Jacob came and dwelt in the land of Egypt, he and all his family. How glad Joseph was to see his father and be near unto him again.

The patient in spirit is better than the proud in spirit.—Ecl. 7:8.

MR. SINCERITY AND MR. TRUTH

By D. C. Robison

GOOD morning, Mr. Truth. I am pleased to meet you again with a view of studying the scriptures. I have been instructed in our investigations of the Bible. I am still in doubt in regard to the soul's immortality. I wish that we could examine the words "soul" and "spirit" and find the meaning of each word as used by the sacred writers.

"Friend Sincerity, I am pleased to meet you again and will gladly assist in examining the words of which you speak. In doing this, we must rely, in part, upon the scholarship of the age. We will take the word soul first. Now what do you understand the word to mean?"

"I always understood it to be an immaterial substance that could not die. That when God created man he breathed in a part of himself which was immortal. This being the conscious part of man."

"I am glad to have you express yourself thus, as we can see whether the scriptures teach this or not. Now notice Gen. 2:7, 'The Lord God formed man out of the dust of the ground and breathed into his nostrils the breath of life; and man became a living soul.'

*We have a statement here made by the prophet. (1) Man was formed of the dust of the ground. (2) The breath of life was breathed into him. (3) He became a living soul. Here is the first use made of the word 'soul' in the Bible. You will please note that the in breathing made the man a living soul. God did not breathe into the man whom he created of the dust of the ground an immortal soul. The phrase 'living soul' describes the dust made man after he had received the breath of life. Does not the phrase 'living soul' infer that there may be such a thing as a 'dead soul?' If this can be proven what becomes of your proposition that God breathed into the man an immortal soul?"

"It would disprove my statement. I am not ready to believe that you can do that."

"We learn from the Hebrew lexicon that the phrase 'living soul' in Gen. 2:7 is rendered from 'nephesh chayyah.' Now in Num. 6:6 we have the phrase 'dead body,' rendered from the Hebrew phrase 'nephesh meth' and literally means dead soul. So you see

a right to the life Adam deprived the race of by disobedience.

John 6:33 reads, "For the bread of God is he that cometh down from heaven and giveth life unto the world." And in John 6:51 we read, "And the bread that I will give is my flesh, which I will give for the life of the world." Bro. Heckman says that this bread was given in order that the world might have the present life, for we would all have died in the loins of Adam if it had not been for this bread; that Christ gave his flesh so Adam could have offspring. I wish you would read John 6:53. Christ says in this verse. "Verily, verily, I say unto you, Except ye eat the flesh of the Son of man and drink his blood ye have no life in you."

Now if it be true that Christ had to give his flesh for the life of the world, and the life of the world spoken of here is the present life, it is also true, that unless they eat that flesh (bread) they have no life. Then they had to eat the bread before Adam could have any offspring. Then Bro. Heckman says, Christ paid the penalty and by him paying the penalty instead of Adam, the world has present life. But John 6:53 says, Except ye eat the flesh (bread) you have no life. So Christ paying the penalty would not give them this life unless they ate the bread.

Well, Bro. Heckman, let us give every person a chance to eat of that bread and not shut some of them up in death's dark dungeon for ever, without knowing that there ever would be any bread.

Adam disobeyed God's law and died in the very day he ate the fruit. Peter says one day is with the Lord as a thousand years, and a thousand years as one day. Adam lived 930 years, which lacked 70 years of being a day with the Lord. Then he ate the fruit all the days of his life. The Hebrew word "yom" from which the word "day" comes, is translated "day" 1167 times; "time" 65 times; "age" 6 times; "life" 4 times; "year" 5 times.

Adam's life was not numbered by days until he transgressed the law. A day with God was a thousand years. Adam did not live the day out. As "yom" is translated "years" 4 times it can mean a thousand years, and this makes all harmonious.

So the Devil lied when he told Adam "In the day you eat you shall not surely die. But if "yom" in God's statement meant a twenty-four hour day, then Satan can make a splendid argument in self-defense when brought to trial, if God permits him to plead his own case.

What will Bro. Heckman do with the following scripture quotations?

"I, if I be lifted up from the earth will draw all men unto me." John 12:32.

The only condition in this is. "If I be lifted up." Was he lifted up? Yes. Then the only thing for us to do is to believe that he cannot lie. You could just as well exclude all women from this passage as any man. They must all be drawn out of death, because they did not bring death upon themselves.

"For creation was made subject to vanity, not of its own will, but by reason of him who hath subjected the same (creation) in hope, because the creation itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God." Rom. 8:20, 21.

That liberty is a right to life and salva-

tion. The gospel is "the power of God unto salvation, to every one that believeth, to the Jew first and also to the Greek." Rom. 1:16. It does not say to a few Jews, and a few Gentiles. The Gentiles were without hope and without God in the world up till Christ came. You cannot say it was because they had rejected the gospel; for it had never been offered to them. God said to Israel, "You only have I known of all the families of the earth." Amos 3:2. God said to Abraham, "In thy seed shall all families of the earth be blessed." Gen. 12:3; Gal. 3:8; Rom. 3:25.

The last question Bro. Heckman asked was, "How long does the wrath of God abide on them that hath not the Son? Just till the resurrection?" I answer, "The wrath will not come on them till they are raised from the dead. Read Job 21:30 and you will see that "the wicked shall be brought forth to the day of wrath."

"God hath concluded all in unbelief that he might have mercy upon all." "His mercy endureth for ever." But he says he will not always be wroth. Isa. 57:16.

At the tower of Babel the language was confounded. We have never had a pure language since, but the time is coming when God will turn to the people a pure language, that they may all call upon him to serve him with one consent. Zeph. 3:6-8.

That will be a glad day. Let us look forward with sweet anticipation to that time when Satan shall be bound so the world can see the righteousness of God manifested in all of its glory; when God's praises shall be upon every tongue; when sin's long, dark night shall be over, dispelled by the glories of the better day. It will be a day for shouting and singing; for the lost world will have been found, and man restored face to face with his Maker. As Adam and his bride sent creation away from God; so Christ and his bride will swing ajar the gates of Paradise which were closed against creation in Eden, inviting whosoever will to come, and some sweet day instead of the groans and cries of earth's bondmen, the songs of redeemed millions shall join

in the everlasting song, "Peace on earth good will to men."

GOSPEL TRUTH

By A. Allan

AFTER all these centuries of gospel preaching the people of the various christianized nations have little knowledge of the truth of the gospel. Taking the consensus of what is believed towards religion as to this present life and the life hereafter, the general impression in the minds of the people is only slightly advanced from heathenism.

The benighted Indian believes in a happy hunting ground after death; the Christian speaks about going to heaven when he dies. Between these two superstitions the difference is a difference in name only; for what the Christian calls heaven, the Indian calls the happy hunting ground. Not all Christians believe they go to heaven when they die, but nearly all believe that we must suffer in the hereafter for the sins we commit in this life. The baneful result of this error for corrupting the truth of the gospel is very far reaching. The proposition here is to present scriptures in such a way as to dispel this deeply rooted error from the mind of the thoughtful reader.

Commentators speak of death as a judgment of condemnation, a penalty for Adam's sin; this they call "original sin." The claim is made that all mankind became involved in Adam's transgression, and they tell us that it was for this original sin that Christ died. From this error the great theological question was raised as to whether man is a free moral agent. You may read so many voluminous works upon this subject by famous authors, until your eyesight begins to fail, without receiving one grain of truth. At last, the argument switches to the common belief that all men are held responsible for their own sins in this life under penalty of everlasting punishment in the hereafter, unless haply they get saved, whether it be a year, or just one hour—the (Continued on page 112)

Among the Churches

The editor and Bro. Siple exchanged appointments for Sunday, December 30, the former speaking in Chicago, while the latter filled the home appointment at Oregon.

It is a year now since Golden Rule Home was formally opened, and in consideration of that a brief anniversary service is being planned for there on Sunday afternoon, January 6.

Bro. George Siple of Hammond, Louisiana, joined his family on Christmas Eve at Oregon, where they plan to make their home, and where a welcome awaits them.

The choir of the Church at Oregon, Ill., rendered a very fine musical program in honor of the birth of Christ on Sunday night, December 23, to a large and appreciative audience. This choir has been steadily growing and working hard, and has thus become a real credit not only to the church but to the town.

Blanchard, Michigan

A special Thanksgiving meeting at Blanchard, Michigan, was well attended. A dinner for all members was given at noon. This was followed by a fellowship hour and the services were held at 7:30 P. M.

During the day donations were received for Bro. Stanley Raymond, who was baptized by Sr. Woodward a short time ago. Many substantial gifts were received, including flour and fruit for the winter. Bro. Raymond is much improved in health and we hope he may soon recover. His wife is a member of the church and he has a fine family. They are much respected in the town. It would be a fine mission if several of the Berean brethren would write him a line. Address: Stanley Raymond, Blanchard, Michigan. It will do him good.

The people are looking forward to the coming of Bro. Randall, who will do evangelistic work in the state for a time.

Evangelist, C. C. Maple.

The above report is late because of having been misfiled.—Ed.

The Restitution Herald

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Editorials

1924

As another year in the calendar of our Lord is entered may it be that the effectual grace of God continually about each one shall confirm our constant abiding in him.

Whatever other New Year pledges may be made may there be one from each pledging self to a more constant and a more consecrated service to God through Jesus Christ our Lord.

The year Nineteen Hundred Twenty-three, new but as yesterday, is gone for ever. Its records of each one throughout have been completed and cannot be altered. Are those records as each would have them to be?

Nineteen 'Twenty-four is new today. But a brief few days and it will have passed. Its new, clean pages, untouched till this morning, will rapidly fill with records similar to those in the book of yesterday's year. Shall it not be that the records of today's year shall show much, very much, improvement—Christian improvement—by growing "up into him in all things, which is the head, even Christ."

Like all of its predecessors, this, too, is Anno Domino—a "year of our Lord." His name shall be honored every time that year is announced. Both friend and foe unite in recognizing him as One highly exalted, and his birth as of world importance from which date a new era has been in the making. It is most fitting that his ardent friends shall, so far as may be in their power, make it truly a "year of our Lord;" a year in which his name shall be exalted more highly than ever before; in which his cause shall be upheld with greater devotion; in which his gospel shall be heralded with greater vigor; in which his redemptive work shall be studied with closer thought and with deeper prayer in which his work of Royal Majesty shall be sought out more thoroughly and more comprehensively; in which the matter of his soon return, "the second time, without sin, unto salvation," shall be studied and prop-

erly declared,—in short, it should be a year during which his every friend should make it to be truly a year of and to our Lord.

OPPORTUNITY — FORGIVENESS

We grow by doing. In that direction in which we are most active there we grow most. Action follows opportunity. Opportunity presents; man accepts, acts, grows.

Principally, growth benefits self. Secondly, it carries benefit to others.

Has one been buffeted, injured? What opportunity it presents! How gladly one should accept such an opportunity and act, that is, forgive. The greater the injury the greater the act of forgiveness. The greater the forgiveness the more one grows into the likeness of the Savior.

What a mark—like him!

"Father, forgive them, they know not what they do." He could not have forgiven had not others wronged. This was the Savior's opportunity. He used it. He grew—was crowned.

Injury rightly met sweetens the life of the injured rather than embittering it.

Here's a suggestion for the New Year. Let every one who feels to have been injured, forgive. Let this New Year of our Lord be a time when every opportunity of this kind shall be fully accepted; when every one shall, in this particular, grow to be more like him "who for the joy that was set before him, endured the cross."

By so much as this may be carried out by so much will the old world be lightened of its load of sorrow and heart-ache.

HERALD RECEIPTS

Mrs. Nettie Darby; Mrs. Chas. Moore; D. W. Kirkpatrick; Mrs. A. C. Main; Joseph Shellenberger; Faye Bower; Ella C. Boyer; Lucy B. Groat; Azorah M. Scroggs; Effie Long; Leland Hanson; Mrs. J. J. Ward; Mrs. H. Hammond; John Raiton; Ora Worley; Mrs. Harriet Reed; Mrs. Lillie McMillan; Miss Esther Peterson; Mrs. Lillian Dauntler; Mrs. Diana Murphy; Mrs. Emma Oaks; Geo. Nell; E. R. Drabenstott; Mrs. M. Fetters; Mrs. Edward Becknell; Chas. D. Balliet; Mrs. Ida Murray; Mrs. Newton Davis; Mrs. Elizabeth Scovill; Lawrence M. Howell.

EMERGENCY FUND

Mrs. H. Hammond \$4.00
Mrs. E. R. Drabenstott .40

WINCE MEMORIAL FUND

Previously mentioned, \$244.50
Mrs. Verna Thayer 1.00
Mrs. Hugh Shafer 1.00
Miss Mary Austin 1.00
Mrs. Adeline West 1.00
Mrs. Elizabeth Scovill 1.00
Chas. D. Balliet 3.00

Total \$252.50

JUDGMENT OF THE TWO ADAMS

By E. O. Stewart

AS Bro. Heckman has taken issue with us on the above named subject, we wish to reply to what he has said.

He begins by saying that there is no Greek for judgment and free-gift in Rom. 5:18. I am aware of the fact that there is no Greek for either, in that particular verse. It is not necessary, as the 18th verse is Paul's conclusion, from premises laid down in the preceding verses. The Greek words for judgment and free-gift both appear in the 11th verse. It reads, "For the judgment (Greek, Krima) was by one to condemnation, but the free-gift (Greek, Charisma) is of many offences unto justification." See Emphatic Diaglot, and

Young's Concordance.

Bro. Heckman says, we will agree on this text, and say, "All men were sentenced to death by the disobedience of the one man, Adam." But he says violent death was the penalty for transgression.

Now let us get right down to the core of Bro. Heckman's position.

He says violent death was the penalty for Adam's sin, and Christ paid the penalty for that sin by dying a violent death instead of Adam, and the purpose of Christ's death was in order for Adam and Eve to have offspring. That is, the human race would never have been born if Christ had not died instead of Adam.

Now, if it be true that violent death was the penalty for sin, and Christ paid the penalty for Adam, then Adam is freed from the penalty with nothing against him. No possible chance for him to be lost. "In due time Christ died for the ungodly." Rom. 5:6. "While we were yet sinners Christ died for us." Rom. 5:8. Was this for our individual sins; Listen. "Christ died for our sins according to the scriptures." 1 Cor. 15:2. "Behold the Lamb of God that taketh away the sin of the world." John 1:29. "He is the propitiation, not for our sins only, but for the sins of the whole world." 1 John 2:2. Now, if violent death was the penalty for Adam's sin, and Christ paid it, Then by the same violent death he paid the penalty for the sins of the whole world. Then there is no escape from the conclusion that he paid the penalty for all sins, and there is absolutely nothing against any person, for Christ paid it all. Then if there is a single person who is not raised from the dead, God would be responsible; for Bro. Heckman says natural death is not the penalty for sin. If natural death was not the penalty for Adam's disobedience, then he would have died that death, any way, whether he sinned or not. Then why, O why did God drive him away from the tree of life to prevent him from eating and living for ever, if it was not for his disobedience?

Now I wish to ask another question which should settle this question for all time. Listen! If Adam had remained in the garden and had continued to eat of the tree of life, would he have died as long as he ate of it? The record says God drove him out, lest he eat and live for ever.

The next question is, Why did God drive him out? Anyone who can read can see that it was because of disobedience.

What did driving him out prevent him from doing? Eating and living for ever.

What was the result? "And all the days that Adam lived were nine hundred and thirty years: and he died." Gen. 5:5. "He begat sons and daughters in his own likeness." These sons and daughters were begotten and born after Adam was sent forth from the garden, and as the sentence of death was upon Adam, because of disobedience, his children could not partake of the tree of life because they were born with the sentence of death resting upon their parents. Hence Romans 5:12 is easily understood. "By one man's disobedience sin entered into the world and death by sin; so death passed upon all men, in whom all have sinned." Same as 1 Cor. 15:22, "As in Adam all die, even so in Christ shall all be made alive." Same as Rom. 5:18, "By the offence of one (Adam) all were sentenced to death, even so (in like manner) by the righteousness of one" (Christ) all have

COMMENTS

(Continued from front page)

they became the passed over ones and were exempt from death. The effect of the pass-over was to leave them unharmed.

In after years the Israelites were accustomed, in the observance of their peace offerings, to eat a part of the victim, and in doing so partook of the sacrifice. They partook of it in commemoration or recognition of their deliverance from Egyptian bondage. While, to them, it pointed back to their deliverance, it being but a shadow of the true sacrifice, it also pointed forward to the sacrifice on Calvary, to the Lamb of God slain from the foundation of the world. Hence Paul would have them and all future generations to know that this new institution, the eating of the bread and the drinking of the wine, was in commemoration or recognition of the true sacrifice, and was a symbol of their partaking of the effects of the new peace-offering, which was offered once for all, in the death of Christ, whose body was broken and whose blood was shed on the cross. They were to understand that the Lord's supper was to succeed the passover feast. The old pointed to the new, and the new not only points back to the tragic scenes of the cross, but it points forward to his coming glory.

If we partake worthily of the bread and wine, which represents our passover Lamb slain from the foundation of the world, we become part of that company passed-over from death unto life, by or on account of our faith in Christ. As Israel who ate of the passover lamb was, by that act passed over from death in Egypt, to life beyond the sea, so in eating of the new passover we are given a pass which carries us over the second death to eternal life beyond the grave.

We must not lose sight of the fact that although all Israel ate of the passover lamb it was for the express purpose of saving the firstborn of each family from death. So, they who partake of the new will become the firstborn sons of God.

Merely eating the bread and drinking the wine is not, in fact, partaking of the new sacrifice. They are but symbols which represent the sacrifice, and as symbols they should recall to our minds the precious truths and doctrines which our Lord taught everywhere he went, and for which he died in order that we might be saved from the second death, and to enjoy the promises of God with him. Neither was it the flesh of the passover lamb that saved their firstborn from death; but it was their obedience, and their faith in God's promises which they had received through Moses. So it is with us, it is the obedience we render to God and our faith in His word and promises which we receive through Christ.

If Israel had not eaten of the passover lamb on the eve of their departure from Egypt their firstborn would have died. There would have been no life left for them. Therefore eating or rejecting it meant life or death to their firstborn. Likewise our Lord has said in John 6:53, Except ye eat the flesh of the Son of man and drink his blood, ye have no life in you. Thus making it a matter of life or death.

This saying of our Lord about eating his flesh and drinking his blood was hard to be understood by many of his disciples. It is no less difficult with many today. We

understand the need of food and drink to sustain the life of the body, but how to gain eternal life by eating him was a deep mystery. In the 47th and 51th verses of John 6, we find two plain statements of his, which are parallel in their construction and design, and mean the same because they produce the same result. This result is eternal life. It is the effect produced by a like cause. The rule is, Like cause, like effect. Now what do we find the cause to be? In verse 47 Jesus said, He that believeth in me (or my words) hath eternal life. Here we find that "believeth in me," is the cause, and eternal life is the effect produced by this belief. In verse 54 he said, Whoso eateth my flesh, and drinketh my blood hath eternal life and I will raise him up at the last day. In this instance eating his flesh and drinking his blood is the cause, and eternal life is the effect. Now if the rule holds good in all cases, like cause, like effect, and if eternal life is the effect produced by believing in him, or by eating his flesh and drinking his blood, then these two causes must be one and the same, else they would produce unlike effects. The conclusion must be self-evident, that believing in him is the same as eating his flesh and drinking his blood.

At this point the question naturally arises, What is it to believe in him? The same principle is involved in believing in him as believing in any other person. If I say, I believe in the President of the United States, you would infer that I believed in his policies. I have frequently heard the remark made about some fluent speaker, Wasn't that splendid? I believe every word of it. I simply drank in every syllable. It was a real feast to me. Then were they not eating and drinking in the sense of appropriating what they heard to their benefit?

It is in the doctrines taught by Christ that we find the true sacrament. The bread and wine are symbols, or the visible sacraments, whose meaning rests in the truth which they present to the mind. When our Lord spoke of eating his flesh and drinking his blood, he did not refer to the form of partaking of the Lord's supper, but more particularly to the real substance and life which they represent. His words were spirit and life. When we can fathom the depths of the meaning of his words when he said, he that eateth me shall live by me, we shall find the power which giveth life eternal. It was in his death as an offering for the life of the world, that we find the way from death unto life.

The timbers that formed the cross upon which he died have no efficacy in saving people. It is those doctrines which he preached, which were so distasteful to the people, that caused him to lose his life upon the tree, rather than yield his righteousness to the Rabbi and the Roman rulers. It was those same doctrines which have imbued the hearts and minds of thousands since then and which have comforted the martyrs as they expired upon the rack and gibbet or amid the flames of burning fagots. If we take up his cross and follow him we must accept those same precious doctrines, obey and cling to them with unflinching fidelity, even though we may be called upon to yield up this mortal life in like manner. It is the doctrines of the cross that sifts and tests Christ's disciples, and tries them as gold

minister had none, for her she burst into tears which caused him to give her from his cupboard one that had been promised to a friend, and she went home rejoicing.

"Turning it over in his mind he decided to go at once to London. There he gathered a few friends together and told them the story and a committee was formed to see that all such persons in Wales and in the British Isles should have copies of the Bible. Someone in the meeting uttered the significant words, 'If for Wales, why not for the World?'"

"You, yourself, sir, if I may be allowed to say it, are a living witness to the fact that 'What is good for Wales is good for the World.'"

"From the simple act of that little girl has sprung all the Bible Societies of the world which are sending out among all nations in over five hundred languages and dialects twenty millions of copies of the Scriptures every year.

"We felt that we could not let you go home without giving you a Welsh Bible, published by the American Bible Society for the Welsh churches and congregations in the United States. There are no people in this country more loyal to the Bible than the Welsh. We know that you stand for the Bible as the cure of the ills of the world. We wish you God-speed!"

"Be not hasty in thy spirit to be angry; for anger resteth in the bosom of fools."

SOME POPULAR TENETS OF MODERN THEOLOGIANS THAT I REJECT; AND WHY I REJECT THEM

(Continued from page 107)

the gospel of our Lord Jesus Christ, "shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." 2 Thessalonians 1:7-9. The wicked shall perish; shall die; shall not exist; as the fat of lambs shall they consume; into smoke shall they consume away. Psalm 37:10, 20; Isaiah 41:11; Luke 13:1-5; Acts 13:41; Ezekiel 18:4, 20. As worthless chaff, stubble, and tares the unquenchable fire of Gehenna shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. They shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts. Matt. 3:12; 13:20; Mal. 4:1-3.

I praise God from the depths of my heart, that he has not set apart some portion of his universe for the infliction of endless woe, upon the creatures he has called into being. Being unworthy of everlasting life, and having deliberately chosen the wide gate and the broad way that leadeth to destruction, they pass out of existence for ever, beneath the awful gloom and silence of the second death. Acts 13:46, Matt. 7:13, 14; Rev. 2:11; 21:8. Having rejected the straight gate and the narrow way, which leadeth unto life, and built upon the sand instead of upon a rock, they will suffer the loss of their being. Matt. 7:24-27; Luke 9:25.

Instead of sharing in fulness of joy and pleasure for evermore nothing is reserved for them but the blackness of darkness for ever. Psa. 16:11; Jude 10-13.

"Prove all things; hold fast that which is good." 1 Thess. 5:21; 1 John 4:1. "What is the chaff to the wheat? saith the Lord." Jer. 23:28; Psa. 8:20; Gal. 4:16.

The Sunday School

By Alta King

THE LONG SOJOURN IN EGYPT

Lesson 2

January 13, 1924

Lesson Text:

Gen. 37: 39 to 50.

Genesis 47:1-12

Memory Verse: Gen. 49:8-10.

Golden Text: Jehovah will keep thee from evil; he will keep thy soul. Psa. 121:7.

For Study

Review: What covenant reveals God's fixed plan to bring the nation of Israel into existence? What is the fixed purpose of her existence? Trace the birth and development of the nation up to the time of Jacob. (This period of Israel's history beginning with Abram's migration into Canaan and reaching to the birth of Joseph, Jacob's eleventh son, covers a period of about 160 years.) What evidences does this period of history give which go to show that God's purpose in Israel began immediately to be worked out? Read the covenant by which God covenanted with Abraham that he should become the father, not only of one nation, but of many nations. How is this covenant to be fulfilled?

The New Lesson: This week's lesson considers the fulfillment of a prophecy made to Abraham concerning the development of his descendants into a nation. Read the prophecy. Gen. 15:8-18.

As we read the fulfillment of this prophecy let us not fail to note that it was accomplished very largely by the indirect use of God's power—that power worked, without special manifestation, through the agencies of human emotions and activities, both good and evil. The nearest approach to direct dealings was dreams and interpretation of dreams. Once, only, did God speak directly during this period of the history of his people.

Thrice had God announced his plan by spoken word, once each to Abram, Isaac, and Jacob; and the three-fold announcement was sufficient for years of development and fulfillment.

It seems that this plan, spoken directly from God, must always have been in the minds of these three men as they watched circumstances and the affairs of men shape themselves into fulfillment. However, there were times, as we found in the case of Abraham, when they became so concerned about the slow process of fulfillment, that they ventured to suggest changes and offer plans of their own. The same is true today. Furthermore, people of today become so engrossed with the affairs of men (all of which are controlled by God to fulfill his purposes) that they fail to recognize and acknowledge the Worker.

Let us use care then that the chief maker of this period of Israel's history (from the human viewpoint) the great and good Joseph, does not overshadow the God whom Joseph acknowledged and worshiped.

1. Joseph's Boyhood and Exile: Read Gen. 37; 39; 40; 41. As you read look for evidences of the character of Joseph; of the character of his brethren; of Joseph's consciousness of God; and of God's directing hand in the affairs of men. Were all the affairs of men, which God used to further his purposes, upright and honorable?

God can use evil to accomplish good and remain blameless, because the good he ac-

complished is so large that it overcomes and obliterates the evil. Man cannot use evil to accomplish good and remain blameless because the good he may, possibly, accomplish is so small that the evil, grown by use, overcomes and obliterates the good.

When Jacob "observed" the saying of Joseph (see Gen. 37:11) what might he have been thinking about?

2. The Israelites Established in Egypt: Read Gen. 42:1 to 47:12, 27, 31 and make a summary of the main points in the story. Why did Joseph not accept and reveal himself to his brethren at once? (Gen. 42:19 gives a hint as to the motive back of his maneuvers.) What evidence in the story that the years since Joseph's exile had wrought a change in his brethren, especially Judah? Had Joseph grown in the religion of his fathers through the influence of Egyptian court life? Note evidences in the story of Joseph's family loyalty and affection, his lack of empty pride, and his utter freedom from the spirit of revenge (see also Gen. 50:14-21).

Were these early Israelites trained to regard adverse circumstances as retribution? (See Gen. 42:21, 22.) How was Jacob assured that it was God's purpose for him to go down into Egypt? What is the significance of the fact that Jacob blessed Pharaoh? Read the verses in chapters 45 and 50 in which Joseph states that God had brought good out of the evil and weaknesses of men. Show that the good which God evolved out of the hatred and jealousy of ten men, far outreached the evil and suffering which these ten men caused by their jealousy and hatred. Show, also, that the good God accomplished not only outreached the evil but destroyed the evil from which the good had evolved. Is this overcoming evil with good?

Jacob's Vision of the Future of his People: Read Gen. 48, 49. What was similar between the blessing and prophesied future of Joseph's two sons and the blessing and prophesied future of Jacob and Esau? Did Jacob foresee the return of his people to Canaan? Did he see something of their sufferings and privations when he said "God shall be with you." See Gen. 48:21.

Did he foresee something of the royal power and supremacy of his people? See Gen. 49:8-12. Is it not strange that Joseph's house was not named as the royal house of the coming nation, since he possessed, to larger degree than any of the rest, the character of the perfect King which was to come? How did Jacob manifest an unwavering faith that his people would come into the future covenanted to them by God? By Genesis 50 we know that Joseph held the same faith concerning the future of his people as did his father Jacob.

4. God's Purpose in Israel's Sojourn in Egypt: The scriptures state clearly that it was God's purpose that Israel should sojourn in Egypt while the twelve sons of Jacob were multiplying into a nation of people; but the scriptures do not state so clearly why God purposed that Israel should sojourn in Egypt during this period of her development. Why were not the twelve sons of Jacob left to sojourn in the promised land as their fathers had done?

The following is an interesting answer to the above question:

"In the removal of Jacob's family into Egypt a great purpose was served in connection with their predestinated history.

Had they remained in Palestine, on the same footings as their fathers, they must have been scattered over the country to find food for their cattle, and very probably they would have become mingled with the Canaanite inhabitants. By removing them to Egypt, God made provision at once for their remaining a separate people, and for their pursuing the pastoral life to which they had been trained. He made provision, at the same time, for their profiting by the rough discipline of trial and suffering, and for their learning to look to him for help in time of trouble. The Hebrew nation, like other great nations, had to encounter a baptism of suffering, and to learn, from hard experience, that it is good for a people, as it is good for a man, to bear the yoke in youth. The very fact of their removal into Egypt, however, showed that the settled era of their history and the settled glory of their family, had not yet come. It must be a long time before the great promise to Abraham should be fulfilled. And thus, again they were taught the great lesson of their race, to look forward for the Hope of Israel."—Wm. G. Baikie.

For Class

Discuss briefly the covenants which are the basis of Israel's existence as a nation and outline the purpose of her existence. Read the covenant God made to Abraham which reaches much farther in its effects than the nation of Israel.

Of what prophecy is this lesson a fulfillment? Discuss the fulfillment of this prophecy by topics as outlined in the Study Section, one member of the class leading in the discussion of each topic.

The following general topics might be discussed as an outgrowth of the lesson.

1. Mediums, direct and indirect, through which God works to accomplish his purposes.

2. God accomplishing good through the use of evil—instances of and justification.

3. Man trying to accomplish good through the use of evil.

LLOYD GEORGE KNEW ALL ABOUT MARY JONES

WHEN a committee from the American Bible Society presented Lloyd George with a Welsh Bible just before he sailed for England, the Ex-Prime Minister of Great Britain interrupted Dr. Haven's presentation speech by saying, "I have known all my life about Mary Jones, the little Welsh girl, and her long journey in quest of a Bible, which resulted in the organization of the first Bible Society in the world. It is one of the most beautiful stories I know."

The presentation took place on board the Majestic. The members of the committee were President Churchill H. Cutting, Vice-presidents E. Francis Hyde and G. S. McKenzie, and General Secretaries William I. Haven and Frank H. Mann.

Dr. Haven, in presenting the Bible, which was printed in New York, said:

"One hundred twenty years ago a little Welsh girl, by the name of Mary Jones, which you will probably recognize as a Welsh name, walked bare-footed over the hills from her home to the nearest minister twenty-five miles away because of her great desire to own a copy of the Holy Scriptures. When she was told that the

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Come---A Frequent Invitation

By Linden J. Carter

THIS word occurs some two thousand times in the Old Testament, and may well be called the key-word of the Bible.

It is found in the great invitation texts of Isaiah, of the Gospels and of the Book of Revelation. Thus, it is written, "Come now, let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. 1:18). And again, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye. buy, and eat; yea, come, buy wine and milk without money and without price" (Isa. 55:1).

"Come unto me," says Jesus, "all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28). "Come," said he on another occasion, "take up the cross, and follow me" (Mark 10:21). "Come," says the servant sent out by the man who made a great supper, "Come: for all things are now ready" (Luke 14:17). "If any man thirst," said Jesus to the multitudes on a certain feast-day, "let him come unto me, and drink" (John 7:37).

Turning to the last chapter of Revelation we come to the last great invitation of the Bible, and it is this: "And 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 the water of life freely" (Rev. 22:17).

There are three great themes in the Bible: salvation, service, and the second advent, a great three-fold cord of truth running through the Book; and our word come is found in connection with each of these wonderful themes. We have noted some texts which are often used in proclaiming the gospel of salvation. We now come to the second theme, that of service, and quote from the Psalms. "O come, let us sing unto the Lord" (Psa. 5:1). "Let us come before his presence with thanksgiving" (verse 2). "O come, let us worship and bow down" (verse 6).

Finally, we have the word used over and over in connection with the second advent of our Lord. "Our God shall come," says the Psalmist, "and shall keep not silence: a fire shall devour before him, and it shall be very tempestuous round about him" (Psa. 50:3). "For the Son of man shall come," says Jesus, "in the glory of the Father with his angels; and then he shall reward every man according to his works" (Matt. 16:27). "For yet a little while," says Paul, "and he that shall come will come, and will not tarry" (Heb. 10:37). "But the day of the Lord will come as a thief in the night," says Peter (2 Pet. 3:10). "Behold I come quickly," is the twice repeated promise of the last chapter of the

Grandmother's Bible



So you've brought me this costly Bible,
With its covers so grand and gay;
You thought I must need a new one
On my eighty-first birthday, you say.
Yes, mine is a worn-out volume,
Grown ragged and yellow with age,
With finger-prints thick on the margin;
But there's never a missing page.

And the finger-prints call back my wee ones,
Just learning a verse to repeat;
And again in the twilight their faces
Look up to me, eagerly sweet.
It has pencil marks pointed in silence
To words I have hid in my heart;
And the lesson so hard in the learning,
Once learned can never depart.

Your gift is a beauty my dearie,
With wonderful clasps of gold.
Put it carefully into that drawer;
I shall keep it till death; but the old—
Just leave it close by on the table,
And then you may bring me a light,
And I'll read a sweet psalm from its pages,
To think of if wakeful tonight.

—Selected.

Bible (Rev. 22:7, 12).

We cherish the last words of a friend. And among the most comforting words of Jesus are those that fell from his lips on the night before he died: "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 14:3). And then he rose from the dead and ascended into heaven; and in the Book of Revelation we have him speaking once more. And these are his last words—the very last promise of the Bible: "Surely I come quickly" (Rev. 22:20). John heard these words, and he responded in the last prayer of the Bible: "Amen. Even so, Come, Lord Jesus."

When God was about to destroy the world by a flood, and the ark was ready he said to Noah, "Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation" (Gen. 7:1). And in connection with another day of judgment, some are going to hear the words, "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).

"Thy kingdom come" (Matt. 6:10), is a petition that some day will be answered. And some will hear the words, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the beginning of the world" (Matt. 25:34).

But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light: which in time past were not a people, but now are the people of God: which had not obtained mercy, but now have obtained mercy.

Your Father's Business

By Samuel E. Haney

WHEN an urchin, my teacher used to write words in beautifully scroll-ed letters on the first lines of my copy-book. But, try hard as I would, I never could equal her penmanship; a progressive resemblance was my greatest achievement. Thus it is in our experience in the school of Christ. After doing our best we realize that we are but flimsy, unprofitable representatives of our great Teacher. One of the chief characteristics of Jesus was to "Be about my Father's business." Paul tel's us. "We are ambassadors for Christ:" to walk and talk as he (Christ) walked and talked, i. e., as no other man (the world) walks and talks. If in this we faithfully follow the Master's example we shall soon discover our business to be the most responsible, pungent and lucrative industry in which it is possible to be intrusted or engaged; always "Looking for that blessed Hope, and the glorious appearing of Christ." But we must first get it clear in our minds whom we are serving—God or the devil. One cannot serve both at the same time. The one attempting such a procedure will be the only one deceived. Many eyes are watching: If we be "servants of the most High" our enemies will know it. Acts 16:17. As a personal test; continuous service for the Lord brings continuous peace, despite continual opposition and interruptions on the part of the world and the flesh.

Until the Bridegroom comes the Christian's paramount concern should be about his Father's business, i. e., notifying and edifying "hearing ears" in preparation for the "marriage of the Lamb," now soon to be consummated. In doing this we must copy after our great Leader by preaching, in various ways, and teaching the unsophisticated truth, regardless of where it hits or whom it hurts. This will be no congenial task, as Jesus and his apostles could well attest. Anyone doubting the validity of 2 Tim. 3:12 let him put it to a practical test. He will get sufficient persecution, and likely from unexpected quarters, to convince him that Paul is correct.

Tell the writer what a soul is worth, for whom Christ died, and he will give you an estimate of his idea of the importance of imitating his Redeemer, by "being about his Father's business."

As true followers (copies) of Christ we must obey him even as he obeyed the Father; not "as men pleasers, but as servants of Christ, doing the will of God from the heart," Peter says, "Jesus went about doing good." And Paul tells us, "Let us do good unto all men, especially unto them who are of the household of faith." This privilege should (Continued on page 12)

in the fire. After having once accepted them it will never do to desert them. There is nothing that can speak such cheering words of life as those doctrines; no philosophy of man, no learning nor science possesses the sanctifying and quickening power to transform a vile sinner into a faithful follower of Christ.

To me this teaches that the virtue of the sacraments rests only in the feeding upon Christ's words. It is not he that eateth the material bread, but he that eateth me, the true bread, the word that I bring to you from the Father in heaven. If in our feeble faith, we lay hold upon the precious promises of his and cling to them, we may rest assured that we shall live with him, and finally be united with him and our heavenly Father in an eternal and ineffable union, that can never be broken or molested. In this condition Paul mentions three LIVING ONES: the living Father, the living Son, and the living believer. In the present the believer beholds this union by faith, as through a glass darkly, and knows only in part, but when it shall have been perfected we shall then see face to face and know even as also we are known. Oh! how precious the sight! how infinite the knowledge! and how glorious the union!

This union is the consummation of the Christian's faith and hope and life of sacrifice, which can never be utilized except there be a resurrection. This our Lord has promised, and by his resurrection we have a guarantee that we also shall have. Four times in this chapter he said, "and I will raise him (the believer) up at the last day." Thus teaching most clearly that eternal life depends upon a resurrection of the body from the dead, to complete man's redemption.

UNITY

(Continued from front page)

any conclusions? Let us turn again to the scriptures for a correct answer.

"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." Luke 17:3-4. "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, 16.

If we do not wish to go to him that has apparently trespassed against us, fearing hard feelings, then let us forgive from the heart, blotting it out of memory, for life is too short to burden ourselves with unnecessary weight, but rather let us be found "redeeming the time, because the days are evil," Eph. 5:16, and "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; who for the joy set before him endured the cross, despising the shame, and is set down at the right hand of God." Heb. 12:1-2.

"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 more as ye see the day approaching." Heb. 10:23-25. "For ye have need of patience, that after ye have done the will of God, ye might receive the promise. For yet a little while and he that shall come will come, and will not tarry." Heb. 10:35, 37.

"Even so, come, Lord Jesus." Rev. 22:20.

GOSPEL TRUTH

(Continued from page 109)

eleventh hour—before death.

Adamic death, if we may use the term, is not a penalty. The scriptures declare that death is the wages of sin, and that sin works death. "The wages of sin is death." When death is made the penalty for sin, then death will be an everlasting penalty without remedy. Had God pronounced death upon all men as the penalty for sins, then, resurrection from the dead had been one of the things which are impossible with God; for he cannot reverse his own righteous judgment, or lift the penalty. Such change of administration would necessarily imply that the original sentence was too severe, unjust. Adamic death is not the condemnation that came upon all men. Noah was not condemned. Abraham, the friend of God, was not condemned. Condemnation came upon all men by the law, and when in the fulness of time it had proven that all men through the offence of Adam had become slaves to sin in the flesh. Paul, discussing the righteousness of the law, says, "We have before proved both Jews and Gentiles, that they are all under (bondage to) sin."

Condemnation came upon all men, not for Adam's sin, or for the sin of men, but it came upon all flesh corrupted in its nature by sin through the offence of Adam. Sin in the flesh cannot be eradicated.

The only way to get rid of this defilement is to die to the flesh and thus die unto sin. Under the law, God was dealing with men in sinful flesh, for this cause we read, that the law was made weak through the flesh, through sin in the flesh. But had there been a law given that could give life, verily righteousness had come by the law, then the death of Christ had been unnecessary. Gal. 2:21.

This condemnation is never reversed. It is immutable upon all men of sinful flesh. How then can we be saved unless we are set free from the condemnation? The answer is, By becoming united with Christ in the likeness of his death; for the death he died was a death unto sin—dying unto that condition of life as a man in likeness of sinful flesh. And we are told, If we have been united together in a likeness of his death; surely, we also should be a reflection of his resurrection. (Rom. 6:5, corrected.)

We are not, then, to understand that in our justification unto life, that the condemnation has been reversed, but we are to acknowledge its righteousness by baptism into the death of Christ; knowing that our "old man" was crucified with Christ. So Paul says, "I, by the law, am dead to the law (and condemnation) that I might live unto God. I am crucified with Christ; nevertheless I live, yet not I, but Christ

liveth in me."

The law was weak through sin in the flesh, but what the law could not do; God, sending his own Son in likeness of sinful flesh, and concerning sin (to take it away), condemned sin in the flesh, that the righteousness of the law might be fulfilled in us who walk not after the flesh as men under the law, but after the Spirit, as new creatures in Christ Jesus.

But some with the erroneous idea in mind, that men suffer in the hereafter for the sins they commit in this life, may enquire, Do the scriptures teach of coming judgment upon the wicked? Certainly, the scriptures teach of coming judgment and punishment upon the wicked, and who, in the day of judgment, when they should learn righteousness, persist in doing wickedness. What about Eccl. 11:9—"Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God shall bring thee into judgment?"

The young man will not be put on trial for the things he has done in following after the flesh. He has already died unto these things, receiving the wages of sin in his flesh. But if he carry these things over into judgment, then will the fierce wrath of God come upon him in tribulation and anguish. So Paul tells those who are despising the goodness and forbearance and longsuffering of God, that they are but hardening their hearts and treasuring up unto themselves wrath against a day of wrath and righteous judgment of God, who will then lay judgment to the line and righteousness to the plummet, and will render to every man according to his deeds in that day; To those who by patient continuance in well doing, seek for glory, honor, and incorruptibility, eternal life, but unto those who are contentious and do not obey the truth but obey unrighteousness, indignation and wrath upon every soul that doeth evil.

To escape this coming judgment, we are to flee from the wrath to come and lay hold upon eternal life now, in this acceptable year of the Lord. Isaiah, speaking of this gospel age, says, "Thus saith the Lord. In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee"—save thee. Then, while it is true that God gives to every man a chance for life: it is not true that every man receives the chance in this life: for billions have died without hearing the gospel, or the name of Christ, the only name whereby we can be saved. But today is a day of salvation, harden not your hearts as in provocation.

The word of God in the gospel is either a savor of life unto life, or of death unto death. There is a certain responsibility upon everyone who hears the gospel, and those who are now despising the great grace of God in this age, wherein iniquity may be forgiven and our sins covered, shall not escape the wrath of God. It is written in Heb. 2:2—"For if the word spoken by angels were steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation, which at first began to be spoken by the Lord, and was confirmed unto us by them that heard him."

love and obedient respect.

Christian character consists in supreme devotion to the God of heaven on the part of a regenerated person.

The bridge of divine prophecy spans the dark gulf of human history.

Real greatness is bravery in noble action for God and humanity.

Ancient Israel was chosen of God, not only for sacred privileges as the Israelites readily believed, but also for universal service, which they did not believe so readily.

In denying the personality of God man denies his own personality, for man was made in the image and likeness of Jehovah. And to deny the above is to destroy the necessity for and the fact of atonement, for there can be no blood atonement where there are no personalities.

JUDGMENT OF THE TWO ADAMS

No. 2

By J. J. Heckman

I NOTICE that in the second installment of my previous article on this question a mistake has been made in line ten, column two, which I intended should read, "Therefore, the penalty could be suffered only through a violent death," the "only" having been left out either by my mistake or the printer's, I do not know which, as I often find words omitted in my manuscripts after reading them over several times and failing to notice them at the first readings. I wish to commend The Restitution Herald, and the N. B. I. for their fairness in giving all sides of controverted questions a hearing. We certainly ought to give our heartiest support to them if we love fairness and equality.

I for one must confess that I feared the organization of a General Conference, and the N. B. I. might be biased to the majority side of questions upon which we differed; but now that mistrust has vanished, and I love our brotherhood as a whole more than ever before.

But to the question we wish to consider: Our brother quotes, "By one man sin entered into the world, and death by sin; and so death passed upon all men, for all have sinned." Rom. 5:12. At first glance this text might seem to contradict what I have previously said on "At-one-ment," but when we look the last clause squarely in the face we see "death passed upon all men, for all have sinned." Now let us take into consideration another biblical text, or two, and see if all do actually die.

1. By faith Enoch was translated that he should not see death." Heb. 11:5. Now death passed upon him also if it passed upon all men, did it not? Or if death did not pass upon him it did not pass upon all men, as he is one of them all.

2. "And Elijah went up by a whirlwind into heaven." 2 Kings 2:11. Now we have no record of Elijah's death, and it is usually believed that he never tasted death. If he did not then here are two men of all upon whom death was passed, upon whom it was not executed.

3. "The Lord himself shall descend from heaven Then we which are alive and remain shall be caught up in the clouds, to meet him in the air." 1 Thess. 4:16, 17.

"Behold I shew you a mystery; we shall not all sleep, but we shall all be changed, in a moment in the twinkling of an eye."

Those texts with their contexts clearly show that the living Christians at Christ's coming do not die, and hence, here is another company upon whom death passed that have it not executed upon them.

4. After the restoration of Israel, which is future, we are told, "In those days they shall say no more, the fathers have eaten a sour grape 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." Here it is declared, if language is to be taken at its worth, that all who die in the age of Israel's restoration, die for their own sins, and not for the sins of the righteous that shall then live, that they do not die, yet the inference is so strong that I am forced to contend that they do not. It is only those who eat of the sour grape (sin) who die. Then Isaiah declares, "There shall come no more thence an infant of few days, nor an old man that shall not have the full length of his days; for as a lad one shall die an hundred years old; and as a sinner shall be accursed, he who dieth at an hundred years old." Isa. 65:20. Leeser.

Thus, it is certain that the righteous of the future age will never die; but are they not a part of the all upon which death has passed? Yes, they will be of the Adamic race, sons of Adam, and were in his loins when he sinned, and would have there and then died had the sentence of death, under which he sinned, been executed. So death passed in the sentence upon all; but was not executed, and no law of God is violated in letting millions go without death.

But, on the other hand, if it was actual death that passed upon all, and not death in sentence, then if all do not die God leaves some for whom Christ did not die. They are not to suffer the penalty, and "all in Adam," "the human race" as our brother puts it, do not die. So our brother must either give up one or the other of these two things: (1) "All" biblically means the whole; or (2) "All" in Adam means the whole. And here we have reached this text, "As in Adam all die, even so in Christ shall all be made alive." 1 Cor. 15:22. Do all die in Adam? Our brother makes it that both good and had actually so die. But, let us again take the word and see if such is the fact. "Blessed are the dead which die in the Lord." It is not here said, "Blessed are the dead which die in Adam," but another class, "the dead which die in the Lord," making a distinction between where dead have died.

Again, "And the dead in Christ shall rise first." Again not saying some of the dead in Adam shall rise first. "The dead shall be raised incorruptible." Rev. 14:13; 1 Thess. 4:16; 1 Cor. 15:52. What dead shall be raised incorruptible? Those Paul is writing of in 1 Cor. 15. Is he writing of the resurrection of the wicked dead? If yes, then they are to be raised incorruptible; for so the Apostle declares. Now, if I should be telling our brother of a number of men at a certain assemblage, and explain all details as Paul does here, and then should wind up, "The men were black men," while two thirds of them were white, I would not be stating actual facts. So with Paul, if the dead here spoken of as being raised, are two thirds to be raised corruptible, he was stating less than facts.

Now it is thus, "All in Adam" includes all who are not in Christ, and every one of them shall die whether he lives in this or past or future ages. All who are to be made alive, as here spoken of as "the dead in Christ," shall be made alive, and incorruptible. So resurrection in Christ is assured to all who in him die. And death is assured to all who in Adam remain. If Paul here declares that humanity as a whole die in Adam, then he contradicts himself when he declares the living saints do not die. I cannot believe he is self contradictory, and hence, must believe he is speaking of the two classes of dead, the one in Adam, and the other in Christ, or rather the two classes who die.

Will the saints who live at the second Advent die? Paul declares not. Are they then in Adam, if "all in him die?" They could not be or they would have to die. Was Enoch, who "should not see death" in Adam? If so he, too, must die. I once believed so strongly that all men died in Adam, that I tried to find a place for Enoch to die; but could not, and hence gave up my unbiblical theory. The Bible nowhere states that all men are in Christ, nor does it declare anywhere that wicked men will be in him after the resurrection; but if all men are made alive in Christ, then when the dead in Christ shall arise, all will come up, and meet the Lord in the air, and ever be with him. Men must now be initiated into Christ if they get resurrection in him.

Last text, "For this is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and come unto a knowledge of the truth." Our brother should know that "will have" is translated from a word which means, "wills, desires, or wishes," and is not co-hersive. But if it was "will have," and co-hersive, then we have Paul self contradictory; for he declares, "For as many as have sinned without law shall also perish without law." Rom. 2:12. This is clear, and I for one must believe it, hence, believe that God will not force men to know the truth.

I almost forgot Luke 2:10. "Behold, I bring you good tidings of great joy which shall be to all the people." I add the word "the" here because it is in the Greek, the people must be a definite people, and not inclusive of those who "perish without law." Who can they be? Let Luke explain, "Mine eyes have seen thy salvation, which thou hast made ready in the presence of all the people." Luke 2:30, 31. The people here could only have reference to those closely connected with the birth of Christ, and could not reach out and include heathen nations. All such as are alluded to rejoiced. While it was not joyful news to Herod, nor to many Jewish Pharisees, yet it was great joy to the people in whose presence he was born. Let us take the Bible, the whole Bible, and not isolate texts to build up theories not in harmony with truth.

I hope I may be taken as I feel in writing this, and not be understood as being harsh, for I have the best of will for all who love the Lord and are searching for truth, and wish the household of faith, every one a happy New Year, and that we may draw nearer the injunction of Paul, "Speak the same things."

The Children's Column

MOSES CALLED TO DELIVER ISRAEL

Lesson Text: Ex. 1:1 to 12:33

By Verna Thayer

Memory Verse: The Lord is my strength and song. Ex. 15:2.

A long time ago there lived in the land of Egypt the children of Israel. These children of Israel were very fruitful and increased very fast, until the land was full of them. Now the king, Pharaoh, was not pleased to see these people increasing so rapidly. He was afraid that they would get so strong that if there should be war the children of Israel would take the land of the Egyptians away from them. So he decided to make the children of Israel work very hard and he was very cruel to them. He made them build cities, work in the fields, and do all the hard work, but the children of Israel only became stronger. Finally Pharaoh told the children of Israel that every baby boy that was born must be thrown into the river, but that the baby girls might live.

One mother could not bear to throw her baby boy into the river, so she made a little ark, placed her baby in it and hid it in the bulrushes along the bank of the river. Who can guess who this baby was? Moses, of course. He was found by the king's daughter who took him home with her. He lived there until he was grown. Now when Moses was grown he felt very sorry for his people, the children of Israel, to see how hard they must work and how terrible they were treated.

As time went on the children of Israel were so abused that they cried unto God to save them from the Egyptians. So God decided to send Moses to help his people. Moses took Aaron with him and went to Pharaoh and asked him to let the children of Israel go, but the king would not let them go. You see he liked to have them do all the hard work that was to be done. Moses told Pharaoh that God had sent him to deliver his people out of the land and to prove to Pharaoh that God had sent him he told Aaron to cast down the rod in his hand. Aaron did so and it turned to a serpent. But still Pharaoh would not let them go. So God told Moses to go to Pharaoh again in the morning and take Aaron and this same rod. He told Moses to have Aaron smite all the pools of water, all the rivers, all the ponds and every bit of water that was in the land with this rod and the water would turn to blood. So Moses and Aaron did as they were told and the water was all turned to blood.

All the fish in the rivers died and the river stank and there was blood in all the land. The Egyptians had no water to drink, but still Pharaoh would not let them go.

God told Moses and Aaron to smite the rivers and they did so, and frogs came up out of the rivers, oh, so many frogs that there were frogs in their houses, in their beds, in their ovens, and even in their dough. Pharaoh said, "Oh, if you will only cause these frogs to go away, I will let your people go." So Moses caused the frogs to go away, but after they were gone Pharaoh would not let the people go. Then God sent a plague of lice, a plague of flies, he

killed all the Egyptians' cattle, but saved the children of Israel's cattle. He caused them to have boils. He caused it to hail and kill everything that the hail touched. He brought locusts into their land to eat every tree and fill their houses. He caused darkness to be over the land for three days. Each time Pharaoh promised Moses and Aaron to let their people go, but after the plagues were removed he would not let them go.

At last God said, "I will punish them this once more. I will kill all the firstborn in the land." He told Moses to have all the children of Israel get ready to leave, for this time Pharaoh would let them go. So Moses did as God told him, so the firstborn of the Egyptians were killed that night. (It would be well for the teacher to cover this part in detail.)

Pharaoh let them go this time, so they crossed the Red Sea, which we will learn about in our next story.

FUNDAMENTALISM

By L. M. Howell

It is with much interest that we watch the conflict in the popular churches between the two factions known as "Fundamentalists" and "Modernists." This controversy is perhaps most heated in the Baptist and Episcopalian denominations, though it is more or less an issue in the Methodist Episcopal and Presbyterian churches and some others.

Some of the main principles for which the Fundamentalists claim to stand are the infallibility of the Bible, the virgin birth of Christ, the miracles of Christ, the origin of man as taught in Genesis (as opposed to evolution), the resurrection of the dead, and the personal second coming of Christ to establish his millennial kingdom on the earth in fulfillment of prophecy.

The so-called Modernists oppose all these teachings. In fact they reject so much of the scriptures that if the writer were to go as far as they do, his confidence in the whole Bible would be so shaken that he would go the whole way and openly advocate the teachings of Robert Ingersoll and his kind.

We admire the courage of the militant Fundamentalists, and much for which they stand. However, with it all, are they in all points consistent with plain scripture teachings? We have in mind particularly the resurrection of the dead.

Our Fundamentalist friends claim to believe in the literal resurrection of the righteous dead at Christ's coming, yet most of them profess a belief in the natural immortality of the soul, and the immediate passage at death (so called only) to its reward in heaven or to the terrors of a burning hell.

Now, if a man goes, at the moment of death to his reward in heaven, or to hell torments, what occasion or reason can there be for a resurrection? In fact, if the man (or soul, which they teach is the real man) is spirited away at death, how can he be resurrected at all if never buried?

Is it not a fact that the fundamentalists themselves make of no effect the teachings of Paul in 1. Cor. 15, in which chapter he shows so conclusively that except for a resurrection of the dead there can be no future life after death? "For if the dead rise not, then is not Christ raised and if Christ be not raised, your faith is vain; ye

are yet in your sins. Then they also which are fallen asleep in Christ are perished." 1 Cor. 15:16-18.

Then what can be the object of a resurrection in view of the above verses? The answer ought to be obvious to the careful searcher for truth.

We find in the story of the fall of man as related in Genesis that because of Adam's disobedience the sentence of death was passed upon him and so upon all mankind. It should be plain to all that what was lost to Adam and his posterity was life. It should be equally plain to all that what is to be restored by the resurrection is also life.

This resurrection to life is made possible only through the death, burial and resurrection of Christ, who has become the firstfruits of them that slept, or died. It is he who is to ransom us from the grave or power of death. It is through him that we put on immortality at the resurrection. See 1 Cor. 15:20-23, 44, 51-54. So in the light of the scriptures there cannot possibly be any reason for a resurrection except to restore life which was lost through sin and death.

In view of the above Bible truth how can Fundamentalists or anybody else maintain that there is no real death and that we are immortal by virtue of our own nature? What consistent reason can they advance for a resurrection at all if we are inherently immortal? God does not do things without cause or reason. The writer heard a prominent Methodist minister deliver a sermon repudiating the doctrine of Christ's second coming most emphatically. He divided the believers in the second coming into two classes: (1) Those like the Fundamentalists who believe in the natural immortality of the soul; (2) those whom he termed "soul sleepers." He then remarked that he considered the "soul sleepers" the more consistent of the two groups. This statement was one part of his sermon with which we heartily agree.

Is it not true that by holding to the doctrine of the natural immortality of the soul we thereby nullify the resurrection and deny in fact (even though it may be blindly), the ransom sacrifice of Christ? Certainly if nothing was lost there can be nothing from which to redeem or ransom us.

It is sad to see an earnest body of people, as the Fundamentalists are, go astray on this vital doctrine of the nature of man, and so in unison with their opponents, the Modernists, nullify two of the most important doctrines for which the Fundamentalists themselves claim to stand. We would that they could be made to see the real scriptural truth as to man's loss through the fall of Adam. Then the real necessity for Christ's coming and the resurrection would be obvious to all and clearly seen in all its beauty. Then can the scriptures be made to harmonize and clear light may finally open up to these zealous people is our hope.

PITHY POINTS

By E. B. Arnold

THE path of least resistance never leads to any worthy goal.

True greatness consists in helping others for their good.

The fear of the Lord is composed of divine

Among the Churches

Bro. J. H. Anderson conducted a very interesting series of meetings with the brethren of Blush Church, near Fredericktown, Missouri, during the holidays, closing on Sunday night, December 30.

The church at Dixon, Ill, report a good Christmas program on Sunday, December 23. It was a mixed program, consisting of parts by the children and songs and choruses by the older ones.

Another faithful servant of the Master has finished his task. Word is received that Bro. Alexander Turney, of Citronelle, Alabama, succumbed to a stroke of apoplexy on January 3. Obituary will appear later.

25 to 32 degrees below zero were registered by different thermometers in and near Oregon, Friday and Saturday, January 5 and 6. Report is that the temperature was within a degree of being as cold as the coldest government record for this locality. But people are walking leisurely again this, Monday, morning in a mild and sunny atmosphere.

Surprises never will cease, even happy ones. About 8 o'clock Sunday morning Bro. C. E. Randall of Mora, Minnesota, stopped at Oregon. Glad to see him? Sure! And he was put to work at the morning service.

Bro. Randall had been delayed in getting away for his appointment at Blanchard, Michigan. Not able to make that appointment he stopped at Oregon to look over the work. He took the evening train expecting to be in Blanchard for Monday evening service. May his efforts be fruitful of good.

Anniversary

The first annual anniversary service of the dedication of Golden Rule Home was held Sunday, January 6, one week late. Owing to the very cold weather, but few felt able to attend. Bro. Aslaksen opened the service with a short, earnest and appropriate prayer of thankfulness for present blessings and petition for divine guidance in all the activities of the Home. After brief remarks were made by the writer, F. L. Austin, based upon 1 Cor. 13, Bro. G. A. Brown, Sr. Chaffee, Bros. A. Johnson and C. E. Randall spoke feelingly and appreciatively, of the Home conditions and also of the general N. B. I. efforts.

Often letters and words of heartiest wishes and approval of the work are received.

May God guide in all that is done, to the honor of his name.

Ramey, Minnesota

Bro. C. E. Randall of Mora, Minnesota, arrived at Ramey, Minnesota, December 15, and held meetings in the Brethren Church here. He held nine services altogether. The weather was ideal, the attendance very good and the interest of the best. The congregation was composed of people of a great many different religious views, but his messages were received eagerly, as people are looking for the truth.

We are looking forward to the time

when Bro. Randall can come and hold another series of meetings here.

D. W. Kirkpatrick.

Union, South Carolina

The People of the Church of God meet for Bible study at the home of I. W. Mannes, Union, South Carolina, every Sunday at two o'clock P. M. As we are yet babes in Christ we will be glad to get encouragement from all the brethren from far and near.

Marvin Becknell,

Buffalo, South Carolina.

Argos, Indiana

The Argos Bible School had "Rally Day" December 23, almost reaching the 80 mark. Our preaching services for December came over that Lord's Day. Plans are under discussion for the 60th Annual "June Meeting." I am writing this at Omaha, Nebraska, where I called on Bro. Adams and found him ready for a meeting soon. I can supply the tracts of H. V. Reed. Send for what you can use.

Evangelist, C. C. Maple.

Greetings

New Year's greetings to those of like precious faith who so kindly sent me words of cheer while I was in the hospital. I would like to reply to each one personally but I do not have the strength. There are more than a hundred cards and letters. Such expressions of love and good wishes I have never before seen.

I will say to you, "I am recovering nicely from a very severe operation. I am back in my own home and have the best of care. After a few weeks of quiet and rest I hope to take up my work again in the Master's vineyard.

May our heavenly Father bless you for your kindness.

Your sister in the faith,

Fannie LeCrone.

Report for December

Sermons: Jordan, 3; South Bend, 2; Burr Oak, 1; Hillisburg, 2; Blush, 3; St. Louis, 1. Baptisms: Jordan, 1.

Money Collected: Jordan, \$11.00; South Bend, \$17.85; Burr Oak, \$4.50; South Bend Junior Bereans, \$2.10; Cantwell Drabentstott, \$10.00. Total: \$45.45. Expense for month \$9.60. Applied on Salary: \$35.39.

Because of sickness and bad weather we were unable to fill our appointment at Roll on the fourth Sunday. During our last meeting at Jordan we had the pleasure of baptizing Bro. Stanley Boggs. Bro. and Sr. Hugh Huffer decided to change their membership from Hillisburg to Jordan, as they live much nearer to that place. We had a very pleasant visit in Missouri and were well treated in a financial way.

J. H. Anderson.

HERALD RECEIPTS

Thomas Savage; Mary F. Cook; Geo. Claypool; Mrs. J. T. Howell; R. V. Gardiner; R. S. Brewer; Mrs. J. C. Kirkpatrick; Dan Coffin; Fannie Le Crone; W. D. Tilton; J. C. Smith; W. A. Honeywell; Mrs. T. J. Ellis; Mrs. Otto H. Momsen; Mrs. Abbie Stanley; Geo. W. Smith; S. W. Harlan; Mrs. C. A. Gray; Mrs. J. H. Davis.

The rainbows of God's eternal promises are ever shining on the dark storm-clouds o'er this ruined world with constant and fadeless brilliancy.

EMERGENCY FUND

Mrs. W. D. Tilton	\$1.00
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WINCE MEMORIAL FUND

Previously mentioned,	\$252.50
Mrs. C. A. Gray,	1.00
Mrs. Otto H. Momsen,	2.00
Mrs. W. D. Tilton,	2.00
A Friend,	3.00
Total	\$260.50

An unselfish worker, who works that as many as possible may be blessed and great, cannot prevent his own blessedness and greatness.—Peloubet's Select Notes.

TOURING GOLDEN RULE HOME

Passing north through the pantry from the dining room, we enter the kitchen of the Golden Rule Home. To the left, extending along the south wall, is the sink with its draining board, while to the right, through the east wall, is a door opening onto a good sized porch. This porch is enclosed during the winter months, and wire-screened during the summer months.

Along the east wall of the kitchen stands a work table beneath a shelf-cabinet. At the north is the commodious kitchen range, which feeds hot water to the sink, and on which is prepared the food that so well pleases the fifteen or more "tasters" who cheerily surround the dining table daily.

Near the stove stands a DeLaval cream separator. Here the milk from three guernsey cows is daily separated, the fat from the lean, that is, what is left after the boys have delivered daily the standing orders for milk. This "fat" milk is then churned and the butter milk put in with the "lean" milk and cottage cheese is made to please the tastes of many. From all over the city enquiries come for this cheese.

The three cows and Bro. Charles Gesin, assisted by Bro. J. A. Johnson over week-ends and holidays, and Sr. Musselman and her home helpers, together, provide a lot of milk, butter and cheese for food and revenue, and so far as the Home is concerned, the meat merchant has little satisfaction in receiving checks for meat accounts. Even the sturdy Round Oak range almost forgets how to cook meats—so much of the food element being provided in milk and milk products.

In addition to these furnishings are the stationary tubs and the electric washer. These last may be moved, before long, into another room to the west, which is also fitted as a kitchen—and additional machinery added to take care of some of the work resulting from the use of fifteen beds, etc.

This kitchen is of good and convenient size. Its floor is covered with linoleum. To the west, near the north and outer wall, a door opens into a square hall, from which, to the left and south a door opens to the cellar. In front a door opens to the west kitchen, and to the right a door opens to a vestibule, and through this to the sidewalk on Franklin Street.

It is a perilous thing to be hostile to a Christian for thereby one reckons Christ to be an enemy.

The Restitution Herald

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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

"Get thee out of thy country and from thy kindred."

THE PRODIGAL SON'S FATHER

Much discourse is offered about the Prodigal Son of Luke 15. But our Savior used the illustration, not to emphasize the son in his life so much as to draw attention to the father in his ways. The shepherd's joy over finding the one lost sheep; the woman's rejoicing at finding the one lost coin; and the father's outburst of gladness because of the return of the son who "was dead" but now "is found;"—these are the emphatic points in the Savior's discourse to the faultfinding Pharisees.

And why not? Do not these parables as a whole, and this last in particular, stress the one great principle upon which God has always worked in announcing and advancing his marvelous purpose of salvation? Let us review briefly.

The son's future in the home of his father was wholly left for the father to determine. The son wholly recanted and returned without conditions. What will the father do? He did the only thing that could possibly bring the fulness of joy and the fulness of benefit. He forgave completely and gladly bestowed of his best upon the returning one. So Jehovah has always done, continues to do, and will always do. IT IS THE ONE AND ONLY THING TO DO TO ACCOMPLISH THE RESORATION ANTICIPATED. God, the Father, received returning Israel again and again. He was ready to repeat his love to them that very day in which Jesus was ad-

ressing the self-righteous, Pharisaic complainers. He yet will have opportunity to see them afar off and with open arms receive them as they pick their way with tear-dimmed eyes toward the bountiful land of his promise. The wound, the pain, the lumpy throat occasioned by the unfeeling and ungrateful prodigal are all remembered by the receiving Father.

This same principle was that of the Master's use. In their midst he stood ready to receive them, as was proven by the fact of his dining with sinners. This was always his attitude.

By no other method can the world be clothed in the garments of peace, and be filled with the glory of the Lord. Were there any righteous it might be different. But "there is none righteous, no not one." And the only way for peace and the fruits of righteousness to predominate is for the strong to receive the weaker.

In principle, Christian Friend, you and I can emulate this great example. And in so doing one should realize that life is being exalted to the highest degree of efficiency. It is the way to God.

Would the nations but learn of the lowly Nazarene in this, war would be no more. Would families but learn, there would be no more of the legal and social quarrels now prevalent. Would Christians take lesson from the Prodigal Son's father there would be heart-warmings everywhere.

"So Abram departed as the Lord had spoken unto him."

The New Year is upon us. With it come unnumbered Christian duties and the unnumbered opportunities for service. Who can foresee what they shall be? As "Friends," or "Servants," or "Members," of the Anointed One, are we prepared—dressed, equipped, breakfasted—momentarily ready for service, having the Savior's labors among men deeply at heart?

"And Lot went also."

HURRAH FOR UPSHAW

Sitting in the House of Representatives, with his crutches leaning beside his chair, Representative Upshaw, from Georgia, is reported to have recently addressed that legislative body in language expressive of what would seem to be fundamental to all true government. Not only are the principles which he enumerated true to the subject of prohibition as provided for by the eighteenth amendment to the Constitution of the United States; they are also true of every other governmental effort—political, religious, social, domestic.

And why not? Why should not the President, the Governor, the Mayor, the Bishop, the Parent, the Congressman, the Legislators, the Councilmen, the Courts: why should not all the law makers and law interpreters and law executors be the first and foremost in respecting the law of the government of which they are the guardians? And why should not these guardians also, as a matter of fairness and justice, scrupulously respect the laws of sister governments?

Failure in all this seems to point to one of the innate weaknesses of humans. Not until humans can conquer and control themselves as regards such weaknesses and

failures can they give reliable promise of satisfactory government. Self-control (self-government) is a first fundamental to just government in any realm.

Herein, also, did our Savior excel. He loved righteousness and hated iniquity. Therefore was he exalted above his brethren. It is to him that God has given and assured the kingdoms of this world. In the day of his rule there will be no exceptions, the high and low will each and all be amenable to the laws of righteousness.

We quote herewith a part of Mr. Upshaw's concluding utterances as reported by the Chicago Tribune, in the belief that he therein has referred to principles fundamental to all true and abiding development.

"First: Let congress clean around its own door by passing a resolution declaring "persona non grata" to the floor of the house any member found under the influence of liquor in the capitol or house office building, or known to have liquor illegally acquired in his office.

"Second: Immediate deportation without grace or privilege of returning to America for all aliens found guilty of violating the prohibition law.

"Third: Withdrawal of citizenship from all United States citizens who go to any foreign country and engage in smuggling liquor into the United States."

"Ninth: Require pledge of total abstinence from all federal appointees, including consular and diplomatic representatives abroad, cabinet officers, and naval officers, and the executive guillotine for all such appointees who are known to drink the liquor outlawed by our Constitution."

"Twelfth: Let the state department respectfully request that all foreign governments discontinue sending to this country diplomatic and consular representatives who exert a demoralizing influence upon our official and social life by dispensing from their residences and offices intoxicating liquors prohibited by our laws to American citizens."

If He Were President

In conclusion Mr. Upshaw said: "If I were President in such a moral crisis, I think I would say: 'Gentlemen, standing beside a newly made grave in Marion, and looking into the faces of millions of trusting mothers and fathers and plastic boys and girls in our country, who are the tomorrow of this republic, I would declare without delay or equivocation that the White House shall be dry, the President shall be dry, all his appointees shall be dry, and I here and now call for the resignation of every executive appointee, including, army, navy, and cabinet officers, who drink the liquor that has been outlawed by the Constitution of our country.

"That would have brought America to its feet—that would have electrified the moral forces of the watching world—that would put millions of praying parents to singing a glorious blending of the Doxology and the 103rd Psalm, because the Day star had appeared on our official sky."

BOUND VOLUMES

We have waited now until the new year to receive orders for Bound Volume No. 12. Copies have now been sent to the Binders, sufficient only to fill the orders. These Bound Volumes will be sent out as soon as they are received by us.

gin, or Python. She possessed a power that deceived the people, which power Paul destroyed. I could not think it was a separate, personal spirit, but a power of magic.

Neshamah occurs 24 times and is rendered breath 12 times; blast 3 times; spirit twice; soul once (Isa. 57:16); inspiration once; and the remaining five places it denotes concretely a thing that has breath. Deut. 20:16; Psa. 150:6. Ruach occurs about 385 times and is rendered spirit about 235 times; wind 95 times; breath 23 times; mind 6 times; blast 4 times; air, anger, courage once each; and the balance in 10 different ways.

"You can see by this that this Hebrew word has a variety of meanings. Ruach is the equivalent of the Greek word, pneuma, rendered into English by the word, spirit. In James 2:26 spirit is rendered from pneuma (margin, breath). The following is the Diaglott translation, 'As the body without breath is dead, so also faith without works is dead.' We note by this that ruach, pneuma, spirit, and breath are equivalent expressions. They do not mean a separate personality. Pneuma occurs 401 times and is the only word except phantasma, that is redered. spirit, in the New Testament. Pneuma is rendered spirit 275 times. In Joel 2:28 the Hebrew word is Ruach and in Acts 2:17 it is pneuma, showing that our translators regarded them as equivalent words. These two words are employed to denote wind, air, breath, temper, disposition, affection, feeling, qualities of mind, a living being, a divine influence or power that results from the energy of the Holy Spirit. These words have a very wide range of meaning and can only be understood and distinguished by the context and general teaching of the Scriptures. In Eccl. 12:7 we read, 'The ruach shall return to God who gave it. We cannot think that this ruach is something that exists separate from the body, as the same writer says that 'the dead know not anything,' and that man and beast 'have all ONE ruach' (breath). Eccl. 3:5, 19. If we believe that breath is meant in these texts all is harmonious. In Gen. 2:7 we learn that God gave the man whom he created the breath of life. The trouble comes when we give these terms a different meaning than is given in the original language.

Phantasma occurs but twice. Matt. 14:26; Mark 4:49. It is rendered 'spirit' in C. V., but apparition in R. V. In Luke 24:37 pneuma is employed in a like sense with that of phantasma in Matt. 14:26. We shall now take up the word 'ghost'."

"I am very anxious to know the exact meaning of this word. In Gen. 25:8 it reads 'Abraham gave up the ghost.' The same term is used when speaking of our Savior's death. If this means giving up the breath why is not the same word, ruach, used?"

"This term, ghost, occurs 11 times in the Old Testament. It is twice rendered from nephesh; nine times from gava, another Greek word. But gava is twice used to express the death of fowls, cattle and creeping things. This shows that it does not mean to give up an immortal soul. In Gen. 4:17 we read, 'Everything that is in the earth shall die (gava). And in Gen. 7:21, 'All flesh died (gava) that moved upon the earth, both of fowl, and of cattle and of everything that moveth upon the earth, and of every man. The same term is used and applied to man and beast. If giving up the ghost means giving up an immortal soul

when applied to man it must mean the same when applied to beasts. It proves too much for your proposition, therefore destroys it.

"Dr. Adam Clark says wherever the term 'gava' is used the simpler term 'expired' would be the proper expression. The Douay translation reads, 'And decaying he (Abraham) died in a good old age. Another translation is, 'And Abraham expired and died in a good old age.' Gava means, to breathe out one's life, to expire. In the New Testament the phrase is used eight times. Three times it is rendered from the Greek word, expro, which means, to breathe, to blow. The American Bible Union renders these words expired. They are rendered from ex, meaning out, and spiro, meaning to breathe. In Matt. 27:50 and John 19:30 the pneuma which literally means the breath or the spirit, which we have shown to be equivalent terms. So, Friend Sincerity, I think we have proven that the terms soul, spirit, and ghost cannot mean a separate personality, but a part of a creature, and when they die it leaves the body merely as the animated part. I trust that our study has helped you to see the truth, and to believe that Christ alone can give you eternal life."

"Friend Truth, our associations have been very pleasant and profitable to me. I have been greatly benefited by our study of the Scriptures. I must have some time to digest and assimilate these truths as you call them. If I shall become convinced that they are as you say and believe I will surely become one with you. I must now thank you for the care and patience you have taken in teaching me these things. I now wish to bid you farewell."

"If you have enjoyed our meetings as I have, you have been well paid. I trust that you will not rest until you have embraced the promise of eternal life through Jesus the Christ. Remember that, 'as many as have been baptized into Christ have put on Christ.' Christ becomes our life through baptism.

"I now bid you goodbye."

No shortcomings on the part of others can save us from the consequences of our own shortcomings.—Kipling.

FACTS FOR FAITH

By Geo. A. Brown

THE value of the resurrection is great—is inestimable. It was the foundation stone of the future everlasting life of Paul. So thoughtful did it appear in his eyes that he said, "If Christ be not risen from the dead, then they also which are fallen asleep in Christ are perished." Paul did not realize that when a man died he instantly flew off to heaven, as can be seen from that very statement; for if the souls of the righteous go to heaven at death, and the soul is the real man, how can they be said to have perished, even though the body has never been raised again? Yes, Paul said that without a resurrection the sleepers in Christ were perished; and perished means to have gone, gone to return no more.

Paul depended entirely upon the resurrection from the dead for life in the future.

Some ignorant people have called me a Sadducee. I could not be that for the Sadducees believed in no future existence whatever; but I do, and preach it. I preach that Christ has risen; and that he is the earnest of the fulness of the resurrection;

the pledge of the resurrection of those who are like him; the firstfruits of the general after-crop. As it is said in 1 Cor. 15:23, "Christ the firstfruits, and afterwards they that are Christ's at his coming." It was in the faith of the resurrection that the witnesses of the 11th chapter of Hebrews died. They did not die in the faith of the and natural immortality of the soul, but in the faith that God could and would raise them up from the dead. And we baptize to show our faith in the resurrection. We plant men in the likeness of Christ's death when we put them under the water, and we lift them out again to signify that they should be also of his resurrection. The burial is unto death; the resurrection, or lifting up again, is to the candidate a figure of how he will be raised unto life—newness of life—by the Spirit. And as all who went down (were immersed) as through death, expected to be brought up alive, so those who died in Jesus expected to be brought up, alive, from the dead at the resurrection. Yes, immortality is through Christ alone, by a resurrection from the dead, which resurrection and immortality are made manifest in the Gospel that tells of the resurrection of the firstfruits. The immortality of the soul is a delusion and none can live for ever of themselves, not having an eternal principle of life or an enduring nature from the first Adam. And to those who have friends in the grave, how consoling it is to think that Jesus holds the keys of the grave, and will shortly unlock the chambers of the dead and bring them out alive.

Without going into particulars, let me mention some great facts. After the resurrection from the dead will come the judgment. The righteous and wicked will stand together at the bar of the Eternal; the former being adjudged to everlasting life, the wicked to everlasting punishment, as it is written,—"These shall go away into everlasting punishment, but the righteous into life eternal." Now, the gift of God to the righteous is there said to be eternal life, then if life eternal be withheld from, and be not bestowed on the wicked, it follows that they cannot live eternally. "But," says a hearer, "it is everlasting punishment, and that implies the soul's living for ever, or natural immortality. Does it? That is the question. We believe not; and are ready to give an explanation of the text. The word in the text said punishment.

Now, it was not said, in that word, what kind of punishment. Eternal torture would be punishment, it is true; but is not death a punishment? Moreover, is it not the highest punishment that justice can inflict? It is. Which then of these two were meant—torture or death?

Another scripture has answered that question, by saying, "The wages of sin is death." Then the punishment into which the wicked are to go away is everlasting death; and immortality is not needed for the suffering of that final and eternal sentence. Mark it not everlasting dying, but death that is threatened to the ungodly. The text shows, in short, the privilege of everlasting existence, or punishment with non-existence for ever, which implies the loss of eternal life, with all its hallowed and delightful associations. Let me again ask, "What is the punishment?" It is death; "everlasting destruction from the presence of the Lord, and from the glory of his power.—Selected by R. A. Curtis.

The Sunday School

By Alta King

MOSES CALLED TO DELIVER ISRAEL

Lesson 3. January 20, 1923

Lesson Text: Exodus 1:- to 12:36

Exodus 3:1-12

Golden Text: By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season. Heb. 11:24, 25.

For Study

Review: What point in Israel's history was reached in last week's lesson? Through what means did God accomplish this much of Israel's development in a nation? What large purpose does God have back of his works through Israel?

The New Lesson: This lesson takes up the history of Israel at the time of the birth of Moses, B. C. 1758, about 130 years after Jacob and his sons were settled in Egypt, B. C. 1715. During these years the people of Israel had grown and prospered into a mighty people, Joseph had died and his services to Egypt forgotten by the Egyptians, and a new Pharaoh had come to the throne of Egypt. Thus was paved the way to the events in today's lesson.

1. Israel's Bondage; the Birth of a Deliverer; and the First Forty Years of His Life: Ex. 1:1 to 2:22. What was the cause of Israel's bondage? When nations fear for their power and prestige, do human relations count for aught in their considerations? What evidence do you find that the Israelites held to the religion and God of their forefathers in spite of Egyptian influences and hardships?

This does not necessarily mean that they possessed full knowledge of God and, in consequence, rendered true worship. In fact, during their deliverance, they manifested, over and over, a very meager understanding of their God and a proneness to a kind of worship that was closely akin to heathen worship. This fact in Israel's history demonstrates the truth that people do not come into the knowledge of God through words only, even though the words be God's own. Knowledge of God comes as the result of personal experience and contact with God's Word in action, which is God's power acting in the lives of people. Spoken words plus concrete experience and demonstration is the medium to knowledge of God, as well as to any other kind of knowledge.

Note the details of Moses' birth, preservation from death, early and latter education (see also Acts 7:22), evidence of loyalty to his people and result of this loyalty (see also Heb. 11:24, 25).

When we stop to consider the use God made of Moses, may we not conclude that God used the human agencies, Pharaoh's daughter, the mother and sister of Moses, and others, and their ordinary human emotions in order to preserve and develop a deliverer for his people; or should we conclude that chance circumstances preserved and developed a deliverer, and that God took advantage of what "chance" provided?

What evidence do you find in Acts 7:23-25 that Moses knew early in life of his destined mission? Why, do you suppose, did

Moses' early and well meaning attempt to fulfill his mission end in failure? How old was Moses at this time? From man's viewpoint God's work does not move rapidly. The person who has not at least begun to accomplish something at the age of forty years is counted a failure. Read Exodus 2:21 with 5:11. What evidence that Moses practically gave up thoughts of his mission after his failure?

2. Moses Called to Deliver Israel: Ex. 2:23 to 4:17. Did God's covenant to Abraham have anything to do with his plans to deliver Israel? How was Moses finally called to his mission? What evidence in Exodus 3:3 that Moses had an inquiring mind, desiring to know the whys and wherefores? (Many times, if we would stop to ask the whys and wherefores of things in life, we would be forced to see and acknowledge God's power at work, separate and distinct from any powers he has delegated to man.)

In Ex. 3:7, what contrast between Israel's God and heathen gods is presented?

Moses made four excuses when God called him to his mission:

1. Personal inability. Ex. 3:11. "Forty years before, filled with the ardor of youth, his spirit burning to avenge the wrongs of his people, and conscious of great natural ability, sharpened by a thorough training, Moses would not have asked this question. But now he was eighty years old, he had become only an obscure shepherd. . . . Experience had shown him how undisciplined, how unpatriotic his people had become, how incapable of helping themselves. Their leader would be obliged to do it all."—Selected.

2. Personal ignorance of the God who called him. Ex. 3:13.

3. Unbelief of the people. Ex. 4:1.

4. Lack of eloquence. Ex. 4:10.

How did God offset each of these excuses? What great truth concerning the God she worshiped, did Israel have to learn? (See the name which God applied to himself.) Account for the fact that God through Moses granted "signs" to induce belief, while through Jesus all signs requested for such a purpose were refused.

3. Moses used to Deliver Israel: Ex. 4:18 to 12:36. In Ex. 4:18 to 7:13 are recorded the preparatory steps leading up to the plagues and the resulting exodus of Israel from Egypt. We are more concerned with the preparatory steps than with the plagues and actual Exodus, for these preparatory steps reveal much concerning natural man's attitude toward God and also concerning God's method of dealing with man. Therefore read Ex. 4:18 to 7:13 rather carefully noting the following points:

1. Gaining the people's confidence and its reaction on them. Ex. 4:18-31.

2. Approach to Pharaoh and reception at his hands. Ex. 5:1-14. Note particularly Pharaoh's scorn of Israel's God and its results to the Israelites.

3. Backsliding from belief in God as soon as contrary moves set in. Complaints of Moses. Ex. 5:15-23.

4. God's patience and words of encouragement. Ex. 6:1 to 7:10. Of what were Moses and the people reminded? What great lesson did Israel have to learn which had not been learned even by Abraham, Isaac and Jacob? (See meaning of Jehovah.) Though they had been worshipping God for years did they know him? Ex. 6:7. What verses in Ex. 6 show that Moses flinched from appearing before Pharaoh even

as God was encouraging him? How was the evil which was to result through the hardening of Pharaoh's heart to be compensated? Ex. 7:3-5. Does verse 5 state a small fulfillment of the blessing to nations in the Abrahamic covenant? Are all blessings pleasant at the first administering?

Exodus 7:10-14 records the age old conflict between God and man, in which man sets his use and application of powers delegated to him over against direct manifestations of God's power.

One of several things was true of the Egyptian sorcerers. They had either learned the laws of mental activity to such an extent that they could put across a clever visual deception, or they had learned the law by which rods might be turned into serpents; or God, himself, for purposes of his own, worked the miracle through them, and this latter seems to be the case. But whatever the truth concerning their miracle, they set themselves up as the worker and the source of power, whereas whatever laws of nature and power were involved in their work originated with and belonged to God. The whole incident resolves itself into the age old effort of man to use the power and knowledge which God has delegated to him for the purpose of self-exaltation rather than to the glory and honor of God.

The remainder of the story of Israel's exodus from Egypt, Ex. 7:14 to 12:36, is the story of man's delegated powers fitted against God's power.

MR. SINCERITY AND MR. TRUTH

No. 5

By D. C. Robison

FRRIEND Sincerity, I am pleased to meet you again to continue our study of God's Word. The doctrine of life through Christ only is a vital one. If you possess it through the first Adam you cannot give Christ the credit for bringing it to light through the Gospel. If you are in possession of an immortal soul, which is eternal life, you cannot seek for it, as Paul directs in Rom. 2:7. I believe we agreed to take up the words 'spirit' and 'ghost' this evening."

"I rejoice to have the pleasure of investigating the scripture along this line. These texts that we have been investigating have been a source of trouble to me. I have always thought that they teach inherent immortality. I have always been taught that we continue to live after the death of the body. Since our talks I seem to take more interest in the study of the Bible than before. I trust that we may be mutually benefited, and if what you teach is the truth and the belief in them is the only means of salvation, I can assure you that I want to possess them."

"The study of these words requires us to consider three Hebrew words, viz., ob, neshamah, and ruach; and two Greek words, viz., pneuma and phantasma. The first of these (ob) occurs 16 times and is the only word rendered 'familiar spirits.' The Septuagint renders it by a term that signifies a ventriloquist. This power among the ancients was misused for the purpose of magic. The Greeks called it 'pneuma puthonos,' a spirit of divination, or a spirit of Python, one of their heathen deities. In Acts 16:16 we read of a damsel who was possessed with a 'spirit of divination,' mar-

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The Spirit of the Lord

By Harriet E. Boice

THE Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." Luke 4:18, 19.

We will all be able to picture in mind this memorable scene where Jesus went into the synagogue at Nazareth, as his custom was, and there was given him the book of the prophet Isaiah from which he read those words. Your eye will catch a new gleam of interest as he places the emphasis upon the word "me" and the people hear him say: "This day is this scripture fulfilled in your ears."

A new strength of power possessed him as he read, "The Spirit of the Lord is upon me." Is it any wonder that the people witnessed this change and wondered at the gracious words that fell from his lips? In very truth it seemed to them that a new day had dawned when the simple needs and wants of the common people should be granted. Indeed, liberty and justice sprang forth from the very thought of "the acceptable year of the Lord." The downtrodden of earth began to have new hope, for was there not one here who would champion their cause, who was possessed of "the Spirit of the Lord?"

O, how much has come from that newborn hope, that trust and dependence on him who was sent to deliver and to save. Today, after the centuries have passed, great changes come to benefit and make life more bearable for the common people and yet life is the same with those who come and go: The poor need the gospel; the mourner needs to be comforted; the sick need to be healed; and liberty and justice given to broken and discouraged peoples. Hence it was that the work Christ came to do he also delegated to those who followed him.

Jesus was the perfect instrument through which God's Holy Spirit worked in that day, and yet he said, "Verily, verily I say unto you, He that believeth on me, the works that I do he shall do also; and greater works than these shall he do; because I go unto my Father." John 14:12. And again Peter 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. Acts 2:38, 39. O, how slow we are to receive this precious truth and promise. As God's Spirit worked through Jesus and his disciples in that day so now we are not left

Your Friend and Mine

I've never seen his face, and yet
I know when he is watching me;
At times when I am so depressed,
I feel his generous sympathy.
He's never absent from my side—
He understands my various moods;
A boon companion—he is kind
And walks with me in solitudes.
My faults he seems to never see
Because his love is so divine;
So gentle and invincible—
He is your friend and he is mine!

Where paths are sometimes rough and steep,
And yawning chasms greet the eyes,
He draws our straggling footsteps back
Into the path where safety lies.
And we would perish but for him
Who guides our actions through each day.
And sometimes though we know it not,
He walks with us along the way.
He teaches us our work to do,
For each of us has some design—
He is the Savior of all men,
He is your friend and he is mine!
—Cathrine Elizabeth Hanson.

alone without that power to be and to do the work he has left for us to do. Whosoever will receive it shall be the instrument through which God shall work to bring to pass the wonders of his love. Truly then, as we grasp the significance of his works and put the proper emphasis upon them and apply them to our own lives then we shall feel the heart beat faster, the mind clear and with wills submissive to his we become the instruments through which his spirit works to fulfill his gracious words.

Shall we not have visions too of what God wants us to be and what he wants us to do? As you read his words does not that happy thought come to you that God is planting seeds in the garden of your heart: planting seeds of kindness that shall spring up in beautiful deeds; planting the gospel of love? How the vision enlarges as we dwell on those gracious words and his promise of power, the means by which we are to be made fit instruments of his love and for his service.

I beg of you to read again his gracious words and feel the truth of his promises and apply them so that they will be to us living words with fire from off the altar of God. Reverently, let us seek to know the message Christ left us in that wonderful prayer. "Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I sent them into the world, and for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word." Here we are looking into the very heart of the Master and are seeing the great vision that includes you and me in that prayer. He wants us to be sanctified, i. e., set apart for holy purposes. He wants (Continued on page 136)

Hoping Without a Hope

By S. Roxana Wince

I WAS sent for several years ago to pray for a very sick woman who was trusting in her own merits for salvation. "I have never been very bad," she said. And she told the truth. There are few lovelier characters in this sinful world than was that same Kitty Ryerson. But what could I say? Abstaining from doing wrong will not save us; living pure and spotless lives will not gain for us a passport into the kingdom. The countless multitude of white-robed, palm-bearing ones, that John the Revelator saw standing before the throne had washed their robes and made them white in the blood of the Lamb. Kitty had not. She was not in Christ; she had not put on the sin covering name so the righteousness of Christ might be imputed to her; she might even have then repented, believed and obeyed the Lord in baptism, but she did not and died as many others have done, thinking she was good enough to be saved. Of what avail can prayer be in such cases? Why send for some one to pray?

Our song must be "unto him that loved us, and washed us from our sins in his own blood." Unwashed we are hoping without hope; we have no song to sing; we are unredeemed, unforgiven worldlings.

We cannot give our lives "a willing sacrifice to God" when our lives are gone.

"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."

"Now is the accepted time, now is the day of salvation."

"Today if you will hear his voice, harden not your hearts."

The service of Jesus is a blessed service. Am I sorry I enlisted in that service in the days of my youth? Indeed, I am not. I am grateful to God in that he took me, when but a child, into partnership with his great and glorious self—to hasten on the regeneration of the world. It is happiness beyond all the piled up treasures of earth to know that I have done something to bless and save my lost and ruined fellow men, and have the blessed hope of the gospel that I too shall be saved.

Come to Jesus, you who are trusting in your own righteousness for salvation. If you do not you will have no song to sing when Jesus comes. You cannot say, "Unto him that loved me and washed me in his own blood."

You will be yet in your sins, and will cry in vain for mercy. Come now, do not reject the loving call of Jesus, and I beseech you not to put off the day of obedience. One man said, "When I get home I will live a different life." The next day he was

YOUR FATHER'S BUSINESS

(Continued from front page)

have precedence over personal convenience, preference; and, so far as possible, all worldly interest. Christ, though rich, "made himself of no reputation, and took upon him the form of a servant." And we are copies to the extent that we keep step with our Prince Leader.

As fallen creatures, we are naturally disposed to do the opposite of what we should; ever partial and conflicting spirits exist between the New and Old man, the latter often becoming an easy prey for Satan's suave persuasion: congeniality, reasonableness, harmlessness, selfishness. But sometimes, after withstanding these and other attractive temptations, the mercenary bait is thrown our way, which, to successfully resist, requires a giant in Christ to keep his spiritual equilibrium. But the person that is right with God, meekly following his Master, is at all times independent of all things temporal. He is contented, and feels safer, in these anarchistic days, living in a hovel than in a mansion. He has learned by experience to recognize God's will, and to enjoy the pleasure of obedience, be the conditions adverse as they may. His sole ambition is to honor and serve God; and to invite and edify men and women that are desirous of going "in with him to the marriage." But most everything in this world tends to discouragement,

and to induce unhappiness. Dear reader, should you be deprived of the joy of his salvation, and everything be going wrong in your life and home, enlist the service of the great Systematizer. In a short time he will straighten out the ugly kinks.

"To whom (what) ye yield yourselves servants to obey, his servants ye are." One cannot "serve God and mammon," now, and be his servants when the curse is removed: "And there shall be no more curse; but the throne of God and of the Lamb shall be in it; and his servants shall serve him."

Some Christians are so saturated with the glittering affairs of the world that the sight of a meek, meditative spirit appears to them as a caricature on Christianity—too pusillanimous for this world or the world to come. To them, loquacious repartee is better evidence of a sanguine soul than is the quiet life of a taciturn saint. With some religion is practical up to the point where it conflicts with their relation to the world's business; then is suddenly takes on a theoretical turn.

To be conformed to the image of Christ makes one "Free indeed;" and insuperable to the enemy's versatile deceptions. Like soap bubbles the are seen to be both beautiful and fragile.

Truth wears a halo of Christly spirit, while error is fraught with the spirit of its parent, i. e., anger, its fiery darts being heard and felt. Christ says, "Take heed what ye hear that more be given."

Error produces mental stringency—narrowness, and the spirit of temerity and ex cathedra. "Our Father's business" engenders tribulation, but through it all one can carry his cross with a smile, even though it be through tears. Dear reader, it is more profitable to be in touch with "hearing ears" than to possess diamond fields.

Our religion should be practical. What would Jesus, his apostles and intimate associates be doing were they here now? Would they be interested in my line of business? Imagine Jesus yielding to, "All these things will I give thee, if thou wilt fall down and worship me." Visualize Christ as the master mind of all the crookedness of this (his) diabolical world! Then see him as he was. "I came not to do mine own will, but the will of him that sent me." As a natural consequence, "Foxes have holes, and birds have nests; but the Son of man hath not where to lay his head." Think of Dr. Luke, consulting surgeon and nerve specialist; office fee, \$15.00; consultations, \$25.00; operations, \$500.00. Then note "the beloved physician" following the despised Nazarene. Get a vision of the most Rev. Dr. Paul, S.T.D., L.L.D., the world's foremost theologian and logician, tickling the ears of 2000 communicants at \$20,000 per year. Facts; Paul, the itinerant tentmaker. What shocking negligee! "We both hunger and thirst, and are in want of clothing; we are buffeted about, and are homeless." 1 Cor. 4:11, Emph. Dia. Consider Cardinal Peter being presented with a half million dollars in keeping with the dignity of his office. Facts: Peter the unlettered fisherman, traveling about Palestine in company with his wife, preaching the truth in the year 52 A. D., at the time the devil has him enthroned pope at Rome. Try picturing John, the beloved, seated in his gorgeous office; the sign on the door, "Broker-Real Estate." Public Sentiment: clamper on human necessities, i. e., food, shelter, etc. The real John, the one nearest and dearest to the Lord. We see Zenas, the lawyer, standing by the side of Paul suffering the reproaches and hardships incurred by "being about his Father's business." Were that Christian lawyer here today would he be accumulating a fabulous fortune by untying naughty matrimonial knots. Listen to the eloquent Apollos who was "mighty in the Scriptures, and fervent in spirit; and who publicly showed by the Scriptures that Jesus was the Christ," using his great talents in behalf of his Father's business.

What heart rending grief will soon be the sad lot of many that are wasting their talents on earthly aggrandizements and emoluments, striving to gain this life!

If we follow Christ as we should—and must—to win a crown of life, there shall never be any doubt about our status with God. Doubt comes as the result of dividing our affection between things above and things on the earth. Col. 3:1-3. Customs change, but God and the religion founded by Jesus remain the same. "If any man will come after me, let him deny himself, and take up his cross daily, and follow me."

We are supposed to be a peculiar (different from the world) people. It is the peculiar ones that receive the PECULIAR blessings; and will be ready when he comes. The Second Coming of Christ is referred to 300 times in the New Testament. Are you interested, dear reader?

—The Last Days.

N. B. I. BOOK ROOM

It is desired to make the N. B. I. Book Room a place where any and every desirable book can be secured. As fast as orders for these will indicate the way, the same will be carried in stock that prompt shipment may be made. It would, however, seem to be unwise to invest large amounts in books the demand for which is yet uncertain. If, therefore, the brotherhood will take the trouble to correspond with reference to their book wants, as some have already done, and then give us time to procure the books for shipment, we can gradually blaze the trail to give us knowledge of what to carry in stock, and in what amounts.

At present we have from fifteen to twenty different numbers of the Oxford Bible, ranging in type from the small Ruby to the large Pica, and in price from \$1.00 to \$12.00. We sold several of these for Christmas, including two Companion Bibles at \$22.00. To those desiring to inform themselves about these Bibles we will gladly mail descriptive booklets on request.

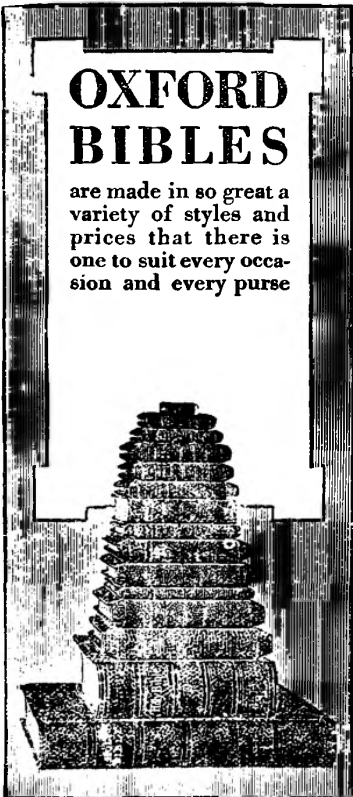
We also have the following books in stock:

BOOKS FOR CHILDREN

Bible Stories and ABC's, (linen) \$0.50	Glory to God in the Highest, (paper)25
Old Testament ABC Book, (paper cover)25	Rejoice in the Lord, (paper)25
New Testament ABC Book, (Paper cover)25	Be of Good Cheer, (board)60
Prayers for Little Ones, (Board cover)25	Praise the Lord, (board)60
God is Our Refuge, (paper)20	Unto You is Born a Savior, (board)63
He Careth for You, (paper)25-	Fireside Stories, (board)30
	Wall Mottoes,10 to .50

BOOKS FOR ADULTS

The Apocalypse, Bullinger, 3.50	Will It Pay to Be a Christian, .25 or 6 for 1.25
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JUDGMENT OF THE TWO ADAMS

No. 2.

By E. O. Stewart

IN reply to what Bro. Heckman says in article No. 2 I wish to say: I am glad to note the correction he has made in the previous article, viz., "Therefore, the penalty could be suffered only through a violent death." Now after making this statement, that the penalty could be suffered only through a violent death," and after quoting Rom. 5:12, "that death passed upon all men for all have sinned," he would leave all men (who have not come into Christ by obedience) in death eternally. He thus makes natural death the penalty for the sins of those who have not obeyed Christ. Yet, Bro. Heckman says, positively, that the penalty for sin can be suffered only through a violent death. Will he please tell us, How and when will those who have died (not being in Christ) suffer the penalty for their own sins? Is natural death the penalty for their sins? or will "they be brought forth to the day of wrath?" Job 21:30.

He quotes two passages referring to Enoch and Elijah, to prove that all does not mean all. He uses these passages as a rebuttal against 1 Cor. 15, where it says, "As in Adam all die, even so in Christ shall all be made alive." If Enoch and Elijah did not die, God intervened and translated them, which proves conclusively, that they would have died if God had not translated them. Abraham was faithful and he died. Does being faithful prove that a person is not in Adam? If so, why did Abraham die? To be in Christ by faith, does not prove that you are not in Adam. Paul said, I am carnal, sold under sin. Rom. 6. Who sold him? Adam. "By the disobedience of one man sin entered into the world and death by sin." Rom. 5:12. Christ sold all he had and bought the field. Matt. 13:44. "The field is the world." Verse 38.

The whole world—Christians, sinners, heathen, and all—was sold and is destined to death because of Adam's transgression. Enoch, Elijah and the saints to whom you refer, who do not die are not out of Adam until they are translated by the miraculous hand of God, and if this does not take place they are just as sure of death as those who fall asleep in Christ. And those who die in the Lord are in Adam or they would not die. The death and resurrection of Christ does not prevent the execution of the penalty of the law through Adam, but it will redeem the world from the bondage into which it was sold by another, because the world was not consulted when the bargain was made by Adam. Neither was the world consulted when the bargain was made by Christ. He sold all he had and bought the field (the world). Matt. 18:38-44.

This is how all shall be made alive in Christ. It does not say all who obeyed Christ shall be made alive. Of course I know the position Bro. Heckman is forced to take here. There are two classes, he believes, which will be raised, viz., the good and the evil, or the just and the unjust: the good or the just being those who have become obedient to the gospel and remained faithful unto the end; the evil or unjust being those who begin the race, but do not remain faithful unto the end.

These two classes according to his reasoning are all that shall be raised. Now if this position be correct, a man would at

least have to receive his word and repent in order to be in covenant relationship sufficient to be raised from the dead. Now listen, "He that rejecteth me and receiveth not my words, hath one that judgeth him: the word that I have spoken the same shall judge him in the last day." John 12:48. Here is a class who do not even make a start towards serving him, that reject him and receive not his words. Can this class be in covenant relationship in any sense of the word, as far as obedience is concerned? Certainly not. How then can they be judged in the last day unless they are raised from the dead? Please answer.

Bro. Heckman says in this article, Column 3, lines 33-34 that "men must be initiated into Christ if they get resurrection in him." Now if this be true, I wish to ask, What are the first steps of the initiation into Christ? Surely he will agree that faith and repentance are the first steps.

Christ says in Matthew 12:41 that "the men of Nineveh shall rise in the judgment with this generation, and condemn it because they repented at the preaching of Jonah." This generation he was addressing did not repent, therefore they were not initiated into Christ. Now, I wish Bro. Heckman to please explain how the men of Nineveh can rise in the judgment with this generation unless this generation he is addressing is resurrected. Notice again, please, Matt. 11:21-22,—"Woe unto Charazin and Bethsaida: for if the mighty works which were done in you had been done in Tyre and Sidon they would have repented long ago. But I say unto you, It shall be more tolerable (favorable) for Tyre and Sidon in the day of judgment than for you." Again, "Thou, Capernaum, shalt be brought down to hell: for if the mighty works which have been done in thee had been done in Sodom it would have remained until this day. But I say unto you, that it shall be more tolerable (favorable) for Sodom in the day of judgment than for you." Matt. 11:23-24.

If you will notice carefully the 20th verse you will see that Christ began to upbraid the cities wherein most of the mighty works were done, because "they repented not."

These passages show conclusively, that those people did not repent. Therefore, they were not initiated into Christ. Bro. Heckman says, You must be initiated into Christ, to be raised from the dead. But Christ said that this generation which did not repent shall be in the judgment with the men of Nineveh. How can they be in the judgment unless they are raised from death.

I will admit that they do not occupy the same position in resurrection as the faithful. The righteous are raised unto eternal life. The rest of the world is raised for judgment. Christ and the saints (the faithful) shall judge the world. See Acts 17:30, 31; 1 Cor. 6:2, 3; Jude 14, 15; 1 Thess. 4:16.

The faithful obtain their position through obedience. The world obtains its position by being bought. Matt. 13:33-44. "As in Adam all die (sold under bondage); even so (being bought by Christ) shall (the same) all be made alive: but every man in his own order." Here is the difference—some to one position and some to another.

"The fathers have eaten the sour grapes and the children's teeth have been set on edge."

Bro. Heckman quotes this passage, and comments on it as follows: "After the restoration of Israel which is yet future, 'In those days they shall no more say, The father's have eaten a sour grape and the children's teeth are set on edge, but every one shall die for his own iniquity, every one that eateth the sour grape his teeth shall be set on edge.'"

What Bro. Heckman quotes this passage for, I cannot see, for I cannot think of a passage in all the Bible that is more against the position he holds than this one is.

Primarily, it has reference to Adam's having eaten the sour grape and the children's teeth are set on edge, as recorded in Rom. 5. It reads, "Nevertheless death reigned from Adam to Moses even over them that had not sinned after the similitude of Adam's transgression." This shows that Adam ate the sour grape, and his descendant's teeth were set on edge (they had to die) because he sinned; "For until the law sin (as a principle) was in the world, (entering into the world by the disobedience of one man): but sin was not imputed (counted) when there was no law." That is, their teeth had been set on edge by Adam breaking God's law, exposing them to sin, setting their teeth on edge, thereby bringing death upon them.

Now after the human race has been raised from death by the last Adam, if they then, as individuals, eat the sour grape, they will have to die for their own sins. This not only applies to Israel, but to the whole world, with the exception of the faithful, who are raised incorruptible to assist Christ in the judgment of the world.

"All that are in the graves shall hear his voice and come forth." John 5:29. "All they that go down to the dust shall bow before him." Psa. 22:29. "The sea gave up the dead which were in it; and death and hades delivered up the dead which were in them: and they were judged every man according to their works." Rev. 20:13.

The judgment is assured to all men in that he raised Christ from death. See Acts 17:30-31. If all in the graves come forth and all that go down to the dust bow; if the sea gives up the dead in it, and death and hades give up the dead in them, who will be left in death?

A WARNING

"Whosoever shall touch the mount shall surely be put to death." These were God's words to Israel when he was preparing her to receive the law.

At first thought these words voice anything but the spirit of love. That a person should be put to death merely for touching a mountain where the God of love was manifesting himself seems contradictory, to say the least.

But, as we read on through the chapter it becomes evident that the death spoken of was not an arbitrary punishment inflicted by an autocratic ruler. Rather was it the result of conditions. The mountain from which God was manifesting himself was permeated with the living, active energy of God's presence in such strength that flesh beings could not come in contact with it and live, except by special provision as was evidently the case with Moses. Of this condition God mercifully warned the people in the above language.

Alta King.

swept from the ship into the sea and was drowned. You may not live until tomorrow. Take no risk. Here is water, what doth hinder your being baptized? and finding in God "a strong habitation" that no enemy can besiege and throw down?

The day of wrath is already here. It is shaking a doomed world. You cannot escape if you neglect the great salvation, and great, indeed it is, for its issues are for the years of eternity.

TO OLD ENGLAND

By Lottie E. Young

MY long water trip (29 days) on the Venezuela ended on August 12th, and the next three months I spent largely in New York visiting my numerous friends both there and in the vicinity of that great city, which now disputes with London as to which is the larger, both claiming some seven million inhabitants. A great writer has called great cities "Sores on the body politic" and when the slums of these great gathering places of mankind are visited, especially on sultry summer nights, when people are seen hanging out of the windows of houses (many of which have a hundred or more occupants), sitting on the steps, and even lying in the streets, the favored ones having a resting place on the roof, one realizes the truth of this saying.

I had almost to learn anew the way to get about this great city of my birth as new subways had been added to those I knew, and in the morning and evening hours when people are going to and returning from business, even though trains were run with only two minutes headway, each of the ten cars was jammed to suffocation. I said more than once "I am glad I lived in New York when it was less crowded." It is, however, a city of wonderful educational advantages, where those who are industriously inclined may have free tuition in almost any branch they prefer, and, to the shame of our American children, the little refugees from Poland, Italy, and other European countries, are more studious, and take hold more earnestly of these advantages than those with better surroundings.

I spent a delightful day on the Hudson River on one of the palatial steamboats, going as far as West Point through some of the finest scenery in the United States, where the Government has its Military Academy, dating back a hundred years or more. In this connection, one remembers the treachery of the brilliant General Benedict Arnold, who, in the Revolutionary War, so nearly betrayed the American fort which stood here into the hands of the British, and the consequent sad fate of Major John Andre, enemy though he was, which was lamented by Washington himself. I also had several visits in the country where the trees and shrubs were especially brilliant in their dresses of red and yellow, while purple asters and yellow goldenrod added to the beauty. I often think that our Father might have given us a perfectly good and useful world in black and white, but instead he has granted unto us loveliness in every part of the year.

Sunday mornings were enjoyable seasons when with those of like precious faith I could meet and partake of the memorials of the last Supper, which our Savior commanded we should do "till I come," and listen to thoughts expressed on the truths we as a body hold so dear. How constantly

we need to feed upon the Bread which came down from heaven if we are to be ready when the Master shall return to make up his jewels, and what a blessed privilege we should esteem it to be able to see truths hidden from the eyes of so many.

However, to all things, pleasant and otherwise, an end had to come, and the fulfillment of a desire which had been steadily growing from the time I was a little child was about to be realized, that is, a trip across the Atlantic Ocean. The date was November 8th, and the boat the "Pittsburgh" on which I made the start, ten friends coming to wish the traveler "bon voyage," and if good wishes meant anything I was sure of a pleasant trip. I found my steamer was called "The Electric Ship," as, with the exception of the propelling power, which was steam generated by oil fuel, everything pertaining to the working was done by the great marvel of electricity, something we can neither see, touch nor hear, and yet what magic results are obtained from it! Ocean travel is apt to be light in November, so I had a large room all to myself, with all the comforts and even luxuries of a fine hotel. The water was calm most of the way, so I do not think many suffered from the bane of ocean traveling. We had no fog, very little rain and some beautiful sunsets, so the time soon slipped away, and on the tenth day out we began to see land, first the Scilly Islands, then the coast of France, a goodly proportion of our passengers landing at Cherbourg. After this we crossed the always choppy and disagreeable English Channel, but were all such seasoned sailors by this time that no discomfort was experienced.

Our destination, Southampton, was reached about 8:00 P. M. The Customs did not even open our trunks, and I was soon having my first experience with an English train, which is totally different from the huge affairs which connect places in our country. The little carriages have seats for the accommodation of half a dozen to ten, which means a considerable rushing about when a person wishes to get a seat on a crowded train, and everybody is supposed to know where their destination is, as when the train stops, they open the door and get off, the guards not paying much attention to the passengers. On this particular journey though, as I was going through to the terminus, London, I had no troubles, found a good friend waiting for me in an automobile, and, with my trunk perched on its top, I was soon passing out of London and along the old Roman road to Rochester, which was to be "home" during my stay in England, and a very pleasant one I am finding it.

Away back in the days of Jesus Christ the Romans were here, and so well did they build a wall around their encampment that huge pieces of it still remain seven feet thick, while many relics of these faraway days have been dug up in what is now the city of Rochester with 30,000 population. There is also a fine cathedral, and a ruined castle (the latter 98 feet high) dating back a thousand years, while many of the houses were built in the 16th century and are still occupied and in good condition. In fact, Rochester with its narrow streets, tiny shops, walls and arches is as un-American as a place can really be. Charles Dickens, the great novelist, lived near

here, and has immortalized Rochester and its surroundings in his books. Electricity has found its way here for lighting purposes, but such an idea as a central heating plant in houses is so foreign to an Englishman's idea of comfort that a blazing fire on the hearth is seen everywhere. It is picturesque but not economical, as fully half of the heat goes up the chimney. I do not imagine the thermometer ever gets very low, as leaves remain on many bushes and the grass is perpetually green. I hear on all sides, "This is not the time of the year for you to see England," but I am greatly enjoying even this off season when nature is asleep and hoping to see it wake up to greater beauty.

Rochester is 30 miles from London and I have been up several times to see the "Heart of the World" as it is called. In a future letter I shall hope to tell some thing of what I have seen there. One of my favorite texts from the Book in "In all thy ways acknowledge him, and he shall bring it to pass," and so I am trusting my heavenly Father to keep me in safety until I return to my native land.

The Children's Column

Lesson Text: Ex. 19:1 to 24:8; Deut. 4:32

By Verna Thayer

Memory Verse: Thou shalt love the Lord thy God with all thine heart.—Deut. 6:5.

We find the children of Israel in the wilderness of Sinai, camped before the Mount of Sinai. Here they are to learn some of the things God wishes them to do. Can you imagine seeing these people camped around this mount after their journey through the Red Sea? Perhaps they were feeling quite safe now, as they no longer need fear the Egyptians. Moses went up unto the mount and God spoke to him, saying, "You go tell all the children of Israel that they have seen how I brought them out of the land of Egypt. Now if they will obey my voice and keep my covenants, I will make them a kingdom of priests, and an holy nation." Moses came down and told the people what God had said. They agreed to all that God wished them to do. So Moses returned and spoke to God, telling him what the people had promised.

This time God said to Moses, "Go down and have the people wash their clothes and sanctify them today and tomorrow, for on the third day I will speak to them from this mount." So the people all prepared themselves. On the third day in the morning, there were great thunders and lightnings and a thick cloud was upon the mount, and the voice of the trumpet sounded very loud. Oh, how the people trembled!

The mount was all covered with smoke as the people stood watching it, and it quaked greatly! The trumpet sound became louder until Moses spoke to God. Then God answered him. He gave the people their laws, which are known as the ten commandments. Can you name some, or all of them? Moses wrote these on tables of stone for the people. They promised to obey and should have trusted in God, but we find out later that they did not always keep their promises.

Washington, died on January 15, after an illness of scarcely a week.

Two days prior to her death, Sr. Carpenter, in the same home, was compelled to take to her bed, being threatened by the same disease, pneumonia. The latter is recovering nicely.

Re. Bro. Heckman's last article, The Two Adams. I do not at present wish to enter into a discussion of the above subject, but may I draw attention to the two references in Luke which Bro. Heckman quotes? If he will compare the R. V. he will notice that "people" (singular) has reference to the chosen race of Israel, and "peoples" (plural) refers to the nations outside of them. I mention this because I think he and others will find this information helpful along other lines of Bible study.

Yours faithfully,

R. H. Judd.

A Sunday School Example

Sr. Woodward asked me to send you a report of our Christmas work here.

Instead of having a tree for the children with a lot of gifts we decorate a small tree and each child, and adult also if they so desire, puts an offering on the tree for Christ. We have followed this plan for several years and this year instead of having envelops for them we had tiny stockings. This added to the appearance of the tree and accordingly to the joy of the children. At the M. E. Church this year they had a small tree and the children gave their offering to an orphan asylum in Detroit. Our offerings have all been sent as a gift to the India church.

Following is report as in local paper:

Number of days school held, 52; Average attendance, 33; Amount of offering, \$227.35; Average offering, \$4.40; Bible School paid on repairing church building, \$146.84.

The following officers were elected for the year 1924: Superintendent, Asa Scott; Secretary and Treasurer, Jennie Hill; Pianist, Gertrude Munn.

Teachers chosen: Adult class, Mary Munn; Senior class, Fern Reeder; Intermediate class, Gertrude Munn.

Primary Room: Mrs. Laura Briggs, Superintendent; Junior class, Flossie Egbert, teacher; Primary class, Rose Lake, teacher; Beginners and Cradle Roll, Alma Sanders.

Sunday School at 10:30, Everybody welcome. Come and start the new year with us.

Mrs. Laura Briggs.

HERALD RECEIPTS

R. L. Funk; J. D. Jeffries; Elizabeth Peyer; J. J. Snodgrass; Ora McFarling; E. E. Elton; Mrs. J. S. Hindman; Milton Long; S. Logan; V. C. Railsback; Mrs. C. L. VeNard; Mrs. Edith Burke; Daniel Schmitt; A. J. Hoke; Mrs. R. Overholt; Wilma Orem; Albert Siple; Ruth Booth; G. Foyer; F. M. McCrory; Mrs. M. J. Worthington; L. M. Bean; Mrs. Mattie Jeffrey; F. C. Beck; Mrs. Esther Holmes; Geo. Rennard; Mrs. Irena Margrave.

EMERGENCY FUND

R. L. Funk,	\$1.00
Mrs. George W. Young,	1.00
Mrs. Irena Margrave,	3.00

WINCE MEMORIAL FUND

Previously mentioned,	\$20.50
George Rennard,	3.00
Samuel Hoke,	1.00
Mrs. S. M. White,	10.00
Total,	\$274.50

Berean Column.

Edited by
NATIONAL BEREAN SOCIETY,
Leota B. Hanson, Editor,
106 South Second St., St. Louis, Mo.

Motto: Search the Scriptures Daily

AN APPEAL

I wish to extend sincere thanks to all who sent donations at Christmas time, making it possible to bring cheer to those of our brethren who were in need. But looking after our sick and needy ones does not stop at the Holidays, but should be carried on at all times.

Three homes now need special attention, each one in a community where we have no church or more fortunate brethren to look after their needs, one where there is no income at all and no relatives to help. I am trying, with the help of the brethren, to make it possible to give into these homes each month financial help, a sum that by careful living will keep them from want and add to their declining years the assurance that they are going to be cared for. We have been doing this way with one aged couple since the Bereans added the Relief department in 1921.

Unless something like this can be done I am afraid one of our number will be taken to the poorhouse. I have had to ask outside charitable agencies to help me with this case, as I haven't enough funds.

Now, this appeal for help is not to the ones that have been so faithful in sending donations, and I know to some it has been a sacrifice, but I feel sure that many of you do not know of the hardships some of our isolated brethren have and you will want to help when I tell you about them.

One sister that I am asking help for is 83 years old, living alone. The misfortune that came into her life and caused her to be in this pitiful condition of want-is a sad one.

A family where lingering sickness of the mother and the father unable to work part of the time, needs help for themselves and three children. The winter adds hardships to these families. Fuel must be provided. That is one thing they cannot do without.

And now, to those who wish to help me in caring for these families, will you please send your donations to my address.

Mrs. Orpha Sanford,

174 Cedar St., Aurora, Illinois.
Chairman, National Berean Relief Committee.

Dear Bereans:

I hope you are still rejoicing in the Lord. How good he is to us. At all times we have so much to be thankful for. He has added many blessings to the church since last year. How wonderful to think of the great work the N. B. I. is already doing. The establishment of the Golden Rule Home; the addition of several members to the church, as the result of the efforts put forth by our preaching brethren. Surely a wonderful work is being done by the church. There is no time to sleep now. The night is far spent, the day is at hand. Let us put on the whole armor of God, that we may be able to stand.

We are also thankful for the work the Bereans are doing. I am glad to have even a small share in it. I receive many bless-

ings from the good spiritual letters that I receive from some of those with whom I correspond. They may never know how much I enjoy them, but the Lord will reward them.

We can scarcely realize the work that our brethren at the N. B. I. have done, and the sacrifices which they have made. This must be very pleasing in the Lord's sight, for he has caused the work to prosper. Let us help in every way we can. I am always glad to get your good spiritual letters, and may the Lord give you strength to continue in his work.

Yours in His service,

Hanna Barber.

The above article came at a time when inexperienced help was alone in the office and was filed with correspondence instead of with copy. Being now discovered we hasten to give it place.—Ed.

Dear Readers of the Berean Column:

I have been delegated by the South Bend Junior Berean Class to write a short history of our class.

We organized our class in November, 1922. Only three were present the first night and for a long time we had only three or four. These, however, showed great interest and finally a few more began to come. Last night ten were present.

When we first organized the class we took the Berean Booklet, and after talking things over we decided to take up the book of Genesis, a chapter at a time, and have found it very interesting. Each time we review what we have gone over. For our next lesson we will take the seventh chapter.

Paran Anderson.

PAUL

By Mrs. Margaret Fox

PAUL, who was formerly known as Saul, was born in Tarsus. He was a pupil of Gamaliel in the city of Jerusalem, and later joined the Pharisees and persecuted the Christians. He was present at the stoning of Stephen.

Soon after this event he was journeying to Damascus. On his way, suddenly a bright light shone about him, and falling upon the ground he became blind.

A voice said to him, "Saul, Saul, why persecutest thou me?" Saul answered, "Who art thou Lord?" The Lord told him, "I am Jesus whom thou persecutest."

Saul became very much concerned about himself and asked the Lord what he would have him do. The Lord said to him, "Go to Damascus and you shall be told."

He went to Damascus, being led by the men with whom he was traveling, and after three days his sight was restored. At this time his name was changed from Saul to Paul.

Paul made three distinct missionary journeys, preaching to the Gentiles and converting them.

He encountered many hardships on his journeys. He was imprisoned, shipwrecked, robbed, and dealt with cruelly by his own countrymen, but after all he says, "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."

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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

Considerable interest seems to have been awakened by the recent articles of Brcs. Stewart and Heckman. This is good because the spirit manifested by the writers is one of kindness, fairness and frankness. More copy is waiting its turn.

In this, as on all other occasions, care should be taken to speak to the subject, not to the writer. This will be an aid in avoiding personalities, and will keep the readers studying the theme instead of the authors.

All truth is related to all other truth and is in complete harmony and accord. Any truth disassociated from its co-ordinate truths is more easily and more likely to be distorted to agree with the personal vision and judgment of the individual. For this reason, if for no other, Bible students should study every Bible truth as a part of a whole, and allow the particular part to always stand in its proper relation to all.

Only by some such method can the plans and purposes of God be studied with understanding.

Creeds of all kinds are largely the result of selecting certain truths and disassociating them from the whole, which process frequently falsifies the truth itself.

IN THE SWEAT OF THY FACE

It may be that honest toil saturated with sweat, was one result of the curse of Genesis 3. If so, there is at least one who with open mind, awaits the proof.

Before sin entered, while everything "was good," the word of the Creator to man

was for him to subdue the earth; man was to gather his food from every green herb and from every green tree. Accordingly, work for man was an established fact before the curse.

It is probably quite true that the "thorns also and thistles" may have increased the amount of work necessary. If so, it was for man's "sake," and in any event work was not a penalty for sin.

"My father worketh hitherto and I work" shows the nobility of work. God works. Surely no penalty upon him. Jesus works; worked and wearied in service.

Work is undoubtedly one of the benefits to man. Without it, living in idleness, or even in luxury where the necessity for labor does not exist, the individual deteriorates, the family deteriorates, the nation deteriorates. With it, by the constant exercise of one's powers and strength and faculties, man advances personally, racially, nationally.

Chesla C. Sherlock in Fruit, Garden and Home quotes Elbert Hubbard as saying: "The rushing winds purify the air; only running water is pure; the holy man, if there be such, is the one who loses himself in persistent, useful effort.... By working for all, we secure the best results for self, and when we truly work for self, we work for all." Again: "The success of an individual is usually damnation for his children. Luxury enervates and kills and this is the reason the race has made such slow progress. All one generation gains is lost in the next. The great nations have died from off the earth simply because they succeeded.... We grow strong through doing things. And when one generation comes into possession of the material good that the former generation has gained and

makes that fool remark, "I didn't have to work," it straightway is stepping on the chute that gives a slide to Avernus—and then all has to be done over again."

And is not the foregoing true in principle? The generation that works and sweats, thrives; but the generation that lives in leisure off of the inheritance from others, seldom, if ever, maintains the strength, or status, or name, of the ever active and diligent ancestor.

Then let us honor work. God knew best when he assigned it to man. It was for man's "sake" that it was made necessary. It is the agency through which we grow. And we grow in the direction which habitual exercise develops.

May our direction be toward godliness. And if it is thus to be, our daily, habitual work must be with an eye single to his service.

We've no time, nor strength with which to work other than in his service. Not that God needs. No. He works, and therefore does not need. But we need. We need the ways of God, and the only way for us to acquire is to work—even in the sweat of the face.

Not in our own strength or wisdom should we thus work. All such tends to selfishness. But we should work after the wisdom and power of God.

Therefore let us consecrate our all to God; let us seek to know his way, his truth, his provided and opportune end. Then let us work the works of faith—at all times, in every way, even though in lonely isolation in the midst of hosts; and in the work of faith let us press toward the mark for the prize of the high calling of God in Christ Jesus. And his grace will be sufficient for us.

Among the Churches

The meetings at Blanchard, Michigan, were, at last report, increasing in numbers and interest, with the house nearly full.

It is reported that Bro. and Sr. T. A. Weldon, of Thorold, Ontario, are sojourning in Florida.

That should encourage Florida.

Bro. F. E. Siple was called to Libertyville, a Chicago suburb, to officiate at a funeral on Saturday, the 19th. He had an appointment in Chicago on the 20th.

Jean Lansbery, son of Bro. and Sr. Wm. Lansbery of Casey, Illinois, is in the hospital at Terre Haute, Indiana, having had a surgical operation for mastoid trouble.

"Doing well," was last word this office has had.

Word from Bro. McCrory of Plymouth, Indiana, announces a good representation Sunday, January 13, for Sunday school, with the further announcement that Bro. J. H. Anderson was to be with them on the 20th.

Bro. Drinkard writes under the date of January 14, that his little son, Curtis Allen, has been critically ill with whooping cough and pneumonia, complicated with slight brain trouble. The lad had a number of convulsions. His last word was best: "The doctor hopes to bring him through."

To Indiana Brethren

Our funds are getting low and contributions are solicited, as Bro. Anderson will expect his promised salary.

Please help as the Lord has prospered you.

J. J. Snodgrass, Treasurer.

Gospel Truth

On page 112 of the January 1 issue of the Herald under the above caption by Alex Allan, the last sentence of the next to the last paragraph reads: "But today is a day of salvation, harden not your hearts as in provocation." It should read: "But this is a day of salvation, and if you will hear his (God's) voice, harden not your hearts as in the provocation."

Baptism

On the afternoon of November 4, 1923, Miss Orra Salmon was buried in the waters of baptism by Bro. J. C. Wilson of Compton, California. The baptistry of the Christian Advent church of Tustin was gladly extended for the purpose. Bro. Wilson gave a very fine talk to the few friends present, on Baptism, stressing the point that it is the seal of the new covenant. Sr. Orra is now working in Santa Anna, California.

Mary C. Andrew, of Oregon, Illinois, mother of Mrs. Benjamin Carpenter, of Oregon, and of C. E. Andrew, of Olympia,

of God to the exclusion of all truth of the gospel: Salvation through the righteousness of faith is no longer free, by the grace of God through the redemption that is in Christ Jesus, but, on the contrary, it becomes salvation by the satisfaction of God's justice through the death of Christ as the penalty for our sins; the resurrection is no longer by God's appointment, but the direct result of Christ's death as a penalty for original sin and as a satisfaction of justice.

Some in the apostolic church had said that there would be no resurrection of the dead. Paul shows how utterly inconsistent this is, saying: "If there be no resurrection, then is not Christ risen." Considering the truth about the resurrection, this was a very forceful argument when followed to its conclusion. But if the resurrection be in very truth the result of Christ's death, then the Apostle's argument is of no force at all.

The scriptures teach that the sacrifice of Christ was a contingency of the fact that God had already "appointed unto men once to die, but after this the judgment," and we read: "So also Christ was once offered." Our translators, believing that the resurrection was the result of Christ having made satisfaction for original sin, saw this point and left out the word "a so," translating the passage to: "So Christ was once offered." But in 1 Cor. 12:12, where the same three Greek words are in the original text, they translated this: "So also (is) Christ.

But someone objecting to the position here taken, might call attention to 1 Cor. 15:21. "For since by a man (came) death, so by a man (came) also the resurrection of the dead." Notice the supplied word "came" in this place. In another translation (20th Century) it reads here: "For since through a man (there is) death, so, too, through a man (there is) a resurrection of the dead." It would not be proper to speak of the resurrection in the past tense and say the resurrection came, but to say, "there is," as future tense would be proper.

How in God's purpose is the resurrection through Christ? The answer is: Because God hath given unto him power to raise the dead, and authority to execute judgment. In the next verse Paul explains this, thus: "For as in Adam all die, so in Christ shall all be made alive."

This text must be understood according to the analogy of the faith; it must not conflict with the truth of the gospel, which is, that there is no life apart from Christ; that we must be united with him in a likeness of his death in order to share in his life, and only those who are in Christ shall be made alive.

In Adam all, being united with him in sinful flesh, die. So in Christ, all being united with him in his death, shall be made alive.

The Law of Sin

We read how Adam disobeyed God in the only thing denied to him; for God had said: "In the day thou eatest thereof thou shalt surely die." These words were underscored in a Hebrew Bible and taken to a Jew learned in the Hebrew language. The question was put to him: "Would the wording here permit of understanding this to mean, 'From' the day thou eatest?" His answer was, "No, it says here, 'On that

day he should die.'" The reply to this was: "But Adam did not die on that day." "No, it does not mean here that he should die that day; for the words here (pointing to them) mean that the judgment—'thou shalt die'—should come upon him so that he should die."

This becomes quite clear when we notice that God did not say: In the day thou eatest I shall put you to death. But the words are: "Ye shall not eat, neither shall ye touch it, LEST YE DIE."

Now, by what law did Adam die? The answer is: By the law of sin; that eternal law woven into the fabric of God's universe, that sin brings forth death. Thus sin hath reigned over all men unto death.

The Apostle explains this, saying: "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." Did all die for Adam's sin? Did they not rather die for their own sin? That is what it says here: they all died, "for that all have sinned."

Condemnation

The question to be answered here is: When and by what did condemnation come upon all men? To speak of condemnation presupposes the judge, the trial and the judgment as to guilt or innocence. In the Greek this is more clearly seen: krino, to judge; krisis, the judging, or trial; krima, the judgment, either favorable or unfavorable; katakrima, the sentence, or condemnation.

We read in Rom. 5:16, 18, (R. V.): "And not as through one that sinned, is the gift (of righteousness); for the judgment (krima) was of one unto condemnation (katakrima), but the free gift came of (from) many trespasses unto justification." "So then as through one trespass, the judgment came unto all men to condemnation, even so through one act of righteousness, the free gift came unto all men to justification of life." Now, when did this condemnation come upon all men? There is no use to go back to the time of Adam in this answer, because the word condemned, or condemnation is not found in the scriptures for more than 2000 years after Adam.

Jesus said. "For judgment (krima) I am come into this world." A few days before the crucifixion, he said: "Now is the judgment (krisis) of this world." Before this he had said: "And this is the judgment (krisis, the judging; not the condemnation) that light is come into the world, and men loved darkness rather than light." For nearly 1600 years before this the whole world had been on trial and the judgment was that all, both Jew and Gentile were under bondage to sin in the flesh as the result of Adam's offence. But now the crucial time of trial had come with the coming of Christ, the Son of God, whom "with wicked hands," they "slew and hanged" on the cross. It was then that the "judgment came upon all men to condemnation;" then that the free gift of righteousness came unto all men, and this is the righteousness by faith unto a justification of life.

Sin in the flesh is a corruption of the human nature, and the only way to get rid of this defilement is to die to the flesh, and thus die unto sin. The great Judge of all the earth is perfect; true and righteous are his ways; justice and judgment are the habitations of his throne. God will not condemn, then, in a few days, re-

verse the condemnation. Since condemnation came upon all men in the flesh, no man in the flesh can please God, he will not deal with him at all. He deals only with those who come to him in Christ, and if any man be in Christ he is a new creature, having died to the flesh, being alive unto God through our Lord Jesus Christ.

So we read that the law was weak through the flesh, because of sin. But what the law could not do, God sending his own Son in the likeness of sinful flesh and concerning sin—to take it away—condemned sin in the flesh, that all the requirements of the law might be fulfilled in us who walk not after the flesh, as men under the law, but after the Spirit, as new creatures.

Sin in the flesh is sinful flesh as it descends from Adam. The scriptures above quoted tell us that God, having sent his own Son in the likeness of sinful flesh, condemned sin in the flesh. This is the condemnation that came upon all men corrupted in their nature by sin through the offence of Adam, and the result was that all men in sinful flesh died in the sight of God—all were crucified with Christ.

We have a type of this in Noah who prepared an ark to the saving of his house, through which he condemned the world, the world that then was. Heb. 11:7. The Apostle Peter, speaking of those days of Noah while the ark was a preparing, wherein few, that is, eight souls were saved through water, says: "The like figure (the anti-type) whereunto baptism doth also now save us . . . through the resurrection of Jesus Christ." The world that was, has prescribed with care the great cathedral all flesh has come before me." In like manner, when the condemnation came upon all men in sinful flesh God regarded all men as dead, dead in trespasses and sin. So the gospel call is a call to those dead ones: "Awake thou that sleepest and arise from the dead, and Christ shall give you light." But if one must hold to this doctrine of the Dark Ages—that we were all condemned in Adam—he must do so at the expense of all advancement in the knowledge of the truth of the gospel.

Now God judges no man, but he has committed all judgment unto the Son, and the time has come for judgment to begin at the house of God, and each one must give account of himself to God. No one has ever said, so far as is known, that this account must include the sins of our former unconverted life, but there are very many who believe most sincerely that those who come into judgment with the world, must give account to God for the sins committed in this life, even for every idle word that men speak.

SOME COMMENTS

The Restitution Herald:

I have been interested in the comments of Mr. Sincerity and Mr. Truth and would like to make a few comments.

I notice that Mr. Truth uses a number of Greek and Hebrew words and gives the interpretation of them, but to the layman they do not mean anything. We have the King James Version, which is used by all denominations, so when we try to prove anything we ought to stay with what we all have access to.

The King James Bible was translated by fifty-four learned men, divided into six groups, nine men in each group. Each had

The Sunday School

By Alta King

ISRAEL AT SINAI

Lesson 5 February 3, 1924

Lesson Text: Ex. 19 to 23; Lev. 19
Deut. 4:32-40

Golden Text: Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.—Deut. 6:5. Thou shalt love thy neighbor as thyself.—Lev. 19:18.

Memory Verse: Deut. 4:39.

For Study

Review: We have followed the history of Israel up to the time when she was entirely free from Egyptian bondage, in other words, free from those physical environments which must have, so long as the people remained in them, prevented them from entering into the blessing covenanted to them by God in the Abrahamic covenant. No positive blessing, either material, mental or spiritual, can evolve out of servile bondage to human autocrats. Put physical bondage to the king of Egypt was the least part of the bondage that was preventing Israel from coming into the full blessing that attends true children of God. There was the subtle, the more servile bondage to sin—to the flesh—to self, from which she must be freed if she was to develop into the glorious liberty of the children of God.

The first step toward this phase of Israel's freedom was to develop in them the consciousness and acknowledgment of such bondage. Human beings, from Adam down, have been averse to recognizing and acknowledging this condition in themselves, (as is evidenced by Adam's "The woman that thou (God) gavest me" etc., instead of a clean breasted and humble acknowledgment that he had done contrary to God's word; as is evidenced, also, by the human theories of inherent immortality, self salvation, and man having inherent, within himself, a spark of divinity, etc.).

The first step in the development of this consciousness of bondage and acknowledgment of guilt was "law." See Rom. 3:19, 20. It is with this phase of Israel's development into a true and chosen people of God that this week's lesson is concerned.

As we study these lessons which depict the process of Israel's freedom, both physical and spiritual, let us not forget that we are viewing the process by which all people must enter into the freedom of God's true children. Israel stands as a living, concrete demonstration of God's saving power in operation toward mankind. And briefly stated, we will notice that this power operates first to humble and then to exalt through the extension of grace. Israel is still, mainly, under the operation which is to result in humility.

The New Lesson: Last week our study took us through Exodus 18. This week's lesson takes up the account of Israel's history at Exodus 19, the beginning of Israel's spiritual emancipation.

1. Preparation for the Giving of the Law: Ex. 19. Of what important step in her national development was Israel reminded? Freedom from physical slavery was manifestly the beginning of Israel's complete freedom. She must be made to fully realize the source of this freedom that she might look to the same source for spiritual

freedom. Also in her physical freedom lay the germ of spiritual freedom; for out of the physical freedom would develop gratefulness and love.

How did God depict the spiritual freedom and the medium through which it was to be gained? (See verses 5, 6.) In what verse did God reveal his purpose to come into closer and more direct contact with the people than he had yet come? What steps of preparation were required of the people? Note that cleanness was the basic requirement.

2. The Law Spoken to Israel: Ex. 20-23; Lev. 19. It is not the purpose of this lesson to analyze in detail God's law to Israel. Such a study is a lesson by itself. In general we should note, however, that the law set forth clearly those things which Israel must be rid of in order that she might come into the freedom and blessing which God had in store for her.

In the ten commandments (chapter 20) the basic principles underlying such freedom are tersely set forth. Based upon these ten commandments other laws were given covering the details, the three phases of life—worship of God, individual life, and social life.

"The Law of Worship: The laws of Morning been condemned, God said: "The end of of the faith, the tabernacle... its Holy Place and Most Holy Place, its altars, its hangings, its utensils, and its services. The sacrifices were detailed, and also the various feasts of the year. All of these were pure in meaning as in origin, the most blessed contrast to the temples and rites of heathenism, so filled with cruelty and licentiousness, and destitute of exalted meaning."

The Law of Individual Life: The laws of Moses were marvelously adapted to the circumstances of his people. Based, in the first place, on the right relation to God, they next enter into the daily life of each individual and insist that religion should work itself out there. They made cleanliness next to Godliness. Moses has justly been called the "Father of Preventative Medicine." He was the founder of the science of personal hygiene.

"The Law of Society: In its many laws for the relation of man to man the Mosaic law is marvelously modern, sane and enlightened. Note such rules as the following: Ye shall do no unrighteousness in judgment, in measures of length, of weight, or quantity; the stranger shall be unto you as the home born and thou shalt love him as thyself; thou shalt not go up and down as a tale bearer. In such provisions the Mosaic law is fully abreast with modern political economy and far ahead of modern practice. The world has not needed any new legislation since the days of Moses, but only to follow out honestly and completely the principles laid down by the great Hebrew lawgiver, who was himself, inspired by the Divine Lawgiver." Peloubet's Notes.

Did the people of Israel feel fully confident of their ability to measure up to all of God's requirements? See Ex. 20:7, 8. It is well to recall, here, God's primary purpose in giving law to his chosen people. The purpose was to establish consciousness of sin in self and of personal guilt. God's law clearly depicts the freedom of his children—freedom from idolatry, covetousness, etc., and God clearly states that the avenue to this freedom is obedience, but he does not state that Israel, or any other people,

have within them the ability to enter that avenue and reach its freedom. He, however, accepted Israel's confident and well meaning promise to do so. We know from experience that it is only by repeated attempts at complete obedience coupled with repeated failures that Israel can learn the lesson of humility which alone will enable her to accept God's grace, through which, alone, the freedom and blessing belonging to God's children can be reached.

3. A Nation Honored by God's Law: Deut. 4:32-40. In this scripture Moses seeks to make Israel conscious of the high honor and favor which God was showering upon her, that she might be humble and grateful before her God. How was God's honor and favor showered upon Israel, and what was his ultimate purpose in thus honoring and favoring her? Did he do this for Israel's welfare alone? Does bringing Israel into this knowledge equal the blessing which God covenanted to her? In what words does the golden text set forth the freedom of God's chosen children?

For Class

God chose Israel as his people. Discuss Israel's progress toward this state up to today's lesson. To what extent had she entered into the freedom of God's children?

With what phase of her progress into this freedom is today's lesson concerned? What is the first step in this stage of her progress? Through what means is God accomplishing this step? Rom. 3:19, 20. Discuss the freedom of God's children as God depicted it in his law to Israel. What did he set forth as the avenue through which that freedom must be reached? Discuss Israel's confident promise to enter that avenue and reach that freedom—from man's viewpoint and from God's viewpoint.

Discuss the connection between the events of today's lesson and the partial fulfillment of the Abrahamic covenant.

THE TRUTH OF THE GOSPEL

Part I.

By Alex. Allan

THE doctrine of "Original Sin" teaches that when Adam sinned all the world of mankind were there and then condemned in him under the penalty of eternal death. The popular idea of Christ's sacrifice is that his death was the expiation of sins of the whole world—the payment of the penalty that rested upon all men. So they sing,—"Jesus paid it all, all to him I owe." This "original sin" doctrine dates back to St. Augustine, 354 A. D. Just twenty-nine years before this, at the Council of Nice, the authority of the scriptures was thrown out and Constantine decreed that thenceforth the decision of the Bishops of the church in council assembled should be the will of God to be insisted upon the people. The doctrine, that Christ's death was the satisfaction of divine justice, was brought forth by the archbishop Anslem, about 1085 A. D.

Men are not more just than God. Yet, all civilized nations would condemn as an outrage upon justice the act of taking an innocent person and putting him to death as the penalty, and as the satisfaction of justice, for the guilty one. Is that not true? It is true.

When once this penalty doctrine is put into theology, then it becomes the effectual cause of everything in the eternal purpose

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Giving to the Lord

A Life and Death Question

By Jas. A. Patrick

IN Philippians 4:16, 17 we read: "That even in Thessa'lonica, both once and again unto my need ye sent:—Not that I seek a gift, but I seek after the fruit that is to abound to your account." Rotherham.

What was the fruit that was to be placed to their account? Surely not the feelings of joy they had from the performance of so pleasant a duty as contributing to Paul's needs. No, that was not placed to their account, for that was part payment that was theirs at the time the duty was done. The fruit was something that Paul was seeking. He says, "But I seek after the fruit that is to abound to your account." Paul was seeking to spread the gospel by which men and women are saved. Whatever fruit resulted from such labors, some of it was placed to the account of the Philippian brethren. Those Philippian brethren could not go out and preach the gospel, but they could have some fruit in the labor just the same as if they had done the preaching. Paul seems to expect it, too, from what we gather from 1 Cor. 9:11, "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" There is a reason for this, and Paul felt that he had done the Corinthian brethren wrong because he had not exacted their carnal things. In 2 Cor. 8:11 he says, "I robbed other churches, taking wages of them to do you service." And in 12:13 we read, "For what is it wherein ye were inferior to other churches, except it be that I was not burdensome to you? forgive me this wrong." Why a wrong? Because he was not burdensome to them? They had no fruit in his labors.

Can one be a Christian and not bear fruit? We learn from the first part of the fifteenth chapter of John that Christ is the vine and we are the branches. We also learn that those branches that do not abide in him and bear fruit are cast forth and become withered and are cast in the fire and burned. His true followers will bear fruit.

In Gal. 6:6-8 Paul brings in the same thought. Verse 6 in the Emphatic Diaglott reads: "Let the person being taught the word, communicate to the instructor in all good things." At the Oregon Bible School some thought this meant that the pupil should teach the instructor, or give back in kind. But in looking up the meaning of the word that is translated "good things" I find that, first, it refers to the internal qualities such as character, etc.; second, that it has reference to external things as wealth, etc. Since Paul uses the word "all" in connection with this word it would seem that all things both external and internal are included. And when we read the first part of the ninth chapter of the first Corinthian letter and then what he said about

When Israel Came From Egypt

WHEN Israel came forth out of Egypt, The house of Jacob from among a people of strange tongue. Judah became his sanctuary, Israel his realm:
The sea beheld and fled,
The Jordan turned back;
The mountains started like rams,
The hills like the young of the flock.
What aileth thee
O sea that thou fleest?
O Jordan that thou turnest back?
Ye mountains that ye start like rams?
Ye hills like the young of the flock?
Before the Lord be in anguish, O earth,
Before the God of Jacob:
Who turneth The Rock into a pool of water,
The Flint into springs of water.
—Psa. 114, Emphatic Bible.

robbing other churches to do them service and asking forgiveness for the wrong, we can easily believe that uppermost in his mind was the external. Not that he desired a gift, but that fruit might abound to their account. For if they were unfruitful they would be cut off and cast into the fire. This thought is further carried out in Gal. 6. Immediately following the sixth verse, which is quoted above, Paul tells us not to be deceived, for God is not mocked. What did he think people were liable to deceive themselves about and thus try and deceive God? Giving to the teacher, of all good things. The one that failed sowed to the flesh and would reap corruption and the one that did not fail would sow to the Spirit and reap life everlasting. When will we reap life everlasting or corruption? Isn't it a life and death question?

The question will at once be asked: "How much are we to give?" In 1 Cor. 16:1, 2 we have these words, "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." Here the Corinthian brethren were told to lay by in proportion as the Lord had prospered them. What proportion? Was it to be left to the discretion of the one giving it? It seems to me that Paul must have thought that these brethren knew what proportion to lay by. The lure of mammon is too strong on most of us for such an important question to be left to our own will in the matter. Some one is liable to refer us to 2 Cor. 9:7, 8 and say that Paul here teaches that every one should give as he purposes in his heart. True, but does he here refer to the amount? Let us see. "But this I say, He which soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully. Every man according as he purposeth in his (Continued on page 141)

Speaking Evil

Bible References Examined

By J. W. Williams

PETER and Paul have exhorted the separate believers they served to lay aside and put away all evil speakings. Thinking the matter may have puzzled others as it has the writer, we will offer a few thoughts on the subject by way of an effort to analyze all the occurrences of the expression in the scriptures.

The difficulty in the matter that puzzles one is that if criticizing or reproving is speaking evil how shall we account for such words by Christ to the Pharisees or Paul to the Cretans? If adverse words to or about others are judging, can the spotless One escape, or can the Apostle, who bids his served ones follow him as he follows Christ? The whole difficulty arises in a misconception thus evinced as to the meaning of speaking evil of others.

The best occurrence of the expression for obtaining an idea of its meaning is Acts 23:5. By comparing Paul's quotation of the law here with the original in Ex. 22:28 we find that what is speaking evil in one verse is called cursing in the other. So, in this case, speaking evil was cursing. So what is cursing? "Cursed is the ground for thy sake," was, "Thorns also and thistles shall it bring forth unto thee." Cursing is judicially pronouncing a penalty, judging, sentencing. "Thou shalt not speak evil" is "Judge not." So when James bids not to speak evil he plainly says that one who does it judges. When Job cursed the day he was born he pronounced evil upon it. When profane people "damn" a thing or a person they are not swearing, as is commonly thought, but cursing, even though it is generally believed such words are worse than to use such expressions as "Sure as I'm alive," which is real swearing, so perverted have people's religious conceptions become. And when a profane person thus curses, though he may not believe in God, yet he often adds the name of the Father before his curse, thus in effect praying to the One in whom he believes not to bring evil upon the object of his displeasure.

So when we consider Paul's words which he himself interpreted as evil speaking we find that they were cursing or pronouncing judgment, for he said, "God shall smite thee," that is, "Let God smite thee," "May God bring some evil upon you."

The whole matter is made clear again by considering that cursing, which is the same as speaking evil, is the opposite from blessing, which is pronouncing or wishing some good upon the one blessed.

Psa. 41:5 and 109:20 both easily reveal this interpretation of evil speaking, and James 2:4 illustrates the point by a nearly related idea of judging in harmony with "evil thoughts." For the reprov'd ones decided, judged, in (Continued on page 144)

its part to translate, and in each group they all had to translate separately and then compare their translations and unite in the judgment of all. I would rather risk their judgment than that of any one man who may give us a translation now.

In Mr. Truth's comment on Matthew 10:28 he says man has power to destroy this life, or soul. But it does not read that way. It reads, "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 soul and body in hell." This fully proves that the soul is not immortal because if it is it could not be destroyed. As I understand immortality it is something that will always be and cannot be destroyed.

Then, again, Mr. Truth says a familiar spirit is a ventriloquist. Do you suppose Saul would go to a ventriloquist for a divination? The Bible says that Samuel said to Saul: "Why hast thou disquieted me to bring me up?" 1 Sam. 28:15,16. This is the word of God, and it does not say that the woman said it for Samuel.

When Jesus appeared to the eleven and said, "Peace be unto you," they were terrified and supposed that they had seen a spirit. But Jesus said, "Why are ye troubled? . . . Behold my hands and my feet, that it is I myself: handle me and see; for a spirit hath not flesh and bones, as ye see me have." Luke 24:36-39. Don't you suppose Jesus would have told them that the spirit was breath, if the spirit and breath were the same?

These are unlearned questions and are not essential to salvation so why discuss them?

Ed. F. Elton,

Quanah, Texas.

LIVING UNTO GOD

By S. M. Wales

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

We do not really begin to live until we commence to live unto God. It is God's supreme will that we live unto him. There are conditions which we must comply with to live unto God.

First, We must turn to God. "Turned from the power of Satan unto God." Right-about-face is the mandate of God.

Secondly, living unto God requires a turning from the world and its idols unto him. "Ye turned to God from idols to serve the living and true God; and to wait for his Son from heaven." Here we have the condition and attitude of all true Christians, turned to God from sin, and waiting for his Son from heaven.

Thirdly, living unto God requires a life of submission. "Submit yourselves therefore unto God, resist the devil and he will flee from you." The constant attitude of all true Christians should be, submitting to God, and resisting the devil.

Fourthly, living unto God requires a yielding unto him. "Yield yourselves unto God. God will not force us to yield unto him. We must have a willing mind to do so, and if we are determined, Satan cannot help himself. "Yield yourselves unto God." Oh! that there might be a more general yielding unto God, rather than a yielding unto sin. "Neither yield ye your members as servants of unrighteousness unto sin; but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness

unto God." "Yield yourselves," that is, surrender to God. By nature we fly the devil's flag, but we must pull down our colors and surrender. A complete giving up to God.

After one of the great sea fights, a French officer was brought into the presence of Lord Nelson. He went up to the great admiral and held out his hand. Nelson drew back. "Give me your sword," he said, "and then I will take your hand." And so in the Christian's relation to Jesus Christ. We must deliver up the weapons of our rebellion, or God will not take our hand. Can we sing:

"I surrender all,
All to thee my blessed Saviour,
I surrender all."

Fifthly, living unto God requires holiness of heart. God says, "Ye shall be holy unto me."

Sixthly, living unto God requires a presentation of our bodies. "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."

Adam Clarke says of these words: "All these phrases are sacrificial, and show that there must be a complete surrender of the person; the body, the whole man, mind and flesh, to be given to God; and that he is to consider himself no more his own, but the entire property of his Maker." It is a great privilege to be the entire property of God. All his; all there is of us--soul, body and spirit. This assures us of God's protection and care. Some one tells the following: "In the old slave days, says the Home Herald, there was a colored man who was a faithful Christian, and his master often tried to bother him. One day when they were out together his master said to him, 'Sam, aren't you afraid the devil will get you?' 'No, massa, not a bit afraid he will get me.' 'But,' said the master, 'isn't the devil much stronger than you?' 'Oh, yes, massa, devil much stronger than me.' 'Well, then, doesn't the devil ever get after you?' 'Yes, he often gets after me.' 'But aren't you afraid he will get you?' 'No, massa.' 'Why not, if he is so much stronger than you?' 'Because, massa, just as soon as I see the devil getting after me, I simply look up there, and say, Lord, look after your property. And I believe the Lord am able to look after his property.'"

Seventhly, living unto God requires non-conformity to this world. "Be ye not conformed to this world." That is, be not like this world. Which likeness do we bear, that of the world, or of Christ? "Be ye not conformed to this world." Adam Clarke says, "The world that now is, this present state of things, is as much opposed to the spirit of genuine Christianity, as the world that then was. Pride, luxury, vanity, extravagance in dress, and riotous living, prevail now as they did then; and are as unworthy of a Christian's pursuit as they are injurious to his soul, and hateful in the sight of God." "Be ye 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." "Be ye transformed." Literally, transfigured. This denotes the marked change between the likeness of a true Christian, and the likeness of the world. Adam Clarke says, "The word im-

plies a radical, thorough, and universal change, both outward and inward." Are you conformed or transformed?

THE SPIRIT OF THE LORD

(Continued from front page)

his love to reach our hearts and flow by his Holy Spirit to the world. He wants us to be made one in him that the world may believe that God sent him, a Savior for the world.

How can we who have been set apart for such a mission be used of God as his instruments if we reject the means by which we are to be made fit for such a service? The truth must surely sink into our hearts and open the door for the entrance of God's Holy Spirit into our heart. Then we shall be able to comprehend the great work Christ has left for us to perform. We are not to go alone nor unprepared. The power that lies back of these weak instruments is unlimited but we must be attuned to hear and to use this great force beside us. Though we have little strength we are not to be dismayed. Has he not taught us how to draw from the fountain head? A poor, small vessel we may bring but if we ask he will fill it to the brim and running over of his Spirit and his love. Men are only learning to use the great forces of nature for man's benefit and so it is with spiritual gifts and forces, we are so timid, so faithless to explore the vastness and the unlimited supplies of his grace. We only grasp the simplest elements of that power.

"Ask and ye shall receive, seek and ye shall find," is the secret of that power; so let us not be faithless: let us not be afraid to enter the open door of opportunity both to be what he wants us to be and to do what he wants us to do. His grace will supply all our lack as we put our hands to the task of purging out from our lives all that is unclean and making ourselves fit instruments through which God's Spirit shall flow. Then the task will become a joyful mission as we go forth preaching the gospel to the poor, healing the broken-hearted and in very truth delivering captives from sin and liberating them to walk as children of God, with his Spirit to comfort and guide.

Then let us go forth in the Master's vineyard with renewed strength, with a vision before us and with joy and gladness. There is nothing in this Christian life to make us sad or downcast. We want the vision to make the face shine with hope. We want the presence of Jesus, by the power of his Spirit to be ever with us to walk, as it were, by our side; then there will be no idle hands, no tongue that will not sing his praise and no heart that does not respond to the invitation to both feast and spread the board for the hungry multitude.

Shall we not all try to drink deeply from the fountain of life and so bring joy and gladness to ourselves and a good measure to the world? Let us make this year the "the acceptable year of the Lord."

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ruption, it is raised in incorruption: it is sown a natural body; it is raised a spiritual body." Now since Jesus is a spirit being and begets like, John 3:6, it is evident that all that Jesus makes alive will be spirit beings.

In verse 47 we have the two men in contrast: one is of the earth, the other from heaven; verse 49 shows our relation to them: now we bear the image of the earthy (Adam), then of the heavenly (Christ). But in order to reach the heavenly there must be a change. Verse 52 tells us when the change takes place and what the condition of the raised one is: "The dead shall be raised incorruptible." This agrees with verses 42-44.

Adam came into the world a fleshly being and gave to his posterity his likeness—"that which is born of the flesh is flesh." Jesus will come into the world, the Lord from heaven, and will give to men his likeness—"that which is born of the spirit is spirit."

Our relation to the first Adam brings us into death and our relation to the second Adam will bring us into life—endless life.

The Children's Column

THE FAILURE AT KADESH

Lesson Text: Num. 13:17 to 14:15; Deut. 1:27-40

By Verna Thayer

Memory Verse: The Lord is with us, fear them not. Num. 14:9.

Do you remember in our last story where the children of Israel were? In this story they are at Kadesh, about one hundred and sixty miles northeast of Sinai, not far from the promised land. The children of Israel had disobeyed God's voice, many times he must needs make them suffer because of their unbelief. Many times they had wished they had stayed in Egypt under bondage. So they continued until the opening of this story.

The Lord said to Moses, "Send some men out to search the land of Canaan, send out one man from each tribe." So Moses did as the Lord had said. He said to them, "Go into the land of Canaan, search it from north to south. See the land, whether it be good or bad. See the people, whether they be strong or weak, and what sort of cities they have built, and bring some fruit of this land back with you." So the twelve men started on their journey.

Can you imagine seeing these men traveling along, perhaps planning how to search this land? They searched diligently and finally came to Eshcol. Here they cut down a branch with one cluster of grapes for to take with them. This they placed upon a staff and two of them carried it. With this they took some pomegranates and figs. Then they returned home after forty days of searching.

And this is what they told the people about the land. "It certainly is a land flowing with milk and honey and much fruit. But, oh! we can never take this land; for the people that dwell in this land are giants. They are very large and strong. Their cities are walled and are very great." Only two of them, Caleb and Joshua thought they could take the land.

How disappointed the people were. How

they murmured against Moses and Aaron. They even wanted to go back into Egypt. And for this God told Moses that because of their unbelief in him, (God), only two of their whole number then living would ever enter the promised land. These were Caleb and Joshua. He also said the children of Israel must stay in the wilderness for forty years. When Moses told the people they mourned greatly and some even tried to take the land but were defeated. So you see they were defeated because they did not trust their God.

IMMORTALITY IN SIN AND SUFFERING

By John S. Howden

THE many are not always right, the few not always wrong." Else would Christianity never have achieved much success. All who have read ecclesiastical history are aware of the exterior corruptions, both in doctrine and practice, which, from pagan sources, crept into the early Christian Church. These corruptions are frequently referred to in the epistles, (2 Tim. 2:17, 18; 2 Peter 2:1; Titus 1:9-16; 2 Tim. 4:1-4; etc.); and have been transmitted, chiefly through Papal channels, to all present sections of the church in a greater or less degree; until, in these latter days the whole lump seems to be leavened. In order to make the sacred Scriptures present at least the appearance of authorizing their teachings, the early Christian writers—so called "fathers" and others—dealt with the New Testament pretty much as did the ancient Pharisees with the Old Testament; viz., they "rendered the word of God of none effect by their traditions" and by their systems of mystical and figurative interpretation.

Martin Luther writes: "That which I have so often insisted on elsewhere I here repeat, that is, the Christian should direct his first effort to understand the literal sense of Scripture, which alone is the substance of faith and Christianity. The allegorical sense is commonly uncertain, and by no means safe to build our faith upon, for it usually depends on human opinion and conjecture. It has come to pass that men make just what they please of Scripture until some accommodate the word of God to most extravagant notions; and, as Jerome complains of in his own time, 'they extract a sense from Scripture repugnant to its meaning.'" Again: "I permit the Pope to make articles of faith for himself and his faithful, such as that the soul is immortal, with all those monstrous opinions to be found in the Roman decrees."

John Loche writes: "By death, some men understand endless torments in hell-fire, but it seems a strange way of understanding a law, which requires the plainest and most direct words, that by death should be meant eternal life in misery. Can any one be supposed to intend by a law which says, For felony thou shalt surely die, not that he lose his life, but be kept alive in exquisite and perpetual torments? And would any one think himself fairly dealt with that was so used? See Ezek. 18; John 6; and 1 John 5.

"I think all will admit that there is not in the Old Testament a single intimation, expressed or implied, that any of God's creatures shall be tormented eternally. We find Moses and the prophets threatening temporal calamities as the punishment of sins, without ever once referring to a

post-mortem state of eternal suffering. So that if eternal misery be really the punishment due to sin, then it was only brought to light through the Gospel; and we are thus driven to the conclusion that God permitted the race to go on sinning for over 4000 years without once warning them that the fearful, consequence would be everlasting woe! No stronger threats are contained in the Old Testament than the following: Psa. 37:9, 'rooted out;' 10, 'shall not be;' Psa. 37:38, 'shall be destroyed together;' Prov. 10:25, 'so is the wicked no more;' Ezek. 18:4, 'the soul that sinneth it shall die;' etc. Those who regard such passages as referring to punishment in this life only, virtually admit that the Old Testament is altogether silent regarding the ultimate destiny of the ungodly. In saying this I do not ignore Dan. 12:2, which may simply mean that the remembrance of the wicked shall be had in 'everlasting contempt.' In any case there is no eternal torment in the passage. It is not their shame which is everlasting, but the contempt in which they shall be held.

"Coming to the New Testament, I would observe that the Apostle Paul was a man who felt intensely and spoke forcibly. He shunned not to declare the whole counsel of God. Yet, although he refers many times to the end of the wicked he never describes it as endless agony, but invariably in such terms as death, destruction, per'sh, corruption, etc. The inappropriateness of these words to express eternal torment appears from the phraseology which so-called orthodox theologians find it necessary to resort to in order to convey that idea. We find their writings teeming with phrases like the following: 'The wicked will live for ever in eternal suffering.' 'The wicked shall never die,' (J. Grant); 'shall never be consumed,' (Johnathan Edwards). Need I say that the Scriptures declare the very opposite?"

In this connection, Dr. Weymouth, a leading Greek scholar writes: "My mind fails to conceive a grosser misinterpretation of language than when the five or six strongest words, which the Greek tongue possesses, signifying destroy, or destruction are explained to mean, maintaining an everlasting but wretched existence. As to the immortality of the soul it is, I need scarcely say, nowhere declared in holy Writ."

Olshusen writes: "The doctrine of the immortality of the soul, and the name, are alike unknown to the entire Bible."

Plato, who attempted to prove the soul's immortality, endeavored also, with equal success (that is to say, with no success), to prove, by similar arguments, the soul's pre-existence. So far from describing the soul as never-dying, the Bible warns us that "The soul that sinneth, it shall die," and reveals to us that the Messiah bore our punishment, not by suffering eternal anguish, but by "pouring out his soul unto death."

I pray that God may use this publication to the opening of many blind eyes. The truth is great and will prevail ultimately, but not in this age; for if there is any inspiration in such passages as 2 Tim. 4:1-4; 2 Peter 3:1-4; Matt. 24:37; etc.; it is clear that not the truth but error will prevail until the day shall dawn when he who is "the Truth" shall come in person to this earth to subdue all things to himself. Even so, come, Lord Jesus.

Young People's Page

Alexander D. Donaldson

Golden Text: Psalm 119:105

GOD'S WORD IS EVERLASTING

Last eve I passed beside a blacksmith's door,
And heard the anvil sing the vesper chime;
And looking in I saw upon the floor
Old hammers, worn with beating years of time.

"How many anvils have you had?" said I
"To wear and batter all these hammers so."
"Just one," he said, then with a twinkling eye
"The anvil wears the hammers out you know."

And so I thought the anvil of God's word
For ages skeptic blows have beat upon;
Yet tho' the noise of falling blows were heard
That anvil is unharmed—the hammers gone.

A COMMANDMENT

"This is my commandment, That ye love one another, as I have loved you."—John 15:22.

It is difficult for us to grasp the full meaning of the word "love" as Christ used it, because words translated from the language in which they were originally spoken frequently change, or lose their richest content.

In spite of this difficulty with words, however, if we study the life of Christ we will be able to clearly see exactly what Christ meant by the term "love," for his life and character radiantly incarnated the love of God. In the light of his life and death the word becomes luminant and vital.

"This is my commandment, That ye love one another, as I have loved you." When we set our attainments as the measure of what we expect from others, we learn to be very careful and even more cautious, as to any advice or commands we might give. Jesus established this principle when, in teaching his disciples to pray, he showed that they had no right to ask God's forgiveness for their trespasses in any greater measure than they were in the habit of forgiving. And now in consonance with the same principle he will not ask them to exercise any greater measure of love than he himself has exemplified. But what a measure of love was his! Brave words such as these frequently fall from the lips of many a man in hours when force of circumstances does not demand that he put them to the proof. In Christ's case, however, these words were spoken just before the Last Supper—the "Agape," as the Greeks termed it, taking the word directly from the Greek verb for divine love—and only a few days before the great Act of Love, his death upon the cross, of whose impending nearness Jesus was every moment fully cognizant. The love of Christ was no petty use of words. It cost him his life to say with meaning "that ye love one another, as I have loved you." When he said, "Greater love hath no man than this, that a man lay down his life for his friends," he was consciously foreshadowing the surrender of his own patient life through crucifixion. Every statement and every deed in that life finally focused upon and illuminated the one great Act, and there on Calvary he proved that love had a new meaning.

Through full surrender, the apostle Paul learned to a remarkable degree the longsuffering, enduring, unselfish nature of Divine love; for he placed it as a crown of every Christian attribute. It characterizes more

fully than any other virtue the heart of God. The parent loves the child more than the child loves the parent; not because the child is more worthy of love, but because the parent's heart is larger. So Jesus loved his disciples infinitely more than they loved him—his love was purely born of God, while theirs was tintured with the earthly vessels from which it flowed. Every enduring act that has ennobled our Christianity has been due, not so much to man's love of God, as to the keeping and empowering love of God in the hearts of men. The dynamic of love does not ascend; it descends.

Therefore, "beloved, let us love one another; for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another."

THE CHILDREN'S TELEGRAM

A Parable by A. R. Habershon

The head of the household had gone away for a time, but had promised to return when his work was done. Important business had called him to a distance, for he had gone to arrange for the removal of his family to another land.

The children and the servants knew it was his intention to return, but to some of them the days of his absence seemed very long and they yearned to see him.

"Shall we write and tell him that we do so want him to come back quickly?" said some of them.

"Yes! Yes!" said the others, "we'll send a telegram and tell him it seems such a long, long time since he went away, and we'll ask him to come back as quickly as ever he can."

Eagerly they gathered together to discuss how they should word the telegram. But some of the family held aloof. They did not approve of sending it, or even of writing to him on the subject.

"No, certainly not," said they, "he is absent on business and we know he will come back, as he promised before he left. Your sending him a telegram will not make a bit of difference. He'll come back when he has planned and not before, and it will look as if you were trying to fix the date." And so they frowned on the eager children who wanted the loved one back again.

But the telegram was sent in spite of the objectors. Off ran the children to the telegraph office and wrote the following words:

"Do come back quickly, we do so want to see you."

They handed it in, and very soon the loving message flashed across the wires and reached its destination; for, though they did not know when the loved one would return, they knew where he was.

And what did he think of it all? Was he displeased with the loving thought? Ah no! The children's message gladdened his heart as he put the finishing touches to the new home, and he felt very tenderly toward the little ones whom he was so soon to see. When he arrived he looked round for those who had joined in sending the telegram

and gave them each a loving smile of approval. Even in the new home he never forgot the Children's Telegram.

"Amen. Even so, come Lord Jesus."

BIBLE QUESTIONS

1. Who refused to bow before Haman?
2. How many days was Jesus tempted of Satan?
3. By whom were sackcloth garments worn?
4. Who chose Samaria as the site of the capital of the ten tribes of Israel?
5. Why was so much importance attached to the coming of Saul?
6. How many years was Israel governed by the House of Omri?
7. To what section of Galilee was the name "Galilee of the Gentiles," given?
8. Why did Samuel select David from all the sons of Jesse who came before him at the feast?
9. By what other names are the ten commandments called in various places in the Bible?
10. Did God allow the people to come to the top of Mount Sinai while he was speaking to them?

ANSWERS TO LAST SERIES OF QUESTIONS

1. King Ahasuerus placed Haman the Agagite above all the other princes that were with him.
2. The king commanded that everyone bow before and reverence Haman.
3. The word "Amen" at the end of a prayer is used to fix the stamp of truth upon the prayer and to make it binding.
4. Christ called Herod a fox when he was warned that Herod sought to kill him.
5. Judas betrayed Christ with a kiss.
6. When Judas repented of his act of betrayal he went out and hanged himself.
7. While in seclusion John the Baptist wore garments of camel hair, held to the body by a girdle of leather.
8. His food consisted of locusts and wild honey.
9. The Aaronites were priests of the family of Aaron.
10. "Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man servant, nor his maid servant, nor his ox, nor his ass, nor anything that is thy neighbor's," is the tenth commandment.

GRATITUDE

An old lady of Scotch birth, sitting down to her mid-day meal and finding she had nothing but a crust of bread and a cup of water, reverently raised her eyes above, and said: "I thank thee, God of our fathers, that thou hast given me all this, and Jesus besides." How many of us, sitting down to a sumptuous meal, think to thank the Giver of all good for his mercy and love, and "Jesus besides"? We all cannot be old Scotch ladies, we trust none of us are so poor that we have nothing but bread and water, but we all have Jesus, and we all should have gratitude. If, in the past, we have not shown gratitude, suppose we begin now. Yes, do it now, at once!

1 COR. 15:21, 22

By A. W. Darby

In these verses we see that resurrection and made alive are used as equivalents and that men die because of their relation to Adam and live because of their relation to Christ.

In verse 45 we learn of the difference in the two men, one is a living soul (animated soul) the other a quickening spirit.

Jesus gives the two laws in John 3:6, viz. "That which is born of the flesh is flesh and that which is born of the spirit is spirit." Therefore when Christ raises the dead they will be spirit beings; for he is a quickening spirit. In verse 35 the question is asked, "How are the dead raised up and with what body do they come?" In verses 42-44 the question is answered: "It is sown in cor-

Among the Churches

Bro. J. W. Williams reports interest in meetings at various points.

Bro. Harry Sheets, of Blanchard, Michigan, is in Oregon to take up the Bible Study work.

Bro. Jas. A. Patrick writes that he can be depended upon hereafter to write regularly for the Herald.

Jean Lansbery of Casey, Illinois, is expected to be home from the hospital by the time this reaches Herald readers.

January 28: Bro. Conner probably underwent surgical operation Friday or Saturday, after several weeks of intense suffering.

Bro. T. A. Drinkard asks that his correspondents address him at Randalia, Iowa. He says his little son, Curtis, is much improved.

"Stormed out" is the last word from the Blanchard, Michigan, meetings. That is, the meetings closed at Blanchard the 20th, but the continued storms made it seem advisable to cancel the next appointment, as all the Wolverine district is storm tossed. Bro. Randall returned to his home in the Gopher State. He stopped here for a few hours.

Tracts by H. V. Reed

I have three tracts: No. 1, on the "New Testament Church;" No. 2, "Can You Believe;" No. 3, "The Punishment of the Wicked." If you can use any of these they will be sent to anyone at cost with postage.
C. C. Maple,

Root Road, Elyria, Ohio.

Dear Brethren:

I am writing you again regarding Bro. W. L. Crowe, who has been in Bethany Hospital for about six weeks. His hospital bill is about ninety dollars per week counting a special nurse night and day. The night nurse was taken away at the end of five weeks, but the day nurse is still on the job. I believe that Bro. Crowe is now improving gradually, but is far from being a well man.

Any brother or sister having some of this world's goods, who is led of God to help pay these bills, please send to Mrs. W. L. Crowe, 219 S. Wilson St., Chanute, Kansas, all you can possibly spare, with a letter of love and cheer.

Your brother in hope of eternal life,

Dr. A. MacFarlane.

Box 67, Kansas City, Kansas.

Dear Editor:

With your permission I want to thank the many friends and members of the church for their kind remembrance of me on my birthday anniversary, December 25, 1923. I wish I could write each one a personal letter but I haven't time. Now I want to say to each one of those who sent me a letter or a card that I hope to meet them in the Kingdom when Jesus comes, and I just know that those who took of their valuable time to write me and to make my Christmas such a pleasure are worthy, for they show that they are trying

to make some one happy, and they succeeded in my case, because I felt the sweet communion of those I have never known. May God's richest blessing rest upon each of you.

A. N. Durham.

OBITUARY

Alexander Turney

was born at Toronto, Ontario, November 25, 1842. He obeyed the truth and was baptized in 1864, by Walter Bennett, at Chicago, Illinois. He was married on January 21, 1868 to Carrie Wiser, and they resided at Northfield, Illinois, until 1871, when they moved to Chicago. In 1894 they took up their abode in Hammond, Louisiana, and after four years there returned to Chicago, where they lived until 1907. Again they turned southward, this time to Citronelle, Alabama, where the last years of his life were spent, and where he died on January 3, 1924.

He is survived by his faithful wife and only daughter, Mrs. J. S. Lyon, and four grandchildren, Melville, Dorothy, Margaret, and Jeane.

Being always devoted to his family and kind to everyone, he was admired and respected by all who knew him. He was a staunch and true defender of the faith and lived in constant hope of our Lord's appearing. Surely he has not long to wait. May we who are left emulate his faithfulness to the Master and be ready to meet him in the air when he comes to call his own.

Melville Lyon.

Mary Cornelia Andrew

was born to Charles and Elizabeth Slagle, near Oregon, Illinois, September 17, 1848. In January 1880 she was united in marriage with Daniel M. Andrew—whose mother, Mrs. Nicholas Andrew, nee Margaret Eychaner, was a sister of Bro. A. J. Eychaner—with whom she settled on the old Andrew homestead, where she lived until her death. To this union were born Alice C., now Mrs. Benjamin Carpenter; and Charles E., of Olympia, Washington.

The deceased, following her husband's death in January 1898, continued on the home farm with her children, and gave to each a good education,—to the daughter a course in the Art School of Chicago; to the son a course at the University of Illinois.

Death occurred on January 14, 1924, after she had been confined to her bed for less than five days in her own home, the same being the home of her daughter and family.

The deceased was faithful unto death to her religious convictions, worshiping with the Lutheran church, just as her husband had remained faithful to his convictions, worshiping with the Church of God.

Funeral services were conducted by the writer at the home, in the presence of many neighbors and friends whose large floral tribute bore mute evidence of their sincere respect.

Again the hope of the resurrection of the dead becomes an anchor to hold the faith of the living amidst the storms of life.

F. L. Austin.

Joseph Wilson

Bro. Joseph Wilson, of Libertyville, Illinois, one of the pioneers of the faith in that section, fell asleep in Christ Tuesday night, January 15. Brother Wilson was one of the large Wilson family which has filled such an important place in our church circles for many years past. There were four boys and three girls in the original family, one of the brothers having been the late Bro. James Wilson, for many years president of the Illinois State Conference. The three sisters, Sr. Whithead, Sr. Button, and Sr. Pierce all preceded Bro. Wilson in death, so there remain but the two brothers, Thomas Henry, of Chicago, and Frank, of Kansas City.

Fifty seven years ago Bro. Wilson, who was a member of the old Geneva church, married Sr. Eliza Jane Shepherd, a member of the then well-known Northfield church. Seven children were born and raised in this home, five sons and two daughters, all of which, with the widow, survive and were present at the funeral.

Services were held from the old home in Libertyville on Saturday, January 19, after which burial was made in the Diamond Lake cemetery, several miles in the country. Thus has been laid away another staunch defender of the faith, to await the call of the Master on the resurrection morn.

We pray that God's blessing may rest upon Sr. Wilson and the bereaved family, sustaining and strengthening until Christ shall come.

F. E. Siple.

"Surely the wrath of man shall praise thee: the remainder of wrath shall thou restrain."—Psalm 76:10.

SERMON ON WINDSHIELD

The purchaser of a used car which had been turned in by the buyer of a new automobile at a Rochester agency recently, found the following typewritten notice pasted to the windshield:

"To the purchaser of this car, whomsoever he may be:

"This car has been trained to go to church on Sunday mornings. It has always run on its own side of the road. It has never tried to beat a train to a crossing, hence its good condition today. It is hoped that its good reputation may remain untarnished."
—Selected.

"Teach me thy way, O Lord, I will walk in thy truth." Psa. 86:12.

GIVING TO THE LORD

(Continued from front page)

heart, so let him give; not grudgingly, or of necessity; but God loveth a cheerful giver." Here Paul teaches to give what we give willingly and not grudgingly and has no reference to the amount.

Now let us go back to the ninth chapter of 1 Corinthians. Beginning with the 13th verse we read: "Do ye not know that they which minister about holy things live of the things of the temple? and they which wait are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel." How was the temple and altar supported? By tithes and offerings. What is the force of "Even so?"

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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

THE variety of thought being expressed by Herald contributors as regards death and resurrection; the effect upon the race of Adam's transgression and of God's consequent condemnation, of the righteousness of Jesus Christ and God's consequent justification,—all this variety of understanding, so kindly expressed, reveals the fact that someone is much in error. It further shows how impossible it is for two minds holding conflicting views as to the meaning of a foundation statement, or principle, to study and apply the same instructions relative thereto and reach a common conclusion as to outcome.

It would therefore seem that so long as students understand differently as to God's meaning when he pronounced death upon man, just so long will they hold differing views as to the things accomplished by Christ's death and resurrection. And so long as the latter is true, so long will there be divergent views as to God's intent for man.

With a view to rendering assistance to all, the Herald will be glad to receive some carefully written articles—not too long—directing readers to Bible references which reveal God's meaning and intent when he pronounced death upon man. That is, when the Creator told Adam, "thou shalt surely die," and, "unto dust shalt thou return," did he mean that Adam should "die," should "return to dust," for all coming time? or did he mean that when he should die—remaining even for a brief time—he would thus pay the "wages of sin," and, having paid those wages he would be free, before God, providing he could, or should,

in any way be released from death? That is to say, Did God's pronouncement of death upon Adam require that Adam should be held under death for all time? or, merely, that the sentence once executed was satisfied, without time limit?

Again, Did the pronouncement upon Adam pertain equally, directly and without further cause, upon Adam's posterity as well as upon himself?

The correct Bible answer of these queries can but affect the understanding of every related subject.

As it is for man to discover truth, not to dictate, there can be but one honorable and honest motive in study or interpretation, and that is to find genuine truth—whatever it is—with a view to receive and abide by it. In such spirit, and for such purpose, the Herald will welcome a few well written articles on these subjects if the same are written in kindness.

THE present outline of Sunday School Studies covers a period of time and a line of thought which has to do with the foundation and framework of the plan and workings of salvation. The covenants which God made to and through Abram, repeated through Isaac and again through Jacob, though effective to the ones with whom made, and to their chosen contemporaries, cannot be wholly and completely fulfilled until time shall be recording circumstances in the period of the new heaven and the new earth. The glory and grandeur of that new era, toward which God's revelations to Abram pointed, will be far more than any former thing that eye hath seen or ear heard. And yet, this fulness of glory, this joy unspeakable, is possible only because of the beginnings and continuance of God's marvelous works. It is these beginnings that are at present under consideration by the Sunday Schools throughout the Protestant world.

The importance of a faithful understanding of these things can hardly be overestimated. A correct understanding of them will be found to be of inestimable aid in comprehending the teachings of our Lord Jesus Christ, as also of each of the teachings of God through inspired Apostles.

GOD'S FIRSTBORN

THOUGH God commanded Israel, "Sanctify unto me all the firstborn," yet it is nowhere recorded that the firstborn thus sanctified were ever reckoned as God's firstborn. Nor do the records of God's dealings indicate that God esteemed Israel's firstborn to be his firstborn.

At Sinai God took the "Levites instead of the firstborn among all Israel," Num. 3:45, whom Aaron offered "before the Lord, an offering of the children of Israel." Num. 8:5-22. Having been thus offered, even "wholly given" to the Lord, He, in turn, gave them, "A gift to Aaron and his sons."

There is no record stating in so many words, that the Levites were God's firstborn, but they were wholly separated from the rest of Israel's inheritance, and were made "to stand to minister in the name of the Lord," even of "the Lord" who "is their inheritance." See Deut. 18:1-8; Num. 10:20. It would seem that they were thus given the right of a firstborn, Deut. 21:17, both in the use of the Father's name and in the largeness of the position inherited.

Not the firstborn of the flesh did God choose for his own firstborn, but the first-

born of the spirit, even the "children of promise." Gal. 4:28.

Not Adam, God's firstborn son of the flesh, but Jesus, the firstborn of the spirit inherited of God; not Ishmael, but Isaac; not Reuben, but Levi; not the nation of Israel, but the Church.

To these, each chosen in turn, by God, do we find special portions bestowed, of which number one has promise of being made "higher than the kings of the earth." Psalms 89:27, with whom another is promised joint heirship. Rom. 8:17.

HERALD RECEIPTS

G. Bottolf; Mrs. H. G. Pier; Beulah M. Pence; E. T. Renner; Mrs. May Moore; Arthur Anderson; Mrs. Margaret Moore; Ernest Logan; Anna E. Drew; V. E. Lundquist; R. H. Judd.

WINCE MEMORIAL FUND

Previously mentioned,	\$274.50
Beulah M. Pence,	2.00
C. E. Anderson,	2.75
Total	\$279.25

Your success is measured not only by what the world gives you, but by what you give to the world.—Wm. E. Barton.

PAUL'S SALUTATIONS

By S. Roxana Wince

IN Acts 20:32 it is, "I commend you to God and the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified."

In Romans 1:7 it is, "grace to you and peace to God our Father, and from the Lord Jesus Christ." The epistle closes with the twice repeated words, "The grace of our Lord Jesus Christ be with you," an "Amen" being added in the first instance and the word "all" in the second. Rom. 16:20, 24.

The opening and closing salutation to his first epistle to the Corinthians and his greeting in 2 Corinthians 1:2, are the same as in Romans, but he closes the second with the words, "All the saints salute you, the grace of our Lord Jesus Christ and the love of God, and the communion of the Holy Ghost be with you all. Amen." 2 Cor. 13:13, 14.

He greets the Galatians in beginning his letter to them just as he does the Romans and Corinthians but closes in this way, "The grace of our Lord Jesus Christ be with your spirit. Amen."

He opens Ephesians as he does his other letters and concludes with, "Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ. Grace be with all them that love our Lord Jesus Christ in sincerity. Amen."

In Philippians the wording again is not varied, nor is it in Col. 1:2. The latter closes with, "Grace be with you." Col. 4:18.

In 1st and 2nd Thessalonians the words are unchanged.

In 1 Tim. 1:2 the word "mercy" is added, and it closes with "Grace be with thee."

2 Tim. opens as do so many of the other books and closes as does the first epistle. Hebrews closes with, "Grace be with you all." Heb. 13:25.

Peter, Jude, and John the Revelator, followed Paul's example in invoking grace and peace upon the brethren.

I think it was a beautiful custom and one that it would be pleasant to follow.

We have guide posts along the way.

Psa. 119:105 says, "Thy word is a lamp unto my feet and a guide unto my path.

"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, throughly furnished unto all good works." 2 Tim. 3:16, 17.

Wherever the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior, Jesus Christ.

There is a lamp shines through the gloom,

To help me on my way.

Thy Word a Light unto my path,

O let me ever say;

Thy Light my way, Thy Light my way,

The only Light on earth to guide,

That I may never stray.

A MOTHER'S INFLUENCE

By Florence Bullman Jenkins

ONCE heard a lecture on "The Golden Age of Science, Literature and Education." But it seems to me that women are entering the golden age of opportunity.

Could we be permitted to live one hundred years longer, we would be astounded at the wonders American women will accomplish through suffrage.

But after considering this, we mothers can do more by developing our children into useful citizens and in making home attractive for our husbands, and assisting them in their business.

The home is the foundation of the nation, and to have a prosperous government, we must have families instructed in religion, education and business.

During my life, I have had the managing of three homes. After my mother's death I tried to make home congenial for my father and three brothers.

This was not a severe task since we lived in a college town. But as there are many temptations for growing boys, I permitted them to entertain friends at home. Their evenings were spent in music and games. My father also furnished good reading matter, and by using a small amount of tact, only the best young people were entertained.

They furnished their room as they wished, but were required to dust and care for all the curios a boy delights to collect.

This was before the advent of National Prohibition, yet the open saloons didn't disturb us.

Many a boy leaves home to become a wanderer because he is not allowed to entertain his friends, while girls often become moral outcasts, when if they could entertain young men in their own living rooms all would be well.

In later years my youngest brother moved with me to New Mexico to prove up a homestead. Our comfortable seven room house seemed a palace when we began living in a two room shack. Many nights the range cattle bellowed so loudly. We had to put the light out to keep them from bursting through the windows. Again good literature and entertaining friends made life barely livable. But religion and education were sadly lacking in this community, and these were the most unpleasant years of my life.

How my heart aches for people living in

remote rural districts.

Since marrying I still live west on a ranch twenty-five miles from a railroad. My third home is much pleasanter however, since Providence has decided to smile on us poor homesteaders. So it is much easier making a cheerful place of abode for my husband and small son.

Any woman of ordinary intellect can make a charming and attractive home in town. But the work on a farm or ranch is sufficient to absorb all of a mother's time. This should not be. Plan your house work carefully and try to keep the house clean, as cleanliness is next to godliness. If possible take your children to Sunday School and church, also give them religious training at home. See that the school of your district is being properly managed, if this is possible, beside helping the youngsters with their daily lessons.

Even though you have to do without some extra furniture or a car, subscribe for some of the best magazines, and get a few good books. Many of the finest weekly and monthly magazines cost from one to three dollars per year, and surely any rural family can afford one or two of these. As to the library, the question of books is a serious one, when the income is limited. Gene Stratton Porter has given a list of books she considers beneficial for children. Some of these are: Robinson Crusoe; Gulliver's Travels; Treasure Island; The Swiss Family Robinson; Alice in Wonderland; The Water Babies. Then I would add Black Beauty; Little Lord Fauntleroy; The Prince and Pauper; and of course the simply told Bible stories, nature studies, and the old books of Fables.

As boys and girls grow older, two of the most inspiring books they can read are the lives of George Washington and Abraham Lincoln. In high school age, Adam Bede; Les Miserable; and the great poems by Whittier, Bryant, Longfellow, Tennyson, Shakespeare, Milton and many others. Then of the late writers Eleanor Porter, Harold Bell Wright, Ralph Connor, Gene Stratton Porter, and Rex Beach. Every thing these authors publish will be absolutely clean and pure, which can't be said of some of the present day books.

Next try to instill a love for art into your child. I have gathered many reproductions of famous pictures. Some from the Metropolitan Museum of Art. Among them the Gainborough Painting; Raphael's Sistine Madona; Among the Lowly, by L. L'hermitte; Simeon and the Christ Child, by Marie Boyd Allen; Franklin at the Court of France, by Baron Jolly; and many others.

Pictures greatly influence the life of children. One mother had several sons who went to sea as soon as they were old enough. She was at a loss to know why as none of their ancestors had been seafaring people. Finally a man who was visiting there explained, it was because she had kept a picture of a great ocean liner hanging on the wall during their growing years.

My first desire to come West began as a child, when I used to see a picture of a herd of western cattle, which hung in my great aunt's sitting room.

Music has charm for those of all ages. If possible have several musical instruments, as many children learn to play while quite young and this is a great accomplishment.

Madame Schumann Heink recommends the application of a slipper if children are

negligent in practicing. But they will learn to love the music of the great masters if you will get them a Victrola.

A few years ago, there was a severe censorship of the popular songs, and since then Jazz and rag time are losing prestige.

Manners at the table and elsewhere should be taught from infancy, instead of doing as Mrs. Ruggles did in Bird's "Christmas Carol." Having to give her nine children a rigid lesson after they were dressed for the dinner party. Of course they acted dreadfully upon arriving.

Last but not least, teach the children the dignity of labor. Every boy and girl should learn to do all the simple little tasks of farm work. As each one desires to take up a certain line of business, by all means encourage them, as true success comes from doing what they want to do.

All we rural mothers have more than Abraham Lincoln's mother owned, yet with a few good books, aided by her refined personality, she developed her son into one of the greatest men America has known.

All our sons and daughters will not become presidents, but we can try to make useful citizens of them. After we have done this conscientiously, and they have left the old home, then we will be better prepared to meet the big opportunities that will come to us.

BIRTHDAY ANNIVERSARY QUESTIONS

Dear Brothers and Sisters of The Restitution Herald:

I wish to call your attention to the fact that the tenth of February is dear Sr. Wince's birthday anniversary.. She will be eighty-five years of age. Now dear ones can't we all send her small presents, even if not very much? A small useful article would, I think, be better than cards or letters. This dear old Sister has to go to the woods and bring her wood to the house, old as she is. I think if we do not remember the widows and fatherless we shall have something to answer for when Jesus comes.

Now Bro. Heckman, I read your article in The Restitution Herald and want to ask you a question. Did you mean that those who had put on Christ could not die? or did you mean that we who have put on Christ die in Christ and when he comes he will raise up to meet him in the air? Those that are alive when Christ comes are changed in a moment. But how do you think they can be changed, because flesh and blood cannot inherit the kingdom, though flesh and bones can. I have thought about that a lot and I think that when they are changed it must be something like death.

Concerning Enoch and Elijah, do you think they are where God is? Jesus said no one had ascended up to heaven but he that came down from heaven. This has always puzzled me but I have kind of made up my mind that they did not go where God is but perhaps into the third heaven.

I am asking for information, not to criticize. Will you be so kind as to answer through the Herald and it may help others as well as myself. I am an isolated member and never hear a word of preaching and I feel as though I need to have someone help me sometimes.

Your sister, looking for the soon coming King,

Susan A. Howard.

The Sunday School

By Alta King

THE FAILURE AT KADESH

Lesson 6 February 10, 1924
Lesson Text: Num. 13:17 to 14:45
Num. 14:1-10

Golden Text: The LORD is with us; fear them not. Num. 14:9.

For Study

Review: In last week's lesson we learned that as soon as Israel's emancipation from physical bondage in Egypt was accomplished God began the spiritual emancipation of the people he had chosen. He began by giving them a definite system of law. What freedom does God's law depict and what is the medium through which man enters that freedom. See Ex. 19:5. How do faith and Jesus, the Savior, figure in this process? What does Paul set forth as God's purpose in the giving of the law? Rom. 3:19-20. What attitude did Israel immediately assume toward the law given to her?

Fresh from this wonderful and unique experience of receiving a spoken law from the God of the universe and fresh from their exalted purpose to live up to that law, Israel went forth from Mount Sinai toward the promised land, and almost immediately demonstrated the great distance between themselves and the God who had chosen them.

The New Lesson: This week's lesson shows how much ignorance and empty, perhaps unconscious pride there was back of Israel's promise to keep the law. The promise involved the basic principle of faithfulness to God and under a slight test their innate lack of faithfulness to God was made manifest.

1. A Tour of Investigation: Num. 13:17-25. The all powerful God of the universe had told Moses that the people of Israel should possess the land of Canaan. Moses believed the word of God, but his reliance upon the word of God was not an inactive reliance. The intelligence God had given him planned and prepared for the entrance.

2. The Report: Num. 13:26-33. Which was foremost in the consciousness of the spies as they went through the land, the various manifestations of God's power that had been accorded to them or the present, near-at-hand manifestations of man's power? In which did they have greater faith? What is the cause of the relapses of faith which even the most faithful of people experience at times? Which one of the spies had grasped God through faith to such extent that the unseen power and presence of God overbalanced the seen power and presence of man?

God has set himself the task of developing the attitude of faith in the minds of nations of people. He began this work in one man, Abraham. Through his wisdom and power, the faith which Abraham experienced is to permeate the nation which came from his loins; and through the same power and wisdom, working through Israel as a nation of faith, the same attitude of faith is to permeate all nations. Thus is Abraham to become the father of many nations; and this is the blessing which God covenanted to the nations when he spoke to Abraham, for this attitude of mind brings from God all his richest blessings,

both material and spiritual.

3. The Result of the Report: Num. 14:1-10. Which had the strongest hold over the people of Israel--Joshua's and Caleb's glowing faith in God, or the other spies' cringing faith in man? How would their attitude of mind toward God affect their confident promise concerning the law--"All that the Lord hath spoken we will do."

4. God's Attitude toward Israel's Failure: Num. 14:11-25. What does God say was the cause of his people's failure?

In these verses we have an unusual proposal from God. He proposes destroying Abraham's descendants then existing, and making a new attempt at a chosen nation through Moses. This proposal is a very exact expression of what man thinks that God does and should do, viz., abandon his purpose in a people who repeatedly fail him and make a new trial with a new people. In this proposal, then, God set forth man's way of doing things and waited for Moses' approval. But Moses, with wonderful insight, analyzes man's viewpoint, and realizes how such a course of action would be an admission of defeat on God's part and a loss of glory and honor before the nations of the earth. See verses 13-16. What did Moses set forth as the course of action by which God could continue his work through the people with which he had begun, in spite of their failures? See verses 17-19. Had Moses' thinking reached God's viewpoint? verse 20.

Did the pardoning process mean that God had abandoned his ultimate purpose of filling the earth with his glory? verse 21. What is God's glory? Isa. 61:11; Psa. 72.

5. Israel's Punishment. Num. 14:22-45. Though the people of Israel had been favored with a close, physical contact with God's power and glory, had they been brought to acknowledge such power and glory? (The earth can be filled with God's glory only as man recognizes and acknowledges it). What did God decree as an aid to this acknowledgment in his people? Note that the punishment was the fulfillment of the people's own cowardly desire and surmisings. "As ye have spoken in my ears" refers back to verses 1-3.

Could these people, with the fear of man in their hearts—a relic of Egyptian bondage—have gone in and possessed the land? (What can an army whose mind is dominated by fear do?) Of course God could have taken them in through miraculous power but such a process would not have given the people the spiritual development they needed. What would forty years experience with wilderness hardships under God's care do for the next generation of Israelites?

Was the changed attitude of the people (see verses 40-45) the result of true and living faith in God, as was Caleb's faith, or merely the result of abject fear of punishment? Did God accept this changed attitude?

For Class

Let various members of the class choose topics and lead in discussion thereof.

"Now if thou shalt kill all this people as one man, then the nations which have heard the fame of thee will speak, saying: Because the Lord was not able to bring this people into the land which he swore unto them, therefore he hath slain them in the wilderness." Num. 14:15, 16.

It was the opinion of Moses that if God's victory over the sin and faithlessness in the people he had chosen consisted in using his great power to put them all to death, then his victory was virtually a defeat and failure which would rob him of glory and honor before the nations.

"And now, I beseech thee, let the power of my Lord be great according as thou hast spoken, saying, The Lord is longsuffering and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty, visiting the iniquity of the fathers upon the children unto the third and fourth generation. Pardon, I beseech thee, the iniquity of this people according unto the greatness of thy mercy, and as thou hast forgiven this people from Egypt even until now." Num. 14:17, 18.

It was also the opinion of Moses that the process which would manifest the full power of God and bring to him the full measure of glory and honor due him was the process of forgiveness and mercy.

God evidently is of the same opinion as was Moses, for he expressed his approval when he said, "I have pardoned according to thy word."

"By no means clearing the guilty." God's pardon, expressed in the above statement, was granted even before Israel repented, but the pardon did not involve clearing the guilty. The pardon could relieve from the sentence of which the people were worthy, but repentance and a changed life accomplished through the washing of the Word of God and burning of the fire of the judgments of God are necessary to bring relief from guilt. Thus, only, are sinners cleared of guilt.

WHY

Said the Robin to the Sparrow,
"I should really like to know
Why these anxious human beings
Rush about and worry so."

Said the Sparrow to the Robin,
"Friend, I think that it must be
That they have no heavenly Father
Such as cares for you and me."
—Elizabeth Cheney.

Berean Column.

Edited by

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Motto: Search the Scriptures Daily

OUR GUIDE

By Anna M. Wertz

A GUIDE is one who leads or directs another in his way or course.

The scriptures tell us of two different types of leaders or guides.

In order to make sure we follow the right path, we must choose the wise guide, taking no heed to the blind guide of whom Christ gives warning to his followers.

God, through his blessed word, has promised to be a guide to his people.

In Psa. 32:8 we read: "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye."

Again in Psa. 37:23, 24. "The steps of a good man are ordered (established) by the Lord: and he delighteth in his way. Though he fall he shall not be utterly cast down, for the Lord upholdeth him with his hand."

THE RESTITUTION HERALD

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An Open Letter to a Friend

DEAR Friend: I see you still persist in believing that Jesus was older than his mother. I frankly confess that I know no scripture that necessitates this view. On the other hand there are many plain declarations of the word clearly against it. While from the standpoint of reason you admit that it "looks absurd," you say that the Bible teaches plainly that Jesus became the son of Mary. Where? I know not of any passage.

Again you say, "Jesus was before any creature" in point of time. Let us see: "Thou madest man a little lower than the angels."—Heb. 2:7. Here speaking of man or his son, God says he made him lower than the angels. Here we have positive proof of three things:

1. God made the angels before he made man.
2. Man when made was created lower than the angels.
3. Therefore man could have never been the creator of angels, though they could have created him.

Now, in Heb. 2:9 we find these words: "But we see Jesus, who was made a little lower than the angels." Heb. 2:7. Here speaking of three things:

1. God made the Angels before he made Jesus.
2. Jesus, when made, was created lower than the angels.
3. Therefore Jesus could never have been the creator of angels, though they could have created him. Hence, your statement falls; also your contention that he "created all things;" for as can be easily seen from the foregoing, manifestly he did not make the angels.

"Before I formed thee in the belly I knew thee, and before thou camest forth out of the womb, I sanctified thee and I ordained thee a prophet."—Jer. 1:5. Here we are told that before Jeremiah was formed God knew him and sanctified him and ordained him a prophet. Are we to conclude that Jeremiah preexisted? What do you say? Hundreds of thousands say yes, and therefore teach the preexistence of man! Titus 1:2 says that God promised Paul eternal life. When? "Before the world began." Did Paul preexist? "Before Abraham was, I am." Here we are told that Christ was before Abraham. Shall we conclude then that Christ preexisted? "Yes," say you. Then those who believe that man preexisted might point you to Jeremiah 1:5 and Titus 1:2, and other passages of similar import to prove that man, too, preexisted! What proves too much proves nothing. How did God "sanctify Jeremiah" before he was formed? How did he promise Paul eternal life "before the world began?" How was Jesus "before Abraham?" The one answer to these questions is this: Not any of these

Awakening

"I shall be satisfied when I awake with thy likeness."—Psa. 17:15.



WHEN I awake!
When the soft light of a new dawn shall break;
When sweet familiar voices, long un-

heard,
Shall thrill my soul with some forgotten word;—
When a strange peace unfolds me like the tide—
I shall be satisfied!

When I awake!
Freed from the heart that now has ceased to ache
For love renounced, for pleasures that must fade
And broken joys that for a moment stayed;—
For hope that in fulfillment now has died—
I shall be satisfied!

When I awake!
When eager, outstretched hands shall gently take
My own, and lead me where my eyes may see
The glory of that love who gave himself for me,—
When everlasting arms are opened wide—
I shall be satisfied!

—Mary Alethea Woodward.

preexisted. God had a plan. In it Jeremiah was to be a prophet; Paul was promised eternal life; and Christ was to be the "Redeemer" of the race. Being the Redeemer it would place him in that plan before Abraham or any one else in preference and in glory. It would make him the central figure of the divine plan of the ages. Rom. 8:29, 30; Eph. 1:4, 5 teach the same truth that in God's plan (Eph. 2:9) his saints were chosen before the foundation of the world. In selecting the ones of this plan, Jesus was first chosen; then the saints such as Abraham, Paul, etc. Hence Jeremiah 1:5; John 8:58; Titus 1:2 do not teach the preexistence of these men, but that each had a place in the divine plan.

Colossians 1:16: "In him were created all things (American Version, Revised Version American Bible Union, Wakefield, Emphatic Diaglott, Dovay, New Version). What an array! Surely "in" is correct here instead of "by"! How was everything created in him? Why, in the divine plan he was the final reason why Jehovah created all things. Everything hinged upon the creation of a Redeemer. Philip Melancthon, who was professor of Greek at Wittenburg, had this to say: "In him, was created all things, that is on account of him."

Editor of Eusibius said this: "All things were created for the sake of and unto him." Now these men were trinitarians, hence not biased in my favor in regard to this text. Finally Hugo Gratius said: "Chrysostom understood the passage that the world was created for Christ." Hence there is nothing in Col. 1:16 to prove preexistence.

The same fact is taught in Rev. 1:18; 1:11; 21:16; 22:12 as is taught in John 8:58; Rom. 8:29, 30; Eph. 1:4, 5; 2:9 and Col. 1:16, that Jesus was the central figure of the divine plan. Without his blessed personality being in that plan it would collapse. Hence he was the reason (Continued on page 160)

The Great Jewish Return

FOR many generations now the call of Palestine has sunk to a whisper in the ears of the West, and latterly it has even happened that the tourist in search of sights has, outside Russia, taken the place of the pilgrim pursuing holiness. When I met on the hills of Judah the whirlwind rush of "Palestine Trip, No. 6," it was hard to think of Peter the Hermit, the Easter Pilgrimage, or the Return of the Chosen People to Zion. And yet the whirlwind passed and left me alone in the companionship of men and events that had "outsoared the shadows of our night." Down on the coast on the sands of Jaffa, however, I met with an incursion that did no violence to the Palestine which was holy ground. It had come from across the sea, and yet it was Palestinian; it was bronzed and bearded to look at, rough and workmanlike in its demeanor and attire, but whether it was fleeing from wrath or seeking a traditional home, it had enthusiasm in its heart and ardor for the future. Its white tents stood in rows and squares on the sand; it had its emigrant equipment piled and labeled in its appropriate places; it had its commandant and its secretaries, its forms all filled in and filed, its catalogues and its indexes, in touch with the organization and work of settlement outside; it was the place of mobilization and distribution and in a few days I might meet the men and women again on roads, in marshes, in fields, enriching the country by their toil. The sea breezes blew up over the Mediterranean; Jaffa crowded the hill that ended the bay to the south, keeping an eye upon this last invasion from the West; and the chimneys and roofs of Tel Aviv, the new Jewish suburb, rose up over the sand hills behind.

Tel Aviv is a proclamation that the Return has begun in good earnest. Only a short time ago there was nothing but blown sand, apparently secure from intrusion by man. Even now it has not given up its fight to be a desert. It blows upon the streets and would fain bury them; it seeks cracks and crannies in the houses and would fain go in and occupy them; it assaults the wayfarers with its myriad stinging missiles. But it is doomed. Trees are growing, gardens have been fenced off, streets stretch outwards, and, in the place of the loose sand hummocks, rise houses, shops, hotels, and public buildings. They show you great plans of further development on Garden City lines, and take you out along a sandy track that seems to have been struck out of sheer boastfulness in defiance to the reigning desolation, to the new artificial stone works, where they introduce you with pride to great engines that shine with efficiency, gangways, tanks, pressing machinery that overwhelm you with a sense of (Continued on page 160)

VISION OF THE FUTURE

By H. G. Stockwell

I AM looking into the future and I see a nation not having one case of poverty—not one. I see a race of men and women perfect morally, mentally and physically. In that new world I see hundreds of millions of happy, smiling faces of men, women and youths. I hear the laughter of children, the songs of birds and the merry chirping of squirrels. The elk, the antelope, the hounds, cattle and lambs fraternize in joyous companionship; the huntsman's bullet and the shedding of blood no longer remain a dread. The spectre of apprehension had long been unknown to man or beast. This new earth is a garden of bloom, beauty and plenty; of music and song, a jewel which is a gift of God. And there are some things I do not see. I do not see one hovel, or a woman or child at work in the mines, mills, factories, offices or fields. Neither do I see any tuberculosis, typhoid fever, nor any of the other and all preventable ills which now infest the earth. Health there is universal and the secret of longevity is known. Life is everlasting, and the life is as sweet as it is long. All of the emotions of this superior life are positive, the negative destroyers of the electrons of life have been lost in the revolutionary uplift. Death and disease are unbelievable and unknown in this harmony of soul and flesh. Music is everywhere, its harmonious force being a recognized life builder. The constitution of the cell and the ultimate unit of heredity in no longer a problem, and life is a mystery no more. Man knows what he is, whence he came, and what his destiny. Read Rev. 22:1-3. Prisons, jails, soldiers, police, warships, insane asylums, charitable institutions, cathedrals, mosques, hospitals, cemeteries, morgues, monuments, slums, saloons, courts, dirty streets, shoddy clothing, intemperance, brothels, politicians, bankers, grafters, money, profits, millionaires and mendicants, and all other ulcers of so-called present day civilization, are forgotten history in this new world. The record of all such evidence of riot had long been consigned to the shelves of antiquity. In place of all this the face of bountiful nature is dotted with parks, evergreens, beautiful fruits as in the Garden of Eden instead of industrial dungeons, crowded business blocks and rows of houses unfit for shelter. And not one cloud of smoke do I see. Neither stacks nor chimneys adorn the buildings, and the culm piles, once resembling great wounds in the earth, are now gardens of roses. Rev. 22:5—"And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light; and they shall reign for ever and ever." In this new world life is joy, not a brutal struggle; life is a pleasure, not discomfort and strife. There I see life with art and life with industry. Life without joy there is known to be savagery, and life without art is known to be brutality. In art in this new world I see the complete expression of man's joy in his labor. The struggle for existence has long been dead in the dust of the ages. It is unthinkable amidst such harmony of thought. Really great problems are being solved and their achievement is sure. And on through all the centuries new and greater secrets are wrested from nature and are molded into the beauty of life. Ah, what a perfect

race of men I see. I see a race so perfect as to be incapable of an impure thought, to say nothing of an impure act. I see man in this new world without envy, without malice, without vanity, without jealousy, without hatred, without impure desire, without grief and without fear. I can also see the observance of a code of ethics so different from the modern standard. Many things we now regard as wrong are there recognized as right, and many deeds we now accept as right are known to be wrong. Truth is enthroned and superstition is a corpse of forgotten time. And that new world I see coming as surely as it has a right to come. And we Christians who can see the coming of this new life that is to be, and who enjoy the majestic picture of the future so generously, have no more right to the privilege of this glorious vision than have you. Seek and learn. The proved treasures of man's master mind are for you as well as for those who have sought and found. The light is here for you to have, to hold and to enjoy. We are pleading with you. So come! Come! John 1st chapter.

But why is it that I can see this vision of the splendor of a future life on earth and you cannot see it? It is because I am —; but I'll not tell you. It might offend you, and perhaps you might not understand. But you who are really consecrated and have sought life from the right source will understand and you will know what I am.

The above is a description of the Kingdom of Heaven on the New Earth, and is taken from the 65th chapter of Isaiah.

Now, dear brother or sister, what about the life you are living? Are you ready to meet God? Does Christ reign in your heart? Ask yourself these questions. Christ is coming; the judge will sit sometime: some one will live to see it: it may be you.

It is not necessary to let that day come upon you as a thief. God says, "Ye are not in darkness that that day should overtake you as a thief. . . . Let us watch and be sober. . . . He that is drunken, is drunken in the night; he that sleeps, sleepeth in the night."—1 Thess. 5:5-7. Again, "If it is hid, it is hid to them that are lost." So watch and be ready; God is love.—Selected.

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.—Wm. E. Barton.

SPEAKING EVIL

(Continued from front page)

thought that the brother in poor clothes was beneath the well-dressed ones in state of grace, and executed that judgment by ushering him to a seat in harmony with his supposed station.

Rom. 14:16 is another occurrence of the expression which clearly comes under the head already mentioned. The "good" here spoken of is evidently the strong faith of those who could see that it was permissible to eat meat, and the "evil" is clearly evident as the adverse decision of the vegetarians in the congregation, who evidently said in effect that meat eaters could not be in the kingdom, which would be deciding their case, judging, and is so

called in verses 3, 10 and 13, in harmony with the interpretation above discovered that speaking evil is judging.

1 Cor. 10:30 is another case exactly like the last, the only difference being that the evil spoken, the adverse judgment rendered in the latter text being that those who ate meat sacrificed to idols became thereby guilty of idolatry and hence would miss the kingdom.

In 1 Peter 3:16 to speak evil is called accusing, and in 2 Peter 2:10-12 and Jude 8-10 speaking evil in the first and last verse in each reference is interpreted in the verse lying between in each reference as meaning an accusation, and since it is but a step from accusation of guilt to determining the sentence due, judging, pronouncing sentence, evil speaking in the fullest sense, as was evidently done when vegetarians decided meat eaters guilty then further decided them unworthy of salvation, we can see that in these occurrences in the epistles of Peter and Jude, speaking evil in the sense of accusing might easily involve the fullest sense of evil speaking as pronouncing judgment, yet the point need not be strained, for the accusation would be the preliminary step and the evil speaking might easily stop with the accusation before judgment was pronounced or executed by persecution or destruction of the saints.

In Matt. 5:11 speaking evil is mentioned thus in connection with persecution, which in the case of the prophets referred to, went as far as not only pronouncing judgment but in executing it in the form of suffering and death in many cases.

In 1 Peter 4:14 the idea is mentioned again, as in Matt. 5, in connection with persecution of infliction of judgment, though in both these scriptures the point need not be strained so far, for it may have reference only to the accusation of guilt, and in that case the sin would consist only in misjudging, for when Jesus and Paul criticized people the estimate was a true one and there was therefore no misjudgment.

And when the Master said, "Judge not," his reason was that the ones so admonished were so imperfect themselves that they were unfit to judge, as Paul bids those who are spiritual do the correcting of others, and the judging the Lord forbade was evidently the infliction of penalties, as the Pharisees were so ready to do upon such as the ones they found breaking the law of Moses.

In Titus 2:8; 1 Peter 4:4 and 2 Peter 2:2 speaking evil is mentioned adversely without interpretation, but it could easily come within the above interpretation, either as pronouncing sentence or deciding guilt as a preliminary to that. So while deciding guilt erroneously by false-accusing comes within the prohibitions of scripture as speaking evil, rightly expressing the guilt of others as in the cases of the Lord and Paul does not come under prohibition, though we still are cautioned against backbiting.

These are all the occurrences of the expression in scripture, except to observe in closing that Paul's words to Titus that elders should "speak evil of no man" evidently are good for us to observe in that we should be careful not to misjudge in falsely accusing, never say what penalty should be inflicted and never lift a finger to inflict a penalty, either by mob rule, private vengeance or legal infliction; for the latter is carrying out the evil speaking.

lead us to God, that our sins may be not imputed unto us, but forgiven.

He is the Propitiation (1 John 4:10; Hebrews 2:17, R. V.)

In the law, the propitiation was the sin-offering presented to God in token of contrition and sorrow for sins. The blood of the propitiation was given to the people, to make reconciliation for them. The high priest took the blood into the Holiest and sprinkled it upon and before the mercy seat, to make propitiation concerning the passing by of sins of the people, that they be not imputed unto them.

Notice again: The blood made reconciliation for the people, but it was the high priest that made propitiation concerning the passing by of sins of the people—the sins of the people now reconciled through the blood. Anyone with the temerity to boldly declare that Christ did not die concerning the sins of the whole world, but concerning only the sins of the people of God reconciled to him through the blood, must expect to receive much opposition and be regarded an egotist,—presuming to know more than authoritative Bible scholars. Yet it is a scriptural truth, that outside of reconciliation in the new covenant, there is no remission of sins.

Christ is the propitiation for the whole world; for no man can come to God but by him, by his sacrifice. To us who believe, he is our great high priest who hath made it propitious for us, and he has made it righteous for God to forgive us our sins and to cleanse us from all unrighteousness. But those who are still in the world have no high priest; they have not been reconciled to God, but are enemies to God by wicked works; without remission of sins; without hope and without God in the world.

The Necessity of His Death

In this examination into the sacrifice of Christ in relation to sin, and benefits to the sinner, no condition has entered requiring the death of Christ as the penalty for sins. And no room has been found for the Anselmic theory (1085 A. D.), that Christ's death was a "satisfaction of Divine justice." In every instance where his death and sufferings have been referred to, under no phase of his death is there the least requirement for the implication, that the death of Christ was the expiation of our sins.

To put it in few words, the necessity for the death of Christ was the bringing in of "the better hope of life" through the righteousness of faith apart from works of the law. Thus Paul says: "If righteousness come by the law, then Christ died unnecessarily." (Gal. 2:21, Diaglott.) It should be clear to all from this statement, that if the death of Christ had been unnecessary, provided righteousness came by the law, then, the logical conclusion is, that the necessity in the death of Christ was the establishing of the new covenant of righteousness through faith. The apostle clinches his argument, saying: "For if there had been a law given, which could have given life, verily, righteousness should have been by the law." (Gal. 3:21.)

Then it was necessary for Christ as our forerunner, that he should, in the will of God, open up by himself as the beginner of faith, this new way to life through death of the flesh, and through the eternal spirit of faith and love, to enter into that beyond the veil, that we who come after may with

boldness come before the throne of God by this new way which Christ has consecrated for us through the veil of his flesh. And having now a great high priest over the house of God, whose house are we, let us therefore draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, being redeemed from the law; and our bodies washed with pure water by the word of God.

COMMENTS

By Lyman Booth

(Continued from last week)

CHRIST intended the Lord's Supper to be an abiding sign to us of his redeeming love, and we are to express our love toward him by partaking of those emblems with the high and holy purpose for which they were intended. When we take the bread and the wine, which are the signs of his body and blood, into our bodies, it represents the thought that he enters into our spirits by his spirit, and in this manner he becomes as spiritual food to us, or as partaking in us in order that we in turn may be partakers in him.

A sinner comes to Christ for life. After receiving it, through the operation of faith, he comes to the Lord's table with a life consecrated to his service. He must first come to Christ imploring forgiveness, and to his communion with forgiveness. When we obtain forgiveness for ourselves, who were once enemies, we acquire the spirit of forgiveness that also enables us to forgive our enemies.

Food and drink are for the living, not for the dead. So these emblems are for only those who have been made alive by the blood of Christ, and not for those dead in trespasses and sin. A dead thing cannot receive nourishment and strength from food. It must first have life. The sinner being counted dead must first receive life, in and from Christ, then if he thereafter abides in him he has him for life.

In the 26th verse Paul says, As oft as ye eat this bread and drink this cup ye do shew forth the Lord's death till he come. He did not tell them how often they should thus partake, whether it should be once a week or once a year. The idea was, "as often as" they did it they showed Christ's death till he will return. Till he comes spans all time from the cross to the crown, from the sufferings to glory.

The carnal practice into which the Corinthians had fallen, by making this service the occasion of a common meal was the cause that prompted Paul to speak as he did. Apparently they did not distinguish the difference between this divinely ordained commemoration of our Lord's broken body and shed blood. They treated it as a feast; for they ate, they drank and were drunken. They lost sight of the true import of the service. History tells us that some had indulged in such excessive rioting that some of them were seized with weakness and sickness. Perhaps this unholy practice was what Paul referred to when he said they were guilty of the body and blood of the Lord; because in doing so they had treated those emblems very lightly, if not with contempt. To treat one's words with contempt is the same as treating him with contempt. If I send a representative to you and you treat him scornfully it is contempt for me

and my business.

Thus, in dishonoring the emblem by an unholy practice we dishonor that which the emblem represents. Our Lord instituted two outward rites and gave full instruction for their observance: baptism and the Lord's Supper. Both are well defined and are worthy of any man's most careful consideration because they are both absolutely necessary to salvation, and he who treats either with contempt is unwittingly or wilfully insulting the King of glory.

He gave them a word of caution about examining themselves lest they eat and drink damnation to themselves not discerning the Lord's body. Perhaps condemnation or judgment would be preferable to the word damnation, for in verse 31 he says, "If we judge ourselves we should not be judged," the meaning of which seems to be, if we discern ourselves and our duty in this matter we should not be judged or chastened of the Lord; because in the 32nd verse he says, "when we are judged, we are chastened of the Lord, (why?) that we should not be condemned with the world." A proper discernment of ourselves and our full understanding of this service, and our duty to our absent Lord will restrain us from any improper conduct and for this reason we should not be lable to any censure from any source. Restraint may be properly called a chastisement. To chastise does not always mean stripes. A harsh reproof or a severe reprimand may serve as a severe chastisement. It sometimes stings worse than a lash.

Afflictions, chastenings, trials and tribulations all have pretty much the same religious bearing, each suggesting some disciplinary purpose of our heavenly Father, with a beneficent purpose or design in view. God mainly requires that all his children come out from the world. With some it may be no easy matter to draw away from the love of the world to follow Christ. Then it is necessary that they be restrained, admonished or chastened of the Lord that they may not be condemned with the world. With some, discipline may be a joy, but with most it is an unpleasant ordeal. To chasten is to correct. Who then does not need correction that they may not be condemned with the world?

SHALL THE PREACHER SPEAK

By C. C. Maple

IN an "Editorial Observatory" department of one of our religious weekly journals recently appeared an article entitled "A Conspiracy to Gag the Pulpit." Senator James B. Reed is quoted as saying; "Preachers should stay out of politics." This has been interpreted as another "blow" in what is considered a conspiracy to gag the pulpit.

As to the motive behind the statement we know nothing, but the question arises in our minds, "Shall the preacher spend his time in trying to solve the many political questions of the day?" Had he not better be found following the only commission that the Master left for his church, "Go preach the Gospel?"

The world delights in sunny people. The old are hungering for love more than for bread. The air of joy is very cheap; and if you can help the poor out with a garment of praise, it will be better for them than blankets.—Harry Drummond.

The Children's Column

THE PERIOD OF THE JUDGES

By Verna Thayer

Lesson Text: Judges 2:1 to 16:31

Memory Verse: I will heal their backsliding. I will love them freely. Hosea 14:4.

In our last story we have the children of Israel in the promised land, or Canaan, under the leadership of Joshua. We also learned that they conquered the people that lived in this land. All during the leadership of Joshua the children of Israel served the Lord. But what became of them? Let us see. Not all of the people that dwelt in the land of Canaan had been driven out. These people worshiped idols. So after Joshua died the children of Israel began serving idols. Now wasn't that a strange thing for them to do after all God had done for them? But nevertheless that is what they did. The anger of the Lord was kindled against Israel for worshiping idols. He allowed them to be taken captives by the people round about. But God raised up some judges which delivered them from the hands of their enemies.

Now, the story this time is about the things the children did under these judges. The first one of the judges over Israel was Othniel. During his leadership the children of Israel were successful in their battles and then the land had rest for forty years. But after his death they again did evil in the sight of the Lord and he allowed them to be taken captive and remain in captivity for eighteen years.

Again when the Israelites cried unto the Lord for help he sent them another judge who delivered them. This they continued to do: turning to evil at the death of each judge; being taken captives; crying unto God for help; and God sending a judge to deliver them, until we find them taken captive by the Midianites.

The Midianites were very cruel to the Israelites, so again they cried unto God for help. This time God sent Gideon to deliver them.

Here is how it was done. One day while Gideon was threshing wheat by the winepress to hide it from the Midianites, an angel of the Lord appeared unto him. He said unto Gideon, "I have sent thee to save Israel from the hand of the Midianites." Gideon could hardly believe it, so he asked to be shown a sign whereby he would know that he had found grace in the Lord's sight. So Gideon said, "Do not go away and I will go get thee an offering and set it before thee." Gideon made ready a kid and some unleavened cakes and brought them out under the oak where the angel of the Lord was sitting. The angel said, "Take the flesh and the unleavened cakes and lay them upon this rock and pour out the broth." As he did so what do you suppose happened? The angel of the Lord touched the flesh and unleavened cakes with a staff he had in his hand and there rose up a fire out of the rock and consumed them. Then the angel departed. Thus Gideon knew he had found favor with God and builded an altar unto the Lord.

That night the angel said unto Gideon, "Take your father's young bullock, even the

second bullock of seven years old and throw down the altar of Baal that thy father hath, and cut down the grove that is by it: and build an altar unto the Lord on top of the rock, and take the second bullock and offer a burnt sacrifice with the wood of the grove." With the help of ten men Gideon did all this by night as the Lord had told him. Don't you suppose the people were surprised when they awoke the next morning? And oh, they were so angry that they wanted to kill Gideon. But Gideon's dear father, Joash, told them not to harm Gideon, but to let Baal plead for himself.

Again the Lord spoke to Gideon about saving Israel. Again Gideon wanted proof. He said, "If thou wilt save Israel by my hand, I will put a fleece of wool on the floor, and if the dew be on the fleece only and it be dry upon all the earth beside, then shall I know that thou wilt save Israel by my hand, as thou hast said."

Did it happen? It certainly did. But still Gideon was not fully satisfied. So again he said, "Let it now be dry only upon the fleece; and upon the ground let there be dew." Did it happen? Yes, and this time Gideon was ready.

But how was Gideon to deliver the children of Israel? I know you could never guess. He gathered all the people together. The Lord said, "There are too many of you for me to give the Midianites into your hands, (for fear they will think it was their strength and not God's hand) so let all that are afraid or fearful go home." About twenty-two thousand returned, but ten thousand remained. The Lord thought this was too many. So he said to Gideon, "Take the people down to the water, every one that lappeth the water with his tongue, as a dog lappeth, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink." Three hundred men lapped the water and these were the ones that were selected to help Gideon save Israel.

These were divided into three companies, and a trumpet was placed in every man's hand, and a pitcher with a light within the pitcher. Then Gideon said, "Now when I blow my trumpet you are all to blow your trumpets." That night when all was still Gideon, with his three hundred men, encircled the camp of the Midianites. They blew their trumpets, broke their pitchers and frightened the Midianites so badly that all ran and cried and fled. Then Israel was delivered from the Midianites.

Under this period of the judges, we have also the story of Samson, but this we will have to learn about some other time, or perhaps you know about him already.
Golden Text: Prov. 14:30.

"Praise ye the Lord. Praise the Lord, O my soul. While I live will I praise the Lord: I will sing praises unto my God while I have any being. 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. Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God: which made heaven, and earth, the sea, and all that therein is: which keepeth truth for ever: which executeth judgment for the oppressed: which giveth food to the hungry."—Psa. 146:1-7.

THE TRUTH OF THE GOSPEL He Was Made Sin (2 Cor. 5:2)

No. 2

By Alex. Allen

IN the law, two goats were presented before the Lord. By the casting of lots one was made the Lord's goat, the other was made the azazel, made sin, or scapegoat.

This was on the day of atonement. When atonement sacrifices were finished the goat that was made sin was led into the wilderness to carry all the iniquities of Israel outside the camp, to be remembered no more.

In the New Testament the equivalent for atonement is the word "reconciliation." Paul, a minister of the new covenant, tells us that the word to be preached is: "Be ye reconciled to God." This, with the understanding that God was now reconciling in Christ the world unto himself. The invitation to reconciliation was given with the fullest assurance, that there was now no sin barrier between them and God; for the ONE who never knew sin was made sin (azazel) for us, that we may be made righteous, the righteousness of God in Christ through faith. Christ was made sin, the azazel of the new covenant, for us in its limited sense; and in its broader sense, for all who will be reconciled to God, but for no others. In that same sense where Jesus said: "This is my blood of the new covenant shed for many unto remission of sins," his blood was not shed for remission of sins of the whole world, but just for the many. Or, in its broader sense, shed for the remission of sins, for all who will come into this new covenant by reconciliation to God in the shedding of the blood.

The idea that the whole world was reconciled (atoned) by the death of Christ, is an error. God, having made peace through the blood of Christ's cross, ordained that through Christ all things should be reconciled, whether things on the earth, or in heaven; all things were to be reconciled through him and in him. We see not yet all things reconciled to God. Not all men have been reconciled, atoned. And you, says the apostle, that were sometime alienated and enemies in mind by wicked works, yet now hath he (God) reconciled in the body of Christ's flesh, through death. . . . They were not reconciled at the cross; for then they were enemies, but reconciled now through the preaching of the cross.

The Just For the Unjust

"For Christ also hath once suffered concerning sins, the just in behalf of the unjust, that he might lead us to God."—1 Peter 3:18.

In this we see the Son of God hanging upon the cross in fulfillment of his Father's agreement, to establish an everlasting covenant which involved him to offer up his Son, the only begotten; and now Jesus in agony upon the cross cried out: "It is finished."

Peradventure for a good man some would even dare to die, but this man gave up his life for his enemies. What was the motive? It was not that we loved God, but that he loved us and sent his Son to be the propitiation concerning our sins and to lead us, to reconcile us to God, that he in his mercy may forgive us our sins and cleanse us from all unrighteousness. Popular preaching tells us that Christ suffered for sins as the penalty of our sins, as an expiation of sins by his death. Our text says that Christ suffered concerning sins to

Among the Churches

Sr. Fanny Mitchell, of Solina, Ontario, is reported as being seriously ill.

"A young preacher, Myron E'roy, has called at our house for permanent residence. Mother and baby are doing nicely."
—C. E. Randall.

In reporting the meeting at Union, South Carolina, which report appeared in last week's Herald, contributed by Bro. M. O. Williamson, the name of the place was misunderstood to read, "Amion." Bro. I. W. Manness extends a hearty invitation to any of the brotherhood passing through that section to stop over and meet with them. He writes appreciatively of the meeting reported.

Dear Editor:

I presume that all your readers who know W. L. Crowe are anxious to hear of his welfare. He has improved slowly, but it may be many months before he is strong enough mentally and physically to be a bread-winner again.

In answer to my calls for help through the different papers, I have just received \$1.00 from Wm. Frey, and \$7.00 from G. E. Marsh. It has not been reported to me what Mrs. Crowe has received, but brethren writing to me have stated that they have sent her some help.

Now, brethren, if W. L. Crowe had spent over thirty years in planting, pruning and caring for a vineyard, surely he would have been justified in gathering the fruit of that vineyard, and each vine or tree would have produced some fruit for him, unless it was barren, rotten or dead. Then am I justified in urging the brethren in the vineyard in which this dear brother has spent the best of his life, to come to his support and care in this hour of need? Then, brethren and sisters in this blessed hope of eternal life, do lay aside an offering for the care and keep of our dear Brother Crowe, even if it does cause a sacrifice on your part.

Your brother in hope,

Dr. A. MacFarlane,
Box 67 Kansas City, Kansas.

Rose May Butcher

Rose May Butcher was born at Kokomo, Indiana, May 23, 1865, and died January 13, 1924. She was the youngest daughter of Mr. and Mrs. I. M. Butcher. The funeral was held in the M. E. Church at Pineville, Missouri, and she was laid to rest in the Pineville cemetery.

Elmira S. Butcher.

Romain Adelbert Daniels

was born August 20, 1857, in Genessee county, New York, and passed away January 1, 1924, at the home of his son in Detroit, Michigan, as the result of a stroke of apoplexy with which he had been stricken the day before. He moved to Barry county, Michigan, at the age of seven and was united in marriage January 5, 1881 to Minnie J. Jones, of Barry, who preceded him in death eight years ago.

Mr. Daniels resided in Delton, Michigan, till 1901, at which time he moved to Sault Ste Marie, where he was in charge of the

U. S. Hydrographich office for twenty-two years, retiring a little more than a year ago. Since then he has made his home with his two sons, Harry, of Detroit, and Karl, of Rogers, Michigan.

Beside these, he is survived by two sisters, Mrs. Emma Cronk, of Vermontville, Michigan, and Grace Daniels, of Detroit, and three brothers, John C., of Alma; Henry, of Manton; and Elwyn, of Hastings, Michigan. A sister, Mrs. Mary Baird, died two years ago.

The funeral was held at Delton, Michigan, Saturday, February 2nd, interment being made at Prairieville, Michigan.

January Report

Sermons: Plymouth, 1; Burr Oak, 1; South Bend, 1.

Money received: Emma Byall, \$7.00, Plymouth, \$12.00; South Bend, \$25.00; Burr Oak, \$6.00; Total, \$50.00; Expenses, \$9.26; Applied on salary, \$40.74.

Because of diphtheria we were put under quarantine for more than two weeks and were consequently unable to fill all of our appointments.

J. H. Anderson.

Meetings at Argos, Indiana

Union meetings are in progress at Argos, Indiana, the three churches of the town participating in the effort. Being engaged in another meeting, we have no one to represent us in the preaching, but the services for the first week are to be held in our church.

The regular March appointment will be held, as usual, over the third Lord's Day in the month, beginning on Thursday evening, the month, beginning on the preceding Thursday evening. This will be the tenth annual sermon that we have preached at Argos. We will have special services for the four days and will, if local conditions are favorable, continue the services for a number of nights following.

C. C. Maple.

From the South

I spent the month of November at Kingsville, Texas. Most of the work was Bible lessons. A splendid interest was manifested by those who attended.

In December Bro. Moses went with me to Buffalo, Texas, where I delivered three discussions to an attentive little audience.

I spent the month of January in Louisiana, with a splendid interest but no additions. I think there will be later, as some are interested in that direction. While in Louisiana I met Bro. Eldridge, of Colorado, who gave me ten dollars and requested me to come to Colorado in May, to hold some meetings, which I agreed to do, if agreeable to the brethren in Texas. If there are other places where any one would like for me to stop and hold a meeting (providing I make this trip) they may write me and I will make arrangements. I wish to thank the brethren in Louisiana for their liberality, and also wish the newly married couple, Elvin Campbell and Carrie Bottoffs, a life of happiness, as I had the pleasure of performing the ceremony while at Hammond.

I am busy in studying all the time, but am anxious to answer calls from over the state, and if any of the brethren over the state desire meetings please let me hear from you.

Yours in service,

E. O. Stewart.
1119 Bringham St., Houston, Texas.

Report for September and October

Sermons, 24; money received, \$88.50; Expense \$6.96.

The brethren at conference always vote me a vacation, but the work is so urgent that I have seldom found time to take it. But this year circumstances forced it upon me. I was expecting Bro. Anderson from Gifford, Iowa, to come after me, and as he is a railroad man, had to wait to be relieved, so I put in a part of the time holding Bible meetings and visiting among the brethren, which we believe has proved profitable.

My August report was made at Conference but I wish to tell you of my visit north. The letters I receive indicate that the account of these visits is interesting. I left here the last of July and stopped off at Sioux City one day and night. A lady where Bro. Fales boards (and a Latter Day Saint) invited me to speak in her home, which I did. Two Mormon elders were present, and took notes. After I closed meeting, they asked for certain quotations that I had made and seemed to be interested. The lady said her home was open for me to speak in at any time.

My next appointment was at Hector, Minnesota, where, after a few days, Mrs. Roy Johnson and her sister, Sophie, were buried with Christ in baptism. Later Mrs. Martin of Redwood Falls came over and was baptized; also a man who had been attending the meetings.

Sr. Martin, of Redwood Falls, secured the Christian Church edifice for services, and the Johnson brothers and father and mother and Sr. Peterson drove over there forty miles, and I spoke three times not to a large crowd, but to an interested one. Sr. Martin thinks they will allow me to hold a series of meetings there. The Lord will direct.

Almus Adams.

Report for November

Sermons preached, 13; Money received, \$45.00; Paid by Treasurer, \$62.68; Salary, \$100.00; Expenses, 7:68.

When we left you last month we had just returned from Gifford, Iowa. We found the congregation at Gifford really alive under the leadership of Bro. Robert Anderson. He has worked hard, though many times discouraged by lack of attendance and by indifference. At last he has succeeded. This shows that others can do as much. If one persists God will crown the effort with success. The farmer gets up in the morning, goes to the field tending his crops with a care that speaks for itself and tells how well he knows the necessity of this daily routine of labor to bring results, and he is spurred on by the reward he expects later on. Just so with the man who works at a trade, he is there every day, barring accidents or sickness. If all this is necessary to the life of the natural man, how about the spiritual? Suppose we take a look at the spiritual. In many instances we would see him (Continued on page 160)

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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

A WORLD CHARACTER

The passing of Woodrow Willson is of more moment than the mere passing of a man. The history of the human race has from the beginning been largely the history of a few distinguished individuals. The shaping of nations during the ages has been in the hands of Jehovah, and it is seemingly quite evident that such shaping has been wrought of God through the instrumentality of chosen characters. An Abram, a Moses, a David, a Nebuchadnezzar, a Napoleon, a Washington, a Lincoln:—such have been used of God throughout the ages to direct activities of the human race.

In view of the fact that through the efforts of President Wilson the United States has more nearly than ever before been drawn into alliance with European and Asiatic powers in an effort to solve world problems; and in view of the fact that, to date, in spite of all the opposition against such suggestions this government has been unable to eliminate itself completely from these tendencies, it would seem that under his presidency the United States has been given a new and responsible position among nations, and that the biographical sketch of Woodrow Wilson must necessarily be woven into the historical sketch of the United States.

There are strong indications that the world is striving toward some kind of harmony in an effort to solve her intricate governmental problems. There is further suggestion that with a view to this end foreign nations are clamoring for the active and energetic association of the United States. These things but point toward the

possible fulfillment of prophecy which foretells of a development by which one central ruler shall have power "given him over all kindreds, and tongues, and nations."

There are lines of prophecy which indicate that the United States is much referred to in the sacred book; that she must, in the closing days of this dispensation form a working association with other nations which shall advance the fulfillment of God's plans and purposes. The Monroe Doctrine served to preserve American isolation during a period, but when one of our recent presidents directed the armed forces under his jurisdiction into the West Indies and Philippines, an entering wedge was thrust into world problems. This wedge has been gradually settling deeper and deeper until it would seem that in the administration of Woodrow Wilson this country was drawn much further in this direction.

Therefore, political friends and foes alike, unite in extolling the man; but the Christian student of Scripture can justifiably look beyond the man in an effort to recognize the directing hand of the eternal God pointing the way for the nation's leader and exalting or advancing the nations thereby. Mr. Wilson may not have been a Moses nor a Napoleon, but as Israel was given new positions through Moses; and as France was given new standing through Napoleon, so the United States has under Woodrow Wilson, been given new position among nations. Has he not also, with them, been especially used of God?

THE KINGDOM OF GOD

This is the subject of the greatest portion of sacred writ. Old and New Testaments alike devote page after page to its presentation. It is announced as having existed in Old Testament days, for, declares David, with the authority of inspiration, 1 Chron. 28:5, the Lord chose "Solomon my son to sit upon the throne of the kingdom of the Lord over Israel;" and, 29:23, "Solomon sat on the throne of the Lord." It is one of the facts of sacred history, then, that the kingdom of the Lord has existed.

It is another fact of sacred history, that, at the time of our Savior's ministry, this kingdom, as above cited, was not in existence. It, like numerous other kingdoms, had been overthrown. But the Lord spoke oft in his ministry as to a future of that kingdom. It would be restored. It would be "like a grain of mustard seed." It would be "like unto leaven." It would be "like a treasure hid in a field;" like unto a net.

It was the kingdom that the "King of the Jews" was explaining by every form of discourse and conversation, every reiteration of which advanced him step by step toward Calvary's sufferings.

This is the kingdom for which the world unwittingly, perhaps, longs. It has been the theme of prophets, the acclaim of angels, the hope of Israel, the joy of the Lord, and of his church, the glory of God. It will fill the whole earth—even from sea to sea and from the river to the ends of the earth. The Redeemer espoused its cause, unto death; the church presents its body a living sacrifice, to carry forward the things which Jesus began both to do and to teach; Israel awakens under the stings of its tribulations, owns her Lord with his joint-heirs; Jehovah forgives, re-

ceives the returning prodigal nation, proclaims a new covenant; and, lo, the kingdom is restored and it starts forward on its mission to cover the earth with the glory of the Lord.

"Thy kingdom come."

A FALSE REPORT

The false report made to the congregation of Israel by ten of the twelve spies sent to spy out in the land of promise stands out in history as one among many similar evils. Whether it was prompted through fear, upon their part, through a dislike to throw themselves into zealous action, or through jealousy, makes little difference, perhaps, to the readers. The fact is that in order to save themselves in one way or another, they, through exaggeration, or otherwise, falsified, and that to the great and lasting injury of a whole congregation. In their own falsification they deceived and thus led astray the great mass of those who desired to partake of the benefits of the land of promise, and, as a result such desire was impossible of realization. Their backs were thus turned upon the land of plenty and they faced the wilderness of privation and hardship. They were robbed of their proffered blessings and the robbers gathered no booty.

GOD ANSWERS

The God of Israel heard the prayer of Moses and granted the importunity—even though it required that he change his previously announced word.

The Lord assures, "Whatsoever ye shall ask the Father in my name he will give it you."

Surely it can be expected that he will answer the prayer of the faithful—even to the reshaping of necessary conditions.

Lying is one of the offenses strongly repudiated by God. Error can be readily overlooked and forgiven, but to deliberately lie, as did the spies in Canaan, is to place one in a position where he is wholly undependable and unreliable. In no place, by no interests, can such people be used advantageously, unless, perhaps, it be by him who moves about as a roaring lion, seeking whom he may devour.

"Out of Egypt have I called my Son." These words, spoken relative to our Savior, are also truly relative to others called of God. Abram journeyed to Egypt; he was called back. The chosen race, Israel, migrated to Egypt; it too, was called out. Thus the fact relative to God's Son was equally true of God's chosen patriarch and God's chosen race.

HERALD RECEIPTS

Mrs. E. E. Reisinger; Mrs. Fanny McAllister; Mrs. Emma Kelly; Mrs. Lena M. Duvall; C. E. Duvall; W. Y. Pippin; Alex. Allen; H. M. McInturff; Emma P. Sutterfield; R. G. Fogle; Mrs. Flora E. Hogue; H. F. Adams; Mrs. G. H. Daily; J. F. Carpenter; B. H. Carpenter; W. I. Barber; Mrs. Ada Stevens.

EMERGENCY FUND

W. I. Barber, \$5.00

WINCE MEMORIAL FUND

Previously mentioned, \$282.25
Mrs. Anna M. Cook, 3.00
Total, 285.25

have asked the reader to refer, it is abundantly evident that God's holiness is both the prime cause and object of the calling of the chosen race of Israel. The nation had only just crossed the Red Sea in its escape from the slavery of the Egyptians when they joined with Moses in the song attributed to him, and in that song are enshrined the words that God—their God—the God of Israel—is "glorious in holiness." Surely these are wonderful words to be sung by a nation whose finer qualities must have suffered under the taskmasters of Egypt. God faithfully records the failings of those whom he is seeking to redeem, but just as fully and just as faithfully does he make mention of the fact that the Children of Israel—not Moses only—gave voice to that wonderful song. The fact of God's holiness was constantly kept before them. In the giving of the law it was repeatedly emphasized by the words, "ye shall be holy, for I am holy." See Lev. 11:44, 45; 19:2; 20:26; 21:8; Deut. 32:4.

Joshua, after recounting all that Jehovah had done for them, and reaffirming their allegiance to Jehovah because of his faithfulness, suddenly reminds them that they cannot serve God because "he is an holy God." In spite of this warning the people unite in saying they will serve Jehovah even though after they sin he will bring evil upon them as Joshua had said. Nor could they have forgotten how solemnly Moses had warned them in those wonderful discourses of which we have the record in the opening chapter of Deuteronomy. It would seem to us that in these chapters the holy character of the God of Israel is most strikingly brought out. With the eloquence of a trained mind and from conviction born of experience and knowledge, he tells them that the Lord Jehovah is a "jealous God" and a "devouring fire," "a great God and terrible," visiting iniquity unto the third and fourth generation of them that hate him. But he also tells them that God is a "merciful God," who keepeth covenant and mercy with those that love him to a thousand generations. (Read Deut. 4, 5, 6 and 7.)

King David, whose life in so many of its aspects was retrospective and prospective of the life of the nation of Israel, and of our individual lives also, delighted in making mention of God's "holy names." See Psa. 30:4; 33:21; 103:1; 105:3. Who is there who has not joined with him in the psalm, "Bless the Lord, O my soul, and all that is within me, bless his holy name," Psalm 103:1, and re-echoed with him the prayer, "O ye saints of his give thanks at the remembrance of his holiness?" Psa. 30:4. Who would not with him bear testimony that "holy and reverend is his name?" Psa. 11:9.

Sixteen or seventeen times at least do the Hebrew scriptures bear witness to the fact that God's very name is holy. This characteristic of God's holiness was so indelibly impressed on the mind of the nation that it became the outstanding feature which they recognized, so that to the outsider and to the nation he became known as "the holy one of Israel." 1 Sam. 6:20. To Isaiah, that prince of prophets, no other phrase expressed to him so well the nature of God whom he served, for out of more than thirty instances of its use, nearly all occur in that book which bears his name.

We have referred before to the value that may be gleaned by the study of comparative religions, if read with Bible in hand, from the true standpoint of actual knowledge. It has been given to few, except perhaps to missionaries, to know the seamy side (the word is not too strong) of some of the religions which even in this day we are asked to accept on an equality with the religion of JESUS CHRIST. We again affirm that from a Bible standpoint it is the contrasts and not the comparisons that most emphatically declare for the truth. A close study of the laws of Moses will reveal in part the awful depths of evil that existed in the surrounding nations against which the children of Israel were warned of God through Moses. Let this fact be realized in all its dreadful reality, and in addition let it be borne in mind the frequency of the warnings as they were repeated by faithful judges, goldy kings and earnest-hearted prophets. Then in some measure we can begin to understand the sublimity of the divine appeal: "Come now and let us reason together, saith the Lord, though your sins be as scarlet they shall be as white as snow, though they be red like crimson they shall be as wool;" and again, "I, even I, am he that blotteth out thy transgressions, for mine own sake, and will not remember thy sins." As we investigate this subject we are amazed at the deep concern manifested by God that the people of his choice should be a holy and righteous people, "a peculiar treasure above all the nations that are upon the face of the earth," and perhaps more amazing still in his continued long-suffering with them toward this end. Again and again he sees them in distress through their own sin, yet he says: "Behold the Lord's hand is not shortened that it cannot save, neither is his ear heavy that it cannot hear, but your iniquities have separated between you and your God, and your sins have made him hide his face from you that he will not hear." How many of God's servants like David of old have had to exclaim: "If I regard iniquity in my heart the Lord will not hear," Psa. 66:18; for as Solomon says in Proverbs 3:32: "The friendship of the Lord is with the righteous."

There are many phases of God's holiness declared in the pages of holy Writ, but none stands out more prominently than his veracity. In Isaiah 45:19 we read: "I the Lord speak righteousness, I declare things that are right." In Numbers 23:19, also in 1 Samuel 15:9, we are told in the plainest and most emphatic language that "God is not a man that he should lie, neither the son of man that he should repent." Two aspects of his truthfulness are presented here:

First: He is not a man that he should lie. He speaks righteousness and he declares the things that are right. In the light of such a declaration well might King David, and we also, pray the prayer—"Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my strength and my redeemer." Lying is common among men even in so-called Christian lands, but in the east where God is not known it is habitual. Lying lips are an abomination to the Lord, but they that deal truly are his delight. Prov. 12:22. Times without number is this terrible sin warned against in the Word of God. Six things we are told doth the Lord hate, yea

seven are an abomination unto him, and out of that number lying is twice referred to. But there is a more terrible thing, and that is "changing the truth of God for a lie." Rom. 1:25. So terrible a thing does God consider a lie to be that in his covenant with David he actually puts his holiness as guarantee of its fulfillment: "Once have I sworn by my holiness that I will not lie unto David.... Psa. 89:35. Can we wonder then at the severity of God toward those who "prophecy lies in his name and cause his people to trust in a lie." Jer. 29:21, 31. Can we wonder at those terrible words in Ezekiel: "With lies ye have made the heart of the righteous sad whom I have not made sad; and strengthened the hands of the wicked that he should not return from his evil way, by promising him life." God is the giver of life. To the wicked he does not promise life, but death,—"the wages of sin is death;" "the end of these things is death;" for in holiness he has ordained that "sin when it is finished bringeth forth death." There, therefore, can be no immortal sinners.

But still another matter, which perhaps, more directly concerns God's holiness regarding the veracity of his word that he has declared. Again we refer to that text,—"I the Lord speak righteousness, I declare the things that are right.—Isa. 45:19. In verse 18 God distinctly declares that "I am the Lord; and there is none else." At least four or five times in that same chapter God emphatically proclaims: "There is no God beside me." How can any man—how dare any man—in the face of such specific language (after the matter has been pointed out to him) declare that his doctrine of a trinity of gods is one of the fundamental doctrines of the Bible? But marvelous as that certainly is, it is perhaps more marvelous still that he cannot perceive that by so doing he is definitely declaring these emphatic statements of Jehovah to be untrue, and thereby overturning the throne of his holiness, Psa. 47:8, for "the throne is established by righteousness" — Prov. 16:12.

Disprove these statements of the living God, and he can then no longer be "the God that is holy."—Isa. 5:16.

Second: God that is holy "is not the son of man that he should repent." This aspect of God's holiness is more readily understood by reference to Ezek. 24:14, where we read: "I the Lord have spoken it: it shall come to pass, and I will do it, I will not go back;" also, "I have spoken, I will also bring it to pass. I have purposed, I will do it."—Isa. 46:11. In such promises as these we have the evidences of God's holiness, the proof of his omnipotence and the eternal nature of his existence. See also, Isaiah 14:24, 27.

God's word does not return unto him void. All that he has purposed that he will do. His covenants with Abraham, Isaac and Jacob which were confirmed with David and David's son will surely come to pass. Holy and reverend is his name.

Flowers follow the sun silently, holding up their petals to be tinted and enlarged by its shining. What would happen to them if they hid their faces from the sun? Just what happens to us when we "shut up" our hearts and minds to good thoughts, to good impressions, good deeds. All dwindle and die.—Selected.

The Sunday School

By Alta King

THE PERIOD OF THE JUDGES

Lesson 8 February 24, 1924
Lesson Text: Judges 2 to 16

Judges 2:11-19

Golden Text: I will heal their backsliding,
I will love them freely.—Hosea 14:4.

Memory Verses: Joshua 24: 22, 23.

For Study

Review: Read Joshua 23 and 24 for the review of last week's lesson. Why are these chapters a good review? What dangerous evil did Joshua evidently foresee and warn against? See Jcsh. 23:11-13.

The New Lesson: This week's lesson covers a long period of Israel's history, a period during which Israel manifested, over and over again, man's innate tendency to gravitate around man and man-made ways and devices in his thinking.

It would be hard to find any other period in Israel's history which so clearly sets forth the conflict between man's tendency and desire to worship self and God's purpose that man should know and worship him.

Idol worship is the concrete expression of self-worship. Idols are but representatives of man deified in all his flesh sinfulness. In consequence the worship of idols places no restrictions against the yielding of self to be the servants of the flesh nature and therefore of sin.

The mere absence of material idols of wood, gold, or silver does not necessarily mean that a people are not idol worshippers.

We can get the largest good from this period of Israel's history by keeping in mind that Israel is representative of all nations in their natural attitude toward God, and that God's dealings with her to bring her into knowledge and worship of himself is representative of his dealings with all nations to bring them into knowledge and worship of himself.

1. A General Survey of the Period: Read Judges 2 and 3:1-7. In Judges 2:1-5 the angel of the Lord places before Israel a bird's eye view of her history. Why? Even though the people had not yet measured up fully to the conditions contingent upon possession of the land, did God hint that he was going to give up his purpose that they should possess it?

Can you discern, from Judges 2:6-13, that the primary cause of Israel's backsliding was the lack of concrete, first-hand contact with God and his power? Which is of the most fundamental necessity as a teacher in the process of education God-ward, experience or words? (Both are necessary; but experience, alone, can take the truths, contained in words, interpret them, and weave them into our very beings until they become integral parts of ourselves. It is thus only that truth can make us free from ignorance and its evils.)

How did God manage Israel during this period of her development into a truly chosen people of God, as they were already in name and purpose? See Judges 2:16-23; 3:1-7.

2. The Twelve Judges: Judges 3:8 to 16:31 contains the record of twelve Judges of Israel. By referring to Bible dictionaries you may get a concise summary of the

events of the period. A reading of the account shows that the outstanding characteristics of the period are: 1st, Israel's backsliding; 2nd, God's mercy administered through judgments to accomplish repentance and deliverance.

"The twelve judges whose record is given in the book of Judges were persons of widely varying character and ability, and it is instructive that God had a work for each to do, and was able to accomplish good for his people through each of them."—Sel.

"A noteworthy feature of the story of the judges is the absolutely truthful and honest story that is told us of each of these national heroes, their weaknesses and sins being fully described as well as their noble qualities and achievements. No other literature of ancient times is in this respect so perfectly honest and open as is the Old Testament elsewhere and also here in the record of their great deliverers, the judges"—Prof. George H. Schodde.

3. The Greatest of the Judges: Judges 6 to 8. The lesson refers to Gideon as the greatest of the judges of Israel, and so the record of his work is taken for special study.

Gideon's call to deliver Israel is found in chapter 6. Note the dire straits into which the children of Israel had fallen before God began their deliverance. Note that God again reviews their history for them. How many, many times God must repeat his teaching, both by word and concrete demonstration, before mankind begins to get an inkling of his truths.

How many times and in what ways was it necessary to assure Gideon that he was called to a work and was able to do it? What does this reveal concerning Gideon's character? See verses 20-23, 33-40.

In Gideon we have an unusual man being called to service. As a rule men who have been called to large service, in Bible records, have been men with such abundance of confidence in self that it had to be toned down and transformed into confidence in God's power. Not so with Gideon. Gideon had that extreme type of humility which made it almost impossible for him to grasp the idea that even God would do anything through him. And the work accomplished through him is a glowing example of God's strength being manifested through man's weakness.

How was Gideon ordered to challenge the Midianites? See verses 25-32. Note the strong argument against idol worship which Gideon's father put up in verse 31.

The preparation of Gideon's army is recorded in chapter 7:1-18. What evil tendency in the people of Israel did God guard against when providing for their deliverance? How did he guard against it?

Note that, in spite of the former signs which had been granted him to give him assurance, Gideon still needed divine assurance even as he was about to enter into battle. Note also God's patient kindness in granting this assurance to him. See verses 9-15.

Judges 7:19 to 8:35 records Gideon's triumph over the Midianites and the period of peace following. We are most interested in 8:22-27. How was Gideon's loyalty to God made manifest, also a small yielding to human pride? How did this yielding react upon Gideon and his house?

For Class

Give a brief summary of Joshua 23 and 24

as a review of last week's lesson.

Discuss the judgeship period of Israel's history as a whole with Judges 2 as a basis. What trait, common to humanity, do the Israelites manifest during this period? Discuss the connection between idol worship and self worship. How does this period of Israel's history demonstrate the fact that humanity must have concrete experience, as well as teaching by words if it is to progress in knowledge and worship of God.

Discuss the call and service of Gideon as judge over Israel.

"Lord, what is man that thou takest knowledge of him! or the son of man, that thou makest account of him! Man is like to vanity: his days are as the shadow that passeth away."—Psa. 144:3, 4.

GOD'S HOLINESS

Article 9

By R. H. Judd

BUT the Lord of Hosts is exalted in judgment, and God that is holy shall be sanctified in righteousness. Isa. 5:16.

There is much both spoken and written these days concerning the study of "comparative religions" and not infrequently are the tenets of "popular Christianity" upheld because of their correspondence with the teachings of other systems of religion. But the earnest student of the Bible must surely have awakened to the fact that a very different attitude prevails in its surveillance of this important matter. Throughout the history of the people of Israel and the pages of the Divine Revelation given to them, the attention is drawn to the contrast rather than to the comparison of the religions which surrounded them. Again and again does Jehovah the God of Israel remind them that he has chosen them to be a peculiar people unto him from among all peoples. See Exodus 19:5; Deut. 4:20; 7:6; 26:18; 1 Kings 8:53.

I hope the reader will look up the passages. We cannot take the space to quote, but we can assure that in doing so you will be well repaid. Notice, for instance, the difference in the Revised Version of the words "people" and "peoples." The former refers to the chosen race of Israel, the latter to the nations outside of them. This fact alone is contributory evidence to the contrasts alluded to.

If the contrasts between them are thus shown to be great, how much greater are the distinctions between him who demanded their worship, and the so-called gods of the nations within the sphere of their knowledge. Read and study comparative religions, and if you read aright it will but open your eyes to the inevitable fact that to compare the religions of the world with the religion of the Bible is to bring out more clearly the outstanding differences that exist between them. In no case are they more emphatically portrayed than by a study of the characteristics of the God of Israel, and especially so in the particular aspects presented in our previous and present considerations. Perhaps there could be no more natural and vivid declaration of comparative values than the words contained in the text at the head of this article—"the God that is holy." In clear and decisive tones it brings out in simple but majestic language the most exalted characteristic of the God of Israel.

In the verses already named, to which we

THE RESTITUTION HERALD

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Judgment of the Two Adams

By J. J. Heckman

SINCE having read Brother Stewart's answer No. 2, and seeing how much he has misunderstood me I feel constrained to write further on the question under consideration. Our brother seems to think we make "all men who do not come into Christ by obedience," remain in death eternally. Now I am sure I never said so much, nor do I believe such to be according to the word. The nearest he could get to me teaching such was this statement from my pen; "Men must be initiated into Christ if they get resurrection in him." This says nothing about the wicked, but speaks of the dead in Christ, and Paul makes such dead come up, and meet Christ in the air. None not initiated into Christ will have part in this resurrection. (See Rev. 20.) Only the blessed and holy partake of it, or have part in it. Some who have been initiated into Christ will not abide there, and hence cannot be resurrected in that in which they would not stay. Read John 17: 1-7. Now, is that saying they will not be resurrected at all? No, no; but it is declaring that they are not raised in Christ.

I am sure the generation of Jews of Jesus' time will be resurrected, and not escape the damnation (crisis or judgment if you prefer) of Gehenna.—Matt. 23:33. Those Jews of that time were told; "Except ye repent, ye shall all likewise perish."—Luke 13:3, 5. Perish like what? Like the people whose blood Pilate mingled with the sacrifices, and those upon whom the tower of Siloam fell. How did they perish? By being violently slain. So those Jews of Jesus' day are threatened with a violent death, if not penitent in this life.

"More tolerable;" Greek—bearable, sufferable. Why so? Because those of Jesus' day sinned against greater light than those of old. "But he that knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with a few. For unto whomsoever much is given, of him shall much be required."—Luke 12:47, 48. This is so clear that it needs no comment. Salvation is promised to neither one nor the other, nor does it teach as our brother, that either wicked Jews and Sodomites or others, will after resurrection, be as innocent as Adam and Eve were before they sinned; but it teaches that resurrected wicked are punished for what they did in this life.

Enoch and Elijah: Our brother admits that Enoch and Elijah did not die. And, as he is silent about the living saints, who are changed at Christ's coming, we believe he admits that they also will not die, and what he says concerning God's interfer-

Israel's Blindness

By Mrs. E. M. Exton

OH Lord, from off the Jewish eye,
And from their hearts remove
"The veil"—that hides Thy blessed truth
And doth obstruct Thy love!

Let them no longer outcasts roam,
Soon may they gathered be!
And graft them in again, we pray,
To their own olive tree!

Oh come, Thou Great Deliverer, come,
To Zion's sacred place;
And take away ungodliness,
From Israel's guilty race!

If by their fall, salvation now
Is to the Gentiles come,
What will that richer blessing be
When Thou shalt bring them Home?

The Gentile prodigals, brought in,
With joy their praise prolong;
Soon may the elder brother too
Join in "Redemption's Song."

All walls of hatred broken down,
No strife would we allow—
But who the brightest crown shall place
On the Redeemer's brow.

Oh come, Thou Great Deliverer, come!
Our hearts with comfort fill
And to the troubled nations, Lord,
Whisper Thy "Peace be still!"

—The Jewish Era, January, 1924.

ence does not help him out in the least. It is God who declares, "All in Adam die," and if he declares to the contrary he is contradictory to self. And if he teaches that the righteous are a part of the all in Adam, and some of them do not die, he teaches all in Adam do not die, and all in Adam do die. A contradiction. But God never declares a wicked man is in Christ, nor that a righteous man is in Adam, hence he is not self-contradictory.

Therefore, if a man be in Christ he is a new creation (Greek, ktisis); old things are passed away; behold all things are become new.—2 Cor. 5:17.

This is a fact or it is not. If a fact then one in Christ is a new creation, and a new creation cannot be the old. The new creation is in Christ Jesus.—Eph. 2:10. Is the old there also? If so it can be raised in him, but if not it nor any portion of it can be raised in him. So it matters not how many of the wicked awake they do not awake in Christ.

Jesus bought the field, the world. Indeed, and why did he buy it? "Again the kingdom of heaven is like unto treasure hid in a field; which, when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath and buyeth the field."—Matt. 13:44. This clearly teaches that the field (world) was bought because of the treasure in it, and not for its intrinsic value. Now the world was death doomed in Adam, and if it there went out of existence, all the (Continued on page 167)

Idolatry---What Is It?

By J. W. Williams

THE basic idea of idolatry is the worship of false gods in the stead of the true One. In practice, literal idolatry is some expression of worship in prayer, prostration or sacrificial offering to an idol, which is a material representation in wood, stone, metal or other material of the supposed likeness of the god worshiped thus in proxy, for the idolater does not mean to show that the image is the god, but only the symbol of what he really means to worship, as the false prophets on Mt. Carmel had no image but prayed to Baal invisible. Figurative idolatry is therefore the substitution of something else between us and Deity which in our affections crowds him out of our recognition of what God would otherwise be to us. This substitute need not be a heathen divinity, but may be any material thing, any aspiration, any abstract idea, anything whatever that seems to us to be what, in any particular, God might otherwise be to us. Prayer being an act of worship to the divinity, invoking the dead thus becomes idolatry. Prostration as worship would be idolatry, whether before a man or the rising sun, hence Peter forbids the prostration of Cornelius, and prostration in that sense is idolatry yet before dignitaries. Sacrifice being an act of worship, Paul and Barnabas forbade the Lycaonians to offer sacrifices to them at Derbe.

Since all righteousness is fulfilled in loving, all sin is a breach of love. Hence, idolatry is a failure to love. And since love is expressed in serving, idolatry will interfere with our service to others. The philosophy of the matter is evident by a comparison of some words by Hosea and John. Jehovah shows the prophet that Israel in worshiping gods had the erroneous idea that those gods were the givers of the material blessings, wool, flax and grain, which they enjoyed. Now, John shows that love to our fellowmen arises out of love to God and that love to him comes from a realization that he first loved us in giving us all things. Therefore, whatever interferes with the realization that God is the Giver of all our blessings will prevent us loving our neighbors, and thus idolatry and all other sins become injurious on the basis of love. And no doctrine of truth is sufficiently traced to its depths until its relation to love is seen, and anyone who stops short of this greatest of all things in his religious faith or activity may regard his religion in that degree a failure. As a result of Israel's idolatry, studied on this basis, we find that regarding idols as the givers of their crops, they did not share their plenty with the poor. Sin against God in not seeing him as the Giver caused them to sin against men. Selfishness had its source in ingrati- (Continued on page 167)

Report for November

(Continued from page 157)

looking withered, showing unmistakable signs of demise. No doubt Jesus had this in mind when he said, "Labor not for the meat that perisheth." O brethren, can't we labor just as much to keep the spiritual man alive, as we do the natural? It is high time to awake out of sleep.

We next started meeting at Palmer, Nebraska, with nearly a hundred percent attendance. The meeting was fruitful in more ways than one. I was gratified to see Bro. and Sr. Russel Zeller there both Sundays. Bro. Zeller lives thirty miles away. Bro. P. E. Brown and wife and mother, from St. Paul, about twenty miles distant, were also there several evenings. The meeting closed Sunday night, after an all day meeting. I accompanied Bro. Brown home, and on Monday evening a few gathered together at Bro. Crowe's home. At this writing Bro. Crowe is very poorly, being 84 years old, and hence not much to build on. As we saw him lying there, just a shadow of his former self, we thought with David of how frail man is. I think I have baptized a hundred at St. Paul, and at one time we had the largest congregation, I think, in the United States. But, alas, the enemy has taken many and others have moved away until just a few remain. And when I look at those few I long for that great meeting that means no parting. Tuesday I visited Bro. George Welch and Bro. and Sr. Williamson, where we enjoyed a talk of a couple of hours on Bible themes and old times. Bro. Williamson is in poor health. Remember all such in your prayers.

I was requested at Conference, in view of the fact that so many forget it, to say in my reports that it was voted to have Conference again in Omaha, August 23 to 31, so keep it in mind, and plan as though it were soon.

Almus Adams.

In justice to Bro. Adams it should be said that the above reports have been on the editor's desk for a number of weeks. The first one was returned to the writer with the request that it be abbreviated considerably. After holding it for some days he returned it with the explanation that he did not have time to abbreviate it and had therefore "cut it in two" literally with the shears.

The reports as given here are not as they were written. They are rather much abbreviated paraphrases. The reason is that with a small eight page paper, it seems unproportionate to grant so much space to the narration of things purely temporal in character.

It has been necessary to request different writers to make the reports concise but not to leave out the matters of interest relative to church effort. The personal element, the color of the horses with which friends meet friends at the depot, whether invitation came by telephone or aeroplane,—such is not the kind of news which Bible students are looking for. Therefore, in order to preserve a proper proportion of the paper for scriptural topics and give each a chance to report church news from their vicinities, it seems compulsory to ask that the reports be written with this in view.—Editor.

AN OPEN LETTER TO A FRIEND

(Continued from front page)

why God created all things, and will be the cause why God will "gather all things together in Christ Jesus."—Eph. 1:10. He is the author (Alpha) and finisher (Omega) of our faith. Let us now consider your interpretation of these texts: If he was also the beginning, the first created, he is also the end, the last thing God will ever make.

"In the beginning was wisdom, and wisdom was with God, and wisdom was God. Through it was everything made that was made. And wisdom became flesh.—John 1:1-4 (Lindsay's Version, Wakefield's Version).

Here these eminent trans'ators have rendered "logos," wisdom. Are they right? Let us see: Logos means a word spoken, speech doctrine, reason, thought expressed and wisdom. So the word can be so rendered. What, then, does the passage mean? Why God in the beginning created all things in "wisdom." It was God in the sense of love being God, that is, one of his attributes. This divine "wisdom" was transmitted through the laws of heredity to the flesh vessel—Jesus Christ—he thus becoming the "wisdom of God to us."—1 Cor. 1:30. But if "logos" is to be rendered "word" then it would mean the word of God—creative energy—by which God formed the world.—Heb. 11:3. This word, power, later on being committed to Jesus, who thus became the power of God unto us.—1 Cor. 1:24. So he could say to the winds, "peace be still" and they would obey his voice. So whether "logos" is rendered "wisdom," which I prefer, or "word," it does not clash with the idea that Christ's existence commenced when God begat him of the Virgin Mary. "Wisdom" in Proverbs 8 is merely a case of personification. It is no person. In the Greek Septuagint the Hebrew word here is rendered "logos" thus proving to my mind that "logos" of John 1:1-14 means "wisdom."

But you may say, "Wisdom is a person." If so, then it is a woman! See Prov. 8:1-3; 9:1-4. Here wisdom is declared to be a "she" and a "her!" Inasmuch as it cannot be Jesus, and inasmuch as "logos" is the word in the Greek Septuagint here rendered "wisdom," and inasmuch as logos occurs again in John 1:1, it follows that "logos" there cannot be Jesus. Hence your arguments fail to stand.

"The world was made because of him."—John 1:10 (Sinaitic Version). The Greek word "dia" here rendered "because of" and in the King James Version "by" is rendered "for" one hundred seventeen times. Here are examples: Mark 2:17; 1 Cor. 2:19. There is no reason we know of why it should not be "for" in John 1:10 or Heb. 1:2. Now in the latter passage "dia" is rendered "for whose sake" or "on account of" by Chandler, Lindsay; Beesham; Diaglott.

I believe now I have answered all your arguments. I shall now submit some new arguments why I believe Jesus to be younger than his mother.

1. I will be his Father.—2 Sam. 7:14. Does this mean, "I am his Father?" Would it not if Jesus then existed? Suppose a woman said: "I will be a mother," would we understand her to mean she was then a mother? Would she not then be one if she had a child? So with the Father. If he then had a "Son" would he not then be a

"Father?" But inasmuch as he said, "I will be a Father," it follows the existence of the "Son," then spoken of was future.

2. "And now saith Jehovah, who is forming me from the womb,"—Isa. 49:5, Young's Version. Could this "me" exist before it was "formed?" God formed man of the dust proves, does it not, that "man did not exist until "formed?" Then do not the words, "forming me from the womb," prove the "me" not to exist till "formed?"

3. "Before the child (Immanuel) shall know to refuse evil and choose the good, the land thou abhorrest shall be forsaken of both her kings." But if Immanuel existed then it is safe to say he knew not enough to "refuse evil and choose the good!" This is clearly evident; for the "land" spoken of then had both of its kings.

Shall we say this was the preexistent condition of Jesus—a know nothing.

4. Isaiah 11:2 says certain things "shall" happen to Jesus. What are they? He is to have "understanding," "wisdom" and a "quick understanding." Bear in mind these things were future at that time, God shall do them. If Jesus then existed he at that time lacked these things: "understanding," "wisdom" and a "quick understanding" or would God give him something he already had?

5. Can there be a conception without a begettal? Can there, on the other hand, be a begettal without a conception? If not, who conceived Jesus, if he was begotten before the world was? If some person did, then had he not two mothers? These questions deserve an answer.

6. "I thank thee, O Father, Lord of heaven and earth."—Matt. 11:12. Here the "Father" is said to be "Lord of heaven and earth." Acts 17:24 tells us that this same "Lord of heaven and earth" made the world and all things." If he did, then Christ did not. Hebrews 2:7-10 proves Jesus did not create the angels; for he was made lower than they. But sometimes it is argued that God created all things through the instrumentality of Jesus. There is no proof for this. Here is a text that destroys the theory: "God himself that formed the earth and made it."—Isa. 45:18. If God "himself" made the world, then positively no instrumentalities, either of angels or Christ, were used.

The work was strictly personal. The "himself" precludes the idea of instrumentality.

Your friend,

John R. Fiske, Jr.

THE GREAT JEWISH RETURN

(Continued from front page)

their power, and they explain how they are using their enemy the sand to vanquish itself by turning it into the blocks from which to build their houses and lay their roads. In one day they can make enough stones to build a house. This new crusade means business.

In their minds they are building something which is not of stone and lime. When one walks through Tel Aviv and sees its trim fresh houses, its shops, its printing establishments, the illusion of Palestine vanishes. One feels as though this place were across no sea, as though it were a short railway journey from London or any other Western town.

The Children's Column

A HOME IN THE TIME OF CHRIST

By Alice B. Curtis

YOU know, children, that Jesus was born in Bethlehem, a town in Judea; but that was not his home. He lived in Nazareth, a village in Galilee, until he was about thirty years old at which time he began to preach.

The Bible does not tell us much of his early life, but it is very likely that he lived very much as other boys of his age did, except that he lived a pure and sinless life, and was much wiser than others. I have tried to learn as much as I could of the home life of the people of Nazareth at the time Jesus lived there, so that we might know something of his early surroundings.

Galilee is a hilly country and hills are around Galilee on every side like the rim of a basin. The streets were narrow, and often the houses were built upon a little hill, so that one would have to climb a stony path to reach one of the little homes. They were one-storied houses and were built of a yellowish-white stone. This kind of stone is seen peeping out of the ground, here and there, and grapevines clamber over the rocky ground, or grow near the houses and climb to the roofs of them, for grapevines grow well in such soil. These white houses must have made a pretty picture with the green fig or olive trees nestling about them. If you had entered the door of one of these homes you would have seen that it had but one room, with a clean earthen floor. On three sides of the room were laid strips of black goat's hair matting. Some cushions were set against the wall. A low shelf at one side of the wall held some bowls, lamps and oil vessels of earthenware, and some neatly folded bundles. The bundles were the comforts, which at night were unfolded and spread upon the floor for beds. The room had almost no furniture, but many jars of all sorts and sizes that set upon the shelf and on the floor.

A big jar, wide at the bottom, was the kitchen oven, for they had no stoves such as we have. This big jar had a small opening near the bottom for a draft, and a large opening near the top for fuel to be put in. The fuel was bunches of grass and sticks. The smoke went out through a hole in the roof. Often the oven was set out-of-doors and the cooking done there.

There were no chairs, as the cushions were used for chairs. There was a big chest in the room, and a low stool. The stool was used as legs for the dining table, a large, round tray, being put on it at meal times, and the family gathered around it.

The cupboard was just a group of jars on the floor, where wheat and barley flour, curds, salt, figs, raisins, olives and honey were kept. Near these were large jars to hold water. The one room was kitchen, bedroom, dining room and sitting room all in one. It was not very light, for it had but one window, and if a person dropped a piece of money there he might have to light a candle to find it, as Christ told about being done in his parable of the lost piece

of money in Luke 15:8-9.

The people did not mind if their houses were not very light, as the half-lighted room was restful to them when they came in from the bright sunlight, and they spent much time out-of-doors.

In our next story we will talk about what the children did in their homes and about Jesus when he was a child.

THE REVIVAL UNDER SAMUEL

Lesson Text: I Sam. 1:1 to 7:17

By Verna Thayer

Memory Verse: Prepare your hearts unto the Lord, and serve him only.—1 Sam. 7:3

During the time that Israel was ruled by judges there lived a man named Elkanah whose wife Hannah had no children. Hannah was very sad because she had no child, and she prayed to God that he would give her a baby boy. Her prayer was answered and she named him Samuel. In her prayer for a son she had promised God that she would give him unto the Lord all the days of his life.

Hannah kept the baby herself until he was weaned, then she took him up to the high priest, Eli, and as soon as he was old enough he ministered unto the Lord before Eli. His mother came to see him each year and brought him a new coat. Now Eli had two sons that were very wicked; so different from Samuel, for Samuel was a good boy and did what was right in the sight of the Lord.

One night after Samuel and Eli had gone to bed, each in his own bed, the Lord called Samuel and Samuel answered, "Here am I." But he thought it was Eli calling him, so he went to Eli to see what he wanted. This happened three times. Then Eli realized that it was God calling Samuel, so Eli said unto Samuel, "Go, lie down: and it shall be, if he call thee, that thou shalt say, Speak Lord; for thy servant heareth." So Samuel went and lay down again in his place. The next time the Lord called, Samuel answered, "Speak Lord; for thy servant heareth." The Lord then told Samuel that he would remove Eli from being high priest because of the wickedness of his sons; and that the two sons should die in one day.

All this Samuel told to Eli, and Eli said, "It is the Lord: let him do what seemeth him good." The Lord was with Samuel and the people realized that he was to be a prophet of the Lord.

And the word of Samuel went out to all Israel. Now Israel went out to battle against the Philistines; but Israel was beaten, the ark of the covenant was captured and the two sons of Eli were killed. When Eli heard all this, he fell backward from the place he was sitting, breaking his neck, so that he died. But as long as the Philistines had the ark of the covenant, they did not prosper so they were glad enough to get rid of it by bringing it back to the Israelites.

And Samuel spake unto all the house of Israel, saying, "If ye do return unto the Lord with all your hearts, then put away the strange gods from among you, and prepare your hearts unto the Lord, and serve him only: and he will deliver you out of the hand of the Philistines." These strange gods that Israel had were idols and they could not worship them and serve God at the same time. So they put away their idols and served God only.

Samuel was judge now and he gathered all Israel together at Mizpeh and he prayed unto the Lord. The Israelites fasted on that day and acknowledged their sin against God. And Samuel took a sucking lamb, and offered it for a burnt offering wholly unto the Lord; and Samuel cried unto the Lord for Israel: and the Lord heard him. As Samuel was offering up the burnt offering, the Philistines drew near to battle against Israel: but the Lord sent a thunderstorm upon the Philistines; and they were smitten before Israel. And the hand of the Lord was against the Philistines all the days of Samuel. And Samuel judged Israel all the days of his life.

"GLORIFY THOU ME"

By F. E. Siple

A PORTION of our Savior's prayer to the Father, uttered just before his betrayal and death, was, "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." This statement, together with several others of similar nature, has brought up a question as to the origin of Christ. Did Jesus live as a personality with God from the beginning, or in what way did he have glory with the Father before the world was?—John 6:33-36; 1 Cor. 15:47 and John 3:13 convey similar thoughts, and tell us that Christ came down from heaven, hence these texts are commonly used to prove the preexistence teaching.

But if one will study carefully John 1:1-14 it appears that the apostle has there explained clearly the whole difficulty. "In the beginning was the Word." Yes, God's word was the channel through which his power was manifest. He spoke and the world came into being. Compare Psa. 33:6 and Heb. 11:3. And that same word by which Jehovah brought about the work of creation is the word, or power, with which he guided or controlled the universe after creation. For four thousand years after Adam's day this policy continued, until the time had arrived for the next great step in the Father's plan. When that time came the apostle explains to us, John 1:14, that "the word was made flesh and dwelt among us." This corresponds with the birth of Christ as recorded in Matt. 1:20-25 and Luke 1:28-35.

It was the word, then, that came down from heaven. That word in the beginning had gone forth from the Father and accomplished the work of creation, but now that the time had come for the next step that word came to earth and performed the work of begetting. Hence, it was made flesh in the birth of Christ.

But the Father's plan was a perfect plan, and complete from the beginning. Hence, even before he started his work of creation he was considering the Christ and the glory that should rest upon him. It was this glory that Jesus had with the Father before the world was. So when we consider again the prayer that was referred to at the beginning of this article we see how Jesus was manifesting his knowledge of God's plan. He had done his work, and now it was time for him to be offered and to be glorified. Accordingly he lifted his eyes to the Father and said, "Father, the hour is come." And then in the 5th verse, "Glorify thou me with the glory which I had with thee before the world was."

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 14:30

ENVY

"Envy," said my father, "is a waste of time, my boy.
If the other chap has something which you're eager to enjoy.
If he's cleverer or wiser, if his weekly pay is more,
Or his roses somewhat finer than the ones above your door,
Don't envy him his glory—there's a better thing to do;
Be as good a man as he is, and those joys will come to you.

"If you'd like to be a scholar, there are books on every shelf;
Sit up nights, my boy, and read them and get knowledge for yourself.
If it's skill that you are craving, there's a sure and certain way,
You can be your neighbor's equal if you'll practice every day.
But don't envy anybody; you'll regret it if you do,
For you'll find the time you've wasted would have made a man of you.

"If it's money you are after, you can earn it if you will,
If you'll give yourself to practice you'll acquire the touch of skill;
If you like your neighbor's roses, and they're better than your own,
You can have them if you'll study just how roses must be grown.
But don't waste your time on envy—that's the method of the shirk;
You can gain the joy you're craving if you'll only do the work."
—Edgar A. Guest.

"CHARITY ENVIETH NOT"

The above is one of the sub-divisions of the thirteenth chapter of First Corinthians. The first word, charity, signifies love, a deep and undying love that is at the back of and underlies everything that is good. The second word, envieth, is from the verb envy, which signifies malice, ill-will, displeasure felt at the excellence of another; covetousness. The two words are just about as far apart in meaning as the mind can imagine. Charity, or love, is self-sacrificing, is filled with tenderness and mercy and kindness, and knows neither pride nor glory; while envy is at the bottom of every lie. It is the root of covetousness, the cause of theft, and the foundation of murder. It kills ambition and encourages laziness.

The man of wisdom, in Proverbs 27:4, says, "Wrath is cruel and anger is outrageous; but who is able to stand before envy?" According to this, a person who is envious of us is more to be feared than is one either angry or wrathful. That lets you know what Solomon's opinion was regarding envy. But we have a much higher authority that Solomon who condemns envy. We refer to the tenth commandment, which was given by God through Moses to the children of Israel, and which reads: "Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's." Do you say you do not

see the word "envy" in that quotation? Envy is the cause of covetousness, and covetousness is the result of envy. The two words are very closely related. One would not be able to live without the other.

In Galatians 5, the Apostle Paul tells us what the works of the flesh are, and in the category we find these words; "I have also told you in times past, that they which do these things shall not inherit the kingdom of God." A person, with an envious spirit cannot be happy; for envy is the opposite of contentment and contentment is the foundation of happiness. So envious persons are to be pitied; for they are shut out from happiness here and in the age to come they shall not inherit the kingdom of God." Poor, miserable creatures, both here and hereafter.

As has been intimated, an envious person must be altogether worldly, it is a case of self living entirely for self. As a contrast, let us finish that fifth chapter of Galatians and see the characteristics of a man of God. A man, who, through Jesus, has been called unto liberty, but who never uses that liberty for worldly works, but in love, serves his fellowmen. (See verse 13.) Commencing with verse 22 we read; The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance;" and it continues, "against such there is no law, and they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain glory, provoking one another, envying one another."

It is a great thing to be on the side of God because then God is on your side, and with God helping you you can overcome any obstacle, down any sin, and come out conqueror over all.

In olden days the people were prone to forget the living God and serve other gods, made of wood, or metal, or stone. You may think the people of today are different and that they all serve the God of love, but not so, thousands of men and women today are worshiping gods of their own creation, and among the more popular of these gods is envy. In the olden time Joshua administered to the people, advising them to put away the false gods and serve only the true and living God, ending with, "As for me and my house, we will serve the Lord." Let us make this choice of Joshua our choice, let us do away with all these false gods of the flesh, and boldly embrace and proclaim our service to the God who will save and redeem, knowing that "he who soweth to the flesh, shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."

"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."

WHAT HAS JESUS DONE FOR SINNERS?

"While we were yet sinners Christ died for us."—Rom. 5:8.

A great deal of our religious thought and teaching is turned to the example of Christ as the model and pattern of true manhood.

And in this we rejoice, because it is a high and noble doctrine.

But let us not forget that if it stands alone it is partial and incomplete.

The force of an example, however lofty, has its limits.

The life of Christ, as an ideal, falls short of the power to save us unless it is a ransom, a life freely given and sacrificed for us.

If he were our example only, his very elevation above us, the purity and splendor of his character, the perfection of his mortal triumph compared with our feeble and sinful lives, would discourage and cast us down.

As well ask a common man to show the genius of a Dante or Shakespeare, to exercise the power of a Caesar or a Charlemagne, as to live the life of Christianity with nothing but an example to guide and bind us.

But because that life is something more, because it is given and sacrificed for us, it becomes a vital and spiritual power, it lays hold of us at the very center of our being.

While it covers our sins and shortcomings, it awakens our noblest longings and desires. It sets us free to follow it, and to follow it to success.

Christ is our example, and we are to follow him in every possible way.

But never forget this, that "Of him are we in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption."

BIBLE QUESTIONS

1. God commanded Aaron to assist Moses in what way?
2. Why was Cain jealous of Abel?
3. To the court of what king, and for what purpose was David called?
4. Was Galilee remarkable for its fertility of soil?
5. What was the first disaster that befell Job?
6. What brought John the Baptist's public ministry to a close?
7. When Moses perceived the suffering of his people what did he determine to do?
8. Whose family did God find faithful?
9. How many years was the ark under construction?
10. What was the "Stone of Abel?"

ANSWERS TO LAST SERIES OF QUESTIONS

1. Mordecai refused to bow before Haman.
2. Jesus was tempted of Satan for forty days.
3. Sackcloth garments were worn by mourners, and in extreme cases they were worn next to the skin.
4. Omri chose Samaria as the site for the capital of the ten tribes of Israel.
5. The Lord had chosen Saul to be captain over the people of Israel.
6. Israel was governed by the house of Omri for forty-five years.
7. "Galilee of the Gentiles," was given as a name to upper Galilee.
8. Samuel chose David because God whispered to him that none of the other sons of Jesse was the chosen one.
9. In various places in the Bible, the Ten Commandments are called: Ten words, Testimony and Covenant.
10. No. God did not allow the people to come to the top of Mount Sinai while he was speaking to them.

FEBRUARY

February is the shortest month of the year, having twenty-nine days this year, and ordinarily only twenty-eight. As you read more than one-half of these days are passed, never to return. Make good use of the remainder by making that grand confession, giving your heart to Jesus, obeying his command, being covered by his righteousness and becoming a child of God.

Among the Churches

More than thirty gathered at Bible Study and Prayer Service at Golden Rule Home last Thursday evening.

In waiting for a late word from Sr. Conner last week (which did not arrive) we neglected to give the latest report at hand. Bro. Conner was doing fine, even to announcing that he would be home on Feb. 9—but there was difference of opinion.

NOTICES

A Lesson in Charity

I have received a letter with five dollars enclosed in answer to my recent appeal in *The Restitution Herald* for help.

This money was sent me by a little boy who has earned it selling papers, and I am taking this way of thanking him for it, as there was no name signed.

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

To the pastors, teachers and officers of His church, greetings:

Will you not cooperate with the National Berean Society in bringing before the membership at large their responsibility in STEWARDSHIP? Although the Bible speaks often and clearly on this subject, it is safe to say that in lessons and sermons no subject receives less attention. This oversight is lamentable.

The Bereans, in their work on tithing, are putting forth a strong effort to overcome this condition. In order that the greatest good may result to the greatest number, we ask all workers who are interested in this cause, to take up the subject with their Sunday Schools, Berean Societies, and church congregations, emphasizing the practical value of the tithing system.

Will you not devote Sunday, March 2, 1924, or a date as near that as possible, to a survey of this subject? The use we make of our treasure is a vital issue in our work for the Christ!

As a preparation for this, the following daily readings are suggested for each individual:

Monday, February 25.....2 Cor. 9:1-15
Tuesday, February 26.....1 Cor. 9:7-14
Wednesday, February 27.....Mal. 3:7-12
Thursday, February 28....Gen. 14:14-20; 28
Friday, February 29.....Lev. 27:30 34
Saturday, March 1.....
.....Prov. 3:9-10; Matt. 25:34-46

Grace M. Marsh, Committee.

REPORTS

Work in Iowa

In December, instead of following the regular schedule entirely, we dispensed with the meetings at Hickory Grove for the winter months and planned to give their Sunday, the fourth one, to Lake View and Sac City, so we had meeting at Bro. Mommensen's home Saturday night and at Pleasant Prairie church Sunday morning and evening. The meetings were very satisfactory.

The regular appointment at Stanhope was kept the second Sunday in December and was exceedingly good. We have taken to giving the children a talk just before the morning sermon, as there are so many that

come.

The fifth Sunday we spent at Clarksville, but as the blizzard was on at that time our usual good attendance was hindered and only a few came. Just before that date, on Thursday and Friday nights, we had sermons at Waterloo, at the home of Sr. Moore. Sr. King was with us then, during her vacation visit there, and Sr. Ethelyn Allard and Bro. O. J. Allard, both from California for the burial of Sr. Allard's mother, were also there. We made our home at the Ellis residence, and were hospitably entertained as of old. This was the first preaching we had done there for a year except at conference. The first and third Sundays at home we had very good meetings, and it is encouraging to have things growing more in interest.

In January, the severe weather and bad roads hindered our work a great deal. At home the first Sunday, however, we had good meetings, but the third Sunday we had nothing. And just before the second Sunday word came from Stanhope not to come that month, so we had meetings at some of our homes here at Koszta, with a fair attendance at both sermons. The fourth Sunday, at Lake View, we had a sermon at the Sonnichsen home on Saturday night and at the Cooper home in Sac City on Sunday night, both fairly attended, but we could not get out to the church in the country at all, as the roads were blocked. We spent Sunday night at the home of Floyd Carpenter, esteemed because of relationships in Kentucky, and the next day went to Marathon and baptized Kenneth Holkan, thirteen year old son of Sr. Fales, and gave them a sermon at night at the home of her mother, who is still confined to her bed most of the time, anxiously watching the signs of the times for hope of near redemption from affliction, so we gave a sermon on Ezekiel 37, and had some neighbors present, but missed some of the old familiar faces, because of sickness, Sr. Howard not being able to come, and Bro. Selleck also being quite sick.

We put in the week days of one week in December and two weeks in January at Eagle Grove, and feel very much encouraged over the response we are meeting to our efforts there. Many new ones keep coming and a number of former ones heard about every sermon. We are hoping for a final response from several.

As soon as Spring opens we hope to renew our last Summer's plan of joint meetings at some central points, and we would like for all those interested to keep this in mind and help plan accordingly.

Wife is in Indiana at this writing, so the whole home care is of yours truly, as she took only the baby girl. Those of the brothers who have wives that never take a vacation will probably never appreciate them to the limit till they have such an experience, and those who have had something similar will know how to sympathize with us. But the boys say their papa is a good cook.

If any emergency calls need be made at present it will help if they are sent in as early as possible.

J. W. Williams.

Alice Thomas-Allard

was born April 11, 1841 in Sheffield county, Canada. When 14 years old she came with her parents to Rockford, Illinois. At the age of 18 years she yielded to the obedience of the gospel in baptism through the ministry of Evangelist Collins; and was an intelligent, humble and faithful member of the Church of God until her death.

She was married to Isaiah Allard at Rockford, Illinois, in 1862. They lived in Illinois about ten years, then moved to Eagle Grove, Iowa. Mr. Allard died in September, 1887. Mrs. Allard died December 17, 1923. Both are buried at LaPorte City, Ia. Mrs. Allard and her daughter, Ethelyn, came to Waterloo, Ia., about 25 years ago.

Sr. Allard is survived by her faithful daughter, who has cared for her during her illness; also by two sisters, Mrs. Gifford, of Waterloo, and Mrs. Lawrence, of Manchester, and one brother, Oscar Thomas, of Cedar Falls, Iowa.

Although an invalid for years, Sr. Allard was patient and hopeful. A friend who called to see her, when going away from the sick chamber, expressed herself as follows: "I felt almost as though I had been in the presence of the Almighty. She was so patient and her faith was so strong."

These words, by a stranger to us, speak of the uplifting influence of Christian life and faith.

Funeral services were held at the home of her niece, Mrs. James Cassen, at Waterloo. Attention was called to the hope of salvation as revealed in the promises of redemption recorded in the Bible; which will be realized when the Savior returns. The floral offerings bore evidence of sincere love and respect.

We have laid to rest another faithful student of the Bible, another true defender of the faith, to await the call of our Master on the resurrection morning.

A. J. Eychaner.

A THANK OFFERING

JUST an offering of a thankful heart, that our beloved Sr. Wince has lived to pass another mile-stone, and under such good circumstances. I have a letter before me from Sr. Mick. (God bless her) of Warsaw, Indiana, who writes: "We expect to go to Sr. Wince's Sunday for Bible study and to have a pot-luck dinner, for it is her birthday. Sr. Mick also tells me how very comfortable Sr. Wince is with plenty of financial means to make herself and Omar (the invalid nephew) self-supporting, and how she with her great love for the blessed outdoors, goes with him to their old orchard, and while he occupies himself in preparing the large limbs for wood, she gathers and breaks the small limbs into stove length for kindling just because she loves to work outdoors, and then he wheels it to the woodshed and piles it up for future use. Beside this she has a well filled woodshed which keeps the two stoves inside busy and the house so warm and homelike. She has neighbors and relatives who are willing to attend to every need.

Sr. Mick goes to see her often and has many helpful hours with her—studying God's word. We are all so glad to know that Sr. Wince is yet able to be such a help, for no one appreciates such help more than Sr. Mick. May the everlasting arms still be their protection.

M. A. Woodward.

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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

"Thou God seest me."

"If the Lord delight in us, then he will bring us into this land, and give it us."

"But with whom was he grieved forty years? was it not with them that had sinned?"

"Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it."

"But as truly as I live, all the earth shall be filled with my glory."

The series of Sunday School Lessons now being studied show God in his majesty and greatness. Israel has advanced step by step in accordance with their loyalty of faith.

SUPPLEMENT

A Herald Supplement is being issued this week in order to make quite extended report of the N. B. I. work for the year ending December 31, 1923. That all may have opportunity to know of the progress of the work the Herald is being mailed to the entire N. B. I. mailing list. Non-subscribers are asked to give careful consideration of this number and of the assistance to the cause of truth which their cooperation would bestow. With a view to uniting for the most effective service unto our Master the subscriptions of all are earnestly solicited, the same to be followed up by energetic cooperation in extending the circulation of the Herald and of other scriptural reading.

THE KINGDOMS OF THE WORLD

Government lies at the root and foundation of human advancement. This is true today; always has been true; always will be. As long as Jehovah governed in Eden's garden man was well provided for in every way. It was when man deigned to impeach the word of God and pass statutes of his own for himself that he began to lose.

The chosen nation prospered when the government of God was fully recognized. When they rejected God that he should not reign over them and turned to rely upon man's much inferior government, the nation rapidly depreciated.

None can govern man as can God. Man struggles for better and more efficient rule, but all to no avail. Looking into the face of the brightly shining sun of God's ways, work and words, it is clearly visible that man's efforts have continually fallen backward, little by little, until today the kingdoms of this world are in a most appalling situation.

In the face of this the Christian looks to the day when this shall all be changed—when the kingdoms of this world shall become the kingdom of our Lord and his Christ.

But such transformation necessitates that man shall recognize the authority of God. This the Christian should do constantly—in all things.

BE STRONG IN THE LORD

"Finally, my brethren, be strong in the Lord, and in the power of his might."

The value of the admonition of this message by Paul to the Ephesians, 6:10, had already been evidenced in God's leading of Israel in former times. As one instance, Joshua had exhorted the chosen nation in 23:8, to "Cleave unto the Lord your God... for the Lord hath driven out from before you great nations and strong; but as for you, no man hath been able to stand before you unto this day."

Israel had been stronger than all others, but not in their own strength—it was the strength of their God. The nations of great giants succumbed to Israel; Israel, which was weak in itself but strong in the Lord.

Later the stately Philistine giant sneered upon the youthful David with his sling; but David was strong in the Lord.

Our God is not needing man's strength nor might. What he does ask for is man's complete consecration. God can strengthen for every needed work the devoted, consecrated life.

Let him who gives whole hearted allegiance to God and his Son be strong—strong in the Lord.

HERALD RECEIPTS

George Francis; Mrs. H. C. Starbuck; F. B. McCullough; Mrs. J. B. Phelps; Mrs. C. L. Stewart; George Barton; Fred Huber; M. V. Brantley; John D. Davis; Mrs. Edith Titus; Syrilas Trump; Alma Orr; Mrs. Anna M. Wertz; Joseph Rosser; Elnora Waldo; Mrs. G. E. Stauffer.

WINCE MEMORIAL FUND

Previously mentioned,	\$285.25
Mrs. Anna M. Wertz,	1.00
Joseph Rosser,	1.00
Total	\$287.25

From Sr. Wince

Dear Ones of the household of faith:

The eighty-sixth milestone of my journey has been safely passed. I am now in my eighty-seventh year. I have had a very happy birthday in answer to your prayers; for dear Sr. Mae Mick and son came over to spend the day with me, bringing most of the dinner ready-cooked for the table and many substantial little gifts, and, best of all, her smiles and uplifting words of faith and hope.

And many of you have helped me to have a happy birthday by sending me letters and cards and by congratulations and love. I thank you for your kindly words and for the generous gifts you have given me. My needs are now amply provided for. I shall not be in lack for weeks to come.

May the dear Lord abundantly reward you is my prayer.

And to those who may be worrying about me I want to say, "Have you forgotten that there is the Lord? forgotten that there is no want to them that fear him? that none of them that trust in the Lord shall be desolate? that the Lord is my Shepherd, I shall not want? and that if we trust in the Lord and do good, verily we shall be fed?"

I trust in him. He is a faithful God. He is keeping his promises to me to the very letter and to the very day. As soon as a need arises it is met and often before I call he answers. I do not have to go to the forest to gather sticks when no wood hunters can be secured, or when the roads are too bad for them to go to the forest. The great mulberry tree, not two rods from my door, has tumbled down, not accidentally, nor by miracle, but that God's promises to me may be kept. My nephew straightway cut it up and it is safely housed in the woodshed, and other trees near the house have been cut and are also stored away. A dear sister sending money to foot the bill the very day it was needed. And when the mulberry wood had nearly vanished another dear sister who knew nothing of this sent money enough to buy two cords of mill wood and to partly pay for the hauling. My sister also paid for and sent me some mill wood.

Everybody is good to me. I shall never be left to suffer need. When the dear Lord takes the gray haired ones into his especial care and protection he does no half-way job of it. Whatever their surroundings they are not in danger, for the Lord is their refuge and their hiding place. They do not fear.

I tell these things for the honor and glory of God and to exalt his great and glorious name. I do not want the dear ones to become doubting Thomases because of me, nor to feel that they must beg on my behalf. I want no one to be asked to give to me. There is no need of this. If gifts come to me to help me in the Lord's work I take them gratefully. I could not write as many letters as I do did some not help me to get stationery and stamps. I could not afford to.

Usually I need no other help save that of my dear sister and beloved cousins. But this year I could not quite make it because adverse circumstances prevented those indebted to me from paying what they owed me.

Again thanking all the dear ones.

Your sister in hope,

S. Roxana Wince.

11th verse, bearing in mind that "Spirit" is the subject of the sentence; "worketh" is the verb; and (all) these (things) the object. We will then have, "That one and selfsame Spirit (God) worketh (or giveth all these), dividing to every man severally as he will." Or shorter still, which I believe to be Paul's meaning: "God giveth all these (things) to every man as he will." He doesn't give all to any one man, but to each as he deems best. It would not do to have all men prophets, nor all working miracles.

He then calls attention to the human body to illustrate this thought; for as the body is one, and hath many members, and all (are) the members of that one body, all being many are one body: so also is Christ.

In Romans 12:4, 5 he says the same thing almost in the same words. For as we have many members in one body, and all members have not the same office, so we being many, are one body in Christ, and every one members one of another. Christ our Lord, being the head of this body of anointed ones, he, with them, forms or constitutes one body. The prophet can no more say to him that worketh miracles than the eye can say to the hand, "I have no need of thee." The eye cannot labor, neither can the hand see. It is necessary that the eye see in order to direct the hand rightly in performing its work.

If you are interested in personal or business stationery see page 168.

JUDGMENT OF THE TWO ADAMS

(Continued from front page)

good who would come from the loins of Adam would go out as well as the wicked, and the treasure would be lost. Christ died in Adam's stead, and will gather his treasure (jewels) when he comes. Mal. 3:16. The inference is that the field (world) would not have been purchased had no treasure been found there. God, in his foreknowledge, could see some jewels (treasure) in the world, and he provided a ransom (price)—all he had, his only begotten Son, "That whosoever believeth in him should not perish; but have everlasting life."—John 3:16. The person who leases oil land for oil, never bothers with the stones, reeds, and other rubbish in the field.

The Sour Grape and Fathers: It says not the father, singular, but fathers, plural; and in his great condemnatory lesson to the Jews of his day, Jesus tells us something of how this will be: "Wherefore, behold I send unto you prophets, and wise men, and scribes: and some of them you shall kill and crucify; and some of them you shall scourge in your synagogues, and persecute from city to city: that upon you may come all the righteous blood shed upon the earth, from the blood of the righteous Abel unto the blood of Zacharias whom ye slew between the temple and the altar."—Matt. 23:34, 35. Verily I say unto you, all these things shall come upon this generation."—verse 36. This is clear how the children suffer for the sins of the fathers, plural.

"After the human race has been raised from death by the last Adam, if they, then, as individuals, eat of the sour grape, they will have to die for their own sins." Who

told our dear brother this? Does God declare anywhere in his book such? We fail to find it. But the book does declare that when the sea, death, and hades deliver up the dead in them, "Whosoever was not found written in the book of life were cast into the lake of fire."—Rev. 20:12-15. What does God declare this lake to be? "This is the second death," I believe him, and so contend that all those resurrected from sea, death, and hades, whose names are not written in the book of life, are cast into the second death. If it is every ignorant heathen of the world outside of Christ that is raised up from death they will all go into second death.

"All they that go down into the dust bow." This is not proof that all must be resurrected by any means; for we read, "Bel boweth down."—Isa. 46:1. Does this prove Bel to be a living God? If nothing but what lives can bow it does. "But ye are they which forsake the Lord, that forget my holy mountain, that prepare a table for that troop, and that furnish the drink offerings unto that number. Therefore will I number you to the sword, and ye shall bow down to the slaughter." Here men are said to bow to slaughter, hence, the bowing does not necessarily need to come after resurrection; men now bow to slaughter. Other texts could be produced here but we think this enough for this time.

All in the Graves: What are the graves here? "Mnemeios," Greek. The word is defined in all its ramifications by Lydell and Scott, but as a memorial or memorial of one dead. As it would take much space to give the eleven variations of the word and their definitions we omit all except what we have here given, assuring the reader they cover all very well.

Mnemeios, being a memorial, can be memorial here to God, as it is he that raiseth the dead, so "All in memorials" that hear and come forth. We must see if any are not in such places with God. "Free among the dead like the slain that lie in the grave, whom thou rememberest no more." Here are some God remembers no more. Are they in memorials then with him? They could not be or he would remember them some more, instead of "no more." Such then are not alluded to by our Lord.

The Small and Great: While our beloved brother makes no play on this phrase many do, and we will comment briefly here on it. Now let us turn to Rev. 19:17, 18, where we are told the fowls are invited to the supper of the great God, "That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all free and bond, both small and great." Now by paying no attention to the general context of the Bible we could contend that all men both dead and living are at some future time to be eaten by fowls, and contend that as many as are dead they must be resurrected to be eaten. But the general context of the Bible shows us that such is not the case. So with our text, the "small and great" in it is not larger than the context will allow, and must be gaged by the general inspired testimony. Jeremiah declares of some long since dead, "And they shall sleep a perpetual sleep, and not wake, saith the king whose name is Jehovah of Hosts." Isaiah declares, "Thus saith Jehovah, which maketh a way in the sea, and

a path in mighty waters; which bringeth forth the chariot and horse, the army and power; they shall lie down together, they shall not rise: they are extinct (which means no longer existing), they are quenched as tow." (See Jer. 51:57; Isa. 43:16, 17. This took place when Moses took Babylon. See Jer. 51:28 and Isa. 13:17-22, which show that with their bows and arrows the Median kings dash the young men of Babylon to pieces and start upon the city a destruction that has long since become so complete that the city can never again be inhabited.

Thanking again the brotherhood for a kind hearing, and asking God to help that truth may prevail, I am as ever one who desires true light.

HELP A LITTLE

THE parents of little Willie were not Christians. Neither were they heathen.

Willie's mother taught him to say the Lord's Prayer. She also taught him to say, as he retired for the night, "Now I lay me down to sleep." Then the boy would repeat after his mother,—"God bless papa; God bless mamma; God bless Willie and make him a good boy."

One night Willie looked up into his mother's face and said, "Do you pray, mamma?"

"No darling,"

"Does papa pray?"

"I never have heard him pray."

"Then why do you make me pray?"

"That you may be good," she answered.

Then he asked, "Don't you want to be good?"

"Oh yes! I want to be good."

"Then why don't you and papa pray?"

"We've got out of the way.—out of the spirit of it, I guess," answered his mother.

"Well, mamma, maybe God will hear my prayer, but don't you think that you and papa are asking too much of a little fellow like me to do all the praying for the whole family? Seems to me you and papa might help a little."

These words sank deep into the mother's heart and it was not long before that house was a house of prayer.

"And a little child shall lead them."

It may be well for all to Help A Little.

—Selected by Katie Davis.

IDOLATRY—WHAT IS IT?

(Continued from front page)

tude, caused by lack of love to the true Giver. So it is with us in figurative idolatry: God's rain falls on just and unjust alike, but the covetous man, who is an idolater, fails to see the Hand behind the clouds and with Israel of old says, "My hand and my power hath gotten me this wealth," instead of saying with him who knows the Giver, as Moses cautioned them to do, "It is he that giveth thee power to get wealth." And so it turned out then as it does now, that ignorance of the Giver develops ingratitude, selfishness, the sin of deafness to the cry of the poor at the gates. For if we earn our possessions what claim has any other on a share?

To make a concrete illustration of the point: Is there any evil in teaching Santa Claus to children? It has been denounced because December 25th is a relic of the

The Sunday School

By Alta King

THE REVIVAL UNDER SAMUEL

Lesson 9 March 2, 1924
Lesson Text: 1 Sam. 1 to 7

1 Sam. 7:3-13

Golden Text: Direct your hearts unto Jehovah and serve him only. 1 Sam. 7:3.

Momory Verse: 1 Sam. 7:3.

For Study

Review: What period of Israel's history did last week's lesson cover? What were the general characteristics of this period? What bearing did it have upon the fulfillment of God's covenant that Abraham's seed should be blessed? Why was the judgeship of Gideon chosen for special study?

The New Lesson: This week's lesson considers the close of the judgeship period. The Israelites were in bondage to the Philistines and the religious life of Israel was on a par with that of her heathen captors, and it was from this political and religious downfall that the judge of this week's lesson was called to deliver Israel.

The record of this man's birth and training shows the hand of God at work, just as we have seen it at work in the birth and training of others who have been instruments in God's hand toward the fulfillment of his plans.

Samuel's Birth and Early Life: 1 Sam. 1, 2, 3. How was the birth of Samuel similar to the birth of other men who have figured largely in Israel's history? (For example, Isaac and Jacob.) In what way were religious influences brought to bear very strongly on Samuel in early life?

Read carefully Hannah's song of praise when she brought Samuel to the tabernacle. God's one act of mercy to her widened and deepened her understanding until she realized something of his power and mercy and wisdom in universal activity. "Does God's mercy to us react upon us in the same way?" is a question we may well ask ourselves.

What verses in chapter 2 reveal the religious degeneracy of the times? What verses reveal Eli's character? In what verses did God call Eli's memory to the history of Israel? Why did he do this? How would this intimate knowledge of the heart of Israel's religious life help to prepare Samuel for his work? Why should God's call come to the child, Samuel, rather than to the accepted religious leader even though that leader held his place by God's authority? Why did Samuel come to be regarded by the people of Israel as a future prophet? (See 1 Sam. 3:19, 20.)

Why could not ceremonial sacrifice and offering purge Eli's house?

The Prophecy Fulfilled: 1 Sam. 4, 5, 6. Through what means was the prophecy against the house of Israel fulfilled? How did the ark of the covenant figure in the fulfillment? Account for the fact that the presence of the ark did not bring God's help? From 1 Sam. 4:3 it is evident that the elders thought primarily of the ark. Their hope and help rested in the ark, not in God whose covenant the ark represented. In other words the ark was to them an object of worship. It was the mere material presence of the ark which they sought for and they received just what they sought for, nothing more. The ark had once figured

in one of Israel's great victories, but now God permitted it to be captured.

Which affected Eli the more strongly, the death of his sons or the loss of the ark? In which verse of chapter 4 is it stated that the ark's presence was representative of the presence of God's glory and power?

Though the Philistines were permitted to take the ark you will note, in 1 Sam. 5 to 7:2, that they were not permitted to triumph over it or receive benefits from it. Did it cause the Philistines in any degree to bend the knee to God's power?

Can God's covenant to Israel ever be transformed to another nation because of Israel's failures?

Israel Healed of Backsliding: 1 Sam. 7. In what verses does Samuel strike at the core of Israel's trouble and bondage to the Philistine's? Had the people had enough experience to make them realize the truth of what he said? How did Samuel give concrete expression to Israel's whole-hearted consecration to God? In what verse did the people express their feeling of utter helplessness? Contrast this attempt at gaining freedom from the Philistines with the former attempt under Eli and his two sons. What did Samuel provide as a memorial of this deliverance? Ebenezer means "Stone of the Help." The words which Samuel would have the stone speak to the oncoming generations were, "Hitherto hath Jehovah helped us." He knew this consciousness of God's former help, in mind, would do its small share toward opening up the minds of his people to the full, large faith in God, which faith, alone, could bring them into the blessing covenanted to them through Abraham.

How often do we stop to consider the stone-markers of God's help to us in former times? When we fail to thus consider, we are ignoring the stepping stones which lead into the blessing of full and large faith in God. Faith is not an emotional flare-up, entirely outside the realm of reason. Faith is a settled conviction of mind, which conviction is based upon facts (very often unexplained facts) and sound reasoning.

Faith in God is accompanied by emotions, for faith in God opens up to us, and puts us into the great field of God's love, and love begets love. But faith, itself, is the result of clear thinking and of a sound mind, in spite of the fact that scientists steer clear of faith as a road-way to convictions.

What is my faith? Is it a sort of milk and water emotion, poured into my life by fore-parents and church creeds, perhaps even the "Church of God's" creed? or is it a conviction which has come as the result of my personal consideration of God's hand revealed in the history of Israel, in my own life, and in nature; and of reasoning, as Jesus did concerning the lilies of the field and the birds of the air; and, last but not least, of my personal knowledge of the wondrous fact of Jesus the Christ, the Son of God in his present living existence?

For Class

Discuss the review questions in the study section.

Discuss the connection between last week's and this week's lessons.

Relate the story of Samuel's birth and early life and show how both contributed to his life's work. What beautiful lesson

does Hannah's song of praise contain for us? What was Samuel's first work as prophet and judge while he was yet a child under Eli's care?

Describe how God's word through Samuel, concerning Eli's house, was fulfilled?

Discuss fully the part taken by the ark in the fulfillment.

Describe Samuel's memorial and its significance to Israel and to us.

Relate the story of Israel's final freedom from the Philistines noting carefully the basis of that freedom.

COMMENTS

1 Cor. 12

Diversities of Gifts

By Lyman Booth

IN this chapter Paul is discussing spiritual gifts and inspiration with his Gentile brethren at Corinth. He reminds them that they had been carried away or led to worship dumb idols. For this reason he gave them to understand that there was an underlying principle respecting both. In the 3rd verse he says, No man can say that Jesus is the Lord except by the holy Spirit. That is to say, the knowledge which enables one to say that Jesus is the Lord comes through the word which has been revealed by the holy Spirit. No man speaking by this word or authority can call him accursed, but, on the other hand, will honor and adore him as the Lord from heaven. This distinction made a wide separation between the men of the world (those who worshiped idols) and the disciples of Christ—his church.

In verse 4 he informed them that there were diversities (or variety) of gifts, but the same spirit. There is great need why this should be so arranged. It can be beautifully illustrated in many ways.

First let us see if we can determine what this Spirit is that bestows this diversity of gifts. In verse 5 he continues by saying that there are differences in administration, but the same Lord, and according to verse 6, there are diversities of operations, but it is the same God which worketh in all. Now what do we find in all these verses?

First: Differences in gifts.

Second: Differences in administrations.

Third: Diversity of operations.

He then sums up the whole matter by saying, but it is the same God which worketh all (these things) in all to whom he bestows the gifts and the powers of administration and operation. Now, if God worketh all these things by his Spirit through those different agencies, is not he the Spirit that worketh all the various manifestations of the Spirit which he has given to every man, to profit withal?

In verse 8 he gives a good reason why this should be so arranged. He says, "For (this reason) to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;" and going on, "to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another the discerning of spirits; to another diverse kinds of tongues; to another the interpretation of tongues." In the 11th verse he includes all these in his conclusion and says, "But all these worketh that one and selfsame Spirit, dividing (or giving) to every man severally as he will." Let us now transpose this

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1923 REPORT

The year 1923 has been a very important year in the affairs of the National Bible Institution. It was the year of its beginning in active operation. The Church of God had its vision of things good to be done; it had wished and hoped and prayed. It had done more. For two years it had been building toward this commencement. But it was not till a few days before Christmas, 1922, that the first purchase of property was made in the name of the National Bible Institution. At that time property was purchased, and work at once was started to convert this chosen home into a home for some of our alone ones.

Bro. and Sr. Lake reached Oregon on the evening of December 26, 1922, and on the morning of the 27th they entered the property and began at once to arrange for the coming of Sr. Clara Chaffee and Sr. Lila Maring, both of whom were coming to Oregon with a view to entering the home and who arrived on December 29. On Sunday, December 31, the home was dedicated to God, under the name "Golden Rule Home," for the purpose of furnishing home opportunities for alone ones. Thus the hand had been put to the plow and all was ready with the rising sun of 1923 to face the future.

With many earnest prayers God had been implored to determine all aims and to guide all efforts. With faces and hearts turned unto him in complete faith and trust, this new labor was undertaken with much hope.

It seemed all too strange to realize that the church, having so long talked about increasing its strength and action toward more zealous proclamation of the gospel, and having taken up the General work with that thought apparently uppermost, should have gradually changed its thought, until in conference assembled in August, 1922, it should have authorized the taking up of the Home phase of the work as its initial step. And this strangeness is the more strange to one, who for months declined to unite in any effort to perfect a national or general working conference, and to whom the idea of establishing a home of any kind was unthought, but when first suggested as a future possibility, was regarded as a possibility very remote indeed. But many were deeply anxious about this phase of the work, and, urging its desirability, the conference thus gave voice.

In undertaking this line much larger financial investment was required than would have been necessary for the undertaking of any or all of the other aims of the church. And beside this initial investment, it would be required, under normal conditions, that continual contributions

need be made toward upkeep, while the other phases of work would the more readily permit of management that would return profits to be used for expansion or growth.

Thus the report for the first year has to do largely with the activities of Golden Rule Home.

GOLDEN RULE HOME

It seems proper to at this time repeat much that has already been reported relative to the Golden Rule Home.

The initial price for the Home site was \$11,000. During the year it has been more and more evident that this property at this price was very economical indeed. This house has been readily adaptable to the requirements of a home of this nature. It is found that it will accommodate one or two more than was at first expected and proves to be all, and perhaps more, than was expected for comfort, pleasure and homelikeness.

When first purchased \$3,000 was paid down. A short time later \$3,000 was paid and up to date \$9,500 have been paid on the real estate. When we purchased the property, furniture and fixtures were also purchased to the amount of \$797.25; and coal in the bin, to the amount of \$100. Immediately, previous to dedication, other furniture was added to the amount of \$166.85; and during the year 1923 furniture and fixtures to the amount of \$1434.72 have been added to the foregoing.

Early in the year Sister Mattie Benjamin of Rensselaer, Indiana, provided for the furnishing of a large three-bed room in memory of her father and mother, Brother and Sister Jared Benjamin, and of her mother's brother, Brother D. T. Halstead.

In memory of Brother J. L. Wince another room was set aside in connection with the Wince Fund. A third room was also chosen by the Niagara Falls, New York Church and furnished. Still another request has been made for figures as to the cost of furnishing a room. This with a view to furnishing the same.

During the year three more have come to the Home with a view to membership. One of these was found to be quite unsuitable for residence in the Home on account of health conditions, and Sister Maring who was in the Home at time of dedication decided in the spring to pursue her way in life alone as she had theretofore. Accordingly there are at present writing, three members to the family of Golden Rule Home. In addition to these there are three temporary residents, elderly people who are making their home there for the winter or longer.

Cost

There has been considerable lack of understanding throughout the Church relative to the handling of cost for maintenance at Home. In spite of frequent efforts to make careful explanation of this matter there

still remains, even at the present date, evident wrong impression as to this point.

It should first be recalled that the provision of the Home is, a purely voluntary matter on the part of the different ones who have been and still are contributing thereunto. In making contribution for the purchase of the Home property it has been with little or no consideration of the cost of operating the Home. With insufficient funds turned in with which to pay the entire cost of this property it has been entirely impossible to, without funds, accept for Home membership any individual. This should be self evident to all. Some have said that we should trust God to guide the brotherhood to provide keeping for such as might need help in this direction. It is undoubtedly true that had there been no financial requirement necessary for membership to this family that the Home would have been full to overflowing by the first opening of spring, and this without any funds whatsoever with which to purchase the necessities of life. Had there been no indebtedness on Home and had there been some advance provision made for keeping, this possibly could have been done. But inasmuch as the whole Church was not heartily back of the effort, while some were even throwing their influence against the effort, it seems as though to have filled the house without first making provision in some form for maintenance would not only have been suicidal from a business point of view but would also have been displaying a lack of personal responsibility in association with our trust in God.

It seems to be quite clear that scriptural instruction requires that a person of faith shall fully use their God given strength and powers in executing their faith in God. Such have always been the requirements of God from nations as well as individuals and inasmuch as the Church of God seems to be well able financially to provide God given funds for carrying forward the work it would seem that the place to begin trusting was when the Church should have consecrated its strength and power to the work. Then with prayer and obedience one and all could trust God for guidance and to open the way step by step as new problems and duties might arise.

Such at least was the policy of the Home from the beginning. Therefore, estimation was made as to the probable per capita expense that would be required to operate the Home. The estimation was made upon the basis of the Home filled to its capacity. God at the beginning was trusted to guide and direct in the management of the work from its beginning. Therefore, with only a small start the Home was opened with but two members. This number as above stated has been added to slowly, until there there are all told six alone ones who are afforded comforts and pleasures within this family. But the maintenance of the property could not possibly be taken care of by the income from such a small number.

idoltrous feast of the Saturnalia of pagan Rome and the Christmas tree as a relic of the Norse worship of the Yule tree, and it has been truly pointed out that the Lord's birthday was in the spring, according to scripture, and that we have no scriptural justification for celebrating his birthday at all. But all these objections, true as they are, fall short of a realization of the relation of the discussion to perfection of love.

If Santa Claus be the real giver of presents will his devotees come to love for others as a result of his gifts? Has he said, "If ye love me in gratitude, show it to others?" Is it not time for those who know the Father to give him the glory due and cast all the relics of a corrupt religious system to the winds with all its images, traditions and idolatries, without even condescending to discuss whether we should call it "Xmas" or "Christmas" and confine our conversation and our ways to the words of holy scripture, nothing less and nothing more than just what is written? So while a person does not really worship yule trees by cutting a piece of evergreen and hanging presents on it, nor besmirch himself with debauchery of Saturnalia by saying "Merry Christmas," because he has no conscience of the idols in it all, yet he does arrive at all the evil effects of ingratitude and lack of resulting love by substituting a false giver for the True, without truly committing the sin of idolatry underlying the whole system.

The same results follow if a family looks no farther than to see in the father of the family the one who provides for them. If a father wishes to find real gratitude in his wife and children let him keep them in constant realization that every good and perfect gift is from above, lest their trust be in man and their worship directed to him.

This brings us to consider the basic evil of self-righteousness. It is not that Jehovah is jealous for glory. It is not that man is sinning merely against God, for Elihu shows Job that his sin does God no harm, but every sin against God finds resulting evil effects on men. By crediting himself with what he has, he does, he is, man is not grateful to anyone else, he will not express gratitude by loving others in serving them. This is Paul's exposition of self-justification. Self-righteousness is self-worship. It is therefore idolatrous in spirit.

The same principle lies in all trust in flesh. A patient or client or parishioner may not call his physician, attorney or priest by any name of the heathen gods, but he who looks no farther than flesh to see the ultimate Giver of all things will reap the result of idolatry, ingratitude, lack of love without committing real, literal idolatry.

That is the sense in which covetousness is scripturally figurative idolatry. It substitutes money for God as that in which we trust for support.

Thus the principle of idolatry pervades the world in many forms today and makes idolatry thus as prevalent now as in the days of heathen darkness.

Several questions of conscience arise out of a consideration of this subject: Is it a violation of the second commandment to have our photographs made? Some have scruples against it thus. But to say that prohibiting making likenesses of any living thing is one

commandment in itself, would make two commandments of the second, for the essential sin forbidden is evidently what is named in the next words, the worship of images previously made. That is, the sin forbidden is making images for worship and not the mere making of a likeness of a creature, for Solomon made brazen oxen for the temple worship evidently under divine sanction, and God takes our picture every time we look into still waters, so that nature itself should teach us, as Paul says. However, family admiration may go so far as to be idolatrous, on grounds above specified in which case photographs would become idolatrous images, but such worship might exist, and would previously exist, without the photographic images.

Is it idolatrous to call the days of the week by the names custom has given us, which have their origin in the worship of sun, moon, Tuiya, Woden, Thor, Freya, and Saeter, respectively? If so it would be wrong for the Father to write "Mar's Hill" and "Castor and Pollux" in the book of Acts. We should then also be required never to speak such words as "volcano," "martial" and the like, for these two come from Vulcan and Mars. Such words derived from idolatry have lost their idolatrous significance as have the Christmas tree and December twenty-fifth.

The same applies to the name of the first month of our calendar, derived from the god Janus.

The same thoughts apply to Cupid as to Santa Claus.

To use such titles as "Worshipful Master" in lodge meetings does not seem becoming to Christians.

Is it idolatrous to salute the flag? It does not seem to us so. The intention of the salute is not worship, but loyalty. If the Christian merely thinks of pledging that he will be a law-abiding citizen in saluting we see no idolatry in it. Scripture bids us be law-abiding.

Is removing a gentleman's hat to a lady or an official an act of idolatry? If it were done in the same thought as the prostration of Cornelius to Peter it would no doubt be so, but the understanding the writer has in doing such things is that we are mostly following custom and in a lesser degree showing respect, and we are told to render custom to those to whom it is due and to show respectful conduct to dignitaries. No matter what is ordinarily intended in such acts, the state of mind of the doer would seem the determining factor in such cases. The ordinary saluters of the flag are probably trusting in civil power and glorifying the works of men's hands, and so become idolatrous.

To invent any procedure of our own in preference to obedience to divine instruction thus brings the same evil results as idolatry; for it exalts some other thing, in this case, man, into the place of God, for if we follow human inventions we are glorifying man, and thus working havoc with our conduct of love, as above shown. When pride and self-glory come in, faith and love flee, for Jehovah will have the supreme place in our affections or none. This embodies the chief objection the writer has to some things now going on among us.

HOW LONG TO THE END?

(Second edition, enlarged.)

The long-sealed, chronological mystery of Daniel 12 become the finished mystery of Revelation 10:7 and the measuring rod of Revelation 11:1. A 119 page pamphlet furnishing ample biblical and historical evidence for the fact that the four periods given as a reply to the question, "How long?" etc., in Daniel 12:6 all culminate in 1924. Price, 35 cents per copy, (silver or money order preferred), or three for \$1.00, postpaid.

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CABINET STATIONERY

This is the two fold, social size printed with your name and address (not to exceed four lines) and is packed in a compartment cabinet, containing 250 envelopes (size 3-8 x 5-8) and 250 letterheads (size 6-1-2 x 10-1-2). The paper is Hammermill bond, ripple finish.

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This stationery is printed on Hammermill bond, a nationally known, medium priced paper. At prices quoted composition on this stationery must not exceed eight lines. Try it.

Letterheads (Size 8-1-2 x 11)		Envelopes (Size 3-8 x 6-1-2)		Letterheads and Envelopes	
250	\$2.50	250	\$2.25	250 sets	\$4.50
500	3.50	500	3.25	500 "	6.35
1000	5.25	1000	5.00	1000 "	9.75

(The above prices are postpaid)

THE HERALD PRESS, - Oregon, Illinois

feature, namely, a certain amount of money, much needed for other lines, must needs be tied up here in stock. However, not all of this stock is foreign to the general work, as the most of this stock is made up of baskets, vases, jardinières, ferneries, etc.—which properly are part of the floral business—and Bibles, books, cards, etc. Then, according to present indications, it will not be long until the earning here will have been sufficient to pay for the stock when the money at first tied up will be fully released for other lines.

The Gift Shop also offers opportunity for the disposal, locally and by mail, of hand made novelties, which in turn offers, at a little remuneration, work for otherwise unemployed moments.

Various pleasant comment from local and visiting friends encourage us to feel that this effort is proper.

PUBLISHING

The Profit and Loss Statement speaks for itself with reference to the Publishing department. As to the quality of the service rendered to the church through publishing the reader is perhaps in better position to judge. Suffice it to say that earnest, painstaking effort has been made at all times to do as good work as experience and equipment would permit.

This department is the one which, from the beginning should have been pushed with zeal. The press is one of the best mediums of the day for disseminating thought. And the press of the N. B. I. ought to be doubly active. But it was impossible to push all departments, owing to lack of finances. And as the call seemed to ask for the Home feature first, the contributed money has nearly all been used there while the press work has been left largely to its own resources.

It is hoped that this branch can be pushed much more vigorously from now on. However, to increase this line of action as it should be will require considerably more investment. One of the handicaps here is the large number of delinquent subscribers. So many seem to forget to look at the label on their paper.

Plans are being made to increase this work as fast as possible. As one means to this end the brotherhood is asked to patronize this office whenever possible by submitting their job printing, such as stationery, statements, bills, etc.

BIBLE CLASS

No little interest has been manifested about the Bible class work. The class at present consists of seven boys and one girl. The employment of the class members is such that the class work has to be done in the evenings. As yet there is opportunity for but two class evenings a week in addition to the regular mid-week Bible study of the church.

There is some very promising talent in the class. It will be but a comparatively short time till occasional opportunities could properly be tendered some of the class.

FINANCES

Time will not permit the compiling of all the financial details which it was hoped to publish with this Annual Report. Only

because the Report is already late the same would be delayed another week that fuller detail might be published. Any important omission will be published in a later issue of the Herald.

Speaking generally the pledges for the work have been met quite promptly, or, if impossible, this office has been notified. But there are a few who have pledged, from whom no word has been received.

Early last summer pledge sheets were mailed asking for annual pledges from each person for \$12 a year for three years. This request did not meet with large response. It was not nearly sufficient to carry on the work. However, instead of following the plan up energetically, it was permitted to rest with the judgment of the individuals.

The reason for thus dropping the matter was that word was received that some were charging us with undue "begging," and that for eventual personal enrichment. So the whole was allowed to rest and added energy was given in an effort to make the work self sustaining—and this before it was even fairly well financed. Whether the effort has been successful the students of this Report may judge.

By way of explanation, on account of some reports that have been circulated, and to the end that those who really want to may know the facts, we wish to say that your secretary receives income from but one source, and that is through N. B. I. salary. All income from pastoral, evangelis-

tic, Bible schools and conferences, editorial, funera's, lectures and other services have been turned in as operating income to the N. B. I. One and only one salary does he receive.

A study of the statement of Assets and Liabilities will show that a considerable amount has been invested in furniture and fixtures, in Home and office and an additional stock and equipment at greenhouse, farm and printing plant. These things were in every instance apparently required.

At the end of one year of actual operation your secretary feels bold to infer that the work has been done with fair success. He feels justified in believing that the plans as presented nearly two years ago have proven to be practical and workable. He therefore feels free to appeal to that portion of the brotherhood which regards this whole effort as a proper Christian effort to consider anew the opportunity for service which this effort affords.

This is not "begging." In no sense is the use of that word justified. Neither the Christian nor the church has any bounden duty as prescribed by human invention. Our one and only duty to God is that of thorough, whole-hearted, zealous consecration to service. Every such consecration must find expression in the response made to service—opportunities.

Here is an opportunity to systematically, economically, and continually aid brothers

PROFIT AND LOSS STATEMENT FOR 1923 from the operation of GREENHOUSE, FARM, HOME AND FLORAL AND GIFT SHOP

Gross sales from Greenhouse	\$6822.63	
Gross income from operation of Farm and Home	1999.11	
Gross sales from Floral and Gift Shop	1251.12	
Total income		\$10072.86
Greenhouse purchases, including inventory and expenses to October 1, 1923	5604.67	
Less present inventory	1637.46	
Net purchases		\$3967.21
Floral and Gift Shop purchases	2051.36	
Less present inventory	941.96	
Net cost of goods sold	1109.40	5076.61
Gross profit		\$4996.25
Freight and dray, coal, light, phone, salaries, etc. of Greenhouse from October 1 to December 31	\$ 753.14	
Rent, labor, coal, lights, phone, etc., of Floral and Gift Shop from October 1 to December 31	654.94	
Groceries, coal, lights, salaries, etc., of Home for the year 1923	1757.09	
Total expenses		\$ 3165.17
Net operating profit		\$ 1831.08

PROFIT AND LOSS STATEMENT FROM OPERATING HERALD PLANT FROM OCTOBER 1

Income from subscriptions	\$ 582.75	
Income from job printing, tracts, S. S. Leaflets, etc.	645.17	
Balance in Helping Fund	29.40	
Total income		\$1257.32
Merchandise purchased (including \$300.00 stock on hand October 1)	\$598.07	
Less inventory, December 31	355.23	\$242.84
Light, heat, phone, salaries, etc.	846.39	
Total expenses		1089.23
Profit		\$ 168.09
Total operating profits for the year		\$ 1999.17

GREENHOUSE

Therefore, for the present both matrons of the Home, Sr. Lake and Sr. Musselman, have received into the home family some of the young people who have been working in connection with the N. B. I. efforts and with the Bible study. These young people have one and all paid regular weekly board, which has aided in taking care of the cost of maintenance. At the present writing there are, all told, in the Home, including matron and helpers at Home and greenhouse, a total number of eighteen. The young people all understand that whenever room is needed for the admission of any others into the membership of the family that it will be necessary for them, as required, to find board accommodations elsewhere.

Golden Rule Home has been highly mentioned by several different ones who have visited and carefully inspected it. Every effort has been made to avoid a management which would make a purely formal institutional establishment of it. So far this has been realized to an encouraging degree. Golden Rule is indeed a home. It is a place where alone ones have been able to meet and dispense cheer and good will and Christian aid to one another. A recent statement of one of its family is to the point. It was something like this:

"I was never before so comfortable and care-free. And just to think that my needs are assured for life."

These conditions all can be offered only by building on a good financial basis. And in the event that some one of our members are in actual want (which, it is sad to say, is a fact) it is a far stronger manifestation of faith for the brotherhood as a whole to promptly raise the necessary requisite quota to provide for such an one, than to ask that Golden Rule Home receive without funds, such person and then a very small number have to struggle and increase their efforts beyond strength in order to provide day by day the things lacking.

It is for such reason and from such analysis that it seems only scriptural and Christian that Golden Rule Home should be provided with funds whenever it is provided with responsibility.

The Profit and Loss Statement indicates that the Home has actually been operated for the year at a profit. This indication is because the Home has not been charged with the provisions, etc., it received from the Farm, such as milk and butter used, and some even sold from the Farm stock but credited to Home income, nor with several contributions of fruit and the like.

The Farm has been a great help to the Home even though little garden help was realized following the hail storm.

This Home has now one year's experience. While it has not yet attained to the ideal, yet it has furnished evidences of its possibilities. With increased experience in management, and by faithfully pursuing a true Christian course, always submissive to God's guidance, this Golden Rule Home can become the instrument through which the brotherhood may derive great blessing from prayerful, hearty giving for others, and by which numbers of alone ones may receive the blessings of comfortable surroundings and pleasant companionship.

Let us all do our best to promote this Christian work, and in such effort may we grow in grace and knowledge.

The purchase of greenhouse in connection with land for garden and fruit for the Home was unexpected. This purchase was made after the matter had been considered very much and from different angles. It was felt that there should be opportunity for some profit from the floral culture which would aid in maintaining the Home.

The consideration for this property was \$13,000 of which \$3,000 was for the land including the dwelling house and outbuildings; \$3,000 for the greenhouse and equipments; \$2,000 for the farm stock, tools, feed and growing crop under glass.

Arrangements were at once made to retain the services of the grower who had been at the greenhouse for ten or twelve years. Other than this all help was inexperienced.

While the former owner claimed a net profit in 1922 of upwards of \$2,500 it was thought that if we could derive a profit of even \$1,000 the first year we would be doing exceptionally well. The financial report reveals what has been done in this direction.

We must, however, call to mind some extraordinary occurrences during the year, the principal of which was the severe hail storm in August during the sessions of the General Conference, at which time approximately 4400 sq. ft. of glass were broken by hail. This glass was insured for the value of 7 cents per square foot. This insurance paid the cost of new glass within a few dollars, but the expense of cleaning the sash and relaying the new glass was in excess of the amount received from the insurance company.

It proved however, that the damage to glass was by no means the only loss sustained at that time. The field crops were very badly mutilated; stock flower plants from the greenhouse which had been set in the open for summer were so badly injured that in some instances it was necessary to buy new stock from which to grow flowers for fall and winter use. It was already late to restock some of these. In such instances the result was a late flowering crop in the fall. Then several beds of chrysanthemums had already been planted under glass for October and November cutting. Not only was the glass broken above these beds but many of the plants in the beds were destroyed and others wounded so seriously as to make them unprofitable plants. Thus the hail storm, the like of which had not been seen in this section for a quarter of a century, if ever, was in the end a serious loss to us. After replacing the broken glass the balance of the glass was reputtied wherever needed, all being put into first class condition.

Other minor improvements were made about the greenhouse during the year as also a major improvement in the nature of installing a new steam boiler to replace an old one that was inventoried at time of purchase as doubtful. This new boiler cost approximately \$1000 plus the installation.

Another extraordinary feature was the loss of the cow, previously reported, under very peculiar circumstances. A nail in the heart proved to be the cause of her death.

Beside adding the boiler to the greenhouse plant the stock on the farm was increased to the extent of three cows and one horse. This, in addition to an excellent Poland China gilt contributed by Brother

Allen Weaver of Casey, Illinois.

In the Profit and Loss Statement found elsewhere in this issue, no account has been made of ten months' accumulated interest on the mortgage of \$11,000 at 6 per cent. The full interest for the year comes due March 1. It will then be entered as an expense against operations for 1924, though \$550.00 of it rightfully belongs in the 1923 expenses.

After the losses of the storm were fairly well realized it seemed as though we could not expect to break any more than even in the operation of the greenhouse this first year. But the profit and loss statement shows that there has been some little profit from this labor, even after \$660 shall have been paid in interest, and this by management and help wholly inexperienced—excepting the grower. This is sufficient to confirm the judgment of the committee and of the Board in purchasing this property, that, in their estimation, this greenhouse could be made a source of income for the aid of the Home and other features which, in themselves, are hardly possible of self-support. There is no good reason why, with competent, experienced management, this property should not become an aid to the work far beyond the most sanguine expectations at the time of purchase. Its activities are possible of much extension, and that in directions which would afford, with profit, employment for several who may need the same.

The Oregon Greenhouse is commended to the brotherhood for careful and favorable consideration.

FLORAL AND GIFT SHOP

Little has been written about this activity. It was decided upon during the days of the last General Conference after several had rendered judgment approving the undertaking. There were two principal reasons for opening this shop: First, it was seemingly important that some place be provided down town to display and sell the flowers, plants, etc; Second, there seemed to be need of office on the ground floor where all branches of the N. B. I. work could be centralized, and business transacted. It was judged that the two could be combined and the office help could wait on customers whenever the one in charge of the merchandise branch needed to be out. By providing store down town for patrons the grower would be called from his work less often; and the one clerk could also do the delivering between greenhouse and store as well as from store to patrons. Thus little additional help would be needed.

The line of gifts was added hoping that the profits therefrom would take care of some of the overhead expenses—coal, rent, insurance, etc.

As credit belongs to the greenhouse for all flowers sold, even though they are sold at the store, it is very difficult to make accurate distribution of costs and expenses in the Profit and Loss Statement. It would be just as well to combine the figures for greenhouse and store, and take the combined result.

The sales of flowers are known to have been considerably increased by reason of the store. Also, the lines of floral sundries and gifts have been well patronized. To date it would seem that the results wholly justify the plan. There is one regrettable

THE RESTITUTION HERALD

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N. B. I. Activities

Results of a Year

ON another page will be found a statement of Assets and Liabilities of the National Bible Institution for December 31, 1923. This, in connection with the statement of Profit and Loss published last week will give the reader some idea of the financial status of the N. B. I. after a year and a half of financial effort in an undertaking altogether new in the experiences of all. The beginning was made, as all beginnings must necessarily be, by selecting a definite line of action and then uniting to make the chosen selection effective. As in all such undertakings the program chosen was not the unanimous choice. Therefore it could not receive unanimous support. But for the most part the brethren who failed to approve of the chosen program very graciously-permitted the program to be given a fair and impartial trial without placing any obstructions in the way.

The results are as seen in these reports.

But the financial, or material report is by no means the only report that should be made. There is that phase which pertains to the religious or spiritual side of life. Assuming that the mail which comes to the N. B. I. office, together with the personal reports received, are safe guides, then it must be said that, as a whole, the brotherhood is certainly drawing together into closer fellowship. Letters revealing the kindest of feeling, and that from some who at times have felt it to be impossible to give cooperation, are being received. In no instance in recent months have articles written for the Herald contained unkind reference to those of differing opinion. These things speak much. The spirit of unity for which so many have prayed, and to encourage which so many have labored is, to all appearances, stronger today than for long time since. This, after all, is the great asset in Christian life.

The future looms before us with wonderful possibilities, especially so as we come to be more and more closely knit together in the bonds of true Christian love. In proportion as we can pray and work as one, provoking each other unto ever increased consecration to God and his Son, and unto abiding Christian love for one another, in such proportion can we confidently lay hold of life's duties with a hope that never weakens, with an assurance that never doubts. With such united consecration and fellowship we can help each other out of errors of theory and practice into which we may have fallen, and we can rise steadily toward the ideal of true Christian life toward which one and all really aspire.

The Church of God Can

The suggestion is often permitted that the Church of God cannot expect to do much. But why not? It has sufficient numbers—more than the early church. It has the intelligence of learning, men and

A Resolution

BY God's good grace and in His fear I'll strive, within the coming year,
Worthy of Christ a life to live,
Who for my life did freely give
Himself a ransom for my soul
To perfect me until made whole,
And in the ages yet to be
Grant me His immortality.
To reach that end I'd gladly die
To live with Him who rules on high,
Should this resolve bring grief and tear
I'll seek, throughout the coming year,
To yield myself until life's end
To serve the cause of Christ my Friend!
James Hay in "Words of Life."

women in all walks of life. It has the financial power—brothers and sisters of large means. If items which man is accustomed to inventory as elements of power are to be sought the Church of God has them in ample measure. But as voluum and pressure of steam in the boiler is of value only as it is available for use at the right spot in the right manner, so with the Church, any or all material asset is of value only as it is consecrated for service in the right direction.

And more than all else, our God is able to supply every material necessity. But the one asset of greatest value is the asset that comes of being one with God and Christ. This can be realized only by truest and fullest consecration of our every ability—mental, moral, physical, material.

Let us rise to the use of the strength in our possession. In humility, in unity of spirit, with oneness of purpose, with charity for all, in gentleness and in earnestness, let us press onward to render the largest service unto our Lord that is possible.

TRUST FUNDS INTACT

In Golden Rule Home

ATENTION is called to the item of Trust Funds, amounting to \$5261.48, reported in the Statement of Assets and Liabilities. This fund is the sum total of the monies entrusted to the N. B. I. by members of the Home family for their maintenance, plus also the Wince Fund. Such monies are not invested in N. B. I. property, nor tied up, nor endangered by purchases of any kind. They are set aside for the one only purpose of providing for those who have entrusted the same, or for whom they have been entrusted by others. They are placed on interest where they are believed to be certainly secure and where they will earn all possible for the benefit of those for whom they have been set aside.

Thus Alone Ones who have their own funds but who need the cooperation of others for mutual aid or fellowship can feel that any monies entrusted to the N. B. I. for their maintenance in Golden Rule Home will be as jealously and carefully guarded for their needs as (Continued on page 180)

Romans Eight

By S. Roxana Wince

PAUL begins this chapter by saying, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit." And why no condemnation? Because a deliverer had been found who could rescue Paul from captivity to the body of death. Rom. 7:25.

Paul used this language to describe his bondage to sin, because in those days criminals were often chained so securely to dead men, that it was impossible to escape unless an outside helper came to free them from guilt and unloose their chains.

And just so was Paul held captive by sin to the dead Paul, he was certain to become, if his constant sinning could not be put a stop to, and someone come forward through whom all his guilt could be taken away. For just as long as any stain of sin remained, Paul was a condemned man, amenable to death. No offerings that he could make would free him, for it was not possible for the blood of bulls and of goats to take away sin. Innocent as these victims were their blood could not atone. They did not belong to the sinning race; they could neither keep nor break the law; could not be tested and fail.

But Paul, in his wretched predicament, thanked God that the Lord Jesus Christ could set him free from the law of sin and death, that so emphatically declares, that "the soul that sinneth, it shall die"—"perish," "be as though it had not been."

In Christ, walking not after the flesh nor to please himself, but after the spirit to please God, he was safe. In and of himself he could not keep the law of God, and so the law was powerless to save him.

But "God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh," i. e., put it to death, "that the righteousness of the law might be fulfilled in us who walk not after the flesh but after the spirit." "Know ye not that as many as were baptized into Jesus Christ, were baptized into his death? Therefore, we are buried with him by baptism into death that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: knowing this that our old man is crucified with him, . . . , that henceforth we should not serve sin. For he that is dead is freed from sin." Rom. 6:4-7.

How beautifully all this harmonizes with the thoughts expressed in the eighth chapter, save that here, not only is the old man of sin considered dead, as to any power he might have over the spiritual Paul, but that same spiritual Paul is also held to be dead to all the enticements of sin.

Sin will not hence- (Continued on page 179)

and sisters who are alone in life, or who are in want. Here is an opportunity to spread the gospel through the printed page. Here is an opportunity to provide equipment that will enable young people to fit themselves for consecrated service in pulpit, or with pen. Here is opportunity to perfect a central headquarters through which the best fruits of scriptural study may be distributed to one and all; through which the best effort of the church as a whole may aid and strengthen the smallest or weakest section. In short, it is opportunity to "Bear ye one another's burdens, and so fulfill the law of Christ."

Beside the real need for funds to finish financing the work already commenced—if it is to be carried on to perfection—there is large opportunity to increase the publishing work. Few realize the cost of equipment of printing plants. Several thousand dollars could profitably be used in this department alone.

Portions of the country are in financial distress. People really pinched by such circumstances are unable to do as they might otherwise be glad to do. But to any who are prosperous, or who have already been prospered we wish to again state that every contribution, little or big, to this work will be jealously guarded to the best of our judgment. If work of much moment is to be done it will be because somebody with abundant means shall contribute largely to this work in their effort to serve where opportunity offers.

And why not. People in other denominations, and other walks, contribute for their ideals. Why not the people of the Church of God? It is not uncommon to read of a million or two being given to a cause. Why not a thousand, ten thousand, a hundred thousand, to a cause so opportune for Christian service as is this?

The matter is left with the church. The work will move along, as at present, slowly, if left to itself. But it should move much more energetically and effectively if unchained and given that liberty afforded by ample finance.

If God wills he will lead us into this service.

OFFICE HELP

In every department effort has been made to furnish ample help, excepting in the office. Here effort has been made to get along with the least possible help. "Penny wise and pound foolish?" Surely! However, this would not have been so bad had we been able to get and keep help qualified in all phases of office work. But sickness, and inexperience has made it necessary to change help no less than three times since the middle of the year. This has unavoidably kept the office work in arrears—sometimes very much. The correspondence has at times been sadly neglected. Also, the necessity of helping much with the detail work has made it impossible to give proper attention at all times to the executive duties. All this is very regrettable.

To the end that more time may be had for executive duties and for study with a view to editorial, pastoral and Bible class work, another office helper has been engaged. Your President, Jas. A. Patrick, made the selection, all unknown to the office. The office received word from him that he had carefully consulted, the one selected, and an intimate acquaintance, and he was

convinced that his selection was the very one needed in this office. He therefore urged that he be hired, agreeing to assume all responsibility—excepting financial. The one he thus urged is Bro. John Railton, of Fonthill, Ontario, who is expected to assume duties in a week or ten days.

In justice to this new recruit it should, however, be stated that while he has graduated in the theory of office duties, he has had no experience in actual work. But being a Canuck, he is quite apt.

ASSETS AND LIABILITIES

We have endeavored to present a complete and accurate report of Assets and Liabilities at this time. We have already delayed the press for several hours and hesitate to delay it longer, especially when we realize that to work under forced pressure one is most likely to make error.

Therefore, with the hope of publishing the statement of Assets and Liabilities next week with regret we omit the same in this issue.

Anyone who does not receive the paper regularly desiring such report write this office.

APPRECIATION

Just a word of appreciation.

The work of the past year has been made possible by the hearty cooperation of those who have engaged therein.

The kindly cooperation and assistance of brothers and sisters from far and near is greatly appreciated, and heartiest thanks are extended.

Then the earnest, hard work performed by co-workers in the Home, greenhouse, printing plant, office—everywhere—has been most commendable. In every instance it seems that the workers have labored, not with a view to the salary drawn, but with a view to the work to be done. Often work has been done much in excess of pay drawn. Such co-laborers are a treasure to any effort.

But why not? Has not our God been explored night and day to lead, to guide, to correct, to strengthen? And has he not answered, and that abundantly? Then is not God our greatest need, our greatest help? Pray that he will guide to his honor.

F. L. Austin, Secretary.

OXFORD BIBLES

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Several have selected No. 03667x. This number is a reference Bible without concordance, maps or helps. It is Persian Morocco, limp binding, leather lined to edge. (Limp means that cover extends to the edge of book the same as do the covers on ordinary books, excepting that the cover is pliable—limp.) The print is Long Primer. This is a large, clear type. The size of the book is 8½ x 5½ and is only thirteen-sixteenths of an inch thick.

Those who have purchased this number, both young and old, are exceptionally well pleased. The price is \$10.00.

Just like the above excepting as noted are:

- 03675x French Morocco, divinity circuit, leather lined, 12 maps.....\$ 9.35
- 03664x Persian Morocco, divinity circuit, leather lined to edge, silk sewed, 12 maps..11.00
- 03649x Real Morocco, divinity circuit, grained calf lined to edge, silk sewed, 12 maps..12.00
- 03685x Levant, divinity circuit, calf lined to edge, silk sewed, twelve maps.....14.50
- 03648x Sealskin, divinity circuit, calf lined to edge, silk sewed, 12 maps.....15.50

Similar to the foregoing but with the concordance, being fifteen-sixteenths inches thick.

- 03684x French Morocco, divinity circuit \$10.35
- 03687x Persian Morocco, limp, leather lined to edge, silk sewed.....11.50
- 03677x As 03687x, divinity circuit..... 12.00
- 03699x Real Morocco, divinity circuit, grained calf lined to edge, silk sewed.....13.00
- 03686x Levant, divinity circuit, calf lined to edge, silk sewed.....15.50

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NATIONAL BIBLE INSTITUTION, - Oregon, Illinois

translators supplied the words, "for us."

Reading into the following two verses, we see the result of redemption to be the purging of our conscience from dead works of the law, to serve the living God in spirit and in truth.

But redemption is to be found only in Christ, only by believing into him; for in him we are delivered from the law of sin and death, and therefore freed from sin's dominion.

The Children's Column

CHILDHOOD DAYS OF JESUS

By Alice B. Curtis

LAST week we told about the country in which Jesus lived and about the home in which he was raised. Now we will tell some more about these things, and what he had to do to help his father and mother.

Upon the panel of the door a small box was fastened, and in this box was a piece of parchment with Bible verses written upon it. These verses were called "Reminder Verses," and boys began to learn when they were five years old. They were always kept on the door to remind the people that they belonged to God.

Here are the verses.

"The Lord our God is one Lord.

"And thou shalt love the Lord thy God with all thine heart, and with all thy soul and with all thy might.

"And these words which I command thee this day shall be in thine heart:

"And thou shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou riseth up.

"And thou shalt bind them for a sign upon thine hand, and they shall be frontlets between thine eyes, and thou shalt write them upon the posts over thine house, and on thy gates."—Deut. 6:4-9.

I like these verses, for they teach us that we ought to keep God in our thoughts at all times and speak of him often to the children that they may learn to love and reverence him.

On the outside of the house a stairway led up to the low, flat roof, and often gray and white doves would light on the eaves, and coo in the sunshine; and sparrows would build their nests there. The mother brought the wheat up to this roof to dry before it was made into flour. Here too, she dried dates, figs and raisins and the clothes she had washed. In summer-time the family ate and slept up here.

The children helped with the household tasks. They helped gather grass and sticks to burn, and picked grapes and olives and carried water from the spring. No doubt Jesus helped in these tasks, beside helping his father make stoves and plows and ox-bows in the carpenter shop.

Jesus, later in life, spoke many parables, using the simple scenes of his home life to teach lessons of truth to the people. In one parable, or story, he said, "The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened."—Matt. 13:33. Leaven is like yeast. It is what makes bread light, and Jesus had seen his

mother make sweet, light bread with leaven and meal.

Galilee is a beautiful place in summer-time. There are many scarlet flowers there, and people call them "The Savior's Blood Drops." Perhaps you may sometime visit this country and see the same hills where Jesus walked, and see the blue waters of the sea of Galilee, dotted with boats.

If we cannot go there we can read of this country where Christ went about doing good and we may also learn to be like him.

THE REIGN OF SAUL

Lesson Text: 1 Sam. 8:1 to 15:35

By Verna Thayer

Memory Verse: Behold, to obey is better than sacrifice.—1 Sam. 15:22.

We have been studying the children of Israel under the rulership of judges. In our lesson this time we have the beginning of the kingdom under the rulership of kings. All the nations round about Israel were ruled by kings, so the Israelites became dissatisfied with their manner of government and began to cry for a king to rule them. Samuel had been judge over Israel and as he was old he appointed his sons judges over Israel. His sons were not good as was Samuel, but did many wicked things. The elders of Israel gathered together, came to Samuel and desired that they have a king to rule over them.

This displeased Samuel very much, so he prayed unto God. God said, "Let them have a king. They have disobeyed my voice many times and have rejected me." Samuel told the people that if they had a king he would treat them cruelly, would take their sons and their daughters, would compel them to work for him and would claim a tenth part of their harvest. But they would not hearken unto Samuel and still clamoured for a king.

Now there was a man of the tribe of Benjamin, whose name was Kish. He had a son named Saul. At this time the asses of Kish, Saul's father, were lost. He said to Saul, "Take one of the servants and go see if you can find my asses." So they started. They traveled and traveled until they came to the land near where Samuel lived, but still they could not find the asses. Saul said, "Let us return home for fear my father will think we are lost." The servant said, "Let us go over to this city, for there is a man of God there who can tell us the way we should go. He is an honorable man, and all he says comes to pass." Saul didn't want to go at first, but finally the servant persuaded him to go, so they started for the city where Samuel lived.

As they went up the hill to the city, they met some maidens going out to get water and asked them where they might find Samuel (or the seer, as he was called). On their way inside the city they met Samuel and inquired where the seer's house was. Imagine how surprised they were when Samuel said, "I am the seer," and invited them to eat with him. He also told them that the asses which they were hunting had been found.

A day before this the Lord had said to Samuel, "Tomorrow about this time I will send a man of the tribe of Benjamin to you and he is the one you are to anoint king over the people." When Samuel had seen Saul he knew this was the man God had

chosen to be king over Israel.

Saul went to eat with Samuel that day, and remained with him until the next day. As they were passing down toward the end of the city Samuel took a vial of oil and poured it upon Saul's head and kissed him. This was called anointing. Samuel said, "Now when you depart from me you will find two men at Zilzah, and they will say, 'The asses have been found and your father is fearing you are lost.' At Tabor you shall meet three men, one carrying three kids, one three loaves of bread, and the other a bottle of wine. They will give you two loaves of bread, which you take. Next you will meet a company of prophets. Then the Spirit of God will come upon thee and you shall prophesy and be a different man." So Saul departed and all these things came to pass.

Little did Saul realize when he started on his journey that he would be chosen king over the Israelites. While all the people did not want Saul as their king, still they must have some one to help them fight the Philistines. Saul did not do as God wanted him to do. At one time he was sent to destroy all the Amalekites, he spared the king and saved their herds and flocks for himself. He pleaded that they were spared for sacrifice but the Lord wanted him to obey rather than make sacrifice. So Saul was rejected and in our next story we find the Israelites under the rulership of a new king.

A NOTE OF THANKS

By Hannah Michaelson

I AM thankful to God that I am permitted to profit by the study of our noble, learned brethren, in their earnest endeavor to speak as the oracles of God. Yes, and to them also, for although the scripture is able to make us wise unto salvation, yet had not patient teachers so presented them to our mind that we have been able to understand we would still grope in darkness, in spite of being able to read the Bible in three languages.

Seeing then, that poor, ignorant man is unable to get himself straight, that people perish for lack of knowledge, even in the midst of plenty, let us help, not hinder, those who are devoting their time and talents for the betterment of mankind in general, and us in particular.

I differ with the brother who thinks that word-study is non-essential. Since only truth makes us free from the sin of error, it is essential that we understand the sense in which the Holy Spirit makes use of a certain word—a word that has been made to serve as a basis of all kinds of superstition and error.

Mr Truth tells us that the word rendered "Spirit" in Matt. 14:26; Mark 6:49, 50; and Luke 24:37, is phantasma, phantom, or optical illusion, which is logical, since it serves as a contrast to a physical being of flesh and bone. As the Pharisees confessed a belief in spirits, Acts 23:8, like people still do, the thoughts that arose in the frightened and terrified minds of the disciples for a moment, Luke 23:38, can be surmised.

Without proper understanding of the sense in which words are used by the Holy Spirit, how can we know that our faith is based on truth and so be able to always, in every particular, give reason for our hope to those that ask us?

COMMENTS

1 Cor. 12

The Head Governs

By Lyman Booth

ALTHOUGH the body of Christ is composed of many members, with Jesus as the head, we find three very important members located in the head, viz., eye, ear, and tongue. They are very necessary to the safety and protection of the body. Of the five organs of sense four are located in the head; seeing, hearing, smelling, tasting. The fifth, the feeling is in all parts and members of the body. The eye is as a watchman on a tower whose duty is to see and observe any and all approaching dangers. As man was made to go forward, not backward, the eye was placed in the fore part of the head in order to look forward and prevent one from falling or running into danger. The ears are to detect any and all approaching dangers not seen. While the tongue is the principal organ of taste it is also admirably calculated to give warning of dangers, both seen and unseen. While these members are sentinels that stand guard over the body, they serve other purposes as well. Above all these we find something else in the head that is of vastly greater importance, without which the head and all the members of the body would be worthless, if not useless. The head is the seat of intelligence and wisdom and knowledge. It is the will that dictates and governs the actions and operates every voluntary muscle in the body, thus giving the body power to move about and to labor at will. Thus, we see that the members of the body are directly under the dictation of the mind or will. If I walk it is by will. If I labor it is by my will. If I talk or sing it is by the same will. So, whether I walk or labor or sing it is all the same will. It is the same will that worketh in all my members to the profit of all. Every visible action of the members of my body are the manifestations of my will, and that will power is located in my head. This runs parallel with Paul's statement in verse 7, where he says the manifestations of the Spirit are given to every man to profit withal. Then he mentions all things that are given to the several members of the anointed body of believers which constitute the "Christ Body;" viz., the word of wisdom, the word of knowledge, faith, gifts of healing, working of miracles, prophecy, discerning of spirits, diverse kinds of tongues, interpretation of tongues. See verses 9, 10. In verse 11 he gives us to understand that these all receive their power from the selfsame spirit, head; that they are divided to (or given to) every man as he (the Spirit) will.

As the whole human body is so admirably arranged for growth, development and vigor, so also, should be the members of Christ's body. Every member, every muscle and joint contributes its share to the healthful and harmonious action of the human system, yet the most important functions of life derive their vigor and activity from the will or head. So it should be in the church. It depends upon its head, the Christ, or spirit, to guide, invigorate and sustain it.

While every member of the body is essentially different in form and function, yet there is also unity in that all work together for their mutual benefit. There is

also an essential difference in the lives of all Christians, and at the same time there is, by the gift of God, through his Son, a unity in that all work together for the good of all. The Spirit uses one man's tongue to utter wisdom; another's pen to send forth knowledge; the prophet to send forth rays of heavenly light to future generations. He teaches self-control to one and to another how to give alms. While all seem different, each from the other, they are all alike in that, "the manifestations of the Spirit are given to every man to profit withal. These different manifestations of the Spirit are given to each for the purpose of doing good.

The human body, full of animation and energy, is used as a figure to show the beauty and loveliness of the body of Christ. Filled with the same spirit of meekness, humility and love which he holds so nobly manifest among men, every member of his body should exhibit the same virtues. We may, with propriety, say of husband and wife, who are of one mind and purpose in all their home life, that they are of one spirit in two bodies. Upon the same principle we may say of all Christians, they have one spirit in each individual body and every one members of the body of Christ. So, while we are all different, yet all are animated by the same spirit, and all work together for the good of the household.

Some are given to prophesy, some to minister unto the necessities of others, some to teach the word in its purity, some to exhort to sobriety and faithfulness, some to give as the Lord hath prospered them, but under all spheres of Christian activity all must work as sons of God proclaiming the word of life, blameless and without rebuke.

HE GAVE HIMSELF A RANSOM

By Alex. Allan

IN a previous communication under the caption, "The Truth of the Gospel," the scriptures relating to Christ's sacrifice concerning sin and sins were examined, but none of them was seen to give any support to the idea that his death was a penalty for sins, or as a satisfaction of God's justice. This, of course, very naturally raised the question in the mind of the reader, "What about these scriptures that mention how we are redeemed, ransomed and bought with a price, even with the precious blood of Christ as a lamb without blemish and without spot?"

There is a class of Bible students who invariably quote the above text like this; "The man Christ Jesus who gave himself a ransom (a corresponding price) for all to be testified in due time." The due time is said to be that time when all that are in the graves shall come forth unto resurrection. There is no truth in this. It is all error. The ransom for all, was the testimony unto which Paul was ordained a preacher and an apostle to the Gentiles, and the due time for this testimony came when the gospel was given to the Gentiles.

Christ was sent to none save unto the lost sheep of the house of Israel. He said, "It is not meet to take the children's bread and cast it unto dogs." Again, he said, "The Son of man came not to be ministered unto, but to minister and give his life a ransom for many." The due time had not come for such a testimony. But the testimony

given to the Apostle for the Gentiles was that Christ gave himself as a ransom for all, for both Jews and Gentiles.

The Greek word for ransom in this place is "antilutron," meaning, "something given as a ransom."—Donnegan. In Robinson's and in Liddell and Scott's Lexicon antilutron is given to mean, "equivalent to a ransom; corresponding to a ransom." Only in Young's Concordance is antilutron given to mean, "a corresponding price." This author merely allowed the bias of his mind in this place to interfere with his best judgment. The prefix "anti" in "antilutron" is a preposition having a variety of meanings. In this place it is not properly translated by the participle "corresponding," used as an adjective. But it is properly translated by the participle used as a preposition—"corresponding to."

So Christ did not give himself a "corresponding" price for Adam as his substitute in payment of this so-called penalty, but he gave himself "corresponding to" a ransom, or as a ransom for all.

The ransom was not given on behalf of the dead, to redeem them from the grave. Wherever the word, ransom, occurs in the scriptures, it is always for the living, to deliver them from going down to the pit; to redeem the living from the power of the grave, that they may not be drawn into the grave a second time. We read of those who have part in the first resurrection that "on such the second death hath no power." Now the question is, "From what have we been redeemed as by a ransom?"

The law had proven that all of both Jews and Gentiles were under bondage to sin, the sin that came into the world by Adam's offence.

We read that Christ was born of a woman, made under the law to redeem (exaggerated—to buy out of the market) them that were under the law. It was necessary that they should be redeemed from the law, and therefore, from bondage to sin, before they could be justified by faith. To obtain their redemption from bondage to sin, Christ gave himself as a ransom for all. All had, as it were, been sold into slavery, to sin, by our first parents.

To illustrate: It was just as if Christ had gone into the slave market and by great price had purchased all the slaves out of the market, that he might set them free; so that, being made free from sin's bondage, they might become the servants of righteousness.

The Philosophy of the Ransom: By means of his death according to the will of God, Christ took away the law covenant, that he might establish the new covenant of faith. By his obedience—through the eternal Spirit of faith and love—even unto death by the cross, he had triumphed over righteousness, by the law, thus making the law useless for all who are of the faith of Jesus. The law in ordinances he had figuratively nailed to the cross, making a show of them openly, to be merely the rudiments of the world, and of no profit to those who walk after the law of the Spirit of life in Christ Jesus. Thus, Christ as our great high priest, by means of his own blood, entered once into the antitypical holy place, having obtained eternal redemption for all, by giving himself as a ransom for all. The epistle to the Hebrews, being addressed to Hebrew converts to Christ, the author omitted the words, "for all," and our

Among the Churches

Several members of the South Bend church are reported sick.

Some of our able brethren are requested to contribute articles on The Man of Sin. Isn't the antichrist an infidel power rather than being of Roman Catholic origin?

If you have printing to be done, let The Herald Press do it. Price list for letter-heads, envelopes, and cabinet stationery sent on request.

Moorefield, Nebraska.

By request of the brethren here we have moved to Moorefield, and are ready to answer any calls of the brethren who may desire our services.

Yours for service,

J. E. Cowles.

The Greenhouse department of the National Bible Institution can supply your wants in all kinds of nursery stock—trees, shrubbery, bulbs, seeds of all kinds. Write for further information.

Orders for flowers telegraphed to all principal cities.

Dear Editor:

In answer to Bro. MacFarlane's notice in your paper asking for help to meet Mr. Crowe's expenses in the hospital, I have received donations from the following 44 persons and churches, amounting to \$290.25.

A. Ritzi; C. A. Corbell; Frank Harper from Church at So. Omaha, Neb.; A. J. Eychaner; Eugene Howard; Joseph Rosser; George Francis; A Friend; Mrs. Lewis Weaver; Rufus A. Curtis; Mrs. W. C. Ratliff; James Prime; Alice J. Kerr; E. M. Saylor; Mrs. May Moore; Mrs. John Cochran; Melissa E. Allard; Diana Murphy; Mrs. M. A. Argent; Esther Sealine; Amanda Hazard; Alfred Anthon; Wilma Orem; Ora Salmon; Mrs. Mattie Jeffrey; A Friend; Goldie White; Addie White; Mrs. Elizabeth O. Clency; G. Foyer; A. E. Shaw; Mrs. Orem; Mrs. Shellenberg; Mrs. H. B. Cramer; H. E. Armstrong; Mrs. Rebecca O. Anderson; C. A. Nokes; Milton Long; E. Dorothy Magaw; Mrs. J. J. Hartman; Eliza Rahe; Mrs. E. A. Gordon; L. E. Hunt.

I have written all of these brothers and sisters and thanked them personally for their kindness in helping at this time, and wish to further thank them through your paper for the kind words of cheer which we have received. I do not know how we would have managed without their aid. We have paid to Bethany hospital and for Medical care for Mr. Crowe \$452.00

We are hoping and trusting that he may be restored to health again.

Sincerely yours,

Mrs. W. L. Crowe,
219 S. Wilson, Chanute, Kansas.

Later word reaches the Herald that Bro. Crowe is in "good spirits; able to eat, drink, and sleep." His complete recovery is expected. The brotherhood is asked to daily observe the hours of 9:00 A. M. and 9:00 P. M. as hours of prayer in his behalf.—Ed.

Argos, Indiana, Meeting

The date of our March meeting for Argos, Indiana, has been changed to begin Thursday, March 20.

C. C. Maple.

Happy Woods, Louisiana

Bro. E. O. Stewart has been with us during the month of January. All those who have heard him know what a treat we had. Meetings were held every night and on Sunday afternoons. Attendance was good considering the inclemency of the weather.

About two weeks of the time was spent at Blood River Sunday School. While there Bro. Stewart resided with Mr. and Sr. A. M. Lobell, Springfield, Louisiana.

Surely we all will study to show ourselves workmen that need not to be ashamed.

Alfred Anthon.

Christ our Savior

Some understand that after Christ leaves his seat as mediator there can be no more salvation because there is no one to act as mediator for the sinner. I would like to ask that a number of our Bible students give us their answer to this argument in just a few words. Boil it down; just a direct answer to the question.

C. C. Maple.

"Open thou mine eyes, that I may behold wondrous things out of thy law."

GREETING CARDS

We are just in receipt of a series of post cards and anniversary cards with envelopes for birthday, Easter, Mother's Day, etc., as well as similar cards for remembering the sick, the shut-ins, the discouraged, etc. Many of these are with Bible texts, others contain real gems of thought, though not scriptural quotations.

The post cards sell 2 for 5 cents, while the other, cards with envelopes sell at 5 and 10 cents each, one series selling for 2 cents each.

We are also stocking a line of hand decorated cards selling at 5 and 10 cents each. These, while mostly of good sentiment, are not of scriptural text.

The N. B. I. will be glad to fill orders for these cards. Orders must total 50 cents.

SOMEBODY NEEDS HELP

By J. E. Cowles

AFTER reading Bro. Patrick's article, "Somebody Needs Help," in the Herald of February 5, I would like to offer a few thoughts for consideration. As to the 15th chapter of 1 Corinthians. At least from verse 12 on it is not written to any class. Paul is discussing the resurrection. Verses 12-16, 21 undoubtedly refer to the resurrection of man in general and not to any particular class.

Now the 22nd verse: The, all, that are made alive in Christ is just as broad and includes just as many as die in Adam.

The same number that die in Adam will be made alive in Christ. Read Rom. 5:18. Note the "all." It is just as broad in the latter sense as in the first and includes the same ones. Thus all men will be raised or resurrected from the grave. But all are not raised in the same order. See verse 23.

Throughout the rest of this chapter, Paul shows the different phases of the resurrection.

Mrs. Head-Presley

Louisa Jane Nash, daughter of Sylvester S. Nash, came of one of the pioneer families, being the granddaughter of Stephen A. Marsters, one of the first "Circuit Rider" ministers of the county. She was born in Marshall county, Indiana, in 1842 and died at her home in Plymouth, Indiana, on February 14, 1924, aged, 81 years 2 months, 5 days.

Her mother having died when Louisa was only four years old she was subjected to many hardships in passing from one home to another, often times being assigned tasks unfitted for her tender years.

At the age of sixteen years she was welcomed into the home of Mr. and Mrs. Robert Railsback, of Argos, where she found a true home and formed a life long friendship.

She remained in this home until her marriage to Benjamin F. Head, in 1865.

To this union eight children were born, five of whom survive, viz., Frank E., Mrs. Lottie B. Huffer, Robert, Ora A., and Mrs. Bertha Gantz, all living in Plymouth and vicinity.

Beside these are surviving twenty grandchildren.

For many years she made her home in Plymouth, where her husband, Benjamin F. Head died in 1903.

She was married to Samuel W. Presley in 1909. Mr. Presley died during 1919.

Mrs. Head was loved by all with whom she came in contact. She was always ready with sympathy in time of sorrow or misfortune and was equally ready to rejoice in days of happiness and prosperity.

Through her unhappy childhood she learned to take into her heart and keeping the motherless children of the world. At different times were added to her own family six children for whom she worked and cared with a mother's love. She seldom passed a child without some word of endearment.

When trouble and hardships pressed most heavily upon her she seemed most patient and brave. She clung to her friends with unflinching faith and confidence in the darkest hours of failure or bereavement.

She was strong in her convictions of right and wrong and guided her actions with strictest rectitude, yet she had charity for the weaknesses of others and extended a helping hand to uplift the erring.

She united with the Church of God when seventeen years of age. She was baptized by Richard Corbaley August 15, 1859 and remained a faithful Christian during her long life.

Her last days were spent in keeping with her fixed principles and faith.

Her hope of eternal life rested in a belief of resurrection out from among the dead, and this thought was the subject of her conversation with relatives, neighbors, and friends. Her parting words were "we shall soon meet again in the kingdom."

On Sunday, February 17, after a short service at the home, the funeral was conducted by Evangelist J. H. Anderson, at the Church of God in Plymouth.

Words of consolation and hope were read from 1 Cor. 15 and 1 Thess. 4. The theme of thought was, "Ye sorrow not even as others which have no hope."

Burial was made at Oak Hill Cemetery, Plymouth.

Mrs. J. H. Willey.

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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

THE TREE OF LIFE

In the garden of God's first planting was found the "tree of life." It was one of the trees of which God told Adam, Gen. 2:16, "thou mayest freely eat." To Adam it was to "be for meat." Its place in the garden was during the days of man's obedience. As soon as man turned from obedience so soon was access to the tree of life prohibited. Man, then, stood in need of the tree of life; while he was "good," yea, "very good;" while he was unspotted, untainted; while he was pure and clean, direct from the loving hand of his Maker. In such a condition he was not only permitted, but directed to eat of this tree—"eating thou shalt eat."—Gen. 2:16, margin.

The purpose of this tree of life of which Adam and Eve were to freely eat was to continue man's life for ever. Those divinely made persons were made in the image of God; they were living at a time when and place where "God saw every thing that he had made, and behold, it was very good." One of the "very good" "things" was this tree of life. It was good to be eaten of "freely" "for meat" to sustain life for ever. It was needed. It afforded a food necessary to the continuance of life "for ever" to these true, obedient, godly persons. With out it they evidently could not "live for ever."

This tree of life, like all the other trees, grew out of the ground. So the inspired writer records in Gen. 2:9. It, therefore, was no mystical, symbolical, figurative tree, but a real tree which, in connection with other trees, afforded a hiding place for Adam and Eve "from the presence of

the Lord God amongst the trees of the garden."

This tree afforded to obedient, righteous man the means unto continued, everlasting life. But immediately man disobeyed his Creator's voice, he was sent forth from the garden of Eden, and the way of the tree of life was kept from man. No longer could he freely eat thereof.

Under such restrictions it was impossible for God's man to live for ever. How much more impossible now that he had turned to ways of sin. He ate bread. Like an arrow in its flight, when life's force was spent he returned unto the ground.

Nor have any since been permitted the tree of life. Therefore, none live for ever. All turn to dust by way of death.

But when sin shall have been ended, and the curse recalled, then shall the foliage of the tree of life glitter again in the radiant light of the new day. While its fruit shall ripen monthly, its leaves shall be for the healing of the nations. Then life, life for ever, will have been restored, for, there shall be no more death. And this great boon shall be not alone to Eden's first pair, but to the nations who will "walk in the light of the holy city, New Jerusalem," in which shall be the throne of God and of the Lamb—the Lamb whose wife shall also be present.

SIN VANQUISHED

Somewhere between the victorious entrance of sin into the garden of the Lord when man was captured, bound and imprisoned, and the reentering of life when there shall be no more death,—somewhere between these two events sin must be met and vanquished. The Victor must meet the monster upon its own field, and, cancer that it is, must eradicate it, root and heart, from the life of living man. This must be done thoroughly before man may again have access to that tree, which, in the beginning, as in the conclusion, is the provision of the all wise God that righteous man might have access to freely partake of a means to life for ever. Who shall this Victor be?

John the Baptist pointed him out,—“Behold the Lamb of God who taketh away the sin of the world.”

Entering at once upon his mighty work, he first met sin as manifested against himself and successfully put it down—both in life and in death.

Next he meets sin as manifested against those who in faith consecrate themselves to him, and through his great authority and strength, he forgives them of their errors, annuls sin's thrusts against them, reckons their faith for righteousness, and assures them of final glory and status in life like unto his own.

The chosen nation is next restored by turning it from iniquity, drawing it unto himself, the just and faithful ruler of Mount Zion, from David's throne, and raising it to its position of headship among nations. The radiance of her glittering glory lightens Gentile nations who come to Zion's brightness when one and another choose restored Israel's way, and walk in her paths and serve with her the King of kings and Lord of lords who in mighty power restores them from sin's age long hold.

The dead, small and great, who, through death are freed from the dominion of na-

tional law and are liberated from national service, are raised. Those whose names are in the book of life escape the second death. They too, abide under the power of the Lamb of God and his joint-heirs of the same glory.

Thus, step by step, sin shall have been finally vanquished, and every person of man inhabiting the new order will have been proven loyal and faithful to a faithful Head, the second Adam.

At once the joy notes peal from sacred writ,—The tree of life will be abundant upon either bank of the pure river of the water of life, and its leaves will be for the healing of the nations.

Sin is vanquished, life for ever is renewed.

Jesus Christ or Lord is the Victor. Of his kingdom there will be no end.

Not all the Gentile nations were driven from the land of promise when Israel settled therein. The Lord left some nations to prove Israel by them.

Othniel the judge was appointed to first deliver Israel from a punishment already sufficient because of Israel's repentance. Then he judged Israel.

Later, when Israel, under another punishment, having served Moab eighteen years, again "cried unto the Lord," the Lord raised up a deliverer, a judge, in Ehud. Ehud first delivered.

God has appointed a day in which he will judge the world in righteousness by that man whom he hath ordained. He, too, has been appointed to deliver from a captivity already of long duration.

Again The Herald is mailed to the N. B. I mailing list. It is done that all may get the full report of the work.

Again the reader's careful and prayerful consideration is sought, and again the hearty cooperation of one and all is solicited. Among other things, the reader's subscription to The Restitution Herald, \$2.00 per year, is asked for, and word from those in arrears on subscription is requested—even though you cannot conveniently remit at the present.

Israel's oft retreats unto the groves for idolatrous service in immorality, and God's repeated acts of forgiveness and kindness evidence the truth that his mercy endureth for ever. There is no reason then, for the repentant one today to hesitate in turning to the Lord.

HERALD RECEIPTS

Silas Overton; P. J. Graham; Mrs. J. S. Adams; Mrs. E. Thorene; Mrs. W. A. Luckow; Mrs. Bert Sheets; Mrs. William Sheets; Mrs. John Walrath; Mrs. Vernon Lansbery; Anton Sealine; Elmer Berggren; Oliver Sealine; Emil Acherson; Mrs. Amanda Cramer; Mrs. C. M. Southwick.

WINCE MEMORIAL FUND

Previously mentioned	\$287.25
Maybelle Hanson	2.00
Total,	\$289.25

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three hundred cubits, the breadth fifty cubits, and the height thirty cubits. It was to be three stories high, with one window in the top and one door in the side.

And Noah was to take with him into the ark all food that was to be eaten by all that were in the ark. This Noah did. He was very careful to do all things according as God had commanded him.

When the ark was completed the Lord said unto Noah, "Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation."—Gen. 7:1.

Noah was now six hundred years old. He and his family entered the ark and the beasts went in unto them as the Lord had commanded, of every clean beast by sevens, and of beasts that are not clean by two, of the fowls of the air also by sevens, and of everything that creepeth upon the earth.

The Lord shut the door and on the seventh day after they entered the ark, the waters of the flood were upon the earth. The rain fell for forty days and forty nights.

The waters bare up the ark and it went upon the face of the waters, which were fifteen cubits deep, and all the high hills and mountains were covered.

We know then what would become of all flesh in whose nostrils was the breath of life.

Only Noah and they that were with him in the ark remained alive. Thus, eight souls were saved. God made a wind to pass over the earth to dry up the waters.

At the end of one hundred and fifty days the waters were abated and the ark rested on Mt. Ararat. The waters decreased until the tops of the mountains were seen. Then after a few days Noah opened the window of the ark and sent forth a raven which returned not again unto the ark. Then he also sent forth a dove, which found no resting place and returned unto him into the ark, for the earth was still covered with water. After seven days more he sent the dove again and in the evening she returned with an olive leaf in her mouth.

Then Noah knew that the waters were from off the earth. But he stayed yet other seven days, when he sent forth the dove again, and this time she returned not to him.

Then Noah looked out and saw that the ground was dry. And God told him to go forth from the ark and all that were with him.

This they did, and Noah builded an altar unto the Lord; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar. And the Lord smelled a sweet savour; and said in his heart, I will not again curse the ground for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more everything living, as I have done. Gen. 8:20, 21.

Then God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth. Until this time there had been no fear nor dread of man upon the animals, but now the fear and dread of man should be upon every beast of the earth and upon every fowl of the air, upon all that moved upon the earth, and upon all the fish of the sea. And every moving thing that liveth should be meat for man, the same as the green herb had been.

Thus, all flesh was destroyed because of the great wickedness of man in the earth at that time.

Is there wickedness in the earth now? Yes, on every hand. But God made a covenant with Noah, his sons, and every living creature for perpetual generations, that he would no more cut off all flesh by the waters of a flood, and he set his bow in the cloud as a token of his covenant.

We call this token a rainbow. It has many colors and is very beautiful. When we see this bow in the cloud we know God remembers his covenant and it reminds us too, that there will be no more a flood of waters.

Noah lived after the flood three hundred and fifty years, and all his days were nine hundred and fifty years, and he died.

We may think of Noah as a very faithful man.

ROMANS EIGHT

(Continued from front page)

forth reign in his mortal body, that he should obey it in the lusts thereof; his members would no longer be yielded up as instruments of unrighteousness unto sin, but yielding himself unto God as alive from the dead, he would use his members as instruments of righteousness unto God. Sin would have no more dominion over him, for having been baptized into Christ, he would no longer be under the law, but under grace, all his sins covered by the perfect righteousness of the sinless One.

But, to return to the eighth chapter, Paul assures us that to be carnally minded is death. We cannot mind the things of the flesh or, in other words, seek after the riches, the pleasures and comforts of this present evil world, and have the life that knows no end. But if we mind the things of the spirit or seek after the riches and the glory of the world to come, we can have that enduring life and the peace that passeth understanding, because the carnally, or worldly minded, person is at enmity, or at war against God. He is not subject to the law of God, nor can he be while retaining his warring disposition and attitude, and so cannot please God.

But Paul's Roman brethren were not in the flesh, because they were no longer held in bondage by sin but were in the spirit, because the spirit dwelt in them and guided them. But, woeful words! "If any man have not the spirit of Christ (the spirit that does bring one into subjection to the law of God, learning obedience through suffering) he is none of his."

Christ said: "Lo I come to do thy will, O God;" "Not my will, but thine be done."

This must be our spirit if we desire to be saved. We must prove our love to God by keeping his commandments.

And if Christ be in us by our having the same spirit of loving obedience that he had, "though the body is dead because of, or by reason of, sin, the spirit is life, because of, or by reason of, righteousness." Or, in other words, if Christ be in us, though our bodies, our mortal selves, must die, we shall be quickened again into life by him who raised up our Lord from the dead.

But are the spirit of Christ, the spirit of God, and the Holy Spirit the same thing? It would seem so. An obedient spirit is holy, because actuated by God. God's spirit

dwells in us if we are obedient to him. It dwells in us if his word "dwells in us richly," led by the word of God we are "led by the spirit of God;" walking in accordance with that word we are "walking after the spirit." It seems to me that only in this sense does the Holy Spirit dwell in the children of God. The early Christians may have had it in a fuller sense, but only as it empowered them to do miraculous works, to heal all manner of diseases, to slay liars, and to raise the dead; but the Word of God had to "dwell in them richly," just the same as it has to dwell in us. They had to be led by the Word, walk after that Word just as we do.

The Holy Spirit cannot speak to men audibly in any other way than through the Holy Book that God has put into their hands to be the Guide Book of their lives.

It is only through those Spirit-given words that we can mortify, or put to death, the deeds of the body, and live, being thus led by the spirit, can become sons of God.

Reverence and finance are seldom met with together, but where they are their combination is refreshing.—J. Ramsay Mac Donald.

A LETTER

Dear Brothers and Sisters:

Surely none were more pleased than I to see the Editor's call in January 29th issue for short articles concerning the Adamic death, the honest motive being to find genuine truth. All honor to our Editor in effort so commendable. May each one joining in this effort be inspired by the very spirit of truth itself, no matter what we have been taught all our lives; no matter what we like to believe. But uniting as one, let the Spirit guide us into the truth.—John 16:13.

Now we teach that God condemned Adam to death. But did he? Or, was it sin he condemned? Not, "I will slay," but, "Thou shalt surely"—for the very partaking was death. So God made the first Adam a living soul. And he became nothing more, 1 Cor. 15:45, and returned to his dust for all time.—Job 7:7-10; 20:9; Psa. 103:15, 16.

For, even providing, the Brother enquires, he could or should in any way be released from death, does not Job say his place would deny him, saying, "I have not seen thee."—Job 8:18.

Bro. Austin further enquires if God meant that when Adam should die, (literal) he would thus pay the wages of sin, and be free. (Free after being liberated by resurrection?—Ed.) Now Adam was not the one who paid, but the wage earner. And God had made him to know that sin paid in death.—Gen. 2:17. So Adam was not deceived, 1 Tim. 2:14, but chose deliberately that which held no promise of life, for the mind of the flesh is death.—Rom. 8:6. So we may understand perfectly, the death which befell Adam in the beautiful Garden of Eden, and yet there remained for him "days of life," in which to toil after God sent him forth.—Gen. 17:24. And surely we may understand also the death we are delivered from, Heb. 2:15, that is "swallowed up in victory"—even the victory which is given us of God, through our Lord Jesus Christ.—1 Cor. 15:54, 57.

Hoping this may help,

Mrs. S. A. Horn.

The Sunday School

By Alta King

THE REIGN OF SAUL

Lesson 10 March 9, 1924

Lesson Text: 1 Sam. 8 to 15
1 Sam. 15:13-23

Golden Text: Behold, to obey is better than sacrifice. 1 Sam. 15:22.

Memory Verses: 1 Sam. 15:22, 23.

For Study

Review: What part did Samuel play in Israel's history in last week's lesson? What was the foundation principle upon which Israel's deliverance was based?

The New Lesson: In today's lesson we come to a marked change in Israel's history.

Since the beginning of her history, Israel had been a people, separate from all other peoples because of the peculiarities attendant upon her being God's chosen people. The great end and purpose of her national birth and existence was the manifestation and demonstration of the "one God" idea, hence her government and her religious institutions were peculiarly her own. Her national and religious life were noticeably lacking in those things which bring man and his glory into the foreground.

And we come now to the point in Israel's history when God permitted human nature to assert itself. The innate desire of the human nature to avoid any peculiarities which make one stand out from others, without exalting self, culminated among the Israelites in their expressed desire for a king.

The People Demand a King: 1 Sam. 8 to 10. What did Israel seize as an excuse to ask for a king? Note how circumstances, the sin of Samuel's sons (see also 1 Sam. 12:12), served to bring to a climax this sin of self worship hidden in Israel's heart.

A little thought shows that these circumstances were mere excuses. Did not Israel's history abundantly prove that God always raised up an adequate leader and deliverer as soon as Israel was ready and fit to be delivered? And what guarantee did Israel have that a deliverer under the title of king would be any more satisfactory than Samuel's sons were proving to be under the title of judge? Was Israel's real desire toward an efficient leader, or was it toward the pomp and glory of self-worship of other nations?

From 1 Sam. 9:2, 5, 7, 20, 21; 10:21-24, 27 make a character sketch of Saul. Saul stood for all that is best in man on the flesh plane. He was perfect physically. His character was of a high standard. He was modest and retiring. He was law-abiding and religious. He was quick and fearless in decisions. (See the incident recorded in chapter 11.) He was a model leader as far as human judgment could discern.

Up to this point God had not permitted Israel to try out what is in the hearts of all men—self-salvation. But self-salvation can be rooted out of the hearts of people only through trial and failure. Hence, we see the wisdom of God in yielding to the desire of Israel's heart for self-salvation in the person of Saul.

What was Israel rejecting and what was she accepting when she shouted "God save the king," as Saul was presented to her? (See 1 Sam. 1:19.)

Saul Established: 1 Sam. 11 to 14. Some of the Israelites refused to acknowledge Saul as king. In chapter 11 is recorded the incident which served to knit all Israel together in her acceptance of Saul as king. Saul's initiative, and quick judgments, and actions in a time of crisis brought him the united allegiance of his people.

In chapter 12 is recorded Samuel's farewell address. In verses 1 to 5 what does he force Israel to admit? Thus Israel's stubborn desire for a change of government is made the more glaring evil.

In verses 6-5 Samuel gives a brief resume of Israel's history. This resume makes clear the fact that God always adequately and wonderfully cared for Israel through his chosen judges and leaders. The one hindrance to this care being (not the lack of a king like other nations) but Israel's forgetting of her God.

In verses 13-15 Samuel tells Israel in no uncertain terms that God's rulership over her was not decreased or hindered in one iota by the fact that his leadership was vested in a king rather than a judge. Fearing and serving and obeying God were still the only avenues to peace and safety. Disobedience would surely bring God's hand against her as it had before.

Did Samuel succeed in making Israel realize the sin she had committed when she demanded a king? Verses 17-19.

In verses 20-25 Samuel again assures the people that, though they had sinned in asking for a king, still it was not the possession of a king that counted against their right relationship toward God; neither would the lack of a king count for right relationship. The one thing needful was, "Fear the Lord and serve him in truth with all your heart; for consider how great things he has done for you."

Saul reigned over Israel about forty years. Enough is recorded concerning his reign in chapters 13 and 14 to show that Israel's king, in spite of his promise of being a great leader, was not able to save her from her enemies.

In the second year of his reign came the conflict with the Philistines. In this conflict Saul manifested the same strong initiative and tendency to take decisive hold of a crisis that he had manifested before he became king (see chapter 11), but this time he carried his initiative too far and it became a snare to him, for it influenced him to ignore God's spoken command. Thus, the one point in Saul's character that nullified all his fine points was made manifest. And this point was the lack of that consciousness of man's dependence upon God and his word and power, which consciousness keeps man ever in touch with God's saving power.

Read carefully the account of Saul's conflict with the Philistines in Sam. 13:1 to 14:23. From the beginning of the conflict a strong contrast between Saul and his son Jonathan is presented. Jonathan with his 1000 men, Saul with his 2000. Jonathan smiting the Philistines, Saul blowing the trumpet announcing that Saul had smitten the enemy. Saul, with his great self-confidence, permitting his judgment, in a moment of crisis, to influence him to ignore God's command. Saul and Jonathan each with a sword, the only swords in Israel. Saul with his great self-confidence and his one sword tarrying under a tree with 600 men, Jonathan with his one sword and the

confidence that there is no restraint to the Lord to save by many or few, going out with one man to seek the enemy. Saul religiously calling for the ark and talking to the priest when he saw the enemy being routed, Jonathan still making tumult in the camp of the enemy.

Was Israel saved that day from the Philistines because of the king's commanding leadership, which she so loudly applauded when she said, "God save the king?" or was she saved by Jonathan's simple, clear-seeing trust in God. What two modes of salvation do these two men represent?

Did Saul free Israel from the Philistines during his whole reign? See 1 Sam. 14:52. In what did he constantly depend?

Saul Rejected: 1 Sam. 15. Read the chapter. Why was Saul finally rejected as king over Israel? How did he try to account for the wrong he had done? Did the act involve a setting of his judgment over against God's? Note the verses in which Saul brazenly tries to maintain that he had obeyed God. Note again what a large part the formalities of religious worship played in Saul's conception of right relationship to God. This same spirit is carried on down through Israel's history in the shape of law and self-salvation. Study Saul's repentance. Was it a true turning away from the wrong he had done, or was it a shrinking from the loss of honor and glory before his people? Even though Samuel thought much of Saul and sorrowed for him greatly (see verses 11, 35) was Saul able to blind him by his excuses and pleas of repentance?

Berean Column.

Edited by

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Slogan: We Stand for Unity, Truth and Righteousness

NOAH, THE ARK AND THE FLOOD

By Esther D. Sealine

THE wickedness of man had become so great in the earth that every imagination of the thought of his heart was only evil every day.

This grieved God at his heart, and God said, "I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them."—Gen. 6:7.

There was a just man and upright in his generations, whose name was Noah. Noah found favor with God, and he had three sons, Shem, Ham, and Japheth, who were also righteous before God.

As the time was near at hand, when God desired to destroy all flesh from the face of the earth with a flood of waters, God told Noah to make an ark, and with him God established his covenant; to take with him his wife, his sons, and their wives, and of every living thing of all flesh, two of every sort, male and female, into the ark to keep them alive with him.

Noah trusted God and went about to build the ark as God had told him. The ark was to be made of gopher wood, with rooms in it, and was to be pitched within and without with pitch. The length was to be

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Words in Scripture

By S. H. Reeve

AS I read and hear others present their views of the Bible, I am not surprised that there are so few professors in the world. People do not know what they believe. It seems to me there is perfect jargon, if confusion can be called perfect. Let us see how few church members there really are. In this little town, and I presume it is no exception to the general rule, out of every one hundred inhabitants there were a few years ago, fifteen church members, including all denominations, and the situation is not yet materially changed. Why are not the other eighty-five in the same class as the fifteen? Largely because of lack of unity on the part of the fifteen. "That they all may be one.....that the world may believe that thou hast sent me," is the Divine prayer. And yet this perfect unity is impossible under existing circumstances. When God pours out the Holy Spirit on the church as he intends to do, there will be unity, and not till then. But let us not be discouraged, for with all the confusion there is, we may still learn, but it will be by careful study and earnestly comparing "spiritual things with spiritual—comparing scripture with scripture.

One of the important words in our language is not found in the Bible. That word is "character." But is not the meaning repeated over and over. "Thou shalt" and "Thou shalt not" are the foundations of this word that God has seen fit to exclude from his law and promises, and yet that meaning is there.

The writer took for a subject of a talk before a congregation a few weeks ago, the word "standards." And he soon learned that as a moral standard the word did not certainly occur in "The Book," but was used almost wholly of national standards. But is there no moral standard in the Bible because the word does not so occur? Who will say the meaning is not there? None, I am sure.

I call to mind a phrase that has been much used and that is "immortal soul." Now while I do not believe in the phrase, yet, nevertheless, because it does not occur in the Bible in no evidence against the truth of the thought. The truth or falsity of the thought must be proven by some other evidence.

Another word just now called to my mind is the word "atonement." This occurs but once in the New Testament. But because it is not there more times is it not nevertheless true that the New Testament is replete with that thought? Surely it is.

Let me note another phrase, "and calleth those things which be not as though they were." While this is used only once, and then in connection with the promise to Abraham, it is left for us to supply and

Psalm Fifteen

YAHWEH!
Who shall be a guest in thy tent?
Who shall abide in thy holy mount'ain?
He that walketh without blame,
And doeth what is right,
And speaketh truth with his heart;
Hath not carried slander on his tongue,
Hath not done his friend a wrong,
Nor a reproach taken up against his neighbour;
Despised in his sight is the reprobate,
But them who revere Yahweh he doth honor,
He hath sworn to his neighbour, and will not change;
His silver hath he not put out on interest,
Nor a bribe against the innocent hath he taken.
He that doeth these things shall not be shaken unto times age-abiding.

the real thought is there. It reads: "As it is written, I have made thee a father of many nations, before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were."—Rom. 4:17. See 1 Cor. 1:28. "He that believeth on the Son hath everlasting life."—John 3:36. Have you really got everlasting life? I confess that I have not, and will not have it only by promise, until the resurrection. "Glory to God in the highest, and on earth peace and good will toward men." This condition of things has never existed. It will come sometime. "We know that we have passed from death unto life." Have you actually passed from death unto life? I am dying all the time. "Who calleth those things which be not as though they were," is the only reasonable explanation of these passages.

Are we sinners? "What then? Are we better than they? No, in no wise, for we have proved, or charged, both Jews and Gentiles that they are all under sin as it is written, There is none righteous, no, not one."—Romans 3:9, 10. See also Psalm 14:1-3. "For all have sinned and come short of the glory of God."—Romans 3:23. "But the scriptures have concluded all under sin."—Galatians 3:22. How did we become sinners? "Wherefore, as by one man, sin entered into the world."—Rom. 5:12. That we are sinners needs no proof, that we die is just as evident. How we became sinners and for what reason we die seems to be in doubt in the minds of some. But Paul says by one man, "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 shall be delivered from the bondage of corruption into the glorious (Continued on page 183)

Homeward

Palestine Conference Echoes

THIS is a common task for Jewry, because you will recreate a Jewish body and a Jewish soul and a Jewish society and community out of the very elements—an opportunity which we have had no where in the world. The fundamental difference between Palestine and the rest of the world is that in Palestine, for the first time since Diaspora, we have an opportunity to build up everything—our language, our country, our institutions, our schools—the very soil, the very soul of the Jews—from the ground upwards. And it is essential for Jews, when, after a history sanctified by eighty generations of suffering, the world will ask what the Jew can do when he is free and unhampered, that we should be able to point to a beautiful Palestine where a psalm-song will ring from Dan to Beersheba, a song that might go through our gilded and sordid ghettos. That, gentlemen, is the meaning of Palestine for us.—Dr. Weizmann

The idea of building up a Jewish center in Palestine, the land of our forefathers, has had for me a perhaps greater attraction, has meant more to me than it has meant to some of the non-Zionists present. I had eagerly hoped that regardless of whether a Jewish state should be formed in Palestine or not, Jewish life should again spring up in Palestine to revivify Jewish life and thought throughout the world.—Judge Irving Lehman.

Whether we will it or not, the country, or the world, if you please, thinks in terms of this great movement toward the rebuilding of Palestine as a Jewish movement. The assumption on the part of the non-Jewish world is that practically every Jew has an interest in it.—Mr. David Brown.

I have a great and lasting sympathy with the aspirations of a large number of Jews to go back to Palestine. I believe that, regardless of our political views on the subject of Zionism, everybody can get behind this proposition and it is on that account that I am interested in the problem.—Col. Herbert Lehman.

There are millions of Jews in many parts of the world—not as happy and free as we are—who are seeking an abiding-place, who are feeling the urge of a homeland, and who desire in their very souls the opportunity to plant their homes upon the soil which they and their ancestors have always regarded as holy ground. Where will the pioneer spirit, which forces thousands to the resolution to leave everything behind and seek a new home—where will that find outlet if not in Palestine? What would be said of the Jews of America, the richest community of Jews in the world, the most powerful and the most influential, and the most happy, when at such a time as this they say nothing and remain cold and indifferent.....—Mr. Louis Marshall.

TRUST FUNDS INTACT

(Continued from front page)

they would be in their own hands. This fund is held inviolable for those by and for whom it has been credited.

Any possible surplus of such funds, more than is required for care and comfort throughout life of the one for whom the same has been entrusted, will afterwards be used, according to the best judgment of those in charge, for the benefit of those who need the benefits of the Home but who do not have the necessary funds of their own to enable them to obtain the same.

It is hoped that in this way a fund will sooner or later be developed sufficient to enable the Home to accept and care for some who are without money and without other friends.

In view of this it has been urged that Alone Ones who have prospered financially, and who thus have abundance of means, but who choose the Home for personal comfort, will feel it a Christian privilege to entrust to the N. B. I. not only the amount which seems to be essentially necessary for their individual portion of maintenance, but will confide to the Home fund an abundance of their means that others may have the benefits of any balance remaining after the one thus confiding shall have had life's needs satisfied.

And why not? Why should not one arrange to provide liberally for the needy. Such, in fact, is the underlying principle upon which the Golden Rule Home is built. Friends everywhere are uniting their means to provide for the care and comfort, in one way or another, of those who stand in need of the same. Some are left more or less alone, who crave fellowship, care and comfort, that can be supplied by others even though they have abundance of means.

Why should not such feel it a Christian privilege, in return for the comforts there found for themselves, to provide means in order that others less fortunate may be afforded similar pleasures in their declining years?

Keep in mind that these monies are faithfully guarded for the benefit throughout life of those by whom, or for whom, they are, according to agreement, entrusted. Any possible surplus remaining is for the benefit of others standing in need of Golden Rule Home benefits.

**PLANS PROVEN WORKABLE
Let's Get Behind Them**

And now the church has been given a statement of the results of the first year of active operation. Last week a statement of profit and loss from the operation of Golden Rule Home, and farm with greenhouse for the year, and of operation of the printing plant from Oct. 1, 1923, was given. That statement did not include statement of administration expenses of N. B. I. These expenses are reckoned in the statement of assets and liabilities printed this week. Money paid into the General Fund has been used for this purpose.

The sum total paid and pledged to Permanent and General Funds has been reduced by the amount used for these expenses. These expenses include salaries, rent, postage, printing, traveling, etc. It perhaps should be stated that the salary paid the executive secretary is \$175.00 per month; that paid the stenographer and bookkeeper

is \$20.00 per week.

If the report does not cover all the points that should be covered, inquiry concerning such points will bring forth the information.

Hereafter it is hoped to issue a monthly statement, providing sufficient help can be maintained to do the work that should be done. It is the best judgment of your secretary, and of those "on the ground," with whom he frequently advises, that results to date, as shown by these reports, demonstrate that the plans and methods to date are practical and workable. Therefore, your secretary and his local advisors feel we are not only justified, but duty bound to move onward in the work in the strength of our Lord.

The first thing that should be fully recognized by all is the financial position. To do the best work and render the best united service, the whole effort should be fully financed. Not only can we profitably use funds to definitely finance the farm and greenhouse—which have proven to be profitable, but, as often heretofore mentioned, funds sufficient to increase publishing strength of the N. B. I. can be very profitably used. By "profitably" we mean profitable in a financial way and profitable in the sense of larger service in publishing and distributing the gospel story. We are at present convinced that the printing plant can be operated so as to fully pay its own expenses, and at the same time disseminate gospel truth. Others are doing it. And what others can do, we, with God's help, can also do.

Therefore, we appeal earnestly to one

and all who are enjoying material prosperity to study well this question and respond with such cooperation as each may be in position to offer.

Again we assert that this is in no sense begging. It is putting the matter of Christian service squarely before one and all. And everyone is asked to serve in the name of Christ.

At any time that the brotherhood feels that a change should be made in the person of the executive in order to obtain better results, it will be proper to effect such a change. Your secretary hereby publicly pledges his best efforts to aid in any such desired plans. This statement is here made that one and all shall fully realize that there in no possible personal motive in urging the brotherhood to get behind this work with all of their financial strength.

Having demonstrated that the plan of work is practical, it is not intended to ease off on this point as was done last summer. We hope to press for stronger and more sustained cooperation than has ever before been rendered.

In love for God, and in love for neighbor, let us serve with a service that reveals a full and hearty devotion to our God and his Son.

Pray God to guide and strengthen one and all to serve in unity of spirit to the honor and glory of his name.

F. L. Austin, Executive Secretary.

The printing plant of The Restitution Publishing Company is a property by itself and is not included in the Assets and Liabilities of the National Bible Institution.

STATEMENTS OF ASSETS AND LIABILITIES — NATIONAL BIBLE INSTITUTION

Assets			
Accounts receivable			651.35
Notes receivable			3675.00
Pledges (accounts receivable)			
	Permanent	748.00	
	General	3233.60	
		3981.60	3981.60
Furniture and Fixtures			
	Office	1627.39	
	Greenhouse and Farm	639.62	
	Home	2398.82	
		4665.83	4665.83
Estates — Greenhouse and Home			25920.96
Herald Equipment			19.90
Cash in Treasury			
	Permanent	100.00	
	General	1097.60	
	Wince	459.00	
	Maintenance	994.72	
		2651.32	2651.32
			2934.65
Liabilities			
Accounts Payable			326.56
Notes Payable			13205.00
Trust Funds			
	Wince	459.00	
	Maintenance	4802.48	
		5261.48	5261.43
National Bible Institution			
	Permanent		10.00
	General		1094.66
Previous Investment		24290.53	
Net Profit		312.38	
Present Investment		24602.91	24602.91
		44500.61	44500.61

alike when he goes up into the high mountains to pray, and when he comes into the dark valley to work; the religion that listens to him, alike when he tells us of the peace and joy of the Father's house and when he calls us to feed his lambs; the religion that is willing to suffer as well as to enjoy, to labor as well as to triumph; the religion that has a soul to worship God, and a heart to love man, and a hand to help in every good cause—is pure and undefiled.

BIBLE QUESTIONS

1. Of what kind of wood did Noah build the Ark?
2. Who went before King Ahasuerus to plead for the lives of the Jews?
3. Did the king free the Jews from the decree against them?
4. Who was Haman's wife?
5. When Naomi returned to Bethlehem, what did she request the people to call her?
6. What did Samuel do to Saul when he told him he was to be captain of the people?
7. When did Omri purchase the city of Samaria?
8. What did God tell Moses would happen to the people if they came up on Mount Sinai while he was talking to them?
9. How did God let the people know that he was ready to speak to them?
10. When Moses could not hold up his hand to indicate victory for Israel during the battle with Amalek, who assisted him?

ANSWERS TO LAST SERIES OF QUESTIONS

1. God commanded Aaron to assist Moses as an interpreter.
2. Cain was jealous of Abel because God had accepted Abel's sacrifice and rejected Cain's.
3. David was called to the court of King Saul to chase away the king's madness.
4. Galilee was very remarkable for its fertility of soil.
5. His oxen and asses were stolen, and the servants slain; this was the first disaster that befell Job.
6. John the Baptist's public ministry was brought to a close when King Herod had him put in prison.
7. When Moses perceived the suffering of his people he was determined to go to them as their helper.
8. God found Noah's family faithful.
9. The Ark was under construction one hundred and twenty years.
10. The "Stone of Abel" was the place where the Ark rested in the field at Joshua at Bethshemesh.

THE SENTENCE AND THE RELEASE

By J. W. Macallister

WHEN God pronounced the sentence of death upon Adam he did so justly. Adam had previously been told the result of disobedience, and being perfect, he had a full and complete understanding of what he had to do to obey and please his Creator and what the result would be if he refused to do so. The history of the fall is so well known to all Bible students that it is not necessary to repeat it in detail here. We have the word for it that as by the offense of one sin entered into the world and death by sin (or as the result of sin) and so death passed upon all men, for all have sinned in their first earthly father, Adam.

In our human, earthly courts we have trials for the breaking of man's laws and the judge is authorized to inflict whatever penalty the evidence indicates is just and right. If there be extenuating circumstances connected with the offense a lighter sentence or acquittal may result, but if there is evidence of great wilfulness a heavier sentence is given. A sentence of five years imprisonment is at times given,

which the culprit in turn serves, and having paid the penalty that justice demanded, can go forth a free man, to rebuild a reputation for honor if he so decree. However, when the death sentence is demanded and the culprit pays what justice asks he is unlike the man with the five year sentence. He is unable to go forth and rebuild anything, for "the dead know not any thing;" as the beast dieth so dieth man; all are of the dust and all return to dust again; their sons come to honor and they know it not; that very day their thoughts perish; there is no wisdom nor device nor knowledge in the grave whither thou goest. Hence when father Adam died we would not say he paid the penalty against him for sin; we would say he met the penalty promised for his disobedience and transgression, and, for the time being, he and his offspring who inherited his sentence and died as the result of his primal sin, were hopelessly out of existence. The sentence was not that Adam should die, that is go into the death state as a penalty, and by that one act of dying meet the demands of justice and then be in line to be released; it meant the limit—"for dust thou art and unto dust shalt thou return"—showing that God intended Adam to return to the original elements from which he was made.

Were it not that God's ways and thoughts are as much higher than man's ways and thoughts as the heavens are higher than the earth the prospects for the human race would indeed be hopeless. But, thank God, we have the assurance that Christ was the Lamb slain before the foundation of the world; that God in his infinite wisdom, knowing the end from the beginning, knew that our human father would transgress his righteous laws by succumbing to the beguilement of the adversary, so, even before the creation of man upon the earth, God had, in his divine mind, arranged for the release and escape from the bondage of death that Adam would bring upon him, through a new Lifegiver (father). God was a wise economist in that he inflicted the divine sentence upon one individual only (Eve being a part of Adam) so that he might provide a way of escape through another one. So we read, As by the offense of one sin entered the world and death by sin, so also by the righteousness of one came justification to life unto all men; for as in Adam all die, even so in Christ shall all be made alive. 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.

This word "ransom" is a very important word in God's plan of salvation. We remember when God established the Jewish nation as his peculiar people he divided the land between the tribes, setting bounds and metes for each tribe, and their offspring after them. God knowing the frailty of man devised a plan whereby if one of these tribes became so involved in debt as to lose his freedom and become a slave or lose his possession of land or home, that the right of redemption, or purchase, was open to any other member of his tribe in the order of nearness of relationship, if they chose to exercise their privilege. This word "ransom" means, a price to correspond, in the original language. And, as the first man Adam had lost his birthright, having sold it under sin, God in his mercy sent forth his Son, the second Adam, born of a woman, born under the law, to buy

back, redeem, ransom, the forfeited life of the first Adam.

This is what Jesus did when he poured his life blood on the cross of Calvary. The testimony of the word is that the iniquity of us all was laid upon him; that by his stripes ye are healed; that God was in Christ reconciling the world unto himself; that he so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. The first father of the race made a failure of this opportunity by transgressing God's law. The second Adam, by his perfect obedience to God, proved his right to purchase and, by the sacrifice of his own life (the penalty against Adam), he purchased the race. While he, Jesus, gave all he possessed to ransom, redeem, Adam and his race, yet being sinless, death could not hold him. So God could in justice reawaken him from the death state, not however, as a human being, for he gave his flesh for the life of the world. He was put to death in the flesh and quickened in the Spirit. He is now the owner of the race. And when he has finished the work, now in progress, of gathering out his church, which he purposes to use in the incoming age, under his guidance, in blessing all the balance of the race. Then all they that are in their graves shall hear the voice of the Son of man and come forth. "There shall be a resurrection of the dead both of the just and the unjust." Then it will be clearly demonstrated to all the children of Adam how God in sending forth his dearly beloved Son to die, the just for the unjust, can be just, and yet the justifier of all them that believe in Jesus as their ransom and redeemer.

To the reawakened dead, the experiences of the present life, under the rule of sin, will be ample warning against ever again indulging in it while the glorious conditions prevailing under the reign of Jesus and his associated overcomers will be a demonstration in contrast as to the desirability of faith and obedience to the new head of the race, the new father, and lifegiver. We who have been honored with this light in advance of the vast majority of the children of men (for he is the true light that lighteth every man that cometh into the world) should esteem it a wonderful favor and should by our walk and conversation constantly endeavor to show forth the praises of him who has called us out of darkness into his marvelous light. We should be very careful that we are true representatives of the new heavenly government where we now have our citizenship, for we are now ambassadors of Christ in a foreign government, in the midst of a crooked and perverse generation, among whom we should shine as lights. How wonderful it is that we may be permitted, even here, to feast by faith in him.

Ask ye what great thing I know,
That delights and stirs me so?
What the high reward I win?
Whose the name I glory in?
"Jesus Christ the Crucified."

'Tis that great thing I know,
That delights and stirs me so,—
Faith in Him who died to save,
Him who triumphed o'er the grave,
"Jesus Christ the Crucified."

"I will praise thee, O Lord, with my whole heart; I will shew forth all thy marvelous works."—Psalm 9:1.

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 37:4

THE PRINCE OF PEACE

He is coming, O ye people,
Coming soon—the Nazarene;
Not with flaunting, noisy tumult,
Though none greater, man hath seen.
Shout ye heralds, tell the story,
Never let your crying cease,
For he comes, this man of glory,
King of kings, and Prince of Peace.

Have we "set our house in order"
For this guest, so soon to come?
Shall we entertain him gladly,
So with us he'll find a home?
Are we eager for his coming?
Is the banquet table spread?
Is the pillowed bed quite ready
For the tired and weary head?

Do we wait, anticipating,
—As we do for men of earth—
For this man among all nations,
Lord, and King, and Prince by birth?
Shall we bring of our heart treasures,
Love, and praise and honor meet,
And in love and adoration
Lay them at his blessed feet?

Do we take him at his promise
That the appointed day draws nigh?
Do our hearts forget their aching
And rejoice with glad some cheer?
Have we given all our being
His to be, and his alone?
And are we prepared to meet him
When he comes to claim his own?

Help us, Lord, to love thy coming
Thou, who life eternal art.
Breathe thy gracious tender Spirit
Into every waiting heart.
Thou art pure, and meek, and lowly.
Come, and bid our longings cease;
Thou art true and wise and holy,
King of kings, and Prince of Peace.

PRINCE OF PEACE

"Glory to God in the highest, and on earth
peace, good will toward men."

The above was the salutation of the heavenly host at the birth of Jesus, more than nineteen hundred years ago.

In the birth of Jesus the earth experienced the greatest circumstance that was possible to occur. The above tells us that in it the glory of God was manifested, that through it the majesty of God would be made known, that in time it would bring peace on the earth, and eventually man would have and show love and good will to his fellows.

Peace on earth never has been known since our first parents ate of the forbidden fruit in the garden of Eden. We never will forget the condition of the earth during the four long years of the world war. And was peace ushered in when, on the eleventh day of November 1918 the armistice was signed? No. Today, in many places, army is fighting against army, people against people, and man against man. War has entered into the Christian church, with the modernists on one side and the fundamentalists on the other, so we see that in the very peace that Jesus Christ is supposed to have his home conflict rages,

even to the extent that Christ is cast out. This is the condition of the world today, with all conditions pointing that tomorrow conditions will be worse, and no one knows what will happen the day after, except this, that the world will, day by day, grow worse and worse until the end of the Gentile times when the Prince of Peace shall come, rescue the world from its present day unholy rulers and establish his reign of justice, and equity in righteousness and peace.

This is the peace that the world shall know, though now ignorant of it. Under human government the world will never have peace; for where jealousy is, trouble must be, and while weak men live stronger ones will take advantage of them. Therefore, we pray, "Come Lord Jesus, Establish the long promised kingdom, and bring thy peace to this sin cursed earth." Yea, with all our heart we say, "Come Lord Jesus." Yea, Lord Jesus, come.

But by this are we to understand that the Christian never is to experience peace till the coming of the Son of Man? Yes, outwardly; for the Christian's life is one long, continuous battle against the world and its lusts. While the Christian lives he constantly is fighting a warfare against sin, the cause of sin, and the effects of sin. But there is an inward calm, an inward peace possessed by the Christian that is unknown to the man of the world. Shortly before Jesus left the scene of his earthly labors, Speaking to his disciples, 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 the peace that was left by Jesus is secured through our confidence in God and our faith in Jesus; confidence in God that he will perform his every promise; faith in Jesus that he is the Christ, the Son of the living God, and that through him all people eventually will be blessed.

Isaiah's prophecy concerning Jesus states, "And he shall be called the "Prince of Peace;" and in his epistle to the Romans Paul tells us we shall have peace with God providing we have been instilled by faith in Jesus Christ, for the fruit of the Spirit is love, joy, and peace. And now my beloved, "Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God, and the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." "Let the peace of God rule in your hearts, to which also ye are called in one body: and be ye watchful."

PROOF OF THE PRESENCE OF THE SPIRIT

Paul wrote with positiveness to the Roman brethren that if any man have not the spirit of Christ he is none of his. So it is in order to inquire, "How do we know that we have the spirit of Christ?" Must we not in some way feel it? Must it not make its impress upon us? Must it not in some positive way, let us know that we have it within us? Does not the Spirit bear witness with our spirit that we are the sons of God? To all of which I will say that Jesus has given us a criterion that will be conclusive in every case: "By their fruits ye shall know them." As in the tree the fruits betray what kind it is, so the person is known by his fruit or actions. If he shows the fruit of the Spirit which is love,

joy, faith, longsuffering, gentleness, goodness, peace, meekness, and temperance, then he has the Spirit. If the fruit is lacking the Spirit is not there.

WOODROW WILSON

On Sunday, February 3, Woodrow Wilson breathed his last. He will go down in history as the Great War President. He was a believer in peace and did much to keep this country out of war. Some even went so far as to call him the American Apostle of Peace. With many others, he had an idea that through the proper working of a League of Nations permanent peace could be maintained upon the earth.

It is claimed for him that he was a Bible student as well as a man of prayer, yet he failed to realize that God is supreme, that God, although love, is all powerful. Man knows not the way of peace, by nature he is quarrelsome, even to the extent that at times he will quarrel with himself when not having anyone else to quarrel with. Man's government has been, is and ever shall be a failure. Man has "sought out many inventions," the great majority of which are used in human slaughter or as an aid to crime. Peace—permanent peace—never will come to this world while man rules the politics of the earth. We do not belittle Woodrow Wilson. He was human, with human ideas, but we are bold to say that when peace comes to this earth it will be brought here by God the Father through the Son, Christ Jesus.

As the world counts greatness, Woodrow Wilson was a great man. There was nothing about him that could be called half-way. He was positive in his convictions, honest in his purposes, and untiringly worked to accomplish his aims. Generally speaking, the people were divided, either as friends or foes; some almost, if not altogether, worshiped him, others hated him. But we who believe that God rules and that he doeth all things well, prefer to put our trust in the God of our fathers and the Son of his love, and with Paul repeat, "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."

RELIGION NOT AN OPIATE

"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."—James 1:22.

There are two kinds of religion—the religion that is heavy with itself, and the religion that is strong with love.

There are some people who mix the opium of self-indulgence with their religion.

It soothes and charms them; it gives them pleasant dreams and emotions; it lifts them above the world in joyous reveries. They fain would prolong them and dwell in them, and enjoy an unearned felicity. Their favorite hymn is:

"My willing soul would stay
In such a frame as this,
And sit and sing myself away
To everlasting bliss."

But no one ever got everlasting bliss by that method.

The world has small need of religion that consists solely or chiefly of emotions and raptures.

But the religion that follows Jesus Christ,

of many of them, each reading adding new lustre to their beauty. The territory from which they came extended from Niagara Falls to Los Angeles, all bearing the same message of love and good fellowship.

My heart and mind were full, and traveled speedily over the country and, if possible, I was drawn still closer with the cards of love, to those with whom I have been so pleasantly associated during these years of service, as we have shared each other's joys and sorrows. Flowers were in profusion, and the most conspicuous were the largest and most beautiful carnations I have ever seen—those sent from the beds in our N. B. I. Greenhouse in Oregon, Illinois. The carnations shipped from our N. B. I. greenhouse, 450 miles away, were larger and brighter and lasted longer than those delivered fresh from our greenhouses here in Cleveland.

The nurses were interested in the birthday messages and the whole affair, and while I rested and feasted with my meditations, they, led on by Mrs. Conner and Corinne, but without my knowledge, were preparing a birthday dinner, not realizing apparently, that I had had about as much joy as an ordinary mortal is able to endure in one day. But when the time arrived, and my tray was brought in it was spread with a meal fit for a king, decorated with lighted candles, etc. I could not eat a

dozen bites, of course, but I drank deeply of the spirit prompting it all.

It was a great day, to me, as it caused a further expansion of my heart. I was tired, but happy; and as my nurse, with smiles of kindness and good cheer, and with tender hands, gave me my final dressing for the day and tucked me in for the night, I thought, "How much more kindly and considerate of our welfare are others than we ever give them credit for being."

I am now at home, recovering rapidly, and expect soon to be my old self again.

I would be delighted if I could write personally to each of you and acknowledge your kind remembrance, prayers, and words of cheer in the hour of my affliction, but I have not the time to do so, hoping that this may reach you all and that you may recognize it as a personal word to you.

Again thanking you, and with love and best wishes to all, I am,

Your brother,

L. E. Conner.

P. S. Cards and letters, just as rich and beautiful as the first arrivals, continued to come for a week or more, being just as much appreciated as those that were first received. They are all filed away for future reference, while their sentiment is treasured up in my heart.

L. E. C.

on the Nature of Man. These brought out many questions in the Question Box and much knowledge was gained.

I am to visit the Northwest this summer and fall and shall be pleased to hear of any place where you desire a series of Chart Sermons.

I have a good series of H. V. Reed's tracts, "Can You Believe?"

C. C. Maple,

Root Road, Elyria, Ohio.

OBITUARY

Elder E. E. Thoms

Elder E. E. Thoms died January 7, 1924, at St. Cloud, Minnesota, after a lingering illness.

Surely a faithful brother has fallen asleep until the coming of the Master.

It was his hope and that of his dear wife that they might live until the coming of Christ, but both have gone down, his wife, "Aunt Lyde," as she was lovingly called, died June 12, 1922.

Elder Thoms was born at Wheatland, New York, and moved to Indiana in his youth. In 1857 he was married to Mary F. Trousdail at Geneva, Indiana.

After moving to Minnesota he commenced to preach for the Church of God in 1874, and continued preaching until his health failed him. Many were converted under his preaching and "Aunt Lyde's" singing.

He has been a power for good, and left a living witness for the Master.

He leaves four sons and three daughters: G. C. Thoms, of St. Cloud; Edwin, of Oakland, California; I. H., of Minneapolis; V. R., of Emily, Minnesota; Mrs. I. M. Grover; Mrs. M. A. Hatten; and Mrs. L. L. Mills.

Bro. Fred Daubanton spoke words of comfort, taking his text from 1 Thessalonians 4:13. There was a large gathering of friends present and many beautiful floral offerings testifying to the love and esteem for our dear brother. He would have been 86 had he lived till January 12.

The above obituary was received without signature, from a reliable source, on February 26. The lack of signature is probably an oversight.—Ed.

Another obituary on last page.

A CORRECTION

A wrong word often misrepresents one's own position or that of another. In what was said under the caption, "The Truth of the Gospel," it was not my thought that those who are raised into judgment with the world will be "innocent as Adam and Eve were before they sinned." On the contrary, they will have formed such character as will constitute them unworthy of life, and they will perish unless they seek for life by patient endurance in well-doing. They will not perish because of sins they had done in this life; whether these sins were committed under the law and therefore were imputed sins, or whether committed without law and therefore were non-imputed; they will all likewise perish, because they had failed to learn righteousness in a day of judgment.

To some it will be more tolerable in the judgment, when every deflection of rectitude will be summarily and severely punished, than for others—who had formed a more contentious spirit against light and truth—because of disobedience in that day.

Alex. Allan.

Among the Churches

Deep snow and bad roads still hinder church attendance at Blanchard, Michigan.

"Bro. Patrick is giving us such good, sound talks," writes a correspondent from Springfield, Ohio.

Two more baptisms are reported from Brush Creek Church: Mr. and Mrs. James Vance, 38 Belle St., Dayton, Ohio.

The home of Bro. and Sr. George Coats, of Coats Grove, Michigan, was on February 18, blessed with a baby girl—Doris Jean.

Robert Arthur Powell is the name of the latest resident to brighten the home of Bro. and Sr. Dick Powell, Greenville, Michigan.

Friends of Mrs. Emma Eaton will be grieved to learn that she has for some time been in the hospital suffering from neuritis and heart complications. She would much appreciate hearing from her friends in Christ. Address her at 1707 Wood St., La Crosse, Wisconsin.

NOTICES

Meeting at Argos, Indiana

We wish to make a correction in the dates of the Argos meeting as published last week. The meeting will open on Thursday, March 27. All are welcome.

C. C. Maple.

Moriah and Salem, Illinois

The brethren of the Moriah church, near Casey, Illinois, request us to announce that they plan to hold preaching services Saturday night and Sunday, once each month, until next fall. The appointment is planned for the fourth Sunday of each month, so

the first one begins Saturday night, March 22.

Please plan to cooperate and help boost the work if possible. Immediately following the above appointment, Monday and Tuesday nights will be spent with the Salem church. There is opportunity for some good work here, so let's all push together.

F. E. Siple.

REPORTS

Report for February, 1924

Sermons: Hillisburg, 2; Roll, 2; Plymouth, 2; North Salem, 1; South Bend, 2.

Money collected: Roll, \$23.50; Plymouth, \$15.00; North Salem, \$6.00; South Bend, \$30.00; South Bend Junior Bereans, \$4.20; Total, \$78.70; Expenses for month, \$12.89.

On April 9, D. V., we hope to begin a special meeting at Jordan, Jay county, Indiana. The church at this place desires to have this meeting run as long as the interest demands. Arrangements have been made for us to preach at Plymouth every third Sunday at 11:00 A. M. and at North Salem at 7:30 P. M. of the same day. We have our regular services at Hillisburg every first Sunday.

J. H. Anderson.

Meetings in Ohio

Elder James A. Patrick is expected to arrive today for a few days visit. His cousin, Elder P. L. Sweany, who was for many years president of the Church of God Conference of Minnesota, has been holding a series of meetings with us in Ohio. There have been fifteen to confess their faith in the gospel of the Kingdom. Elder Sweany gave some excellent sermons

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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

THE SUN'S SHADOW REVERSED

Miracles, or signs, have been much used by God. By means of them he has proven over and over again to weak and doubtful man the omniscience and the omnipotence of the world's Creator; and that he is its constant Sovereign.

Sometimes he gave this information to the people by using one Hebrew or Greek word and sometimes by another. One word meant simply a sign while the other meant a work of strength or power—which in turn would always be a sign. Both thoughts are brought over into our English words "miracle" and "sign," and this with no distinction of meaning. Therefore, to us, a sign of God and a miracle of God, are one and the same thing.

Though Hezekiah, king of Judah, is regarded as one of the faithful kings of Jerusalem, yet Isaiah 37:24 reveals that through the prosperity with which he was favored, he came to be self-exalted, not giving to God proper honor for the enlargement of Jerusalem and Judah. It would seem as though it was for this reason that Isaiah in 38:1 instructed him to set his house in order against the day of his death. This notice caused Hezekiah to humble himself before God and pray for God's mercy. The answer from Jehovah was, "I will add unto thy days fifteen years." And in order to give confidence to Hezekiah, God added a sign, verse 8, saying, "Behold, I will bring again the shadow of the degrees, which is gone down in the sun dial of Ahaz, ten degrees backward. So the sun returned ten degrees,

by which degrees it was gone down." The reader should recall that the time system of the ancients was the sun dial. The rays of sun shining across this dial threw a shadow. The position of the shadow thus thrown indicated to the observer the time of day. The shadow naturally moved in a circle to agree with the circle of the sun's path. God assured Hezekiah that this shadow would reverse and move backward.

Such a work was not only a manifestation of great power, but also a sign of God's certain sovereignty of the sun and earth.

This work was very similar indeed, to that wrought by Jehovah in the days of Joshua's conquest, when God caused the sun to stand still upon Gibeon. Man's finite mind is hardly capable of accepting these statements as being statements of fact. There is the greatest inclination to doubt them. Such phenomena are said to be contrary to nature.

Is it not true that all-miraculous phenomena appear to counteract the established laws of nature. The late Professor C. A. L. Totten, of Harvard University and others, have boldly announced that these miracles are not only possible, but that the astronomical reckonings of today require that these events shall be taken into consideration; that Joshua's long day was lengthened by twenty-three hours and twenty minutes, and that the reversal of the shadow in Hezekiah's day by ten degrees, or forty minutes, made up the balance of twenty-four hours, or one full day of lost time. Each must be computed in tracing the astronomical reckonings back to the earliest records.

In answer to a query by mail, we wish to affirm our belief in the accuracy of the record as given in Isaiah 38:7-8, that the shadow literally and positively reversed, and this to the strengthening of the faith of Hezekiah and his people. We believe that the very unnaturalness of the great event became a sign that confirmed Hezekiah's faith in the promise that his life should be extended another fifteen years.

"We have sinned against the Lord." Thus Israel frankly acknowledged her wrong and, fasting, brought forth works meet for repentance. This, too, is one of things "written aforetime.....for our learning."

"Destroy not him with thy meat, for whom Christ died."

How strange that the Apostle should have occasion to reprove any after the above manner, yet, there are frequent occasions when one is deprived of rightful advantage or opportunity by the thoughtless or selfish attitude of another.

"They have not rejected thee, but they have rejected me, that I should not reign over them."

What a sad commentary this. God's guiding, ruling hand rejected.

Having since given the kingdom to his beloved Son, it is well that none shall reject his rule.

"Seek first the kingdom of God, and his righteousness."

HERALD RECEIPTS

Mrs. Lewis Lindsay; Mrs. Raymond knife; R. C. Railsback; Jas. A. Patrick; Ethel Walrath-Chesnut; Mrs. Walter C. Beightol; W. E. Shopton; H. F. Smith; Ted Worley; C. G. Casey; L. C. Smith; George Price, Jr.; E. H. Porter; Mrs. H.

T. Hill; C. C. Maple; Mrs. Cathrine Townsend; Mrs. Ida Murry; Russel Harman; Dr. A. MacFarlane; Isaac M. Abbott; Jas. M. Johnson; Alice Scott; Mildred N. Heise; Gertrude AxLand; Alice Chase; Mrs. L. J. Wilson.

EMERGENCY FUND

Milton Long, \$2.00

WINCE MEMORIAL FUND

Previously mentioned, \$259.25
Mr. and Mrs. Russell Harman, 2.00

Total, \$291.25

A WORD OF THANKS

To those who so kindly remembered me with letters and cards on my recent birthday anniversary:

I am using this means of reaching you to express my heartfelt thanks.

I had hoped that I might be able to spend that day at my home; but that was not to be. I had no thought of "celebrating" of course. In fact, that day usually passes without a thought of it being my birthday anniversary unless my attention is called to it by Mrs. Conner. But I was anxious to get home and, as the 9th came on Saturday, I had concluded that to be home on that day, and the following day, being Sunday when Corinne could be home, it would be doubly enjoyable to me. But when I mentioned the matter to my physician he simply smiled sympathetically, it seemed, shook his head and said, "I will tell you when you can go."

I was disappointed, of course; but disappointments do not discourage nor worry me, so I concluded to make the best of the situation. Everybody about the hospital was very good and kind, and Mrs. Conner and Corinne would be with me during the afternoon and evening of Saturday, the 9th, and I would have a good day anyway. But I had no idea of the feast of good cheer that was coming. I had no thought that anyone except my own home folks knew the date of my birthday anniversary

Saturday, the 9th dawned, and, as we breakfasted at an early hour at the hospital, and I had reached the point when I slept but little during the day time, the forenoon seemed to drag somewhat. I was anxious for Mrs. Conner and Corinne to come. They always brought smiles and cheering words, with news and the daily papers and would read to me, and the time then passed swiftly. Shortly after noon they came bounding in with new smiles and happy greetings. Mrs. Conner carrying an armload of cards and letters, unloading them upon my bed, saying, "Here's your mail." I looked in astonishment at the pile and asked why she had saved up so much of my mail ever since I had left home and had not brought it as it came, as she had brought other letters as they were received. She hastened to assure me that that entire lot had been delivered that morning and the evening before.

I was too "dense" to "catch on" until she handed me one of the cards again to read. Suddenly the sun burst out in all its glory and the light gave new beauty to everything in sight. As letters and cards were handed to me I read with delight the gems of good cheer and encouragement until my eyes became tired and Mrs. Conner and Corinne took up the good work and read them to me. They were so rich and good that I had to call for a re-reading

all your sons?" Jesse said, "There is one yet, but he is young and is keeping the sheep." Samuel said, "Send and bring him here, we will not sit down to feast until he comes. So they sent and brought David. When David came in, Samuel looked at him and knew that he was the one, for the Lord said, "Arise, anoint him, for this is he." Samuel took the horn of oil that he had and poured it on David's head. And the spirit of God came upon David and made him strong and brave, good and wise enough to be king. But not yet, for he was young and Saul was still king. Then Samuel returned to his own home.

Saul became worse and worse, until he became sad and gloomy and even angry, so his servants asked the king if they might get some one to come and play a harp for him to help him. Saul said they might. And whom do you think they suggested for the king to select? David, for he was a fine player. A messenger was sent to bring David. David came to Saul and stood before him and played the harp. This refreshed Saul and made him well and David returned home.

In the days when Saul was still king over Israel, there was a great fight between them and the Philistines. One day Jesse called David and said, "Take some bread and some food and carry them quickly to your brothers who are fighting and see how the fight is going on. David did as he was told. While David was talking to his brothers he heard a great shout, and there came out from the Philistines' army a great, great giant. He had come out every day trying to get some one to fight with him, but not one of the Israelites would go, for they were so afraid of him. Saul promised anyone who would kill the giant great riches and his daughter in marriage; and he would make his family great. Was David afraid? No, he said, "If no one else will fight him, I will go." The people and his brothers laughed, but David insisted, so king Saul sent for him. David said, "I am not afraid, I have killed a lion and a bear with God's help and he will deliver me out of the hands of this Philistine." Saul tried to put his armour on David, but it was too large, so David simply took his staff in his hand, chose five smooth stones, and with his sling went out to fight the giant.

Oh! How the giant laughed when he saw David coming to fight him, with his sling. He said, "Am I a dog, that you come to kill me with a sling and stones?" Come and meet me and I will kill you and give your body to the birds and wild animals." David said, "You have a sword, a spear, and a shield, but I have the Lord on my side. God will give you to me this day and I will kill you and cut off your head." How brave David must have been, but he trusted in God. The giant came near David, but before he came near enough to throw his spear, David put a stone in his sling and slung it. It hit the giant in the middle of the forehead, and the giant fell. David ran and took the sword of the giant and cut off the giant's head. When the Philistines saw this they turned and fled, and the Israelites were victorious. How the Israelites cheered David for his bravery. Saul loved David for a time, but he soon became jealous of him; because the people praised him for killing the giant and putting the Philistines to flight. Saul tried

time after time to kill David, but each attempt failed.

After the death of Saul and his son, Jonathan, David was made king over Judah. Many strifes were fought between David's people and the son of Saul, who had been made king over the rest of the nation. But David grew stronger and stronger and was finally made king over all Israel.

David was a good king and reigned successfully over Israel for forty years.

WHAT DOES 1 COR. 15:21, 22 TEACH?

By John R. Fiske, Jr.

AS Bro. Patrick has asked some questions relative to the foregoing reference and desires someone to "please answer," we have, with the Lord's help, decided to do so.

For all to die in Adam all must first be alive in Adam; so for all to be made alive in Christ all must first be dead in Christ. Since the dead in Christ are to be for ever with the Lord, 1 Thess. 4:17, follows it not that all who die in Adam and are made alive in Christ are Christians, and no one else?

Verse 21 speaks of the dead. Who are the dead here spoken of? Does the term, the dead, here mean all the dead or simply the dead in Christ? Well, we shall see. Verse 35 asks how the dead are to be raised. Verse 52 answers it by saying that the dead are to be raised incorruptible. In view then, of verses 21, 35, and 52 is it not safe to say that the dead that constitute the "all" made alive in Christ are the dead who are raised incorruptible?

Again, verse 21 and 42 speak of the resurrection of the dead. Is it not evident that the term, resurrection of the dead, refers to the same class in both places? If so, then, when Paul says, "So also is the reviviscence of the dead. They (the dead) are sown in corruption; they shall be raised in incorruption," (Murdock's Syriac Version), is it not evident that the resurrection of the dead in verses 21 and 42 means those who are raised in incorruption? If so, then once more we are driven to the conclusion that "the dead" are the dead in Christ.

Paul, after teaching that the all who had been dead in Christ are then made alive in him, says Christ is the first-fruit of the resurrection under consideration. Since the first fruit of this resurrection was raised a spiritual body, will this not be true of the later fruits who constitute the dead of verse 21? Are not the dead in Christ they that are Christ's at his coming? Since the all who were made alive in Christ were dead in Christ before their resurrection are they not then they that are Christ's and no one else?

Bro. Patrick asks, in commenting on verse 21 if death came to the church class only. No, it came to others besides them, but does that prove they were a part of the all he had in mind? Let us see. The dead—what of them?—shall be raised incorruptible. Shall we limit the dead to the church class only? Are there not others dead in the world besides the saints? Then is it not a logical conclusion that all men who have died are the dead? If so, then they will be raised incorruptible.

Once more. Do not all men bear the image of the earthy as well as the saints? Shall we limit that image to the saints? If so, as you would say, it is a dangerous

class to belong to. Since all then bear the image of the earthy, follows it not that the we of verse 49 cannot be limited to the church class but means all men?

In view of the foregoing is it rash to conclude that the dead of verses 21, 35, 44, and 52, the all of verse 22, the we of verse 49, mean no one but the good, though some are dead who are not of the all made alive in Jesus, and some bear the image of Adam who will not bear the image of Jesus?

Once more allow us to emphasize this point. Are not the all first alive in Adam before they die in Adam? Now are they not? If so, then is it not equally established that the all are also first dead in Christ before they are made alive in Christ? If the all, then, are dead in Christ will they not be for ever with the Lord?

REST

By M. A. Woodward

O DEAR, I never was so tired. I just have to lie down. This eternal round of housework is so tiresome. I never finish one room but there is dirt and dust in the next. It seems as though I never do get rested enough to begin the next job."

"Why! my dear, what is the matter with you today? Cobwebs on the brain? Do you know what you did for yourself in that discouraged, weary, impatient expression? Not only your body felt the rebound of of the fretful spirit, but the brain felt the dull heaviness of it all; your heart answered to the brain call, beat faster, sent the dissatisfied blood through the whole body; every nerve tingled with the thought of it; and now if you fall asleep you will arise with a dulled brain and the same weary sigh and you will begin the next job with the same spirit, and the rest will have done you no real good.

"Worry and Fret. Someone has said that they are the two greatest foes of our life. Now, my dear, the next time you begin that family cleaning begin by saying, 'How glad I am to be able to do this work. The rooms will look so sweet and clean, and what a good time I will have resting when I am through.'

"To get so tired that to lie down is a sweet rest is one of the greatest blessings of life; not because you are so tired, but because rest is so sweet. What a different outlook life has then. Lying down then means rest for the body; your brain will be rejoicing; your nerves calm; your heart throwing out healthy blood which tingles in every part of the body. You will then arise with a smile and with renewed energy, to begin that next job with a thrill of joy. Do not look at the necessary work of life as drudgery, but as a God-given joy. Thank God for work, not too much, but enough to give you rest and joy in the act."

I believe the Christian has somewhat the same joy when the hour of rest in death is approaching. How sweet this rest will be, and how glorious the awakening, if, with the brave Paul, we can 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 righteousness which the Lord, the righteous Judge shall give me at that day: and not to me only, but to all them also that love his appearing and his coming."

Yours, rejoicing in the rest I am having this winter.

The Sunday School

By Alta King

THE REIGN OF DAVID

Lesson 11 March 16, 1924

Lesson Text: 1 Sam. 16 to 2 Sam. 21
2 Samuel 7:18-26

Golden Text: I delight to do thy will, O my God.—Psalm 40:8.

For Study

Review: When God chose Israel in Abram, he chose her for a special and unique purpose. This special and unique purpose was that she should become a people thoroughly imbued with the knowledge of the God of the universe, and conscious of his character and power among men. Spiritual education and development was, and is, then, God's program concerning Israel as his special people.

What climax in this educational program was reached in last week's lesson, and how did God deal with it? Show the vital relationship between Israel's request for a king and man's innate confidence in the flesh and self-salvation. How did Israel's experiment in self-salvation (from Philistine masters) work out?

The New Lesson: This week's lesson presents a strong contrast to last week's lesson. God chose the first king over Israel in accordance with flesh ideals, and to meet the best judgment of the flesh. But the second king was chosen in accordance with an altogether different standard. This standard was announced through Samuel while Saul was yet king. (See 1 Sam. 13:13, 14.) What kind of a man did God have in mind when he spoke of a man after his own heart? (Remember that Saul did not lack strong moral character and leadership. He did lack, however, God-consciousness and God-reverence.)

For particular study we shall consider some of those events which place David, the man after God's own heart, in strong contrast to Saul, the man rejected of God.

Contrasting these two men, we contrast also, the two systems of salvation, salvation through flesh strength, represented by Saul; and salvation through grace, represented by David.

1. David's Close Touch with God: How does the incident between David and Goliath demonstrate David's quick and tangible consciousness of God and his power? Was his fearlessness the result of consciousness of physical strength? What, in the story shows especially David's freedom from dependence upon flesh strength and flesh devices?

David's religious thinking had sounded the depths. He had found God himself; a living God, active in the affairs of men. God, as a God, dominated his consciousness.

Saul's religious thinking had barely touched the surface. He had found God only through and in ceremonial worship and sacrifice. Man and his strength, plus ceremonial worship as a means of appeasing a rather vague God, dominated his consciousness.

Which of these two men was receptive of God's grace? Which, then, was in the way of salvation? Which was Israel's definite and joyous first choice?

Contrast David and Goliath as representatives of the two systems of salvation?

How do the following incidents, during David's period of exile and hiding from

Saul, show David's high and keen sense of reverence for God? (Read 1 Sam. 22:3; 23:2; 24:1-15; 25:32, 33; 26:5-25; 2 Sam. 1:17-21.)

The record of David's life is replete with the statement, "David inquired of the Lord;" but the record of Saul's life is almost barren of this statement. The record says of him once, "And Saul asked counsel of God," 1 Sam. 14:37, but the context shows that he asked only after he had been reminded by the priest, having had, himself, decided upon a course of action. This contrast between David and Saul makes clear the basic reason of David's acceptance before God and Saul's rejection.

2. David's Sin: 2 Sam. 11; 12:1-14. In this scripture we have recorded of David, in his later life, a moral sin the like of which is not hinted of in the record of Saul's life. Was, then, God's continued acceptance of David as king, due to David's high morality? By accepting David, did God condone the sins David committed? (Read carefully the record in 2 Samuel.) Note carefully David's unreserved and unconditional acknowledgment of his sin. Read also Psalm 51:1-19.

Why was David a man after God's own heart? First, because he recognized and acknowledged, unreservedly, God, his power, his wisdom, and his righteousness; second, because, in the light of this recognition and acknowledgment of God, he recognized, just as unreservedly, himself as he was, his weakness, his lack of wisdom, and his sinfulness.

3. David as King: 2 Sam. 2:1-4; 5:1-10; 6:1-23; 7:1. What evidence do you find in these scriptures that it was David's desire and purpose to make religion the dominating influence in the national life of his people? Did David succeed in bringing to Israel the salvation from the Philistines which she had hoped to gain through Saul? See 2 Sam. 8:14, 15.

4. God's Covenant with David: 2 Sam. 7. Saul and his family were rejected by God as the royal family of Israel. David and his family were accepted by God as the royal family of Israel for ever.

It is interesting to note that, even in the life of this man, who was a man after God's own heart, the subtle sin of pride got in its work. As David sat in his house, in all the glory of his peace and success, his mind wandered to a comparison between himself and God. The result of the comparison was the conclusion that he had neglected God. His next thought was to do something for God (something which God had never asked man to do for him). A little analysis will show that, back of such thinking, as the above, there lies the thought that man can render God a service, and supply to him something for which he would lack, if man should not render the service.

Read carefully God's message to David through Nathan in verses 5 to 7. God makes clear his status as regards his dependence upon man's services. Read also Acts 17:24, 25. In verses 8 to 11 God overwhelms David by refreshing his memory concerning what he had done for David and Israel, and what he was yet to do for them. Whereas David had magnanimously offered to build God a house, God refusing the offer tells David he will build David a house. In verses 12 to 17 God covenants himself to make David's family the royal family of Israel for ever. Read in connection Psalm 89, especially verses 1-4 and 28-37.

In 2 Sam. 7:18-29 David manifests man's

true attitude toward God. He no longer sits in his own house viewing its glory, and with well-meant generosity, deciding to supply God's lack out of his great abundance; but he sits before God, acknowledging God's great power and the favor God had shown Israel and himself by establishing them before him. And in verse 21 he acknowledges that God was doing this, not in payment for anything he or Israel had done, but "for thy word's sake, and according to thine own heart."

In David's prayer of acknowledgment, praise, and thanksgiving, we hear again, as we hear so often in the record of David's life, the keynote which makes of sinful man, a man after God's own heart.

How does David's reign and God's covenant to David dovetail into the working out of God's covenant to Abraham?

For Class

Contrast David with Saul (as he was presented to us in last week's lesson) from the following viewpoints:

1. David's close touch with and keen consciousness of God, as evidenced in his conflict with Goliath, by his period of exile. Show that the contrast between these two men is also a contrast between self-salvation, and salvation by grace.

2. David's Sin.

3. David as King.

The Children's Column

THE REIGN OF DAVID

By Verna Thayer

Lesson Text: 1 Sam. 16:1 to 2 Sam. 21:22

Memory Verse: I delight to do thy will, O my God.—Psa. 40:8.

King Saul did not continue to be as wise and good a king as he was when Samuel first chose him to be king. He began to be proud of being king and did things just as he chose. Every year he grew worse and worse. The Lord said to Samuel, "How long will you weep for the things Saul is doing? Arise and fill your horn with oil and go to Bethlehem to the house of Jesse, for I have chosen a new king among them." Samuel was afraid to go for fear Saul would hear about it and would kill him. But the Lord said, "Take an animal to sacrifice with you and say you are going to Bethlehem to sacrifice. Invite Jesse and his sons to the sacrifice and I will tell you what you shall do and what son to choose after you arrive. So Samuel did that which the Lord told him.

When Samuel came to the town of Bethlehem the chief men came out to meet him and said, "Have you come to us peaceably?" Samuel answered, "I have come to make a sacrifice to God. So wash and make yourselves clean and let Jesse and his sons come." Samuel made ready for the sacrifice and Jesse and his seven sons were there. As Samuel looked at Jesse's sons he wondered which one God would choose for king.

Then the oldest son came by. Samuel wondered if he was not the one to be chosen, but God said, "No, he is not the one." The next son came, he was not chosen, and so on until all seven of them had come to Samuel, but not one of them had been chosen. Samuel said to Jesse, "Are these

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Added Momentum for Zionism

By J. S. Lyon

ZIONISM in America has been ill-supported by Jews. Out of several million, but one hundred thousand, up to the end of last year had allied themselves with the Zionist Movement. A division several years ago caused the withdrawal of what has been termed the Brandeis-Mack faction. It consists largely of the wealthier class who are satisfied with American citizenship and have no sympathy with the formation of a politic Zionism that has for its object the erection of an autonomous government in Palestine. This group has carried on a work in Palestine of its own, distinct from the Zionist Organization.

But the work being accomplished is very small indeed compared to what might be accomplished if the wealthy class of Jews were properly interested. The Zionists have claimed all along that Zionism was not working for nationalism, and have sought to heal the breach and unite all forces for Palestinian resettlement.

What seems to be the beginning of such a rapport has lately electrified all who are interested in Zion, when a conference of non-Zionists, representative of men from all over the United States, met at the Hotel Astor in New York City, Sunday, February 17, at the call of Mr. Louis Marshall.

At this Conference a committee was appointed to formulate a plan whereby American Jews can associate themselves in the Jewish Agency for Palestine. It was the general idea of the Conference that the plan would be successful, since great enthusiasm accompanied its discussion.

The Jewish agency was established by the League of Nations Mandate, Article 4. The Zionist Organization was named as, and has been carrying on the work of, the Jewish Agency. The Zionists offer the non-Zionists an equal share in Agency influence or participation providing they agree to unify their work under the Agency.

One of the propositions offered as a solution is an investment company, that will take over all the working assets and funds of the various existing organizations outside of the Keren Hayesod (the Zionist financial organization) and back up financially every business project in Palestine that offers safe investment in developing the economic resources. The Keren Hayesod operates in the sphere of unsafe investments, using its funds in necessary expenses to the upbuilding and resettlement of Palestine, without good expectation of financial return.

The conference was called at eleven A. M., and closed at five-thirty P. M. The verbatim minutes occupy twenty-seven pages, closely printed, in The New Palestine of February 22. I would that all who read

Thy King Cometh



ERUSALEM, JERUSALEM!
Though down thy walls are trod,
Yet soon thy stricken race shall bend
No more beneath the Rod.

Thy seers the coming morn have told
With rapt prophetic voice,
Thy withered beauty soon shall shine,
Thy children shall rejoice.

Nay, weep no more, Jerusalem,
In exile dark and long;
But blow the golden trumpets, blow
And sing salvation's song.

Thy day of woe is almost past,
Thy jubilee is near,
When Christ, thy once rejected King,
In Zion shall appear.

Ah! seek no more thy wailing place,
To cry with troubled voice;
But own thy Prophet promised long,
And in His grace rejoice.

—Selected.

this short report could read the whole of the thrilling speeches made on that occasion. The day it came I read in rapt attention from the heading "The Common Platform," until I had finished the last word, and then went back and read again.

The growing disappointments I have endured in observing the slow redevelopment of Palestine, which seemed to put further and further away the needful accomplishments that must precede the coming of our Lord, were forgotten as I read. The spirit of Jehovah seemed present in the air of the conference. The "mighty hand," the "outstretched arm" that once brought Israel so abruptly out of Egypt once more was calling Judah out of the nations. "I will bring them, and they shall dwell in the midst of Jerusalem." Further on in the same chapter eight of Zechariah he says, "So again have I thought in these days to do well unto Jerusalem and to the house of Judah. . . . In those days it shall come to pass that ten men shall take hold out of all the languages of the nations, and even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you."

This language is unmistakable to the effect that Judah goes back a God-fearing and God-serving people, ready to mourn when they see him whom they pierced, and willing to make amends with service, even as those Jews who said to Peter when pricked to their hearts at his preaching on the day of Pentecost, "Men and brethren, what shall we do?"

This spirit of loyalty to God as shown by Zionists and the settlers in Palestine is at variance with the futurist theory of an infidel Jew as antichrist, and with the Ford presentment of the Jewish industrial, economic and moral menace.

Next week we will follow this with a few outstanding gems of thought from the words of various speakers.

Quick and Powerful

By F. E. Siple

FOR the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."—Heb. 4:12.

The word "quick" in the above quotation is not quick in the sense of being opposed to slow, but quick, or living, as opposed to dead. The word is used similarly in 2 Tim. 4:1 where Paul speaks of Christ who shall judge the quick (living) and dead at his appearing.

The thought of the text, then, is that God's word is a living word. In Ecclesiastes nine Solomon makes an illustration to show how useless a thing is in death. For, says Solomon, even a little dog, if living, is greater than a lion, king of beasts, if the lion is dead.

But God's word is not dead. It is very much alive. And it is having a vital, living influence upon thousands of persons today, yes, upon the whole world. There are, upon the statute books of this country, laws permitting the purchase and sale of slaves; but those laws are dead, and have been superseded by others. We are not controlled by the dead, but by the living laws. Hence, the force which the great Apostle lays upon his proposition that the word of God is quick (living).

The first proposition must necessarily be true in order for the second statement to mean any thing; for he continues by stating that it is powerful, or as the Diaglott puts it, energetic. Nothing dead can be either powerful or energetic, but God's word is the most powerful and energetic force in the world today. If you study individuals it is easy to observe that those men and women who have allowed God's word to influence their lives, or to transform them according to Rom. 12:2, are the men and women whose influence reaches the farthest and whose association is most carefully sought. To them, people come for counsel and advice. They are honored and respected even by those who profess no religion at all. The word, then, is energetic and powerful, not only in changing one's life, but it places him in a position where he, himself, has a much higher standing, hence, more influence and power in his community.

As to the sharpness and separating powers of the word, any thoughtful person can testify. It is capable of separating even a sinner from his sin, which is more difficult than dividing joints from marrow. In order to do this it necessarily becomes a discerner of the thoughts and intents of the heart. Solomon, the wise man, gives us a similar thought (Concluded on page 196)

Cathrine A. Curtis

daughter of Charles and Mary Belston, was born in Pennsylvania, April 22, 1847, and died at her home February 11, 1924, at the age of 76 years, 9 months, and 19 days.

While only an infant, her parents moved to Englewood, Ohio, driving through in a wagon, and it was here that at the age of six years she was deprived of her mother. The father afterward remarried and in this family were six children, three sons and three daughters.

At the close of the war on the 18th day of March, 1865, she was united in marriage to Lemuel Curtis, and to this union were born four children, Mrs. Mollie Kriegbaum, Anna, Mrs. Nettie Mae Wright, and Elgin.

About 35 years ago she, with her husband, confessed their Savior and were baptized into his name by Elder J. F. Wagoner. And so they journeyed together until April 16, 1911, when Mr. Curtis fell asleep. Since then she and her son have lived on the farm which has been her home for a period of 50 years. She was especially devoted to her family, but her deeds of love and mercy reached out far and many times she administered to the needs of a sick one.

For the last six years she has been in failing health and especially the last two years the hand of affliction weighed heavily, which she bore with Christian fortitude and with patience, but was tenderly cared for by her son until she sank into peaceful rest.

She leaves to mourn the loss of a faithful mother three children, seven grandchildren, twelve great grandchildren, one sister, and a host of relatives and friends.

May we emulate her noble virtues so that when Jesus comes, we too, may hear the words, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord."

After a few words spoken in an endeavor to comfort the bereaved family, we laid her to rest in the cemetery adjoining the church building, where she sleeps to wait the call of her Master.

James A. Patrick.

AN EXAMPLE

Saul was a man of quick decision and action, and it was this quality of character, under the guidance of God's Spirit, that brought to him the allegiance of all the people, when it was brought into play by the crisis of 1 Samuel 11.

It is this characteristic in a favored few of today which makes of some men great leaders, to whom the people confidently look for the solution of social, political, and religious problems. And the general cry today is for strong leaders, men of quick thought and clear judgment, and quick action, that the world might be saved.

But Saul's reign abundantly proves that quick thought, clear judgment, and quick action do not spell the salvation of the world; neither are they the primary characteristics of a savior. Saul had all these, but he lacked something, and this lack nullified all the good that was in him. He lacked the consciousness of man's dependence upon God, his power, and his word, perhaps not wholly, but enough so that his quick, decisive judgments and actions were, time and again, set squarely against God's.

Will the world of today find salvation in men of Saul's type?—Alta King.

WORDS IN SCRIPTURE

(Continued from front page)

liberties of the children of God."

The Emphatic Diaglott renders this passage: "For I consider that the sufferings of the present time is unworthy of comparison with the future glory to be revealed in us. Indeed, the earnest expectation of the creation longs for the revelation of the sons of God." "For the creation was made subject to frailty, (not voluntarily, but by him who placed it under,) in hope that even the creation itself will be emancipated from the slavery of corruption into the freedom of the glory of God." Please notice that the future glory is to be revealed in the church and yet the whole creation, because of that manifestation, expects to be made free from the slavery of corruption. Indeed, the lower classes and less favored are to be delivered—all, not a part of them.

At the transgression of Adam, every future born child was made subject to frailty, and the Psalmist recognized this fact as he exclaimed, "Behold, I was shapen in iniquity, and in sin did my mother conceive me."—Psalm 51:5. How was this? Because David's mother was made subject to frailty like the rest of the creation and she could not produce a boy higher than herself, while the father was also a sinner.

Job says: "Who can bring a clean thing out of an unclean? Not one."—Job 14:4.

Dr. Adam Clark comments on this passage in this way:

"This verse is thus rendered by the Chaldee: 'Who will produce a clean thing from man who is polluted with sins, except God, who is one?' by Coverdale thus: 'Who can make it clean that cometh of an unclean? Nobody.'" Dr. Clark continues: "The text refers to man's original and corrupt nature. Every man that is born into the world comes into it in a corrupt or sinful state. This is called original sin, and is derived from fallen Adam, who is the stock, to the utmost ramifications of the human family. Not one human spirit is born into the world without this corruption of nature. All are impure and unholy, and from this principle of depravity all transgression is produced, and from this corruption of nature God alone can save."

The Septuagint reads the verse thus: "Who is pure from corruption? Not one, although he lived but one day upon the earth." Dr. Clark here says nothing except what we from our own observations and experience know to be true. If some one wants to believe their sinful nature does not extend back to Adam, that is their privilege. The Bible says mine does. That, as a part of the creation, I was made corrupt through Adam. There is little doubt but that this weak, sinful condition has increased with the past generations that have come and gone. But if we admit this to be true, can we get much worse than Cain who was the firstborn?

But here we are and God did it and did not consult us as to how we would have it. But praise His name, he will bring us out of it in his own good time.

Let us notice that Levi "paid tithes in Abraham for he was yet in the loins of his father when Melchisedec met him."—Heb. 7:9, 10, 12. So we were in Adam when he sinned and therefore we are sinners by nature. Our fathers have eaten sour

grapes and we die, but the time is coming when these conditions will be changed and every one will die for his own sin. We die now because our father Adam died, and we would die if we committed no sin, but lived a holy, righteous life. The infant dies, but it has committed no sin of itself. Jeremiah says: "In those days they shall say no more; the fathers have eaten a sour grape, and the children's teeth are set on edge. But every one shall die for his own iniquity." The same thought is expressed by Isaiah 65:20.

If we go back to the first account (Genesis 3) there is no lack of evidence as to this vain, frail condition brought upon our first parents, and through them upon us. Verses 16-19—"Unto the woman he said, I will greatly multiply thy sorrow and thy conception; . . . and thy desire shall be to thy husband, and he shall rule over thee. And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat of the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out if it wast thou taken: for dust thou art, and unto dust shalt thou return."

Although the word does not here occur, yet condemnation is the leading thought of this scripture passage. They were condemned for disobeying God's command, and a curse pronounced upon them. God does not curse without first condemning.

Let us notice another word and its use, the word "thou." Does this mean only Eve? Does this mean only Adam? Does not God use this word in a broader sense and include many more than one? Of Rebekah it is said, "And they blessed Rebekah and said unto her, Thou art my sister, be thou the mother of thousands of millions, and let thy seed possess the gate of those which hate them."—Gen. 24:60.

Of Jacob it is said: "And thy seed shall be as the dust of the earth and thou shalt spread abroad to the west, and to the east, and to the north, and to the south, and in thy seed shall all the families of the earth be blessed."—Gen. 28:14.

The word "thou" in both of these passages is comprehensive, embracing millions more than one and that is putting it very mildly. "Be thou the mother of thousands of millions," and, "Thou shalt spread abroad," is not said of them as individuals but as collective bodies.

The curse on Eve was not for her alone, but for all mothers. The curse on Adam was not alone for him, but included his whole posterity. "Cursed is the ground for thy sake." It was not cursed for me, of course, just for Adam. "In sorrow shalt thou eat of it all the days of thy life." He included me in this account although not then existing as an independent being.

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Are we willing to give ourselves, not our patronage, but our fellowship, our love, devotion, faith, Godly influence; suffer for him; and when he calls be ready to answer the summons and receive the gift of eternal life?

TAKE HEART

"I grow so tired of preaching," I said in my despair.
 "The lessons I am teaching don't lead men anywhere.
 I'M always urging them to think—to think a thing clear through;
 To shake themselves, wake up and think, not merely be a zoo.
 I warn them semi-monthly of doctrines that are wrong,
 And set the truth before them in sermons, short and long.
 But still they sleep and slumber, they do not wish to stir;
 They've closed their eyes and stopped their ears, they simply will not hear.
 So what's the use of preaching, contending for the faith,
 And holding up the doctrines of which the Scriptures speak?
 I feel like laying down the sword and giving up the fight,
 The people simply cannot see the truths revealed by Light."

These thoughts were passing through my mind; for I was tired and feeling blue:
 When lo, the postman brought my mail, and of letters there were two.
 In haste I tore the seal apart of letter number one,
 And when I read the contents it almost struck me dumb.
 In part it read as follows,—"Dear Sir: Your church is dead;
 The preaching you've been doing is lifeless—cold as lead.
 I recommend you close your doors and save the cost of rent;
 For the dope that you've been giving us ain't worth a copper cent."
 I laid the letter on the desk and bowed my aching head.
 I thought of all the restless nights I'd tossed upon my bed.
 "Oh, what's the use of preaching; it's foolish, I can see;
 So after this when I am blue the juniper for me!"

"Dear Brother,—" the other letter ran, "your preaching made me think:
 A little ray of light slipped in between a snooze and wink.
 Then I got down to business, and now it seems so plain
 That all the race of mankind by Adam (first) was slain.
 And if he killed the whole Adam race, the whole Adam race was dead.
 And if they ever live again they'll have another head.
 The first one judged them down to death and left them in the grave;
 The Second judged them up to life; the whole Adam race the same.
 But what I want to know is this: "When sinners rise again,
 Will they come up with mortal flesh?" and, "What's become of sin?"
 And, "Did the bullock in the type, atone for all the race,
 Or for the priesthood—just the church—did sin and death efface?"
 And since you've cracked my adamant and forced my mind to think,
 I wonder, "What's the 'Bread' we eat?" and, "What's the 'Blood' we drink?"
 "What life" did Jesus give the world?" and, "What's the death he died?"
 And, "Are we dead while yet alive, or when we're crucified?"
 If we are dead when we're alive, and alive when we are dead,
 Which Adam constitutes the real, the everlasting head?
 Does Adam number two undo the work of Adam number one?
 Or does the work of number one remain in part

undone?

I wish you'd leave the devil grass and cabbage worms alone,
 And give us meat. I'm sick and tired of gnawing on a bone."

I laid this letter on the desk. (My head is aching still.)
 "Dear Lord," I said, "I'm ready now to go and do Thy will."

Dedicated to my "father in the gospel," O. J. Allard.

—M. E. H.

THE DEATH PRONOUNCED UPON ADAM

By E. O. Stewart

AS the Herald has requested that some articles be written on this subject, I will write one in just as brief manner as possible to bring out the thought.

The questions propounded by the editor are certainly to the point and if answered scripturally should do much good.

The first question is, "When the Creator told Adam, thou shalt surely die, and, unto dust shalt thou return, did he mean that Adam should die, should return to dust for all coming time? or did he mean that when he should die—remaining even for a brief time he would thus pay the wages of sin, and, having paid those wages he would be free, before God, providing he could, or should, in any way, be released from death?"

The first thing to be considered in this is, who is the paymaster? Is it God who pays man the wage of sin, or is it sin that pays the wages? Did Adam pay the wages of sin or did he receive the wages? The paymaster pays his servants for serving him; "The wages of sin is death." "To whom ye yield yourselves servants to obey his servants ye are whom ye obey whether of sin unto death or of obedience unto righteousness."—Rom. 6:16, 23. When God said to Adam, "In the day that thou eatest thereof thou shalt surely die," it was not a threat but a warning. God knowing that the only wages sin could pay its servants was death, Adam did not pay the wages of sin, he received the wages.

Sin must be considered in two phases: First, as a transgression of the law, and second, as a principle (The result that follows).

Just like a man being warned of a contagious disease in a certain house; he is told that if he opens the door he will be exposed to the disease which will bring death upon him. He is offered a great inducement, but to receive the thing offered and desired he must expose himself to the disease. He takes the risk and catches the disease. Then he goes home and his children catch the disease from him. The children are not responsible for the act of their father, yet they have to die just the same as their father. Paul seems to teach this very thing in Romans 5:12. "By one man's disobedience sin entered into the world and death by sin so death passed upon all men"—Adam's children.

Now the question arises, did God mean that Adam and his posterity would remain dead for all coming time? To find a passage of scripture that says, yes or no, in so many words, is impossible. But to prove one thing by direct testimony sometimes indirectly proves another thing, by which an inevitable conclusion is reached, that a certain belief is true, though it may not be expressed in just so many words.

I will prove by direct testimony that in

God's plan, a redeemer was promised, before Adam was created. If I prove this, it will be proof to my satisfaction that eternal death could not have been in God's mind, when he told Adam, "Unto dust shalt thou return." Peter says, "Christ verily was ordained before the foundation of the world."—1 Peter 1:20. John says, "He was a Lamb slain from the foundation of the world."—Rev. 13:8. "Known unto God are all his works from the beginning of the world."—Acts 15:18. Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him."—Eph. 1:10. "Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done."—Acts 4:27, 28.

The above passages certainly prove that it was God's foreknown plan that Christ should die for the world. But if eternal death was the penalty for sin, it had already been executed long before Christ died. Then how could Christ's death have any effect upon the human race, which had gone down under a penalty executed for all eternity? John said, "Behold the Lamb of God which taketh away the sin of the world." John 12:32. "The last enemy that shall be destroyed is death."—1 Cor. 15. Death is the state or condition of men who have died. If Adam or any of his posterity remain in death eternally, then there would still be death. Death can only be destroyed by making all men alive. "As in Adam all die, even so in Christ shall all be made alive."—1 Cor. 15. Then death will be destroyed, because there will be no one left in death. Thus the present state of death ends by all being made alive by Christ.

ARE YOU A SELF STARTER

By Sydney E. Magaw

MEN are like automobiles, self starters are in greatest demand. Lincoln is honored because he had a great mind and used it. In a crisis he sought counsel and advice, but his own mind always predominated. Before he issued the Emancipation Proclamation he was advised strongly against it, but his own determination and respect for justice was guide.

No one started Columbus across the stormy ocean. He made his own path and followed no one.

Paul, too, proved his worth by striving ahead when all but his own mind seemed against him. If any man ever had the right to become discouraged, Paul did, yet he wrote, "We glory in tribulation." His guide was the invisible hand of God which led him out into a new field. He confronted new and radical teachings as well as a foreign people. Crisis put his heart and mind to test, and made him strong.

The man worth while today is the man that knows no discouragement; that strives ahead when he knows he is in the right. He makes mistakes and has faults, but he knows it. He enjoys the help and consultation of friends, but follows no one person. If he did he would always be behind. When he prays he prays for what he is willing to work for, and is thankful when he gets it. To him a sacrifice is a gain.

COMMENTS

1 Corinthians 12:20-31

Unity From Many

By Lyman Booth

IN the human body the same element of life is found in the foot as is manifested in every other member of the body. Since all members are operated by the same spirit of life, all conspire together for the benefit of the whole body. If I see an object of beauty and of great value a little way off and desire to obtain it, simply looking at it will never put me in possession of it. After I have decided to obtain it I must go to where it is, guided by my eye, and when I arrive to where it is I have not done all. I must use my hands to grasp it. Nor is this all. After I have gotten possession of it I have a still greater work than before. I must use my eyes, feet, hands and my whole body, and undivided attention in caring for it that its beauty, loveliness, and value may be enhanced and to prevent my losing it. While my intellect directs me to exercise all my members to secure this prize, it alone cannot do so. But the intellect, guiding my members, can. Thus it is with the body of Christ. Guided by the all-seeing eye, we must press forward toward the mark for the prize of the high calling of God in Christ Jesus.—Phil. 3:14. Then after laying hold of this prize it becomes necessary to give it constant care lest we lose it.

We now see that the hand is as necessary as the eye, and the feet as the head. In verse 22 of this 12th chapter of 1 Corinthians, Paul says, "Nay, much more those members of the body which seem to be more feeble, are necessary." If a feeble member be severed from the body it cripples the body. In verses 23 and 24 he mentions the honor bestowed upon the comely and uncomely members, and says, "God hath tempered the body together, having given more abundant honor to that part that lacketh, that there should be no schism in the body."

If these comely and uncomely parts represent the several gifts of the spirit we might view them as follows: To some there be given apostles, prophets, teachers, working of miracles, healing of diseases, governments and diversity of tongues, which are comely and esteemed very great, and truly so. But they are not more necessary than the more feeble, such as humility, by which we abase ourselves before God, and for which we receive the promise of exaltation. Then there are fidelity, which is justice in small as well as in large matters; purity, which excludes every thought that would defile the temple of God which temple ye are; contentment, which can brave all losses and trials without murmuring. Then there is action, which reminds us that the kingdom of God is more in deeds than in words. The last in the line, though not the least, by far, is charity, which pities the unfortunate, consoles the sorrowing, soothes the aching heart, and beseeches the wayward, which endures all wrong, excuses insults, which rejoiceth not in iniquity, but rejoiceth in the truth. Thus we might say that the whole fabric of a Christian's life is built up more in little duties actually performed by those lowly stations, than in mighty deeds by those exalted positions. There is as much dignity, sacredness and honor in the widows mite as in the jewels of royalty. Our little deeds are good unless we

make them bad. Our lives are great unless we make them little. The bloom of immortal youth and beauty may be unfolding in a peasant's heart, while a king's will be as branches for the burning. It is not he who is high in official position, but he who is high in purity of purpose that is great. Kings and nobles have gone down in disgrace and obscure servants elevated to honor. It is not so much who or where am I, but what am I, and what my future prospects? If I am faithfully serving my Lord it will not matter whether I live in a king's palace or a peasant's hut; whether I have much or little; whether I swing a scepter or follow a plow. My reward shall be as my works, and the eye that notes the sparrow's fall will not overlook his servant.

The 26th verse contains some good thoughts. If one member of our body is severely injured the whole body suffers in sympathy with it. The law of sympathy seems to be the governing law of physical life. Thus it is with each member of the body of Christ with respect to every other member. If one rejoices all should rejoice. If one is overwhelmed with grief all feel sad. Where afflictions fall heaviest there sympathy is more tender. Tears of sympathy will mingle with those of the mourners over the loss of loved ones. Because of the common frailties of our brethren the tie of sympathy will bind heart to heart in closer and holier union.

Verse 27. "Now ye are the body of Christ, and members in particular." This contains the idea of unity of all the members in forming the body; of their harmony of action; of their ordained offices; and of their cooperative powers for good in the church. While there should be equality in the brotherhood as to their being necessary, it does not follow that all should be equal in position or in official power. Paul has shown that there was, in his day, a diversity in gifts and of official positions in the church. This diversity is in line with the distribution and adaption of the several members of the body. All are dependent upon each other and their equality rests in the fact that all are indispensable members, because all work together for the same end and all work under the direction of the same head or spirit. In this perfect union the humblest member may aspire and attain unto the best gifts, for which in verse 31 we are exhorted to strive.

"And God hath set some in the church, first apostles, secondarily prophets," etc.—verses 28-30. He considered those gifts which were for edification and exhortation superior to the others, yet all were necessary and all were for the work of the ministry but in different capacities and therefore equally necessary. By their harmonious use it was our Lord's design to edify and build up the church. Paul's argument aimed to teach the lesson that every member serves every other, and every other serves it, and at the same time all are guided by the same spirit and the same divine law—the law of love.

Verse 31 is a connecting link between chapters 12 and 13. After having given his brethren such a splendid discourse upon the gifts of the spirit he advises them to covet the best gifts, and adds: "Yet shew I unto you a more excellent way." He then proceeds with his lesson on charity, which

he terms the more excellent way. Although he had urged his brethren to be content with the gifts they had, yet he advised them to covet the best gifts, which is the same as advising them to aspire for something better than they had. That is to say, that if one is fitted for teaching to be contented with that gift, yet at the same time making good use of it and aspiring to add still another gift to it, thereby increasing his efficiency as a teacher. All gifts are for cultivation. The more we cultivate them the more we grow. If we admire some gift that is higher than the one we have we cannot acquire it by dropping the one we have and treat it with contempt. If we use to the best of our ability the gift we possess with love and purity of purpose we are on the way to higher ones, for we have the promise that the pure in heart shall see God. If we love one another, God dwelleth in us. Purity and charity are the twin virtues that will vouchsafe to us a vision of the king in his beauty when the whole earth shall be filled with God's glory.

ARE WE WILLING?

By M. A. Woodward

WHAT beautiful Bible lessons we are having this winter. How inspiring to us the types, as they picture to us the true Christian life. In the history of Moses we can see the guiding hand of God, the "faith" following his life. By "faith" he refused to be called the son of Pharaoh's daughter; by "faith" he forsook Egypt. It would seem so natural to read of him deciding that it was his duty to remain amid the splendor of his palace home, and because of his personal influence in the household, to persuade the king to lighten the burdens of his brethren. But no, he was walking by faith, and it must be acted out to prove to God and himself that he really meant to bear their burdens with them; for, he decided one day after long deliberation, (such a decision could not have been reached hastily), that he would no longer be called the son of the king's daughter, no longer be a prince in that home; for he had decided, they were not the people of God, and his heart longed as he grew older to be with his own once more. Esteeming the reproach of Christ greater riches than treasure in Egypt. By "faith" he forsook Egypt, not fearing the wrath of the king; for he endured, as seeing him who is invisible. Through faith he kept the passover, and the sprinkling of blood.

See the love for his brethren in this act, lest he that destroyed the firstborn should touch them. He knew he would incur the displeasure of the king's family, but he was thinking of "The recompense of the reward." And what was it he esteemed so highly? The reproach of Christ. C. H. Mackintosh says: "It was not merely reproach for Christ. The reproaches of them that reproached thee have fallen on me. The Lord Jesus, in perfect grace, identified himself with his people. He took his people's place, confessed their sins, and bore their judgment on the cursed tree. He not merely acted for us, but made himself one with us, thus perfectly delivering us from all that was or could be against us."

The type, Moses, gave all for his brethren. The blessed Master gave even his life for his people, those who are to be accounted his body.

Among the Churches

Dr. and Mrs. Allison Chisholm of Kalamazoo, Michigan, announce the birth of a daughter, Dorothy Elizabeth, February 29.

Bro. and Sr. Earl Thayer have moved from 407 East South St., South Bend, Indiana, to Bremen, Indiana, Rt. 22.

Bro. Siple left Oregon Monday evening, March 10, for Morse Mill, Missouri, where he is to hold a series of special meetings.

Bro. John Railton, of Fonthill, Ont., is working in the N. B. I. force at Oregon. He has moved his family with the idea of giving himself definitely to the work.

Letter of Thanks

Dear Editor: Kindly give me a little space in your paper to thank those dear ones in Christ who have so kindly and liberally remembered me on my eighty-second birthday. I want to say to one and all who so kindly remembered a lonely and aged widow, that they will never know in this life the comfort and cheer their gifts and words brought to me. I feel that the Lord is with me. I only have to whisper and he is right by my side. I hope to meet you all in the sweet by and by.

Sarah Armitage,
209 W. Evers, Bowling Green, Ohio.

NOTICES

Moriah and Salem, Illinois

The brethren of the Moriah church, near Casey, Illinois, request us to announce that they plan to hold preaching services Saturday night and Sunday, once each month, until next fall. The appointment is planned for the fourth Sunday of each month, so the first one begins Saturday night, March 22.

Please plan to cooperate and help boost the work if possible. Immediately following the above appointment, Monday and Tuesday nights will be spent with the Salem church. There is opportunity for some good work here, so let's all push together.

F. E. Siple.

OBITUARY

Lucy A. McChesney

Lucy A Hancox was born in Titusville, Pennsylvania, January 4, 1833 and died February 16, 1924, at the age of 91 years, 1 month, and 12 days.

She moved with her parents, when about 12 years old to Galesburg, Illinois. Later she moved to Tama county, Iowa. It was here that she met and married Logan McChesney. Later they moved to Kansas; then to Wymore, Nebraska, and then they lived for a time in Ogdon, Utah, where Bro. McChesney died, September 16, 1900.

To this union were born ten children, eight girls and two boys. The first seven are still living, which are: L. C. McChesney, Tabarnash, Colorado; Mrs. Luella Keer, Denver, Colorado; Mrs. Amsey Welch, Hutch, Colorado; Mrs. W. D. Clark, Omaha, Nebraska; Mrs. R. C. Hollowell, Omaha; V. H. McChesney, Wayne, Nebraska; Mrs. T. D. Anderson, Denver, Colorado.

There were 16 grandchildren, eleven

great grandchildren, and three great, great grandchildren. These with a host of friends are left to mourn.

They were at one time members of the Dunkard Church, but later saw the true light and were baptized by the writer. Sr. McChesney could talk intelligently on many subjects but especially liked to converse about the truth and she often mourned because she was not able to do more for the cause she loved. She was living with her daughter, Luella, in Denver when she died. She met all the vicissitudes of fortune with Christian fortitude.

Sr. McChesney made many friends wherever she went, and some one was always asking about her. Her illness was brief but she suffered greatly at the last. But her sufferings are now past and she rests in peace, after a long and eventful life. A retrospect of her life would show the world better for her having lived in it.

The funeral took place from her grandson's home in Council Bluffs, Iowa. After Sr. Virginia Cronk had sung, "No Night There," we talked of the only hope of the dead, after which we laid her to rest beside her husband, to await the call to come forth. The floral offerings were beautiful and profuse, speaking eloquently of the esteem in which she was held.

Her rest will be brief, her Savior will soon call her.

Almus Adams.

Mary Ann Newkirk-Johns

Mary Ann Newkirk was born Nov. 12, 1839; and died at Blair, Nebraska, February 27, 1924. In her home county in Indiana she was united in marriage with Anson T. Johns in 1853. They settled near Blair, Nebraska in 1865. To them were born seven daughters and two sons of whom Carrie Free, Blair; E. B., of Central City; A. M., of Blair; Effa Bartlett, of Milwaukee, Wisconsin; and Etta Mehrens, of Santa Rosa, N. M.; together with twenty-one grandchildren and three great grandchildren remain to mourn her death.

Since the death of Bro. Johns, her daughter, with whom she lived, has been her constant companion.

More than forty-five years ago she united with the people of the Church of God, under the preaching of Bro. J. P. Shockey. Few children have been privileged a mother so exemplary in character. Not only they, but the church and the whole community lost much in her death. That the neighbors held her in high esteem was evidenced by the many floral pieces sent in her memory.

Her voice is silenced, her activities ended, but by those unique welcomes, which she extended to all who came to her home, and by those smiles and pleasant words, so palliative and soothing, she still lives and speaks.

The funeral took place from the late home, when the writer spoke to an attentive gathering of friends which completely filled the house.

Let us hope that her rest will be brief, and that the separation of friends, caused by death will be short.

Almus Adams

SOME QUESTIONS

By Mrs. Hannah Michae'son

BY whom was sin imputed, counted or charged when there was no law other than the one implanted in man's conscience? Rom. 5:13; 2:15.

Did God hold man accountable, or was it man that did not hold themselves accountable to God? Gen. 6:5-7.

If the deplorable condition described in Gen. 6:5, 12, 13 was the result of man's insubordination to God when there was no written law, what will cause like conditions to exist at the end of this age? Luke 17: 27, 30.

If cause and effect are the same, are those guiltless who worship Jehova as Creator, whose word as pertaining to promises, etc., stand for ever, but not as supreme lawgiver; thus gendering lawlessness when James says that those who offend or affront in any one point are guilty? James 2:10.

These questions recur to my mind over and over again, although I know that we are redeemed by the blood of Christ and by laying hold of the promises in him by faith, not by works; for to do good is nothing more than our duty and could therefore, never save us from the debt of former transgression. To me it seems that faith and good works are inseparable, and that God in his infinite wisdom placed faith first, and I am glad it is so. I could and did believe when I was yet a sinner, and that belief became the motive power in trying to do good.

SERVING GOD WITH UNCALLED FOR SERVICES

By Alta King

DAVID thought to build a house because he thought he had neglected God when he stopped to consider his own fine house. In 1 Kings 8:17 Solomon says that God approved David for the thought of his heart. And we find that the building of a house for his dwelling place among his people was exactly what God, himself, had in mind.

David thought to do God a service for which God had never asked, and, though the service was one God himself had in mind, God refused it. God's purpose in building the house was that he might have a definite abiding place and a place of manifesting himself to his people, that they might be blessed thereby. David's purpose in building the house was that God might not seem neglected, might have just as fine a house as he (David) had. Herein lay dormant the germ of the belief of man's equality with God, or near equality.

Let us use care how we devise ways of serving God, even though we think the devising is the outflow of a grateful heart.

If we do what we are told to do, we will be doing all we should do, or all we can do to God's glory and honor and to our own good. Christianity's plans and efforts to save the world for Jesus, though well meant perhaps, is a service uncalled for by God, and smacks strongly of self-service and self-salvation. There are other forms of this same service in our individual lives.

Can we serve God? Yes. But only as he dictates. And that service turns out to be God's service to man. Through all our "service" to God, God's supremacy and independence of man is maintained.

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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

"Bless them which persecute you: bless and curse not."

This is one of the character-building services of all Christians. Like gymnastics for the school pupil, practice makes proficient in this as in all services.

INVISIBLE EMPIRES

Recently the U. S. government has been caused considerable embarrassment by the revelation of forces at work for selfish interest. At different times these are said to have been referred to as the Invisible Empire.

History suggests that such invisible forces vary in character. Sometimes it is an organized religious effort that is directed toward the seat of government with a view to securing unproportionate legislation in its favor. Again it is a political party that, by use of the advantages natural to majority power, seeks to administer governmental affairs for party strength rather than for state benefit. But again it is the mercenary spirit and strength which strives to obtain advantage over millions of fellow beings.

The principle is one; the aim and methods vary. In greater or lesser force the principle is in more or less constant use. Why? Because mortals find it difficult to exercise self control in the face of opportunity for apparent personal advantage.

Remedy? Just one. The establishment of the kingdom of our Lord and Savior Jesus Christ. With tried and proven righteousness, justice, faithfulness, love, truth, obedience, the task of subjugation of man

is certain in his time, and in his way. Let Christians seek and practice his way.

EASTER NUMBER

Last year we published an enlarged Prophetic Number of The Herald for which many individuals ordered extra copies for their friends at five cents per copy, and several state conferences ordered copies to all of their members. While this was our first effort along this line and was imperfect in many ways, still many were pleased with the results. Therefore,

We now propose that one and all unite to provide an Easter Number of the Herald for 1924 that may be instrumental in doing service for the Master. This should be double the regular size of the Herald. All extras must needs bring five cents per copy. Two things are needed to make this a success:

Immediate articles for this issue. These should be of appropriate subject, to the point, short;

Then, names with correct address, accompanied by five cents for each name. Some will wish to send money who have no names in mind, others will have names, but no money in hand. Conferences will want to send complete list of conference names for us to use after having taken out the names of those who are regular subscribers. To such conferences we promise better treatment than last year when we failed to send bills to each of three conferences.

Now, will one and all take immediate steps to cooperate in producing an Easter Number of the Herald. All copy and names should be here by the last day of March, this to avoid the extra expense always caused by rush-at-the-last-minute.

PROPAGATING CRIME

Crime is propagated by humans only. It originated first in Eden's garden. Its yield is constant, though varying in quantity; at one period it is abundant, at another more scarce. Its prevalence seems to depend upon and result from activities, and the cause appears to be found in the periodic habit of man. In the Biennial Report of the Division of Pardons and Paroles, Springfield, Illinois, we get the following as the perspective of one who studies this subject professionally. We quote as follows:

"Different periods of time produce their own peculiar crime conditions. In the early forties the people dealt with horse stealing and counterfeiting. For twenty years prior to 1915 yegg burglary occupied attention. Safe blowing has become a lost art and no one now pays attention to horse stealing or counterfeiting. Prior to 1915 little attention was paid to robbery while armed. Since then with the advent of the automobile and the return of our soldiers from overseas in 1918, robbery armed has increased by leaps and bounds.

"Taught to kill in the training camps and going over the top in France, it was not to be expected that our boys could return home and settle back at once into normal life."

What a commentary—impartial, unprejudiced—on the results of human endeavor.

But look at the picture-garden set with human plants of more tender years, as sketched in the same report as to present

day crime: "In practically every crime of violence resulting in loss of life from robbery with a weapon the perpetrators, when captured, are found to be boys between seventeen and twenty-two years of age, with no former criminal record."

As plants draw coloring through their stalks and paint their flowers in varied hue, so these human shoots of tender years have drawn influences from their surroundings which have colored their lives with the crimson of crime.

But why? Is it because man's noblest ideals wear the crown of crime and violence? No. A thousand times, No. Rather, man knows not how to foresee and direct. He is weak—weak mentally and physically. He aspires, but knows not how to attain. Read again:

"We were no more prepared for the return of our soldiers than we were for sending them into the war."

Lack of foresight again. An effort for high attainment proved also to be a hot bed for the propagation of crime, with no preparation or power to thwart the evil.

How shall the nobler sentiment of humans gain victory in such time? Shall scythe and plow be brought to service?

There is one, only one, Mind; one, only one, Power, competent to bring victory. It is he whose "ways" and "thoughts" are higher than man's. The task has been assigned to his Son who is girded with "righteousness" and "faithfulness." Christians are those who have voluntarily enlisted in the service of his cause.

Now, if man's best efforts continually prove futile; and if Christ's way has proven to be the one effective way of converting men into beings of righteousness, how convincingly evident that the Christian should "come out from among" the ways and devices of finite humans, and heartily adopt the higher ways of the "Captain of our salvation."

That nations and society must strive diligently to realize the highest ideal; and that such strivings must of necessity be after the manner of the carnal mind, is revealed by scripture and known by man. But that there is no method or principle, other than those taught and practiced by our Savior that will raise man out of and above evil is evident to all thoughtful students.

Then, Christians, let us stand true and faithful for the teachings of Christ as they pertain to daily life and practice. Not one of his teachings or doings will encourage or facilitate crime in the individual, in society, or in the nation.

"He that hath my commandments and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him."—John 14:21.

HERALD RECEIPTS

Jos. Sears; Raymond Schmidt; M. Louise Atwell; Mrs. Chas. A. Harris; John R. Fiske Jr.; L. B. Boggs; R. A. Humphrey; Mrs. Mary Ryneason; Mrs. Annie M. Drew; Miss Alice Kerr; Harriette Woodard; Mrs. Abbie E. Mead; Earl Taber; W. H. Moore; Elnora Waldo.

WINCE MEMORIAL FUND

Previously mentioned	\$291.25
Mrs. Chas. A. Harris	\$2.00
W. H. Moore	5.00
Total	\$298.25

seen at night, although they are sometimes seen in the daytime."

"We wish so much to see them," Ethel said.

"Then look overhead," her father told her, "and you may see them now."

As they had been talking the evening had deepened into twilight and the bright stars had been appearing one by one, and the radiance of the full moon lighted the surroundings.

Ethel clapped her hands and cried, "We know, we know, the stars are the sheep with golden fleece and the moon is the shepherdess."

"You have guessed right," said her father, "but who is the one that owns all the wealth of land, mines, flocks and herds, the moon and the stars?"

"It is God," said the children softly.

"Yes," said Mr. Horton, "and each one of us belongs to him and he loves us and wishes for us to love and obey him."

"We love him," said Ethel, "dont we, Ralph?"

"Yes," said Ralph.

Then their father said he was very glad of that. He then repeated to them the nineteenth psalm, which begins with the words, "The heavens declare the glory of God; and the firmament sheweth his handiwork."

THE REIGN OF SOLOMON

Lesson Text: 1 Kings 3:1 to 11:43; 2 Chron. 1

By Verna Thayer

Memory Verse: The fear of the Lord is the beginning of knowledge.—Prov. 1:7.

When King David was a very old man and knew that he could not live much longer, he asked that his son, Solomon, be made king to rule Israel. He said to the chief men, "Take with you my own chief servants and put Solomon on my own mule and ride with him to the holy place, and there let the priest make him king over all the people. And then blow a trumpet and shout, 'God save King Solomon.' Then bring him back and he shall come and sit on my throne, for I have named him king in my stead." So they put Solomon on the king's mule and took him up to the holy place and the priest anointed Solomon. All the people rejoiced and made a great noise, crying, "God save King Solomon."

Now the days of David drew near when he should die, and he called Solomon his son to him and said, I am going the way of all the earth. Be strong therefore, and show yourself a man, and keep the laws of God. For if you do this, you will prosper. After this he died and was buried in the city of David and Solomon now sat upon the throne as king.

One time King Solomon went to Gibeon to offer sacrifices there. In the night the Lord appeared unto him in a dream and said, "Ask what I shall give unto thee."

Now what do you suppose he asked that he might have?

Solomon said, "O Lord, thou hast been kind to my father David and shown him great mercy. Now thou hast chosen me to be king and I do not know how to rule this great number of people, so give me an understanding heart, that I may know how to distinguish between good and bad, and know how to be a good king over these people."

Do you not think that was a fine thing

for Solomon to wish for? The Lord thought it was, and said, "Because you have asked this thing and have not asked for riches, nor a long life, nor to kill your enemies, but have asked instead for a wise heart, I will give you your wish. You shall be the wisest king that the land ever had, or will have. You shall also have great riches and honour. If you will love me and keep my commandments, as your father David did I will give you long life."

Solomon came back to Jerusalem and offered sacrifices and made a feast to his servants.

All the Lord had promised Solomon he received, for he was known all over the world because he was so wise and so great. While he was king he built the most beautiful house of God that had ever been built, all of gold, and stones, precious jewels, and cedar wood. It took seven years to build this beautiful house.

But Solomon did not always keep God's commandments, but allowed himself to be persuaded to worship idols. This displeased God, so the kingdom was taken from Solomon at the end of his forty year reign.

An opportunity has been given to the Jews to build up Palestine. And the world will judge us by what we do with that opportunity. We must not fail: if we do, the world will say to us, "What we have always said is true. You are not constructive pioneers. You have not the blood nor the souls of pioneers. You are parasites that play and exist on other civilizations, but you cannot build up anything of your own.—Judge Horace Stern.

IS DEATH A PUNISHMENT OR A CALAMITY

By Rufus A. Curtis

SOME persons believe and teach that the death that overtakes Adam's children, sooner or later, is penal in its nature, and when once inflicted, it will hold them in the silence of death, and the gloom of the grave, for ever; the only exception to this rule being those who have come into covenant relationship with God, by hearing and believing the gospel of the kingdom, repenting of their sins, and being baptized into Christ. Those of this class, we are told, who hold out faithful to the end of life, are the just class, and those who do not hold out faithful to the end or fall away, and go back to the weak and beggarly elements of the world, constitute the unjust class mentioned in Scripture that will experience a resurrection.—Acts 24:14, 15; John 5:28, 29. It is not a difficult task to present evidence from the Bible, sufficient to convince those who tremble at his word, that "by one man (Adam) sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." The marginal reading is, "in whom" (Adam) all have sinned.—Isa. 66:2, 5; Rom. 5:12.

This death, introduced into our world "by one man," includes in its world-wide effects sinless infants as well as hoary headed sinners.—Rom. 5:14. "The judgment was by one to condemnation" or death.—Rom. 5:12, 16. "By one man's offense (or by one offense) death reigned by one."—verse 17. "By the offense of one judgment came upon all men to condemnation."—verse 18. Such plain unequivocal testimony, clearly

establishes the fact, that the common death of all men is a calamity, entailed upon our race "by one man's disobedience."—Num. 16:29; Rom. 5:19.

If Adamic death was inflicted upon our race as a penalty for personal guilt, why should not the pardoned saint escape it altogether when his sins are blotted out, and removed from him as far as the east is from the west?—Acts 3:19; Isa. 43:25; 55:7; Micah 7:19; Psa. 103:12. If death to Adam's posterity is a penalty instead of a calamity, why should it have "reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression?"—Rom. 5:14.

"There is a reaper whose name is Death,
And his sickle is keen.
He reaps the bearded grain at a breath,
And the flowers that grow between."

Death gathers its harvest from all classes of society; the small and the great, the pure in heart, and the impure, are alike mown down by this reaper whose name is Death. As prisoners, "they rest together" in the charnel house of the grave, without any distinction whatever.—Job 3:11-19.

Were this death inflicted for our personal sins it would not be inflicted when our sins were pardoned. So far from the Adamic death, or "the common death of all men," being penal in its nature, to Adam's posterity, there is no more discrimination between the righteous and the wicked that are brought under its dominion than there is between the highest and lowest forms of animal existence. "For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea they have all one breath (or spirit); so that a man hath no preeminence (in the death state) above a beast, for all is vanity. All go unto one place; all are of the dust, and all turn to dust again."—Eccl. 3:19-20.

The punishment to be inflicted upon all wilful and persistent rejecters of God's overtures of mercy, is termed "the second death," not the first. A second always presupposes a first.—Rev. 21:7, 8. This death can be escaped by accepting God's proffered offers of mercy, which is not true of the Adamic death. "He that overcometh shall not be hurt of the second death."—Rev. 2:11; 20:14, 15. They will not then die as they do now, because of one man's disobedience, "but every one shall die for his own iniquity."—Rom. 5:19; Jer. 31:30.

"Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live; turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?"—Ezek. 33:11. If we view the prosperity of the wicked as David did, see how they prosper in the world, and increase in riches, and their eyes stand out with fatness; they have more than heart could wish, and at life's close, die with no bands in their death, possibly we might become envious of them as David was until he understood their end, which is to be cast "down into destruction," "brought into desolation, as in a moment, they are utterly consumed with terrors."—Psa. 73:1-19.

"Say ye to the righteous, that it shall be well with him: for they shall eat of the fruit of their doings. Woe unto the wicked! it shall be ill with him: for the reward of his hands shall be given him."—Isa. 3:10-11; Psa. 11:6; Prov. 1:24-32.

The Sunday School

By Alta King

THE REIGN OF SOLOMON

Lesson 12

March 23, 1924

Lesson Text:

1 Kings 3 to 11

1 Kings 10:1-10

Golden Text: The fear of the Lord is the beginning of knowledge. Psa. 111:10.

For Study

Review. Last week's lesson considered a definite step forward in the fulfillment of God's covenant to Abraham, that he would bless all nations through him and his seed. The step was the definite choosing of a family to be the royal family of Israel, in which would center the working out of all God's plans to bless Israel and all nations.

What does the kind of man which God chose to be the founder of the royal family teach us concerning the kind of people to whom God's blessing can come and through whom it can flow to others? Why did God make choice of David rather than Saul to be the founder of the royal family?

The New Lesson: This week's lesson takes up the reign of David's son, Solomon, the second one of the royal family to rule over Israel. Solomon and his reign furnish two outstanding lessons to the student of God's dealings with mankind.

First, his reign is a miniature fulfillment of God's purpose concerning Israel and through Israel. It is a foretaste of the reign of Christ, the eternal heir to David's throne.

Second, Solomon's life, as David's was, is a concrete demonstration of the fact that God uses sinful man to accomplish his purposes, and at the same time punishes the man for his sins.

1. Solomon's Reign as a Foretaste of Christ's Universal Reign: Read 1 Kings 3: 1-28; 4:29-34; 10.

Solomon's Wise Choice: 1 Kings 3:1-15; 4:29-34. In what respects does Solomon's choice show him to be like his father David? Of whom was Solomon thinking? Himself, or of God and his people?

What evidence in 1 Kings 3:16-28 and 4: 31-33, that the wisdom which God gave Solomon was quick and sure insight into human nature and the natural world? How does this wisdom compare, in quality, with the wisdom of Jesus the Christ Isa. 11: 3; John 2:25; Matt. 6:26-30. There is this difference, however, between the wisdom of Solomon and the wisdom of Jesus the Christ—Jesus was given the spirit (the mind of God and all the power which such a mind generates) without measure.

Would such wisdom, as the above, enable Solomon to judge his people wisely and well?

Solomon's Writings: 1 Kings 4:32. "Solomon's Song is an exquisite love story, regarded by many as an allegory of God's love for his people."

"Ecclesiastes is a beautiful and profound discussion of human life—the emptiness of common aims and the source of true satisfaction."

"The Book of Proverbs begins with a long and very noble poem in praise of wisdom. The proverbs are keen, shrewd, thought provoking, conscience stirring. They constitute a wise and practical guide to life, and young people especially would be im-

mensely benefited by a thorough study of them."—Peloubet's Notes.

The Queen of Sheba's Visit: 1 Kings 10. Draw out the comparison between the reign of Solomon, as it is presented to us through the visit of this Gentile Queen, and the reign of Christ as it is presented to us in the following scriptures. Isa. 60:1-9, 12-14; 42:1-12; 1 Cor. 2:9.

2. Solomon's Temple. 1 Kings 5 to 8. Perhaps the most outstanding accomplishment of Solomon's reign was the building of the temple. In the accomplishment of this work, another step forward was taken toward the fulfillment of God's purpose concerning Israel, as it is set forth in the Abrahamic covenant. This purpose was of bringing men into full and complete knowledge of God. To do this, God must manifest and place himself among men—reveal himself. The temple was built as the permanent abiding place of God among the Israelites, and to take the place of the temporary, moveable tabernacle which had served such purpose during Israel's wanderings and unsettled conditions.

1 Kings 5 to 7 gives a description of the temple and its building, which we will pass over without particular study.

1 Kings 8 gives the account of the dedication of the temple. Study Solomon's prayer carefully. It is rich in statements which show that Solomon saw far down into Israel's future and God's dealings with and through her.

It is also rich in statements which show that Solomon had, not only keen and deep understanding of human nature and the natural world, but that he had also a firm grasp of things concerning God and the spirit world. See verses 27, 39, 42, 43, 46, 51-53, 60.

Without doubt Solomon's wisdom and understanding concerning God and things spiritual evolved, to a large degree, from his wisdom and understanding of the natural world. Many times Jesus and the apostles lead human thinking into spiritual realms by helping the mind to reason from things natural. "Consider the lilies of the field," and "If a son ask bread will he give him a stone?" Both of these refer to facts in the natural world which help to open our vision to the largeness of God's care and love. And it is Jesus' deep and true understanding of human nature that enables him to be touched by the feeling of our infirmities; and it is because of this sympathy and understanding that we can come boldly, fearlessly, to the throne of grace in full assurance that we can gain, there, the help we need.

"First the natural, then the spiritual" is the law of growth and development, both mentally and physically.

Solomon's Sin: 1 Kings 11. A reading of 1 Kings 11 should carry to us at least one big lesson, and that lesson is this: Wisdom and knowledge, no matter how true, nor how complete, cannot save from temptations and sins. Only one thing can do this and that one thing is complete love for God. This complete love for God can come into our minds only as we become conscious of God's complete love for us. And this consciousness can come only through our consciousness of the Christ and his work. It was the lack of this consciousness and its love that made Israel's sincere promise to keep the law worthless. And it is this lack that spells the failure of all systems of salvation based upon law and works.

Was Solomon's greatest sin a moral sin? See verses 4 and 5. Did David's moral sin mean that he did not go fully after the Lord? See verse 6.

What was God's plan for punishing Solomon? Did the punishment break God's covenant to David?

The Children's Column

THE SHEEP WITH THE GOLDEN FLEECE

By Alice B. Curtis

NEAR sunset of a day in June Mr. and Mrs. Horton sat on their pleasant porch, and near them, in the porch swing were Ralph and Ethel, their two children. The children were looking at a book that showed pictures of many kinds of birds in their natural colors. As they came to the last page they saw a Baltimore oriole in its bright colored plumage.

"Oh, isn't he a pretty bird," said Ethel?

"I should say he is pretty," said Ralph.

As they shut the book they noticed that their parents, who had been talking, were doing so no longer. Mrs. Horton had picked a rose from a nearby bush, and was enjoying its beauty, while Mr. Horton sat quietly thinking.

Ethel came to her father's side and said, "Papa won't you tell us a story."

"Yes, please do," said Ralph.

"Very well," said their father, "what shall it be about?"

"Tell us a new one, Papa, one that we have never heard," said Ralph.

"Let me see," said Mr. Horton, "did I ever tell you about the sheep with the golden fleece?"

"Oh no," the children said, "tell us that one."

And this is what their father told them.

"There is a very wealthy land owner, children, who owns thousands and thousands of acres of land. He owns coal mines, silver, gold, and diamond mines, cattle and sheep without number, and all kinds of wealth. Among the other things, he owns the sheep with the golden fleece. Most sheep are white, you know, but these sheep shine and glisten like gold."

"How wonderful!" said Ralph, "I expect he has to keep a great many shepherd dogs to help him watch and guard so many sheep."

"No he does not need any dogs," said Mr. Horton; "for these sheep never stray, and no wolves or dogs molest them, and no thief can steal one of them."

"But who takes care of the sheep," said Ethel?

"The owner of them is never far away, and a beautiful shepherdess walks among them here and there and never leaves them," said her father. "The shepherdess also wears the bright golden color like the sheep."

"I wish I could see the sheep and shepherdess," said Ethel.

"You can," her father replied.

"Can everyone see them?" Ralph asked.

"Yes," Mr. Horton told him, "the rich and the poor, all can see them."

"When will you take us to see them, father?" eagerly asked Ralph.

"You shall see them this very evening," their father told them; "for they are best

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Be Not Conformed To This World

By S. Roxana Wince

BE NOT conformed in what? In dress, in pursuits, in pleasures, or in character?

I would make answer: In none of these must we follow the fashion or bent of worldly-minded people. We must have decent clothes, hats, wraps and dresses, but these must not cost extravagant sums; they must not be over-trimmed, nor of such colors and cut as to be immodest, as are so many of the dresses worn by women in these last days.

In 1 Timothy 2:9 Paul gives explicit directions as to how women, professing godliness, are to dress. No such directions are given to men. He only wills that "men pray everywhere, lifting up holy hands without wrath or doubting."

But women were not even to twist, or plait, their hair, with intertwined, golden ornaments and pearls, so Jamison, Faussett and Brown think.

Women in those days adorned their hair. There could be no harm in twisting or braiding their hair, but there could be and was harm in stringing those braids with costly pearls and sparkling ornaments of gold, the very emblems of pride and selfishness. If they put these on, and wore the same immodest and expensive clothes that women of the world wore, would not those women have said, "There is no difference between us. These followers of Jesus love fine clothes just as much and are just as proud as we are, and are just as immodest."

So you see, dear sisters of the household of God, that it will not do to conform to the world, even in dress. Our adorning must be the adorning of good works—works that are in perfect harmony with the profession we have made.

"Shame facedness"—spells just as is means "shame-fastness (that which is made fast by an honorable shame). (Aidos, found only here and for "reverence," Heb. 12:26.—Ed.) Christian women must not only be ashamed to dress as lewd, but sobriety must also accompany this virtuous shame.

They must habitually keep their mouths as with a bridle; they must practice self-restraint; must not give way to outbursts of temper, but be calm and well balanced in mind.

And be contented, you dear sisters, who are unable to do much for God outside of the little square walls of your homes, for the discharge of every day duties is honored with the designation, "good works." You will be adorned far more richly if you perform these duties faithfully than you would were your entire dress made of woven gold.

Further instructions are given in Titus 2,

Tell Jesus



TELL Jesus! weary heart,
Tell him what weighs thee down;
Seek help from Him to bear the Cross
And strive to win the Crown.

Tell Jesus! anxious soul,
Lay at His feet thy care;
He is the very friend you need,
And will thy burdens share.

Tell Jesus! weeping one,
He'll listen to thy cry;
He counteth all thy falling tears
And knows each heaving sigh.

Tell Jesus! He is near,
And waits, in love, to bless;
He offers thee a spotless robe,
The robe of righteousness.

Tell Jesus! Tell Him all,
In confidential love,
And He in answer to your prayers
His faithfulness will prove.

—Selected.

and these refer to the conduct and character of both men and women, whether young or old.

The aged men are to be "sober (or vigilant), grave, temperate, sound in faith, in charity."

The aged women likewise, are to be in behavior as becometh holiness, not false accusers, not given to much wine, teachers of good things; that they may teach the young women to be sober, to love their husbands, to love their children; to be discreet, chaste, keepers at home, (guardians of the house, as the Greek expresses it. The oldest manuscripts read, "Workers at home," active in household duties), obedient (or submissive) to their own husbands, that the name of God be not blasphemed. Young men also "exhort to be sober-minded."

"For the grace of God that bringeth salvation" teaches "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."

"Be not conformed to this world." Do not let your life be an image of its life. This world is a wrathful world. We are not to be seen angry. This world is a revengeful world. We are not to avenge ourselves. It is a spiteful, unforgiving world. We are to forgive as God for Christ's sake hath forgiven us.

Having been made conformable to Christ's death, we are to be transformed by the renewing of our minds that we may prove what is that good and acceptable and perfect will of God.

The worldling cares nothing as to what the will of God is. Self-willed and stiff-necked, he is going to take his own course, be the consequences what they may. He is not going to be (Continued on page 212)

Can You Do As Well?

THE West Virginia Sunday School Association completed an inquiry, conducted through the courtesy of the teachers and principals of a number of representative junior high schools in various parts of the state, for the purpose of ascertaining how much the pupils know about the main facts of Bible history. Over a thousand boys and girls, the great majority of them regular attendants at Sunday School, were asked the following ten questions:

Name five Old Testament books.

Name five New Testament books.

In what book of the Bible are the Ten Commandments found?

Tell one thing you know about (a) Jacob; (b) Moses; (c) Samuel; (d) Samson; (e) Elijah.

Write any verse in the Bible and give the book, chapter and verse where found.

Who spoke the Beatitudes? Write any of them.

Write the first ten words of the Lord's Prayer.

Who came first (a) the Apostle Paul or John the Baptist? (b) Joseph, who was sold by his brother, or Moses?

Write either the first verse of Psalm one or the first verse of the Twenty-third Psalm.

What was (a) Herod; (b) Jordan; (c) Carmel; (d) Nazareth; (e) Lazarus?

Certainly these are representative questions and it would not require a highly specialized knowledge of the scriptures to answer them all correctly, yet the average pupil could answer only about one-third of the questions correctly. Only twenty-seven per cent could name five books of the Old Testament. Twenty-nine per cent knew five New Testament books, and but nine per cent knew who spoke the Beatitudes and could repeat one of them.

It was on the seventh question, however, that the most surprising showing was made. Only thirty-two per cent of the papers graded showed a correct version of the first ten words of the Lord's Prayer, although it forms a part of nearly every Sunday School service. Some pupils gave, "Now I lay me down to sleep," some a part of the Twenty-third Psalm. Most of the errors, however, occurred in attempting to spell the word "hallowed," and many of the versions read such as "hail we," "how would be," and "how it," showed that the pupil's understanding of the meaning of the word was as faulty as his spelling.

Many of the answers to other questions would have had a humorous aspect, had the ignorance not been so lamentable. To one up-to-date boy the word "Jordan" meant only a make of automobile, and a number associated "Carmel" with a sticky kind of candy.—Christian Herald.

RE. ADAM'S PENALTY

By R. H. Judd

THE Editor of The Restitution Herald, in the issue of January 29, asks for the comments of his readers on some of the definite questions relating to the sentence of death passed upon Adam. In order to be quite clear as to the exact points of enquiry it will be well to quote verbatim from the editorial paragraph in question. The articles are for "directing readers to Bible references which reveal God's meaning and intent when he pronounced death upon man. That is, when the Creator told Adam, 'Thou shalt surely die,' and 'unto dust shalt thou return,' did he mean that Adam should die, should return to dust for all coming time, or did he mean that when he should die—remaining even for a brief time—he would thus pay the wages of sin, and having paid those wages he would be free, before God, providing he could, or should, in any way, be released from death? That is to say, Did God's pronouncement of death upon Adam require that Adam should be held under death for all time? or merely that the sentence once executed was satisfied without time limit? Again, Did the pronouncement upon Adam pertain equally, directly and without further cause upon Adam's posterity as well as upon himself?"

The questions truly are important; but is there not a tendency among Bible students, in their desire to seek new truth, to endeavor to place some obscure meaning upon passages that are intended to be understood by all? The meaning and purpose of such a penalty as the infliction of death, ought not to be, and we believe it is not, so indefinite as to call for so many varied interpretations of it. It is a matter for thankfulness that all are apparently agreed that when God told Adam he should "surely die" he meant actual, literal, physical death; a death that involved positive loss of life and a return to the original elements from which he was formed. In corroboration of this I have listed in my Bible some 49 passages where the penalty of death is threatened, and in all of these occur the words "surely die." I think, however, that there is a tendency among most Christians to suppose that the pronouncement in Gen. 3:19 is but a more detailed exposition of the threatened penalty in Gen. 2:17. The way the Editor connects these two quotations in the same sentence would lead one to think that it is his view of the matter, and I must admit that at one time it was mine also. To my mind they are distinct. The penalty in Gen. 2:17 seems to me to emphatically declare an inflicted judicial death which was to speedily follow the offense. The pronouncement in Gen. 3:19 indicates that Adam's life was to run its natural course in changed conditions (for he was undoubtedly created capable of attaining immortality by the tree of life) else there were no need to guard the tree of life lest he should "eat and live for ever."

As the penalty was threatened to Adam before he had posterity it will greatly simplify our enquiry to first consider the matter quite apart from his descendants. The fact that the penalty, as threatened, was not carried into execution, we need not discuss at this writing, but it does not obviate the necessity of clear understanding

of the penalty involved. The center of interest, as stated by the Editor revolves upon the duration of the penalty. It seems to me the moment we introduce this feature of a time limit we are in danger of adding to the word; for in the penalty itself, as pronounced, there is no trace of limitation, it is absolutely final. But there is another question involved. How is the time limit to be accounted? Time must begin from the very moment death takes place. Hence, if the wages of sin is satisfied by the mere act of death, his resurrection, if resurrection were to take place, should be instantaneous, else the penalty would be exceeded. The penalty according to the record in Gen. 2:17, I think none can deny, was to be an inflicted, immediate loss of life, without thought of restoration. This is confirmed by passages of scripture that definitely assert the unending nature of death, viz., Prov. 6:15; 21:16; Jer. 51:39, 57; Psa. 49:19, 20. Whether these passages refer to the first or second death is not our question at the moment, they are quoted to show that death, as the wages of sin, is eternal in its nature. This thought is further strengthened by Bible teaching regarding death. We are agreed, I think, most of us, that, according to scripture "in death there is no remembrance, nor is there knowledge or understanding. See Psa. 146:4; Eccl. 9:5, 6, 10; etc. In that case wherein lies the punishment if eternal life is bestowed after a limited period in the death state; for the time so passed cannot be reckoned because death and resurrection would be as two connecting moments. No, friends, the penalty pronounced upon Adam, I think all must allow, was an inflicted, judicial death, without any hope of restoration. The Bible law is clear—"The wages of sin is death." With such a law, how could life be restored unconditionally? It could not.

Before considering the descendants of Adam it may be well to consider an objection that is by no means new, namely, If God did not fulfill his threat, how can we reconcile such an attitude with his truthfulness? Human law almost always takes circumstances into account even in the case of life and death. God himself reserves the same right. There are several such on record. Jonah and Nineveh are well known cases. In Jeremiah 18:7-10 we read, "At what instant I speak concerning a kingdom to pluck up and to pull down, and to destroy it; if that nation concerning which I have pronounced, turn from their evil I will repent of the evil that I thought to do unto them. . . . If it do evil in my sight, . . . then I will repent of the good wherewith I said I would benefit them." See also Jer. 37:1-5.

Circumstances had been greatly altered since the threat was first given. Eve had been created and given to Adam, and it will be noticed that that is the very explanation offered by Adam: "The woman thou gavest me." Could God, who was a God of mercy resist such a plea? How long between the threat and the plea Adam had lived alone in innocence we cannot say. It may have been short, or it may have been long, and it would seem from the record that God accepted his plea, and repented of the evil in view of the promised seed. While the sentence of immediate penal death was remitted, it is evident that eternal life could not be given without

atonement being made. Adam could not make it, for "None 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 ceaseth for ever)." Hence he was to labor until his mortal nature fulfilled its natural course.

Having satisfied ourselves as to the penalty threatened in Gen. 2:17, we are now in a position to consider its application with respect to Adam's descendants. Our first care, then, is to enquire for positive scripture statement that the penalty of judicial death passed upon Adam pertained equally, directly, and without further cause upon his descendants. Such an important decision would demand clear declaration, would it not? We cannot, at this stage, admit New Testament testimony so far as they are concerned. Such testimony (if as viewed in harmony with Old Testament) might help us, but it certainly could not affect those who lived in the early history of mankind. They, not we, at that time, were the ones directly concerned. Was the penalty threatened Adam repeated to his posterity? I think not.

Is any such statement made in the New Testament? Romans 5:12, 17 and 1 Cor. 15:21 are generally quoted in support of this view. We must, however, be clear on this point for it is important. Let us ask ourselves, "Do these passages emphatically teach this to the exclusion of any other interpretation? or will they just as harmoniously agree with the view we have been endeavoring to make clear? Let us see: "As by one man sin entered into the world, and death by sin; and so death passed upon all men," Rom. 5:12, is equally true under either view. Adam, by his sin, lost the right to the tree of life, and was turned out of the garden with the same mortal nature in which he was created. Being created mortal, neither Adam nor his descendants had any claim on eternal life. The very life they had was a gift. As all life is "after its kind," so Adam's descendants were like him. See Gen. 5:3; Job 4:17; Psa. 50:5. Hence, it is true that by one man sin entered into the world, and death by sin; and so death passed (from father to son) upon all men. God provided a remedy for the mortal sons of Adam. They who believed and obeyed looked forward to the slain Lamb, as we who believe and obey look backward to Calvary. That the penalty for wilful, unforgiven sin is judicial death, is affirmed again and again in God's word. Man is not responsible for his natural death, but "he that overcometh shall not be hurt of the second death."

But in spite of national backsliding God's providences always move forward.—Peloubet's Notes.

QUICK AND POWERFUL

(Continued from front page)

as the climax of his book of Ecclesiastes, 12:13, 14. Since God and his word are inseparable, it is God who sees and discerns, in fact, it is God who does all that is accomplished by his word.

Wonderful Word! It is a part of God himself. No wonder, then, that Paul proclaims it as a living word. No wonder it is called energetic. No wonder it accomplishes such great things for those who consecrate their lives to it.

which be not as though they were. So with John 17:5. How could Christ be said to be slain and glorified before the world was, in view of the fact that he was not yet glorified (John 7:39) while living here? How could this be true except that in the plan it was decreed that he was to be slain and glorified? Paul explains it, "He calleth those things which be not as though they were."

"The tongue of the wise useth knowledge aright."—Prov. 15:2.

SOME COMMENTS

By James A. Patrick

RE a criticism under the above caption in The Herald of January 22, on Mr. Sincerity and Mr. Truth. I agree with the critic that we should stay close to the King James Version, but we should be consistent in our use of it.

Whoever it was that Saul went to to get information as recorded in 1 Sam. 28, it was said of her that she had a familiar spirit, and God had said that his people should not seek after those that had familiar spirits; For any soul that did so was to be cut off from among the people. Lev. 20:6. God had refused to answer Saul, "neither by dreams, nor Urim, nor by prophets."—1 Sam. 28:6. Then Saul turned to a woman that had a familiar spirit. No wonder God allowed him to be cut off from among the people. If this woman wasn't a ventriloquist she was one that had been condemned by the Lord and when Saul was right with God he had put away such people.—verse 3. If Samuel really appeared and spoke to Saul, who raised him from the dead? Did the woman with a familiar spirit have the power? If so, where did she get it? The Bible teaches very clearly that only the Lord and those to whom he delegates the power can raise the dead. Did God delegate such power to a witch? If not, did God raise up Samuel to answer Saul and let it be understood that the witch raised him? Would God answer Saul through a witch when he had refused to answer him through all the legitimate channels known to Israel?

It is very evident that Saul saw nothing. "And the king said unto her, Be not afraid; for what savest thou? And the woman said unto Saul, I saw gods ascending out of the earth. And he said unto her, What form is he of? And she said, An old man cometh up, and he is covered with a mantle. And Saul perceived that it was Samuel." But he didn't see anything, for he asked the woman what she saw and asked her to describe it. How did he perceive that it was Samuel? By the woman's description. Now if Samuel wasn't there, (and he was not unless the witch had power to raise him, or God did it and allowed Saul to think that it was the woman that did it) then did Saul hear him speak? The witch of Endor, as she is called, seems to me to compare favorably with the spiritist mediums of today. However at that time Israel did not believe in disembodied spirits so that the mediums had to pretend to raise them from the dead, and so Samuel was raised up instead of called down or out of the air as the mediums of today pretend to do it.

Today teachers are teaching their pupils to get the dictionary habit. What does that mean? It means that they are to go to the

dictionary for the meaning of every word they do not understand. If we could learn the same lesson in connection with our Bible study it would help us very much. The Bible was translated a long time ago and many of the words used then have undergone changes in meaning. In many cases the meaning has become obscure. Many words have a variety of meanings. The meaning of the word in the Bible depends on the meaning of the original word from which it was translated. So it is just as necessary to get help in understanding the Bible as it is in the study of any other book. Our concordances and lexicons answer the same purpose in Bible study that the dictionary does in the study of our school books.

I think no Bible student of today will contend that spirit always means breath.

The angels are ministering spirits and they are corporal beings. Men are sometimes said to be spirits. It was said of Christ after he rose from the dead that he was a quickening spirit, but he said he had flesh and bone.

If "spirit" doesn't mean "breath," in many instances, it is so clearly related to it that the translators have translated the word that is most always translated "spirit" "breath." The Hebrew word "ruach," and its Greek equivalent, "pneuma," occur 785 times in the Bible. 529 times they are rendered "spirit;" 28 times "breath;" 91 times "wind;" and once "windy."

In Gen. 2:7 it is said that God breathed into man's nostrils the breath (Heb. neshamah) of life; and in Gen. 7:22 we read, "And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of creeping thing. . . . and every man: all in whose nostrils was the breath (Heb. ruach) of life. . . . died."

In Gen. 2:7 it is the neshamah of life that God breathed into man and in Gen. 7:22 it is the ruach of life that is in his nostrils. In Eccl. 3:19 we read of man and beast all having "one breath" (Heb. ruach, spirit). Job 9:11 reads: "He will not suffer me to take my breath" (ruach spirit). Job 27:3 reads: "All the while my breath (neshamah) is in me, and the spirit (ruach) of God is in my nostrils." The margin reads: "The breath which God gave me."

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

AN ANSWER TO BROTHER MAPLE

The Mediator between God and men is Christ Jesus. He is the Mediator in our redemption from the bondage to sin; and he is Mediator of the new covenant, in the promise of eternal inheritance to the heirs of promise. Christ will continue to be Mediator between God and men until he has subdued all things under God; then his office as Mediator will cease, it will no longer be required; for then God shall be all and in all.

A Reader.

"One lesson here taught is the sin of degrading religion to be a mere instrument for securing personal ends. Jeroboam has had many followers among politicians. The average statesman looks on all religions as equally true or untrue, and is ready to be polite to any of them, if he can carry his measures thereby."—Alexander Maclaren.

WILL ALL BE RESURRECTED?

By W. R. Peterson

NOTICING in The Herald of February 26, Bro. Cowles' statement that "all" in 1 Cor. 15:22, includes as many in Christ as in Adam, therefore all that die in Adam will be made alive in Christ, I beg to call attention to a few facts.

The wages of sin is death but the gift of God is eternal life; through Jesus Christ our Lord.—Rom. 6:23.

Notice that there are just two things stated above: wages and a gift; death and eternal life.

In Ezekiel 18:21, 24, if the wicked shall turn and do right he shall live. But if the righteous turn and do wrong he shall die.

The only kind of life God gives is eternal life; and the gift is conditional upon forsaking the paths of sin. Death is a prison to everyone who enters it; it is the supreme penalty given for sin; it is the wage every one earns, because all have sinned. Life is the gift of God, a release from prison. To be released is to be free.

It follows then that if the conditions are not met there is no release. All die in Adam. True, because every mortal is in Adam. To get into Christ is to be born again. All do not get into Christ. But those who do will receive life. See John 6:40. All in the world perished in the flood. All in the ark were saved. So the "all" is not as broad as it is long. It means just what it says.

We meet the term again in 1 Thess. 4:16. At the sound of the last trump the dead "in Christ" shall rise; those who awake are made immortal. See 1 Cor. 15:51-55.

Again concerning the resurrection Paul says, 1 Cor. 15:36-43, "It is sown in corruption, it is raised in incorruption."

They are like seed put into the ground, while all seeds are put into the ground not all of the seeds germinate. Good seeds come up, bad seeds never come up.

Rom. 8:11. "If" the Spirit of him that raised up Christ 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. This statement is plain. If the Spirit is in you you will rise. And the only life available in so doing is eternal life.

It is perfectly plain that if the Spirit does not dwell in you there will be no quickening, no resurrection.

Finally we read in 1 John 5:10-12, "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 hath not life."

Dear readers: Consider these statements carefully. We know this mortal life will cease. We believe there is a better, an eternal life, to be gained. There is a resurrection from the dead promised. But the only way you and I will ever obtain a resurrection is through Christ. And the only life through Jesus is eternal life—the gift of God, upon condition.

Therefore it is vitally important for us to make sure we are in Christ. If we are not ours will be the fearful, irreparable loss.

Make your calling and election sure, says Paul. He that believes, I will raise him up at the last day, Jesus says.

And ye will not come to me that ye may have life.—John 6:40.

Will you accept the invitation?

CHARITY IS GREATEST

By Lyman Booth

CHARITY never faileth. It is eternal, for it has ever dwelt in fulness in the bosom of the Father. It has ever been, is now, and will ever remain. Whatever gifts have been they will pass away, but charity, the love of God, will remain eternally. All of our personal works, intellectual accomplishments, miraculous deeds, prophecies, tongues, earthly knowledge are passing away. The brightest intellectual lights will go out, eloquence will lose its voice. They will cease to be, or vanish. They are imperfect at the best. They are seen now through a glass darkly, but when that which is perfect is come, then that which is in part shall be done away, and when our eyes shall be opened on the beauties that are in store for those who love God, then we shall see face to face all the children of love, and know as they are known, and revel in that love that passeth all understanding.

Prophecy is to give us light as we journey along the pathway of life, that we do not despair or lose our hope, in the trials, afflictions and discipline that lie ahead. While its purpose is to shed forth its light, it does not measure the length nor bitterness, in detail, of the trials through which we are to pass. Neither does it reveal the fulness of the victory, else hope would lose its incentive to press on. Prophecy has left enough uncertainties between our setting forth upon the Christian journey and the end of the road to make us watchful of our every step. It is easier to overcome certainties than the uncertainties. The road that is learned under adversities will long be remembered, while a lighted boulevard may soon be forgotten. He who learns his way under such conditions will feel his dependence upon God. It will intensify his love for God. It will better fit him for the reward at the end of the journey. From his struggle and contention he has won what the loving Father designed he should win. When his journey is ended, all darkness will pass away, and perfect knowledge will succeed faith, and his hope will pass into glad fruition. He can then rest in peace and dwell in the Temple of Love. Is not this great gain? All this is to be realized after the resurrection which will usher in a cloudless day for all the righteous dead. Then their countenances shall shine like their Master's. Then the veil that hides so much from our view will be drawn aside, and we will be given infinitely greater vision.

As we are known denotes a likeness or similitude. One thing may resemble another and not be equal to it. Similitude is a rhetorical comparison of one thing to another with which it has some point in common. For instance, a candle gives light, so also does the sun; but they are not equal in splendor. When our eyes shall open to behold the glories of the world made new, and our knowledge increased to comprehend more fully God's decrees and counsels, our sight and knowledge will be like unto His; but not equal unto it.

Paul closes and crowns his eulogy on charity by uniting those three noble graces. Who has not seen them pictured by an artist, with Faith upon the right, hope upon the left, leaning upon Charity, standing between and supporting them, indicating their dependence upon each other.

Faith clinging to the cross, Hope leaning upon the anchor that reaches within the veil, and Charity, the noblest of all, extending her hands to place upon the altar of daily sacrifice her life of service and love.

Paul said those three abideth. No matter through what changes and vicissitudes the Christian may pass, they are with him on his journey. With the company of these God-like companions the wayfaring man will never go astray. Faith may have to battle against the powers of evil; hope struggle against fearful doubts; and charity meet formidable opposition; but where God's word dwells in the heart the victory is certain, and the crown secure.

Peter has told us that our trials and afflictions are given that we might be found unto praise, and honor and glory. This is the end which the loving Father intended, and which we will obtain if we endure the fiery trials. An observer may wonder why a refiner throws his gold into the fire, and leaves it there for a time. He who puts it there guards it well and with jealous care, until the dross is consumed. Then he removes it; for he would have pure gold to fashion into designs of beauty and of value. They who take upon themselves the name of Christ must pass through fire. His watchful eyes will be over them while he tries to present them before his Father. Not one of them that gives up all its dross will be lost. They shall be found of him, and their faith rewarded when he appears, and they shall exult with joy unspeakable and full of glory.

"And now abideth faith, hope, charity, these three; but the greatest of these is charity." Faith will end in sight when we behold the King in his beauty. Hope will end and be completed in rapture when we stand in his presence, but charity will never end.

DID CHRIST PREEXIST

By John R. Fiske, Jr.

OUR attention has been called at various times to the following texts that are supposed to teach that Christ is older than his mother. John 6: Here our Lord speaks of the "bread of life." He says it "came own from heaven." Well, if we can find what that bread is we may know what came down from heaven. Lord, tell us what the bread is. "The bread which I give is my flesh."—verse 51. So Jesus tells us his flesh is the bread which came down from heaven. So wherever bread occurs in this chapter substitute flesh and you have Christ's idea.

What! Did Christ's flesh come down from heaven? Not literally, but in the sense that it was supernaturally produced by heaven. In this sense he himself is said to have come from heaven. "Every good and perfect gift cometh down from the Father of lights."—James 1:17. Inasmuch as Christ is a perfect gift, he too, must come down from the Father, or from heaven. But this would no more teach preexistence in heaven than it would for any other perfect gift of the Father.

Children are said to be a gift from the Lord. Are we to understand that they preexisted in heaven, and literally came down from the Father, where every gift from heaven comes from? No, we shall say. Then neither would it for Christ.

John's baptism was from heaven. Are we to understand that it was practiced in

heaven, and gradually extended itself to the earth? Then when Christ is said to be from heaven, are we to understand that he lived there, and actually came from there? Not necessarily. The idea in both cases seems to be that Christ and the baptism of John owed their existence to heaven. All sons exist first in the loins of their fathers; later they leave the loins by way of begetting and birth, and exist then as separate entities. To illustrate: "Levi paid tithes while in the loins of his father Abraham." "There shall proceed out of thy bowels a seed." This is sufficient. Christ is no exception. He, too, existed in the Father's loins, because his Father begat him. Hence he could well say. "I came forth from the Father," as all sons do from theirs. Inasmuch as his Father dwelt in heaven, if he came out of Him, he must necessarily say he was from heaven, or above.

As to how he came from the Father, this is fully explained in Luke 1:35. "The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that Holy Thing that shall be born of thee shall be called the Son of God."

"Ye are from beneath; I am from above." If this being from above would teach his preexistence, then their being from beneath would teach theirs. But if those from beneath have no preexistence, then his being from above need not have any, though from above. He merely contrasted his divine origin with their earthly origin. If every good and perfect gift is from above, then he too, must in the same sense be from above.

John 17:5 is frequently used to prove preexistence. But does it? To begin with, if John 17:5 proves that Christ was actually glorified before the world was, then Rev. 13:8 proves that he was actually slain too. If he was merely slain in God's plan and purpose from the foundation of the world, then he was glorified, too, in the same sense, and at the same time.

Titus 1:2 says that God promised to Paul eternal life. When? Before the world began. Did Paul preexist? Jer. 1:5 says that before Jeremiah was formed, God knew him and ordained him a prophet. Shall we conclude that Jeremiah preexisted? "Glorify me with thine own self with the glory which I had with thee before the world was." Shall we conclude that this must teach the prehuman existence of Jesus? How did he promise Paul eternal life before the world began? How was Christ slain and glorified before the world was? The one answer to these questions is this: "Not any of them preexisted." God had a plan. In it Jeremiah was to be a prophet; Paul was promised eternal life, and Christ was slain and glorified. In this plan as revealed in Rom. 8:29,30; Eph. 1:4, 5; 2:9; each saint was chosen. When? Before the foundation of the world. In selecting those for this plan, Jesus was chosen first; then the saints such as Abraham, Paul, etc. Hence Jer. 1:5; John 17:5; and Titus 1:2, do not teach the preexistence of these men, but that each had a place in the divine plan.

"I have made thee (Abraham) a father of many nations."—Rom. 4:17. This was said to Abraham when he did not have a single child. How could this be true except that in the divine plan it was decreed that he was to be a father of many nations."

Paul explains it, He calleth those things

Among the Churches

Sr. L. A. Sullivan arrived at Golden Rule Home a few days ago, from Slater, Missouri.

Bro. Melville Lyon spoke to the congregation at Dixon, Illinois, Sunday morning, January 23. He reports a good attendance.

NOTICES

A CALL

Dear Bereans:

A call has come to the National Berean President to send a worker to a Southern conference to promote the Berean phase of our church work. The field seems to be a fertile one.

We need your tithes to help send some one.

Won't you get them in?

ARE YOU INTERESTED?

Last year I asked for a response from those interested in attending the Michigan Annual Conference and Bible School. Just two answered me. One came. I am asking again, "Are you expecting or hoping to attend the Bible School session, (D. V.)."

Last year we were ready to entertain a large attendance, had a good teacher there to do his part; but Oh, I would be ashamed to tell how many came. Fathers, mothers, do you want to help your children gain a knowledge of salvation? You may have to make a sacrifice. Would it be worth it if you could see your children in the Kingdom? Will we carelessly let these golden opportunities pass, and see our young people slipping away from us? Now is the time to instruct them. A little later may be too late. God requires faithfulness on our part and he will do the rest.

It is very necessary that we who are preparing for this Conference and Bible School know very soon what to prepare for, so please answer this request very soon.

This evening after you have talked it over will be a fine time to answer.

Yours, anxiously waiting a reply,

M. A. Woodward,

2037 Horton Ave., S. E., Grand Rapids, Michigan.

REPORTS

Home Again

We are at home again in Cedar Heights, Iowa, after an absence of over two months. Mrs. Eychaner and myself have spent the coldest of the winter in Omaha, Nebraska, with our daughter, Pauline, and her husband, Dr. J. M. Prime, and little Ann Patrice.

Their home is located on one of the hills, facing toward the setting sun, overlooking a beautiful valley, fringed by densely wooded hills, and used as a park. In summer the shaded drives are alive with moving autos, and in winter the hills are coasting places for the boys and girls.

In the Prime home and at Council Bluffs we met old time friends, and brethren in the gospel, whom it was a pleasure to meet, and to talk with, and study the truths so precious to us all. We received a special invitation from Mrs. G. M. Myers and her

daughter, Mrs. Minnie LaShelle, who live in Council Bluffs. It was a real pleasure to meet them again in their home. In the evening we held a short service by reading from the Bible, and speaking upon "God's revealed purpose concerning man, past and future." Sister Myers for many years was a faithful helper to her husband, G. M. Myers, in his gospel labor during his life. While passing through some of the most discouraging times she has been faithful to the Christian standard, and worked with her hands to keep the wolf of hunger from the evangelistic door. Much of the success of the Iowa State Conference and gospel work is due to these workers.

At Waterloo and Cedar Heights during the fall and early winter we studied the Berean lessons, meeting for that purpose in the home of Sister Margaret Moore in Waterloo, most of the time. Our members generally attended these meetings, and certainly they were profitable to us all in the advancement made in the better knowledge of Bible teaching. It is a blessing to know and to obey truth. It is truth that makes us free.

In our meetings at Mrs. Moore's home we were glad to renew acquaintance with Mrs. Robinson, daughter of P. B. Stauffer, who is making her home there for a time. Brother Stauffer was the Treasurer at one time before his death of the Iowa State Conference. I knew Mrs. Robinson as a child in the home of her parents in Lanark, Illinois, and it was pleasant to know that she has followed in the steps of her father and mother in the gospel.

At this writing we are at home again in Iowa, ready to begin garden work, if well, and the Lord wills it.

A. J. Eychaner.

MARRIAGES

Pierce-Pearson

The wedding of Miss Eunice Pierce, daughter of Mr. and Mrs. Walter Pierce, and Charles Pearson, son of Mr. and Mrs. Clyde Pearson, of Fidelity, took place at the home of the bride's parents northeast of Milton, on Saturday morning at 10 o'clock, Rev. J. A. Patrick officiating. About forty of the immediate relatives and friends of the contracting parties attended. The double ring ceremony was used. The bride was charmingly attired in a white crepe dress.—West Milton (Ohio) Record.

Bro. Charles began his married life in the right way. He moved into his new home on Saturday. At the Berean meeting on Wednesday before he had invited the Berean class to meet at their new home. The meeting was held with a large attendance.

James A. Patrick.

OBITUARY

John Harry Hobart

was born Feb. 23, 1843, at Racine Wisconsin. His early life was spent on a farm in Iowa. When 18 years of age, he enlisted in the Civil War on the part of the Union and spent the entire period of the war in service, spending six months as a prisoner in

the Andersonville prison. He was married to Cecilia Hess, at Polo, Illinois, in 1869. Five children were born to them, three of whom survive. He has made California his Place of Residence for the last four years. He had been sick for about three months and died very suddenly on March 4, being 81 years, 11 days of age. The funeral was held in the beautiful flower chapel of Forest Home cemetery, Glendale, on Friday, March 7.

He had been a member of the church for a good many years and fell asleep in the hope of life from the dead when Jesus comes. Bro. Lindsay was called on to officiate.

Ella Wyman, Secretary.

Luella McChesney-Kerr

Luella McChesney was born in Chelsey, Iowa, March 21, 1857 and died March 10, 1924, at the age of 66 years. She removed with her parents to Kansas where she married Thomas A. Norris, at Scandia, Kansas, August 10, 1878. To this union was born one child, who is now Mrs. Ada Hunt of Omaha. She had one grandchild and one great grandchild.

They moved to western Kansas in 1890, then to Omaha, and later to Denver, Colorado. Mr. Norris died on September 6, 1907.

On April 1, 1913 the widow was married to Mr. J. M. Kerr.

Her mother, Lucy McChesney, whose obituary appeared in the Herald a few weeks ago lived with her for a number of years. It was while attending her mother's burial a month ago that Sr. Kerr caught cold. Double pneumonia followed, and in just two weeks after leaving Omaha for home she was brought back by her own daughter for burial.

"Oh, how sad. She was such a lovely woman," was the common expression of church and neighbors.

She united with the Church of God about twenty years ago. The funeral took place from the residence of her daughter. The many beautiful flowers told plainly what was in the hearts of those present. She leaves to mourn her, her only child, Mrs. Ada Hunt of Omaha, four sisters and two brothers.

We spoke from Eccl. 3:1, 2, after which we laid her to rest in the Council Bluffs cemetery beside her father, mother and husband. When the Master calls and they all arise together what a meeting that will be. It surely won't be long.

Almus Adams.

A LITTLE BOY'S OPINION

A SMALL mission band was assembled. Some old people, and also some young people were there. Among the latter was a small boy, who was much interested in the subject. He had written a little article with his own pen, to which he had given the title, "How the Bible Got Made." This he read to the meeting, and as he finished reading he said, "And it's my opinion that all the folks what has the Bible ought to give it to them what hasn't." A simple, child-like thought, but of far-reaching import. If each one who has got the gospel would do something in the way of giving it to others, it would not be long before all the world would get it. And is not this the very injunction of Jesus, "Go ye into all the world and preach the gospel to every creature."—Selected.

The Restitution Herald

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NATIONAL BIBLE INSTITUTION

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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 pre-
requisites of the forgiveness of sins, and a ho-
ly 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 proph-
ets since the world began."

Editorials

EASTER NUMBER

Articles, names and money are being re-
ceived for the special Easter Number of
the Herald. This is fine. It gives the of-
fice some little idea of how to plan, and it
gives opportunity to take care of some of
the extra work before the rush comes on.

We earnestly solicit the cooperation of
all Herald readers to first make the Eas-
ter Number all that one could wish, and
then to help in distributing it as widely
as possible. Can not each reader send the
double-sized Easter Number to one or
more friends, at five cents per copy? Send
names and copy now.

JUSTIFYING THE WRONG

"All have sinned." "They have all gone
out of the way." "There is none righteous."

These assertions clearly declare the sta-
tus of man. One and all have offended in
one or more points, and are therefore
guilty; "there is none righteous, no, not
one."

To justify, or make righteous, man, who
is wrong, is a work for God—a work laden
with grace and mercy. It is a work which
it was appointed unto Christ to accomplish,
and, in the accomplishment of which, to
declare God's righteousness. Such justifi-
cation has by God been based upon faith
—faith in and toward God and his Son by
man, even by man who is unjust.

As the oak is in the acorn, so also is this
majestic work of God contained in his first
great promises covenanted to Abram,—
"I will make of thee a great nation;" and, "In
thee shall all families of the earth be bless-
ed."

These covenant pledges reached forward
and embraced at least two dispensations
and two classes of people. One people was
Israel, a people of natural descent from
Abram; another was the Christian, an al-
lied people with Abram's "seed, which is
Christ."

BY FAITH

The first of these people, Israel, is often
referred to as "the circumcision." Of
them Paul explains in Romans 3:30 that
God "shall justify the circumcision by
faith."

"By" may well be regarded as a key
word here. Its thought can be discovered
only by getting the meaning of the word
used by Paul. This word is "ek." "It
means out from. It marks the more im-
mediate origin." That is, the mere for-
mal obedience of the law was not sufficient
reason to justify the circumcision. Rather,
it was that obedience and service which
originates in, or is impelled by, faith.
Thus their justification is "by" faith; it
originates in their faith. "By the deeds of
the law there shall no flesh be justified in
his sight." But the deeds, or works,
prompted by, and proceeding from, faith,
such "faith is counted for righteousness;"
for such obedience springs out from faith
—it is "by faith."

THROUGH FAITH

Of the second people included in God's
covenant to Abram Paul writes in Romans
3:20, that God shall justify the "uncircum-
cision through faith." Here, also, "faith"
is the basis of justification, even though
the manner is said to be "through" faith,
whereas of the circumcision it was "by"
faith. In this instance Paul used the word
"dia." "It denotes a cause by means of
which an action passes to its accomplish-
ment." Thus again faith is the indwelling
cause for justification by God.

Man is weak—very weak. When he
would do good, evil is present with him.
But God "knoweth our frame," and his
"mercy endureth forever." Thus our Fa-
ther, ever helping and lifting man toward
a realization of God's greatest prospect for
man, justifies him because of his faith in
God. And, "the just shall live by faith."

OUR JEALOUS GOD

In both Old and New Testament scrip-
tures, we are brought face to face with the
fact, that God is a jealous God, jealous not
in a bad sense but in the sense of being
zealous for the things that are right and
true. From this point of view, God ex-
acts of man that he live according to set
and definite requirements. In the old
scriptures these requirements were made
formal, to be complied with physically, to
the end, "says Paul," that man might
have a "knowledge of sin." For by the
law Paul was able to see his own inability
to live in perfect harmony therewith.

But with all this exactness from God,
his mercy provided ways and means,
whereby man could, by given offerings, re-
ceive atonement. Thus, in spite of man's
oft repeated failures, God reinstated him
into favor.

But under the dispensation of the gos-
pel, there are very few physical require-
ments made. Instead, we are commanded
to present our "bodies a living sacrifice,
holy, acceptable unto God," which is our

reasonable service. And this sacrifice and
service must be nothing less than faith in
action. Such faith is the one requisite,
through Christ our Savior. Mistakes in
Christian life are many. The scriptures
recognize this fact. But God's merciful for-
giveness is large enough and strong
enough to counteract all such.

It was faith in God that enabled Paul to
engage in his every strenuous labor for
truth, even against the most obstinate op-
position. It was faith in God, that enab-
led David to face the giant with only a
sling in his hand. It was faith, full trust
in Christ, that caused Peter to step upon
the face of the waters with hand out-
stretched to his Master. It is faith in our
Father and his Son, that prompts the in-
dividual of today to sever his bonds with
worldly surroundings, and to step forward
without experience toward the new life in
Christ Jesus. This is what God exacts to-
day—a faith that works. His mercy, his
grace continually forgive the failures, er-
rors and shortcomings, numerous as they
are.

CAN DO ALL THINGS

Paul's statement in Philippians 4:13 is
not the boastful assertion, that might pos-
sibly be implied on first reading. It is the
opposite of such. The verb "can do" car-
ries with it the thought of "am strong
for," and the word "through" is translated
from the word "en," which carries the
meaning of "in" in the sense of "abiding
in." The Emphatic Bible gives the text as
follows: "I am mighty enough for all
things, in Him who empowers me." If the
writer gathers the correct thought, it is
that by virtue of Paul abiding in Christ,
Christ empowers him to do all necessary
Christian things, whatever they are. It
is this thought, that gives courage to the
person of faith.

"And he said unto his men, The Lord
forbid that I should do this thing unto my
master, the Lord's anointed, to stretch
forth mine hand against him, seeing he is
the anointed of the Lord."

Refusing to advance his own safety, he
chose rather to respect the Lord's anoint-
ed, Saul, even though said Saul was Da-
vid's strongest enemy. This reflects Da-
vid's reverence for Jehovah. Thy will, not
mine be done, seems to be the longing of
David's heart. Little wonder that he is
called the friend of God.

HERALD RECEIPTS

Mrs. Blanche Bayne; J. E. Robbins; Mrs. Har-
riet Sonnichsen; Mrs. Emma Swan; Mrs. Mau-
vine H. Greene; Mrs. Ed. Lampson; Mrs. I. L.
Wood; Floyd A. Stilson; Mrs. E. L. Cronk; Mrs.
Chas. Bloomquist; Mrs. Nettie Daharsh; Mrs. Jen-
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Mrs. S. J. Elton; Mary E. Freeman; Mrs. L. Mat-
thews; Mrs. Evan Jones; James Sorenson; Mrs.
Harriet Reed; Ed. F. Elton; Mrs. D. Cronbaugh.

WINCE MEMORIAL FUND

Previously mentioned	\$298.25
Floyd A. Stilson	3.00
Mrs. E. L. Cronk	1.00
Hildred C. Momsen	1.00
Total	\$303.25

"He that passeth by, and meddleth with
strife belonging not to him, is like one that
taketh a dog by the ears."—Prov. 26:17.

gum drops?"

"No, I didn't," said Tommy.

"Very well," said the farmer, "my horse is harnessed. Lucy, put the boy's cap on. I shall carry him back to the poor-house, because he will not tell the truth."

"I don't want to go back," said Tommy; but still he denied taking the gum drops.

Mr. Pritchard told his wife to get the boy ready. She cried as she brought out his little coat and cap, and put them on.

But Tommy did not cry. He comprehended that an injustice was done, and he knit his baby brow, and held his little lips tight.

The horse was brought round. Mr. Pritchard came for the boy. I think he believed up to the last Tommy would confess, but the little fellow stood steadfast.

He was lifted into the wagon. Such a little boy he looked, as they drove away. He thought of the cold house to which he was returning; the helpless old women, the jeering boys, the nights of terror—all these he thought of, when, with pale face, and blue lips, he was taken down from the wagon and went up to the poor-house.

Farmer Pritchard watched him as he went up the steps. He went in. The master came out for an explanation. It was given and the farmer drove away. The farmer laid a fresh stock of gum drops on the bureau that night, and thought grimly that these were safe. He retired early, but his sleep was broken. Mrs. Pritchard could not sleep at all. The tears stole through her eyelids long after the candle went out. She was thinking of the little boy, perhaps cowering in his cold bed with terror. Suddenly a curious small sound attracted her attention. It was repeated again and again, and now and then there was a tiny rustle of the paper. The sound came from the bureau. She listened and her heart beat with excitement. She knew the sound.

"Joseph!" she whispered, "Joseph!"

"What Lucy?" said her husband. He, too, had been lying awake.

"Did you hear that noise, Joseph?" It's mice"

"I know it."

"It's mice, Joseph, and they're after your gum drops."

"Good gracious, Lucy!" groaned farmer Pritchard upon his pillow.

It flashed upon him instantly. He, and not Tommy, was the sinner. The noise stopped. The little depredators were frightened, but soon began again. And a rare feast they made. It seemed as if the night would never end. The farmer heard every hour the clock struck, and at five o'clock he got up and made a fire in the kitchen. His wife arose at the same time, and began to get breakfast.

"I won't wait for breakfast," he said. "You can have it ready when we get back. I'll harness and start now."

In a few moments the wheels rolled over the frosty ground, and away drove Mr. Pritchard in the morning starlight.

Mrs. Pritchard brought out the child's top and primer, and made the kitchen look its cheerfulest. Then she got breakfast. She baked potatoes and fried chicken and made fritters. She put the nicest syrup on the table, and a plate of jellies and tarts. She laid Tommy's knife and fork in their place and set up his chair. The sun had risen, and the bright beams fell

across the table.

As they drove into the yard they stopped at the door, and the wondering, smiling Tommy was lifted down in Mrs. Pritchard's eager arms. She held him very tight.

"Lucy, let's have breakfast now," said the farmer. "He's our boy now, Lucy. He's never going away again."

Do not be too ready to trust or distrust children. Remember this story and the little mice who took the gum drops.

—Selected.

THE KINGDOM RENT ASUNDER

April 6, 1924.

1 Kings 12:1 to 16:28

By Verna Thayer

Memory Verse: Pride goeth before destruction, and a haughty spirit before a fall.—Proverbs 16:18.

After the death of King Solomon his son Rehoboam was made king. When Solomon was first made king he was wise and good, but we find that in the latter part of his reign he had oppressed the people very much.

So when Rehoboam became king the people came to him and said, "Your father made us work very hard. Make our work lighter now and we will serve you."

Rehoboam replied, "Depart for three days and then come again to me." And the people departed.

King Rehoboam asked the old men that had served his father Solomon what he was to say to these people when they returned. They said, "Be good to the people, and they will serve you for ever."

But this did not suit Rehoboam, so he asked the younger men what they would answer. They said, "Make them work harder. Be more cruel to them than your father was." This pleased Rehoboam, so he decided that that would be his answer.

When the people returned for their answer Rehoboam said, "My father made your yoke heavy, and I will add to your yoke: my father punished you with whips, but I will punish you with scorpions."

How disappointed the people were, so they decided not to serve Rehoboam as king, and they all returned to their tents. Rehoboam sent Adoram, a tribute man, to the Israelites, but they stoned him until he died. This frightened Rehoboam, and he fled to Jerusalem, where he assembled all the house of Judah and ruled them.

But what were the other tribes to do without a king? They chose Jeroboam as their king. Thus the kingdom was divided, with Rehoboam as one king, and Jeroboam, the other.

After Jeroboam became king he became afraid to let his people go to Jerusalem to worship for fear of their returning to serve Rehoboam. He thought of a way to change this. He made two golden calves, set them up, one at Bethel, the other at Dan. He said to the people, "It is too much for you to go to Jerusalem to worship. I have made two calves for you to worship." He also made some of the people high priests that were not of the tribe of Levi, and also ordained a feast. Were the people foolish enough to believe Jeroboam? Yes, and they worshiped the idols that he had set up.

At this time Abijah, Jeroboam's son, became sick. Jeroboam said to his wife, "Disguise yourself as a poor lady, and go to

Ahijah, the prophet, and find out what shall become of the child." So she obeyed, taking ten loaves, some cakes and honey with her.

But she could not deceive the prophet. He knew who she was and told her that because Jeroboam had turned to idols his kingdom would be destroyed and their child would die. Very sorrowful she returned, and as she reached the door the child died.

From this time on there were constant struggles and wars between the people under Rehoboam and those who were under Jeroboam.

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 FAITH

By Anna M. Wertz

PAUL, in writing to the Philippian brethren, exhorts them in this wise: "Only let your conversation be as it becometh the gospel of Christ; that, whether I come and see you, or else be absent, I may hear of your affairs that ye stand fast in one spirit, with one mind, striving together for the faith of the gospel."—Phil. 1:27.

Not a faith, or some faith, but the faith. The only faith delivered to the saints.

In Ephesians four we read: "One Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." Same chapter, verses 11 to 13: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the 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."

How, then, do we get this one true faith?

Turn to Romans 10:17. "So then faith cometh by hearing, and hearing by the word of God."

Peter says: "To them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ."

The faithful ones of old suffered many persecutions on account of their faith. Paul says: "Out of them all the Lord delivered me."

In 2 Timothy 4:6-8 he says: "For I am now ready to be offered, and the 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."

Ours is

"A faith that shines more bright and clear,

When tempests rage without;

That when in danger knows no fear,

In darkness feels no doubt."

The Sunday School

By Alta King

THE KINGDOM RENT ASUNDER

Lesson 1 April 6, 1924

Lesson Text: 1 Kings 12:1 to 16:28
Psalms 130; 132

Golden Text: Pride goeth before destruction and a haughty spirit before a fall.—Proverbs 16:18.

Memory Verses: 1 Kings 15:3, 4.

A Word of Explanation

Beginning with this quarter, the responsive reading will be selected from Psalms, rather than from the lesson text. Anyone of the Psalms is a unit in itself easily read and highly beneficial without a great deal of study and previous preparation. They breathe forth great truths as the flowers their fragrance.

On the other hand, a portion of the lesson text is usually a part of a whole, the truths of which must be diligently sought for. Consequently a mere reading of the lesson text yields but small spiritual uplift, while the mere reading of the Psalms, if the reading be from a sincere heart, must yield large spiritual uplift.

Furthermore the Psalms do not fill the place in our religious life which they are capable of filling, and it is hoped that their use as responsive readings will bring them into more prominent use.

For Study

In order to get the connection between the last lesson of last quarter and this week's lesson, read 1 Kings 11:9-43. The following are the outstanding points—Solomon's sin, God's prediction of punishment, provision for preserving God's covenant to David, the human instrument through which the punishment was to be meted.

Prediction of Punishment Fulfilled. 1 Kings 12:1-24. Note God's word to Jeroboam in 1 Kings 11:31. God said, "I will give ten tribes to thee." In 1 Kings 12 we find this "giving" was accomplished through ordinary rebellion, the result of a tyrannical rule. When and how were the seeds of this rebellion sown? What may we conclude concerning Rehoboam's character, his knowledge and attitude toward God? Show that his parentage and home life were conducive to all these conditions.

Note the two distinctive terms now applied to God's people in verse 21. What was the cause of Rehoboam's choice? See verse 15.

Jeroboam's Reign. 1 Kings 12:25 to 14:20. The Northern kingdom, thus established by Jeroboam, lasted two and one-half centuries. Nineteen kings reigned during this time and there were nine changes of dynasty—a history of revolution and discord. Every one of these kings was a wicked man. It is a story of idolatry and its attendant evils.....finally bringing about the destruction of the kingdom.

Did Jeroboam seek to direct the religious instincts of his people Godward, or did he seek to strengthen his own position politically, making use of religion, of whatever quality, to this end? What parallel to this do we find in modern life? Did God make a mistake when he selected Jeroboam, or was there still much of idolatry and self-

worship in the hearts of his people which must needs be brought to the surface and punished?

How was Jeroboam warned of coming judgment? 1 Kings 13:1-10. How does 1 Kings 13:11-32 teach the necessity of exact obedience? Should we let commands which man claims, perhaps plausibly, are of God, interfere with obedience to commands which we know are of God? Did knowledge of coming punishment turn Jeroboam from his ways?

What, in 1 Kings 14, shows that Jeroboam cherished a hope that his house should continue in spite of predicted punishment? Why was it foolish for Jeroboam to think of deceiving Ahijah the prophet of God? What reason was given for the death of Jeroboam's son?

The Southern Kingdom. Like the history of the Northern kingdom, the history of the Southern kingdom, composed of the tribes of Judah and Benjamin, is a record of a gradual declension from God, though in the Southern kingdom the declension was not so rapid nor so continuous. This lesson traces her history down through the reign of good King Asa.

Read the account of Rehoboam's reign. 1 Kings 14:21-31. Was it any different in character from that of Jeroboam's reign? Characterize his son, Abijam's reign. 1 Kings 15:1-8. Characterize Abijam's son, Asa's reign. 1 Kings 15:9-24. How does verse 13 give particularly strong evidence of his loyalty to God?

During the long and righteous reign of Asa the Northern kingdom was passing through one continuous round of intrigue and hatred and jealousy. The account is given in 1 Kings 15:25 to 16:28. It emphasizes, as does most of Israel's kingship period of history, that after centuries of education Godward, God's chosen people had gone but a few steps toward full knowledge of God. This fact does not mean that God's educational plan was inefficient, nor that God had undertaken a bigger jog than his wisdom could handle. It does mean, however, that man is an infinite distance away from God, and that the wisdom and patience and love with which God is bringing man into full knowledge of himself, is likewise infinite.

If we notice carefully, commentaries, written and spoken, concerning Biblical history and its "great" characters we find that man is made the dominating idea. Men and nations are pointed out as examples, either of worthiness or unworthiness; of encouragement or warning. Man working for, or man working against God, are two contrasting ideas that are kept ever in the foreground.

This should not be so. Bible history and Bible characters are on record that we might become conscious of God working through and for man. God should be, and is, if rightly studied; the dominant idea. Only as we fully grasp this fact are we able to consider man and his works for God, and at the same time be humble before God.

It makes a big difference whether we view man and his works, and through man and his works view God; or whether we view God and his works and through God and his works view man. The first is a close up view of man and magnifies man. The second is a close up view of God and magnifies God.

The end of the telescope through which

we look at an object makes a big difference in the size of the picture presented to our vision.

The Children's Column

TOMMY AND THE GUM DROPS

FARMER Pritchard took little Tommy, four years old, no father or mother, from the poor-house on trial. "He's bright," said the farmer, "but I don't know whether he's honest. That's the thing on my mind."

Tommy had been there a week—one week of sunshine—when the black cloud came.

Farmer Pritchard had a cough at night, and on the bureau, near the head of the bed, he kept a few gum drops, which he could reach out and get to soothe his throat. One forenoon, chancing to go into the bedroom, his eye fell on the little paper bag, and he saw that there was not a gum drop left.

"Tommy has been here," he said.

"I know there were five or six there when I went to bed last night, and I did not take one. Tommy! Look here! Have you been getting my gum drops?"

Tommy, who was playing in the door, looked up brightly, and said:

"No, I did not."

"Did you take any of them Lucy?" asked the farmer, turning to his wife.

Mrs. Pritchard had not touched them, and her heart sank as she said so, for who was left there to do it but little Tommy. Her husband's face grew grave.

"Tommy," said he, "you need not be afraid of the truth! Did you take the gum drops?"

"No," I didn't," replied Tommy.

"Oh, yes you did, Tommy. Now tell the truth."

"No, I didn't."

"This is bad, very bad, indeed," said Mr. Pritchard, sternly. "This is what I have been afraid of."

"Oh, Tommy!" pleaded Mrs. Pritchard, if you took them, do say so."

"If he took them!" repeated her husband. "Why, it's as clear as daylight."

Tommy had been running in and out all morning. But Tommy denied, although the farmer commanded and his wife implored. Mr. Pritchard's face grew ominous.

"I'll give you till noon to tell the truth," he said, "and then if you don't confess, why I'll have nothing to do with a boy who lies. We'll ride back to the poor-farm this afternoon."

"Oh, Joseph!" said Mrs. Pritchard, following her husband into the entry, "he is little. Give him one more trial."

"Lucy," he said firmly, "when a youngster tells a falsehood like that with so calm a face, he is ready to tell a dozen. I tell you it's in the blood. I'll have nothing to do with a boy that lies."

He went out to his work and Mrs. Pritchard returned to Tommy and talked with him a long while very kindly and persuasively, but all to no effect. He replied that he had not touched the gum drops.

At noon farmer Pritchard went into the house and they had dinner. After dinner he called Tommy.

"Tommy," he asked, "did you take the

THE RESTITUTION HERALD

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Oregon, Illinois, April 1, 1924

Number 27

The Value Of Prophetic Study

By Harriet E. Boice

AND he said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things that must shortly be done. Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book."—Rev. 22:6, 7.

In no field of human research are there more valuable lessons, more accurate knowledge, and more serious and truthful words of warning to help men escape the pitfalls of life and to guide the destiny of nations than have been given by God and which are found by studying the prophetic lessons of the Bible.

There is a striking word of warning and a fundamental truth to be learned from Peter's statement when he said: "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 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 divine authority of the scriptures is at once seen to be fundamental and prophecy becomes the best evidence that can be given of the truth of a revelation from God. These scripture prophecies were committed to writing and left open to public examination long before the events or fulfillment took place. This is the test which spurious predictions of false prophets and the reasonings of philosophers could never endure and which skeptics and infidels can never refute, although they have brought every bit of evidence, and false statements to bear to prove that much of the scripture prophecy was written after the events foretold took place. This attempt to discredit the scriptures has been renewed from time to time but all the time new evidence has been piling up to prove the divine authority, so that every succeeding generation may find new evidences of God's truth by the study of prophecy in the light of present day history.

The spade of the explorer and the fulfillment of prophecy in the "last days" has opened a wealth of information to substantiate the statements of scripture. It is not only a privilege but our duty to collect as much as possible such material as will be of great value to our posterity in helping to build strong and deep foundations upon which faith must rest. Temptations will come to them, as they have to us, to neglect the vital things and be swept off their feet by the high tide of popular criticism and a flood of skepticism. It is the opinion of the best informed today that

Choosing Life's Path

YOUTH is the season to begin to choose
Which is the right way and which is
the wrong;
While life is eager and the pulse is
strong,

With everything to gain and naught to lose,
It is so much more easy to refuse

To blindly follow with the sottish throng,
Who, like dumb driven cattle, herd along
The same road their fathers used to use.

But when the years whirl speedily and care
Accumulates and trouble multiplies,

With all the entanglements of myriad ties,
Only the bravest then may do and dare,
And with God's help assiduously apply
To pass the camel through the needle's eye.

—Selected.

only the introduction of vital spiritual life into the old world today can save Christian civilization to posterity. Truly then, we should unite our forces and place emphasis upon all that is vital and eliminate, as far as possible, the contributing factors of contention in Biblical study. In other words, we must come back to first principles and follow our divine Guide.

Symbolic prophecy is foretold history, scaled down to scenic or panoramic vision. In a single symbolic scene, there are represented events which cover, historically, long periods of time. True to the laws of symbolism then, we find the scale to measure these time periods scaled down to harmonize with the miniature pictures of prophetic events. It is like using a scale of miles for distances on a map. Remembering this fundamental law of symbolism, as also elsewhere explained by our divine Guide, we shall avoid much of the contention and difference in prophetic interpretation. There are always difficulties in finding reliable historical data, but enough is available to cover the major points of the prophecy. Another point to be noted is that harmony must be maintained between the verbal revelation and that in the symbolism. Consecutive lines of prophecy have been given which afford unmistakable proofs of the inspiration of scripture and the fact that Jesus was the Messiah, and yet, the laws of symbolism have been violated time and time again, prophecy taken out of its consecutive order and the harmony destroyed by introducing common time into prophecy and the "notable man" element. Let it be remembered that prophecy in brief outlines long periods of time under which the people of God would be subject to persecutions, not by just one man, but by a continuous line of rulers at the head of great politic or ecclesiastical systems and we shall eliminate another factor in our problem. Hence "Apollyon" and "Babylon" have their mystical and symbolic meanings in correspondence with the great systems they typify.

The true value of prophetic study is evident when we

(Continued on page 220)

Salvation In The Coming Age

By S. Roxana Wince

LET the Bible make answer. It says, "After the similitude of Melchisedek there ariseth another priest, who is made, not after the law of a carnal commandment, but after the power of an endless life."

"The Lord sware and will not repent, Thou art a priest for ever after the order of Melchisedek."

"By so much was Jesus made surety of a better testament."

Under the law there "were many priests because they were not suffered to continue by reason of death."

"But this man, because he continueth ever, hath an unchangeable priesthood."

There is not a thing in the good Book that says his priesthood ceases when he takes the throne of his father David and begins his rule of subjecting of the world to himself. And even if there were the saved ones of this age are to be "priests unto God and the Lamb" in the coming age, even though they are also to be kings, and are to reign on the earth, Rev. 5:16, and are to sit with Christ on his throne. See Rev. 3:21. Why are we to be priests if there is to be no salvation over there? The best and surest way to subject men to Christ is to bring them into willing and loving obedience to the law of righteousness. Indeed, there is no other way.

And for Israel of the twelve tribes, reinstated in the land of Canaan and ruled over by the twelve apostles of Jesus, a way of salvation is made, as Ezekiel plainly shows, by instituting a new order of priests, burnt offerings and peace offerings.

The sons of Zadok are to be these priests. They are to teach God's precepts and to be judges in all controversies; to keep God's laws and his statutes and to hallow his Sabbaths.

No other Levite will be allowed to become a priest, Ezekiel 44:10-15, and this will be when Judah and Israel are united, to be two kingdoms no more at all; when David their prince reigns over them, sits in the gate of the outward sanctuary to eat bread before the Lord, and goes in and out by that same gate, it being shut to all others. See Ezekiel 44:1-3. And this David is Jesus our Savior, so called in Isa. 55:3, 4; Jer. 30:9; Hosea 3:5.

This will be when the Lord dwells in the midst of the children of Israel forever, when his holy name, the children of Israel shall no more defile by going astray from him after their idols. See Ezek. 43:7; 44:10.

Now why will Jesus be continually going in and out of the sanctuary in the coming age if he, even though he be prince of the house of Israel, be not also acting as their high Priest in forgiving their sins?

Bro. Austin, in (Continued on page 220)

THE OPEN DOOR

By George Francis

MY attention is called to the subject of "The Open Door" by reading Alexander Donaldson's page to the young people of January 15, 1924.

I only want to add some thoughts on the subject. To grasp the full import of the subject we must understand the construction of the messages to the seven churches, which may be illustrated by a chain of seven links, reaching from Ephesus to Laodicea. Each link represents one of the seven churches in its time space.

The principle is laid down by the Master where he says: "What I say unto Ephesus I say unto Laodicea." John says, "Try the spirits; because many false prophets are gone out into the world."—John 4:10, And to Ephesus he says, "Thou hast tried them which say they are apostles, and are not, and hast found them liars."—Rev. 2:2. Now if these liars went out into the world, they were in Laodicea as much as they were in Ephesus. Wherefore, "what I say to you" in Ephesus. "I say to all" the seven churches.

Here we see the reason why only seven churches are given messages, and more than seven churches are passed by in silence. Were it not for the poverty of history, especially in the early ages, we could trace every event mentioned in the messages, locating them chronologically. However, we can locate enough events to prove the principle of construction.

1. To Smyrna the Master says: "Behold, the devil shall cast some of you into prison, that ye may be tried: and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life."

History gives us no fulfillment of the persecution of the literal church of Smyrna, nor is it possible that the church of Smyrna should suffer ten days literal persecution—and the other churches escape.

The ten years of persecution under Diocletian fills the demand of the prophecy—303-313—and that on the day for a year theory.

2. We come to the death state of the church at Sardis where the Master says: "Thou hast a name that thou livest and art dead." This is identical with the death of the two witnesses of Revelation 11:7, 8.

The church is God's witness, and so is his word. "Take this book of the law, and put it in the side of the ark of the covenant of the Lord thy God, that it may be there for a witness against thee."—Deut. 31:26.

"At the commencement of the sixteenth century, Europe reposed in the deep sleep of spiritual death, under the iron yoke of the Papacy. . . . Every heretic was exterminated: and the whole Christian world supinely acquiesced in the enormous absurdities of the Roman church."—Cunningham.

The invention of printing was a powerful instrument in the hands of the reformers to dispel the superstition and tyranny of the Papacy.

"In Germany, an immense impulse was given to popular literature. Up to 1517, only 35 publications had appeared; but the number increased with astounding rapidity after the publication of Luther's theses. In 1518 we find 71 different works; in 1519, a hundred and eleven; in 1520, two hundred and eleven; . . . and in 1523, four hundred and ninety-eight. . . . And where were all these published? Almost invariably in Whittensburg."—History of the Ref-

ormation, D'Aubligne.

"Pope Hadrian says, in a missive addressed to the Diet at Nuremberg: "The heretics Huss and Jerome are now alive again in the person of Martin Luther."—Barnes on the Revelation.

It is the united voice of history that early in the 16th century Rome made a desperate effort to silence all opposition to its teaching, and to a large extent, the effort was successful. The church of Sardis was dead, as says the Master: "Thou hast a name that thou livest, and art dead." Identical with this scene, is the death of God's two witnesses of Revelation 11:7, 8.

"But there was special rejoicing, which accorded entirely with the prediction here, at the close of the sessions of the Lateran Council, A. D. 1517, in the splendor of the dinners and fetes given by the cardinals. . . . The pillars of the Papal strength seemed visible, and Rome surveyed them with exultation. . . . During the session of the Council of Lateran, which was assembled A. D. 1513, and continued in sessions to May 16, 1517, in the ninth session of this Council a remarkable proclamation was made, indicating that all opposition to the Papal power had now ceased."

Now, as to the time the witnesses lay dead. Barnes says: "The day of the ninth session of the Lateran Council, when the proclamation referred to was made, was May 15, 1514: and the day of Luther's posting up his theses at Whittensburg, the well-known epoch of the beginning of the Reformation, was October 31, 1517. Between these two dates was just three and one-half years, the period that the witnesses lay dead. But when Luther posted his theses the Reformation commenced and "the spirit of life from God entered into them and they stood upon their feet," etc.

The conditions through which the witnesses had passed gives emphasis to the words of him who hath the key to David's royal throne: "Behold, I have set before thee an open door, and no man can shut it."

The man of sin exerted all his might to shut the door; but a stronger than he had set it open.

In all the history of the church during this dispensation there was no time when the necessity of the case was so needful for the open door; no time when "the gates of hell" came so near prevailing against the church of Christ.

God's two witnesses lay dead in the street of the great city—spiritually called Sodom and Egypt, which is the woman "that reigns over the kings of the Earth."—Rev. 17:18.

The beast that killed the two witnesses was the Roman Empire in its Papal and eighth phase. Rev. 17:11. In its Christian phase, in the fifth century, the Northern invaders drove him into the symbolic bottomless pit, but in the process of time, by the aid of the rising power of Papacy and the ancient prestige of Rome, he rose out of the pit with the Papal party in command and in his older days he killed the two witnesses. These two witnesses, being a succession of individuals, are not literally killed, but spiritually: they are silenced.

Let the reader examine the subject and see if he can find any reason why they, in their death, are not identical with the death state of Sardis. And if so, it proves that the chronology of Sardis reaches to A. D. 1517, the resurrection of the witnesses, and

the beginning of the Reformation, when we enter the chronology of the church of Philadelphia.

MAN INJECTS DOUBTFUL PUZZLES

I HAD almost nervous prostration trying to figure out this age-old problem: "How many apples did Adam and Eve eat?"

Some say Eve eight (ate) and Adam two (too)—a total of ten only.

Now, we figure the thing out far differently. Eve eight and Adam eight also—total 16.

We think the above figures are entirely wrong.

If Eve eight and Adam 8 2, certainly the total would be 90.

Scientific men, however, on the strength of the theory that the antediluvians were giants, reason something like this: Eve 8 1 and Adam 8 2—total 163.

Wrong again. What would be clearer than if Eve 8 1 and Adam 8 1 2, the total would be 893?

I believe the following to be the true solution: Eve 8 1 4 Adam and Adam 8 1 2 4 Eve—total 8,938.

Still another calculation is as follows: If Eve 8 1 4 Adam and Adam 8 1 2 4 2 oblige Eve—total 82,056.

But who knows that they ate apples at all?—Selected.

BE NOT CONFORMED TO THIS WORLD

(Continued from front page)

a speckled bird, to be picked at by everyone he meets. He is out after riches and is going to bend all his energies to get them. He has no time to bother about religion. And the worldly woman is out after pleasure, though she be dead to all intents and purposes while she lives.

We are not to be conformed to the world by disliking to retain God in our knowledge. "being filled with all unrighteousness, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful."

All these things must be put away in the transforming process, and fruits be brought forth meet for repentance. "What fruit had ye in these things?" Paul asked of his Roman brethren.

Surely very bitter and unsatisfying are the apples of Sodom, that the worldling gets as the reward of his manner of life. Very different are the fruits that are lavishly poured into the laps of those who conform their lives to the life of Jesus, "For the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law" (to condemn to death).

Come, let us anew, our journey pursue,
Roll round with the year,
And never stand still till the Master appears."

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patiently wait for his return to establish the long promised kingdom of the Father.

Is it a movable feast or is it a stationary event? Does it look backward only or has it also a forward perspective with a present sight.

Of course we all know that Easter, as generally accepted, is just as the dictionary states, and for one, I do not object to the occurrence of the days as special observances; for, were it not so, perhaps they would be overlooked entirely. Our Easter is such a real thing, such a permanent thing, an event that signifies so much, that to me it is strange the popular church is satisfied with just a few hours of one day each year for its observance and celebration.

With us Easter goes back almost to the dawn of the Christian era. It is inaugurated with the coming forth from the tomb of our blessed Master, Jesus Christ. It shall continue till the Son of God shall again come, the trump of God sound and "the dead in Christ shall rise." And what about the present? True there are no resurrections from literal death to literal life now taking place. Still, if we have been baptized into Christ, and fully realize the privileges of our Christian life we will realize that we have arisen to walk in newness of life. In our old life we were dead, we were buried in the trespasses and sins of the world. When we accepted Christ and submitted to baptism we were resurrected from the former things and came forth to do the things of God, to be guided by his law, to walk at the side of Jesus.

So you see our Easter is a present, living event, pointing back to the firstfruits of eternal life being offered before the throne of God, pointing forward to the time when the fields of ripened wheat shall be garnered, and those resting in Christ shall be awakened, together with a constant crucifixion of self. Yea, our Easter is not one day only each year, but every day of every year. With the resurrection of Christ our hope is founded, with the resurrection of the just at his coming our hope is consummated, with our daily living for Christ our hope is kept alive. What would Christianity be without Easter?

This year Easter Sunday falls on April 20. Let us celebrate that day by praising God, honoring the Son. Do not let us stop in our praise and honor at sunset, but keep on with our glorifying day after day. For such is what God would have us do.

With us, Easter commenced with the resurrection of Christ at the end of his first advent: it will not end till the dead are raised and the living changed at the beginning of his second advent. So, we all, with one heart, say: "Come, Lord Jesus. Quickly come."

KEEP ON PRAYING

"He spake a parable unto them to the end that they ought always to pray and not to faint."
—Luke 18:1.

Let us not be deceived into exchanging Christianity for a cold philosophy about God and destiny.

Let no one presume that Christianity can possibly survive without prayer.

For the essence of the Bible is that there is a God, and that God is both prayer-hearing and prayer-answering.

His servants ever have turned to him in the day of their need, and he has wrought great deliverance for them.

Not always in the way that they have

expected, for that would be to make Divine wisdom subject to human ignorance.

But always in such a way as to give them the substance of his mercy, and to prove that an earnest, faithful prayer never has been offered without bringing down a blessing.

TRUTH THAT WINS ITS WAY

"Preach the word."—2 Timothy 4:2

False doctrines never are argued out of the world. They are pushed back by incoming of the truth as darkness is pushed back by the dawn.

Phillips Brooks was right. It is not worth while to cross the street to break a man's idol. It is worth while to cross the ocean to tell him the truth about God and his Son, the Christ. The skillful fencer, who attacks your doubts and drives you from corner to corner of unbelief and leaves you at last in doubt whether you doubt or not, does you a certain service.

He gives you exercise by taking the conceit out of you.

But the man who, with the Bible in hand, lays hold of the real faith that is hidden underneath your doubt—the silent longing for God and goodness, the secret attraction that draws your heart toward Jesus Christ as the only one who has the words of everlasting life—the man who takes hold of this buried faith and quickens it and makes you dare to try to live by it—that is the man that helps you indeed.

There is only one truth, and that is the doctrine taught by the life example and the words of Jesus.

There is but one way of getting this truth and that is from the pages of the Word of God, either from individual reading or having it imparted by some man of God.

Therefore, in speaking truth to our neighbor, let us be positive that it is the Truth, that it is founded on him who has been made unto us "wisdom and righteousness and sanctification and redemption."

This is the truth, there is none other.

BIBLE QUESTIONS

1. How many stories high was the ark?
2. What was the consequence when sinners did not repent at the preaching of Noah?
3. To what extent was Aaron dependent upon his brother, Moses?
4. How did God punish Cain for slaying Abel?
5. What lie did Cain tell God when asked, "Where is Abel thy brother?"
6. How did David release Saul from his fit of madness when summoned to his (Saul's) court?
7. Were the Apostles all Galileans?
8. What did Job do when he received word of the death of his sons?
9. Why did Herod have John the Baptist put in prison?
10. What form of punishment was the "bastinads?"

ANSWERS TO LAST SERIES OF QUESTIONS

1. Satan is called a murderer in John 8:44.
2. God commanded Noah to build the Ark 300 cubits in length, 50 cubits in breadth and 30 cubits high. See Gen. 6:15.
3. Second Peter 2:5 refers to Noah as a preacher of righteousness.
4. Moses was allowed to go on Mount Sinai with God.
5. God spoke the ten commandments to the children of Israel.
6. When Herod the Great rebuilt the city of Samaria he called it Sebaste.
7. The Spirit of God came upon Saul, making it possible for him to prophesy.
8. The name "Naomi" means pleasant.

9. King Ahasuerus had Haman hanged for the way he had treated the Jews.

10. Moses slew an Egyptian because he was inflicting the bastinads upon an Israelite.

One Lord, one faith, one baptism.

THROUGH LONDON

By Lottie E. Young

I PROMISED in my last letter to take you to London with me, so let us hurry to the station in Rochester, where I am living, and get on the train, which has a much smaller engine than those in the States, and about four of its carriages would make one car of our trains. The stations and carriages have pictures in them of some of the lovely scenery to be found along the line, and rather aggravate one to think they cannot see everything that is pictured. Railroads (I was spotted for an American because I used this word and not railway, which is customary here) in England have no open crossings as with us, consequently none of the disastrous accidents we have when autos and people try to cross in front of a fast coming train.

Our way to London leads through the County of Kent, on whose coast Julius Caesar landed before the days of Jesus Christ. If there is no fog you will be delighted at the wide look you can have over the gently rolling country stretching in all directions, where many kinds of garden produce are raised. The cities are sombre affairs, with rows of uninteresting brick houses, each roof being ornamented with a chimney pot for every room in which a fire can be built, and when the smoke ascends, and the damp air descends, the atmosphere is not crystalline.

There are several railroad stations in London, but this morning we will go to the one called Victoria, and walk from there to Westminster Abbey, the magnificent pile in which kings have been crowned and buried for hundreds of years. The churches of Europe are built on such huge plans that it is hard for Americans to even imagine how vast they are, as, besides the main body, there are numerous chapels dedicated to saints (as all were built before the Reformation) at the sides. Westminster is in the form of a cross, typical of the instrument of torture on which the Savior died. The edifice, large as it is, is crowded with monuments to Britain's distinguished sons, and there is no greater honor she can bestow than a burial in Westminster, so the dust of statesmen, soldiers, sailors, poets, authors, philanthropists, discoverers, musicians and scientists, all lie under the roof of this one building. Many of the epitaphs are written in Latin, and full of eulogistic sentences, but on the two which pleased me most, one had a few words telling how the chief end of the man lying there had been to help his fellowman, and on the second was just the name, "Jane Lister, deare child," showing that somebody's darling had been resting with the great of earth for hundreds of years. A bust of Longfellow is here, placed by the English admirers of our American poet. One can spend days walking about, looking at and thinking of the men and women buried here, perhaps wondering how many will be accounted worthy of future life when the great Judge of all gives rewards and punishments.

More next week.

THE VALUE OF GIFTS

1 Corinthians 14

By Lyman Booth

THIS is a partial review of the preceding chapters, and the first verse is a very brief review of chapters 12 and 13. Charity first, then follows spiritual gifts. Some gifts are preferable to others, as for instance, the gift of prophecy.

Charity implies character with pure dignity, while the gift of tongues may carry but little charity. Graces are true signs of what a man is, while gifts indicate the possession of what he has. It is difficult to separate man and his graces, while his gifts may be easily lost. If one is affable, lovely or admirable it is difficult to rob him of those graces. Perhaps this is the reason why Paul exhorts his brethren to follow after charity rather than gifts.

Prophecy was the most splendid and useful gift, for one was enabled thereby to obey the will of God more perfectly. It not only gave one the insight into truth, but gave him the faculty of teaching it in its purity to others. Therefore it was a very necessary gift for the upbuilding and holding together of the early churches. It was for their edification, while tongues were empty vessels unless interpreted.

I am of the opinion that the speaking with tongues to which Paul referred was somewhat different from that witnessed on the day of Pentecost; for he who spoke with a strange tongue, Paul says, only edified himself, and imparted no knowledge or blessing to others who heard him. At Jerusalem, when the one hundred twenty disciples were gathered, and upon whom the Holy Spirit descended, the work and results were both knowledge and blessings.

Let us look for a few moments at the account of Pentecost. It is a New Testament (Greek) term, meaning fiftieth, indicating the celebration of this feast on the fiftieth day from that of the Passover. In the Old Testament it is the feast of weeks, because it was seven weeks after the Passover. It was also called the Feast of the Joy of the Law. According to Jewish tradition it occurred on the day when the law was given to them from Mt. Sinai, which was the fiftieth day after their Exodus from Egypt, after their first passover feast. So we have two weeks of weeks. While centuries apart, they link the Old covenant of the Law, at Sinai, with the Gospel of Pentecost. We have a display of God's Spirit in the cloud of smoke, the thunderings and lightnings and quaking of the mountain. At Pentecost we have a sound as of a mighty wind sweeping down through the stillness of the air, announcing the coming of the Holy Spirit. Following this mighty and marvelous sound there appeared a flood of brilliant light, appearing to the eyes of the beholders as a mighty flame, which was distributed in the form of tongues and rested upon the heads of the disciples. It was like fire or flame in appearance, like the burning bush at Horeb, but there was no consuming by fire in either instance. While the miraculous display at Sinai was impressive and awe-inspiring, yet it did not convey the spiritual light that Pentecost did.

The flame, in the form of tongues, indicated the burning words or speech, controlled by the Holy Spirit that should communicate the words of heavenly light and truth to all who would listen to its still

small voice. Immediately after these miraculous manifestations came the Holy Spirit, and the record says they (the disciples) were all filled with the Holy Spirit. What an impressive and solemn scene it must have been. No wonder those of the multitude were all amazed, and were in doubt, saying one to another, What meaneth all this? No little wonder that they marvelled when they heard those unlettered Galileans speaking in their tongues the wonderful works of God.

Co-incident with this, the belief was quite prevalent among the more devout Jews that the Messiah was soon to come, and accordingly some had taken up permanent abode in Jerusalem, and many others from all parts of the world had assembled for the feast of the week of weeks.

There were representatives from the Parthians, from the East; strangers from Capadocia, Pontius, Phrygia, and Pamphylia, and the rest of Asia Minor, from the north. They were from Egypt, Libia and Arabia from the south; and the Cretes and Romans from the west. They had gone as pilgrims to the feast at Jerusalem, and were served with an unexpected feast. After listening to Peter's wonderful discourse concerning Christ, his crucifixion, his resurrection and ascension to God's right hand, they were fitted as vessels of the Lord to return to their several countries, carrying with them the precious seed of the kingdom. Thus it was that Christ was preached in many countries by relating the story of the fiery tongues and the great Pentecostal sermon which they had heard.

At Sinai the law was engraven on tables of stone. At Pentecost the gospel was written in letters of love and mercy upon the fleshly tables of the heart. Israel worshiped Jehovah by commandment; the one hundred twenty in spirit and in truth.

The wonderful display of God's power at Sinai which Israel was permitted to observe from a distance served to convince Israel that the law which Moses made known to them was true. Likewise the outward signs which accompanied the gift of the Holy Spirit served to verify the gospel message which Jesus Christ had brought from the Father and made fully known unto them.

The gift of speaking in other tongues was considered wonderful, and truly was so; but Paul gives preference to prophecy, because it edified the whole assembly, while a strange tongue only edified the speaker unless his words were interpreted. There was this difference, he who prophesied did it for the benefit of all present, while he who spoke in another language was liable to imagine himself a little superior to his fellows, as some of the Corinthians seemed to think, thereby displaying the spirit of egotism, in a mild form, at least.

While Paul did not speak unfavorably of the gift of tongues, yet he considered Prophecy of greater importance, for there-with men might edify, build up and make stronger the brethren. With this idea in mind he said, "I had rather speak five words with my understanding, that I might teach others, than ten thousand words not understood." A few words fully comprehended are of more value than a volume of meaningless words. It is not the great quantity of seed scattered, but rather the little properly planted and carefully cultivated that

yields the fruitful harvest. A few words fitly spoken are like apples of gold in pictures of silver, for they will shine in everlasting glory, while the brilliant display of oratory may soon fade away and be forgotten. It is a more useful and beneficial occupation to teach a class of small children in a Sunday School, even if only one of their number should heed the teaching, than to cultivate the highest thought of genius possible, if used only to edify one selfish soul.

With the world, showy gifts are pleasant, and to which the world pays its homage lavishly. Be it remembered that the gift of flowery speech may perish, while he who leads one soul into the light, however lowly, will find favor in those all-seeing eyes which can read the thoughts and intents of the heart. The one builds for the present; the other for the eternal ages, and may be a living stone in the Temple of God, in that house not made with hands.

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 11:25, 26

RESURRECTION

Sweetly sing, ye winds, the brightness
That remaineth for the dead,
Who, in robes of stainless whiteness,
Soon shall leave the dusty beds.
Darkness reigns where they are lying,
But they only wait the day
When shall cease the mourners sighing
As the death-gloom flees away.

Summer winds be softly singing
All around their blessed graves;
Flowers sweet, be fragrance flinging
As the verdure o'er them waves.
Nevermore shall they know sorrow,
Nevermore shall sadly weep,
For there comes a glad tomorrow,
When they rise from sacred sleep.

They shall leave the dust, all beaming,
Like the plumage of the dove,
Gay with gold and silver gleaming,
As it sings its song of love.
Christ shall raise them in his glory,
They shall in his image shine,
And the blaze of song and story
Shall be dimmed by light divine.

Sweetly sing, ye birds, their brightness,
When, through all the summer day,
Ye may leap with wings of lightness,
When the frosts have passed away.
Even now the silver lining
Is around the gloom we dread,
Glowing with an endless shining,
Which shall robe the blessed dead.

—George R. Kramer.

EASTER

What is Easter? The answer you will get to this question will entirely depend upon where, or to whom, you will go to get it.

The Dictionary will tell you that Easter is the day on which is celebrated the resurrection of Christ. That it is the church's greatest movable feast, always occurring on the first Sunday after the first full moon after March 21—therefore, it is always between March 22 and April 25.

But, what is Easter? What is it to us, who have put on the Lord Christ and who

Among the Churches

Bro. Siple is home from Missouri. He reports good meetings.

Sr. Eva Phelps, of Holbrook, Nebraska, has recently undergone a serious operation—successfully, it is hoped.

It is with regrets that we announce that Bro. J. E. Cross, who has so long been identified with the Herald, has had to go to the Dixon hospital, Dixon, Illinois, for treatment. He is expected home in a few days.

The Oregon church will greatly feel the absence of its faithful and active sisters, Mrs. Julia Ordnung and her daughter, Elizabeth, they having left on March 31, to spend the summer with Mrs. Ordnung's father, Bro. Joseph Shellenberger, of Ransom, Kansas.

REPORTS

Anniversary

On the 14th of March, at the home of her daughter, Mrs. Jennie Haynes, was celebrated the 89th birthday anniversary of Sarah Butcher—"Aunt Sally," as she is called by those who know and love her.

Beside her church people there were those present from Indiana, many of whom she had known in former years.

Sr. Butcher was born March 14, 1835, and has been in the faith many years. What changes she has seen, especially in the last fifty years.

Sr. Butcher's life has been spent, not only in caring for her own family, but in ministering to the necessities of others as well. She shows a spirit of humility and charity for others that is necessary in a true Christian. We pray, that if it be the Lord's will she may be spared until the coming of our Savior.

She enjoyed being remembered and wishes to thank all who sent greetings.

Ella Wyman.

Meetings at Burr Oak

On March 17, Bro. Anderson arrived at Burr Oak, Indiana, to hold meetings during the week. A goodly number of the members and friends, who were interested in the word, attended each meeting. On several evenings some of the brethren from Plymouth were with us. We were greatly pleased to see them and we are sure that their trip benefited them, if only in spirit.

On the fifth evening three expressed their desire to accept Christ. The next evening two more manifested their desire to follow in the footsteps of our Savior.

On Sunday the candidates for baptism, and about twelve members of the Burr Oak church, went to Plymouth for services. The baptismal services were held before the Sunday School hour. After Sunday School church and communion services were held.

The following six were baptized: Simon Hatten, Ferris Zechiel, William Marme, John Lewis, Mrs. Dominicus Hatten and Myrtle Hatten.

After the services we all gathered at the home of Bro. and Sr. Willey and enjoyed a bountiful dinner.

Services on Sunday evening in Burr Oak

closed the series. A large number of our Plymouth brethren were with us for that meeting. We would have liked to have had the meetings continue, but Bro. Anderson was called home because of sickness.

The meetings, aside from adding new ones to the faith, aroused interest in the word in others whom we hope may be ready to accept the Master soon; revived an interest in the Sunday School work; and made us better acquainted with our Plymouth brethren, which I feel is well worth while.

On behalf of the church at Burr Oak I take this opportunity to thank the ones at Plymouth for their interest and kindness, which we surely have appreciated.

May the new followers of Jesus have the prayers and words of encouragement from others of faith. If any one desires to write them, it will reach them if sent to Culver, Indiana.

It may also be stated that the weather was real March weather, but that the roads were fairly good.

Leta A. Osborn.

For March

Sermons: Hillisburg, 2; Roll, 2; Kokomo, 1; Plymouth, 2; North Salem, 1; Burr Oak, 7.

Baptisms: 6.

Money Collected: Roll, \$24.50; Otto Huffer, \$2.00; Plymouth, \$15.00; North Salem, \$10.00; Burr Oak, \$28.00.

Expenses, \$7.73.

We hope, the Lord willing, to begin a special meeting in Jay county, April 9.

J. H. Anderson.

OBITUARY

George T. Updike

It is with a sad heart that the writer sends this message of the death of our esteemed and beloved brother. He was one that we had come to love very much; for we had met with him in his home quite often. Of late years his health was greatly impaired, but he bore his afflictions with patience. He loved to talk of that great hope he had—of some day seeing his Lord and Savior, when this corruptible body would be changed and fashioned like unto his Savior's glorious body.

I would say to each of the sons and daughters, and to the wives and husbands: Have you this great hope that father had? Can you say, as father did, "I have fought a good fight, I have finished my course, and henceforth there is laid up for me a crown of righteousness; and not only for me, but for those that love our Savior's appearing?" Are you looking forward to that time when father will come forth at the command of his Savior and Lord with hope and joy? Have we on the garment of righteousness of Christ? If not, oh, do not wait too long. Christ is coming. All signs point out that his coming is near at hand.

One year ago the writer had the sad privilege of conducting the funeral service of a son of the deceased brother, and since that time the father seemed not to take the hold and interest in life that he had before.

George T. Updike was born May, 25, 1855. His death occurred March 7, 1924.

He was the son of George W. and Eveline Updike. He leaves a wife and four living children, who are Mrs. Jess Updike, Browntown, Va.; Mrs. Edie Rudicile, Baltimore, Md.; Mrs. Dock Partlow, Browntown; Worley Updike, Browntown. He also leaves sixteen grandchildren and one great grandchild, and one sister.

Our brother has been a member of the Church of God since about the year 1909. He was baptized by Bro. Lindsay. Any of the brethren who feel like doing so might send a word of comfort to the bereaved wife, who may be addressed, Mrs. Julia Updike, Browntown, Virginia.

L. R. Rhodes.

Julia Belle McKinzy

was born in Ross county, Ohio, February 4, 1856, and died, January 7, 1924, aged 67 years. She was united in marriage to Clarence Dimmick in 1873. To this union were born two boys and two girls: Charles, of Ft. Morgan, Colo.; John, of Eldorado, Ark.; Mrs. Ella Paxton, of Denver; and Mrs. Emma Brunson, of Holly, Colo. She leaves to mourn her loss her husband and the four children; two brothers and one sister; 19 grandchildren, and five great grandchildren. She was baptized by the writer in 1892.

Sister Dimmick was very zealous for the truth and contended for it at all times. We have in the past made our headquarters in her home while holding meetings in her vicinity, and she had that way of making one feel at home that leaves a lasting impression. She lived to see all her children baptized and also nine grandchildren. Sister Dimmick was a great sufferer at the last, but she sleeps now free from all strife and suffering. Her faith still lives and it will not be long till the Master's call will call his sleeping ones to life. So we sorrow not as those who have no hope.

Almus Adams.

Henrietta Orr Shipman

Dear Brothers and Sisters in the Faith: With sorrowing heart we chronicle the death of our beloved sister, Henrietta Orr Shipman, the wife of Bro. Caleb Shipman, of Henderson County, North Carolina.

She was born March 6, 1848 and died February 29, 1924. August 16, 1866 she was married to Caleb Shipman. To this union eleven children were born, nine of whom are living. Eight were present at the funeral, one being in Texas and could not come. She told her children that her only regret to die was that some of her children were not members of the church. She died in full faith of her restoration and nothing between her and God to fear, for she had made the sacrifice that God requests, and that was to stand true to her convictions. She was a most devoted Christian.

She was buried at Little River cemetery after words of consolation were spoken from Psalm 90 and 1 Corinthians 15 by the writer.

May a mother's prayers be answered and her children be baptized into Christ so that in the morning of the resurrection they may all be one undivided family; and may God's richest blessing rest upon her husband and keep him in the faith.

Written by one who assisted in her baptism over 16 years ago and she has been faithful to the end.

A. N. Durham.

The Restitution Herald

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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

March 31 is past. A goodly number of names have been sent in for the special Easter issue. We would like many more. We would like thousands of them. Let each one who can, please send in their list of names at once; also copy for this number. Several articles have been received. More would be welcome. Should there be too much for this particular issue, some copy may be used later. Please do not wait. Act promptly.

EASTERTIDE

As the annual cycle again rapidly approaches the Easter season, several subjects crowd upon the mind. Among them are the wonderful deliverances occasioned at the death of the firstborn of Egypt; centuries later our Savior's week of anguish; the cross that followed; the resurrection; the glory; the meaning of all these to humanity. These various subjects are of such valuable import to Christian people that it seems opportune and proper that they should be emphasized at this time.

The Passover

The intensely interesting story of the passover in the land of Egypt is recorded in Ex. 12 and 13. By God's instructions a lamb was to be set aside by each several family upon the tenth day of the first month. These lambs were to be set apart and kept for death—days of passion. Upon the fourteenth day of the same month, in the evening, the lambs were slain, and their blood was placed upon the door posts of the Israelites.

The sun set below the western horizon. The full moon rose upon the east. Israel

was within their doors. Each was gathered around the roasted body of its own lamb. Every preparation was complete for hasty exit from Egypt. All was expectancy. Nine wonderful miracles or plagues had already been recently wrought in Egypt by the God of Moses. Now God's assurance had been given Israel that they would soon be delivered from Egypt. In the fore part of that moonlight night the angel of death visited that mentally distressed country, passed over the houses sealed by the blood of the passion lambs, but smote with withering death the firstborn of every home relying upon false gods. For the moment Pharaoh bowed to the God of heaven. At midnight messengers were rushed to Moses urging Israel's immediate departure: for in every Egyptian home its firstborn son lay dead. No such bereavement filled Israel's homes with sorrow. The death angel had passed over those homes, staying its fatal blow. Thus the firstborn sons were preserved alive.

This salvation of the firstborn was the work of God. Therefore he sanctified unto himself this entire firstborn company. Henceforth they were his. One point should be carefully noted in this example; It is that the passover lamb was slain primarily for the firstborn, and the firstborn only. That is, only the lives of the firstborn were saved by the passover lamb. No other lives than those of the firstborn were in danger that night.

Coming to the New Testament. Paul says in 1 Cor. 5:7, "Christ our passover is sacrificed for us." Interpreting this statement according to the explanation in the example of the old covenant, one must conclude that in this particular, Christ died only for the firstborn of the people of the new covenant. And as in the example of the old covenant, the firstborn were selected and sanctified previous to, and in preparation of the effective establishment of the covenant, so also under the new covenant, the firstborn, even the church of the firstborn, are being selected and sanctified previous to the operation of the new covenant over the multitude to be blessed thereby.

Firstborn of the Spirit

Throughout time God has selected for himself, not the firstborn of the flesh, but the firstborn of the spirit. Thus, not Adam, God's first creation after the flesh, but the second Adam, Christ, firstborn of the spirit, became God's "heir of all things;" not Ishmael, Abraham's heir according to flesh, but Isaac, the son of promise, God chose to inherit God's special promises through Abraham; not Esau, the firstborn, and therefore the heir according to the flesh, but Jacob, God selected for the inheritance of the blessings promised to Isaac; not Saul, the stately, attractive king, naturally appealing to the eye of the flesh, Israel's first king, but David, Jesse's youngest son, was chosen of God to inherit the throne of Israel; not Moses, the first mediator of God in behalf of Israel, was chosen to be the savior of the people, but a prophet raised up like unto him, Jesus, the spiritual, the Mediator of a better covenant, is chosen to be Israel's eternal Leader. In the same way it is not these firstborn according to the flesh, whom God preserved in Egypt, that was to be the real firstborn of Israel, to inherit God's special blessings for the

firstborn, but the Levites, whom God told Moses in Numbers 3:41 should be His instead of the firstborn, these were to stand as the firstborn before Israel, to do the service of God unto them.

In all this God has distinctly left the firstborn, the natural heir to fleshly things, to inherit their earthly portion, and he has continuously made selection of a different people to become his special heirs, his firstborn.

Given to Aaron

Moses was later instructed of God, Numbers 8, that he should bring the Levites before the tabernacle, where they should be offered, and given unto God to do his service. This was a most solemn occasion, an event of very deep and far reaching importance. Not only were the Levites to offer themselves unto the Lord, but Aaron was also to offer them for the children of Israel. Thus every claim of man to the Levite was relinquished. They were wholly given unto the Lord from among the children of Israel. God then solemnly announced to Aaron the high priest:

"I have taken the Levites for all of the firstborn of the children of Israel. And I have given the Levites as a gift to Aaron, and to his sons from among the children of Israel, to do the service of the children of Israel in the tabernacle of the congregation, and to make atonement for the children of Israel." Such was their holy established position, established by Jehovah.

In like manner, Christ, our passover, through death has saved a firstborn which, by their own offering, are consecrated to God. This company God has in turn given to Christ, our great High Priest. See John seventeen.

Wonderful thought, that God has given the true, consecrated Christians unto his Son, given them to aid his Son in doing the work of the priesthood. To this end those thus given, and only those, "have liberty (margin) to enter into the holiest, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh." These are the ones for whom Christ our passover, in a special sense, with a particular meaning, died. And in this sense and meaning he died for no others, no one else than God's true firstborn.

"Love is unfeigned," so reads the Concordant Version. What comfort these words convey. There is no such thing as false love. All love is, must necessarily be, unfeigned.

This is also true love to and for God. If we love God it is because a deep, broad fervor radiates from us toward him.

HERALD RECEIPTS

Miss Clara Berggren; Mrs. J. T. Williford; Mrs. J. A. Garard; Theron Murphy; T. C. Eggerking; Josephine Engbretson; J. H. Leavitt; Mrs. Marion Partlow; Mrs. John Kirker; J. W. Cooper; E. O. Stewart; Mrs. Huldah Myers; Carl A. Broberg; Mrs. George Reighard; Mrs. R. S. Sullivan; Mrs. Mary Alexander.

EMERGENCY FUND

Carl A. Broberg, \$3.00

WINCE MEMORIAL FUND

Previously mentioned \$303.25
Miss Clara Berggren 1.00
Total \$304.25

with them for witnesses, Elijah said, "Now we will see if the Lord be God, or whether Baal be god. Get two bullocks, your prophets choose one, cut it in pieces, lay it upon the wood, but put no fire under it. I will do likewise with the other bullock. Now you call on the name of your gods, and I will call on the name of the Lord: and the God that answers by fire, let him be God." So they agreed.

The prophets of Baal did this and commenced calling upon their god. They called until noon, but no answer came, no fire appeared.

Elijah mocked them saying, "Cry louder, for he is a god, either he is talking, or gone on a journey, or perhaps he is asleep and must be awakened."

Oh! How loud they cried! They cried until the time for evening sacrifice, but still no answer came.

Now it was Elijah's time to try. He quickly repaired the broken altar of God, made a trench around it, put the wood in order, and cut the bullock in pieces and laid it upon the wood. We can almost see him doing this, can we not? He said, "Fill four barrels with water and pour them upon the burnt sacrifice and the wood." This he had them do three times. Then Elijah called upon God, the only true God. Quickly the fire of the Lord fell and consumed the burnt sacrifice, the wood, the stones and dust, and licked up the water that was in the trench.

When the people saw this, they fell on their faces and cried, "The Lord, he is God."

Elijah said unto them, "Take the prophets of Baal; let not one of them escape." And they took them and Elijah brought them down to the brook Kishon, where he slew them.

Then Elijah said to Ahab, "Get thee up, eat and drink; for there is a sound of abundance of rain." Elijah went to the top of Mount Carmel, cast himself down upon the earth, and put his face between his knees. He said to his servant, "Go and look toward the sea." When the servant looked he saw nothing. Elijah said, "Go seven times." At last the servant said, "I see a little cloud."

Elijah then said, "Go tell Ahab to prepare his chariot; for it is going to rain."

And it came to pass that in the meantime the heavens became black with clouds and wind and there was a great rain. Don't you think Elijah was a wonderful man to remain true to God, when so many others were worshipping idols?

AN OPEN LETTER IN REPLY TO A FRIEND

By Alex. Allan

DEAR Friend: There are doctrines to be shunned as antichrist, and there are things to be believed in order to keep ourselves in the love of God, and one of these is the doctrine of Christ's preexistence. John 16:27.

You evidently have a wrong impression about those who believe in this doctrine—that Christ was in the brightness of God's glory, and the express image of his person, before he had by himself purged our sins; and being risen from the dead, he was declared to be the Son of God with power, according to a spirit of holiness by the resurrection. Heb. 1:1-10; Rom. 1:1-4.

No one of these in my acquaintance be-

lieves that Jesus was older than his mother; no one believes that any man preexisted; or that Jesus, as a man, preexisted; or that Jesus was created. Every one of these believe the scriptures; that Jesus was born of a woman of the seed of David—a Son of man.

All things pertaining to our salvation were ordained before the foundation of the world in that eternal purpose of God which he settled in Christ; for in Christ was the control of all things, and all things were controlled through him and for him. Eph. 3:11; Col. 1:16.

We read: "All things are of God through Christ." But whether these include the creation of all things does not, as a question, enter here into this letter.

What you offer as "many plain declarations of the word clearly against" preexistence, are neither plain, clear, nor in any way relevant to the subject. And now let us put these declarations as you have given them, against the testimonies of John the Baptist, of the Apostle John, of Paul, and the testimonies of all the disciples at the same time and occasion; and lastly, the indisputable testimony of Jesus himself concerning his preexistence.

John testified of Jesus, saying; "This is he of whom I said, After me cometh a man which is preferred before me; for he was before me."

Again, when some one said to him that Jesus was baptizing all men, John answered, "He must increase, but I must decrease; He that cometh from above is above all; he that is of the earth is earthly and speaketh of the earth; he that cometh from heaven is above all." About this time, Jesus, conversing with Nicodemus, said, "If I have told you earthly things and ye believe not how shall ye believe, if I tell you of heavenly things?" He then adds, "No man hath ascended up to heaven, but he (the one) that came down from heaven." A few days after this Jesus said, "My Father giveth you the true bread from heaven. . . . I am the bread of life, . . . ; for I came down from heaven."

Now what is Paul's testimony? "Let this mind be in you which was also in Christ Jesus; who being in the form of God, thought it not robbery to be equal with God, but became of no reputation (dissolved himself) and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself and became obedient unto death, even to the death of the cross."

Can there be a more positive statement than this, that he verily was in the form of God? Phil. 2:6-9. This is doubtless to what the Apostle had reference, where he says, "For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for our sakes he became poor, that we through his poverty might be rich." We know that Jesus as a man was poor indeed. Now when was he rich? The answer is, When he was in the form of God, before he had humbled himself to be in the form of a servant and made in the likeness of sinful man. These things cannot be explained away. There is not the least chance here to escape the conviction, if one is open to conviction, that Christ must have had a prehuman existence, or language does not express right thoughts.

And now St. John gives testimony: Is-

raelites had, all along, believed in a word God, so it was no strange truth to his Jewish brethren, when John testified in these words—"In the (a) beginning was the Word, and the Word was with (the) God, and the Word was (a) God;" this one was in the beginning with (the) God. "All things were made through him, and without him was not anything made that was made." "In him was life, and the life was the light of men." Jesus said, "I am the resurrection and the life. Again, "I am the way the truth and the life." Again, "I am the light of the world." All this makes it plain that Jesus and the Word that was in a beginning with God are a person, one and the same.

Our Lord's testimony: Jesus had said to his disciples, "I came down from heaven," but they had understood this as a proverb; so on the night in which he was betrayed, Jesus said unto them, "For the Father loveth you, because ye have loved me, and have believed that I came out from the Father." Still they did not believe in the sense of his preexistence; so now he put it more plainly, saying, "I came forth from the Father and am come into the world; again I leave the world and go to the Father." "Ah," said they, "now we are sure that thou knowest all things,by this we believe that thou camest forth from God." Then Jesus said, "Do ye now believe?"

At this time Jesus began to pray to the Father, and praying for his disciples, said, "For I have given them the words which thou gavest me; and they have received them, and have (come to) know surely, that I came out from thee." Now friend, where are all your clear declarations by which you can overthrow such a weight of testimony, and these are not nearly half of all in both the Old and the New Testaments.

But in this prayer Jesus said something else, and before quoting it we will call attention to a Greek word which appears twice here in John 17:5. This is the word "para," meaning, along side of, or, by the side of. And now Jesus prays, "O Father, glorify thou me (along side of) thine own self, with the glory which I had (by thy side) before the world was. Here are plain statements, all made perhaps within one-half hour. Jesus tells his disciples: (1) That he came forth from the Father into the world. (2) That he is about to leave the world and go to the Father. (3) His disciples say, "Lo, now thou speakest plainly. . . .now we are sure. . . .by this we believe that thou camest forth from God. It is in this connection we are to understand what Jesus meant by the glory he had with the Father before the world was."

Why should we speculate that Jesus had reference to some plan of God thought out before the world was? When John wrote about the Word of God, and said, "This one (houtos) was in a beginning with God;" Do you think he was just trying to fool us?

"Then Nebuchadnezzar said, Blessed be the God of Shadrach, Meshach, and Abednego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any God, except their own God."—Daniel 3:28.

The Sunday School

By Alta King

ELIJAH AND THE STRUGGLE WITH BAAL

Lesson 2 April 13, 1921
Lesson Text: 1 Kings 16:24, 25; 17; 18
Responsive Reading Psalm 106

Golden Text: No man can serve two masters..... Ye cannot serve God and mammon.—Matt. 6:24.

Memory Verses: Psalm 106:28, 44, 45.

For Study

Review: What part did God play in Israel's history in last week's lesson? Why? Through whom and through what circumstances did he play this part? How does Israel's desire to have a king "like other nations" seem to be working out as regards national salvation?

The New Lesson: This week's lesson considers an event in the history of the northern ten tribed kingdom. It occurred some 60 years after the kingdom had been established through Jeroboam, and is the inevitable climax of her career of national idolatry.

It is another evidence of the steadfastness with which God is working out his purpose concerning Israel—the purpose that Israel should be brought to know him and be blessed in that knowledge.

Man's wisdom is inclined to scout the idea that God is steadfastly working out any such purpose in Israel. Such, says man's wisdom, would be forcing a nation into righteousness and its blessing, and man's wisdom says that God forces no one thus.

Man's wisdom says it is right for one to go to the limit of one's wisdom and power, even to force through the law, to help another into the higher and truer life. And man's wisdom, judging God by this standard approves of God going this far, but no farther, to accomplish the salvation of his people. Israel, says man's wisdom, has repeatedly spurned God, and therefore God has rightly abandoned his purpose concerning her. But in this conclusion man's wisdom foolishly forgets that the limits of God's wisdom and power are infinite, and that, therefore, by its own standard of right and wrong as regards service to others, God can never and will never abandon his purpose in Israel.

At times when it seemed that Israel was beyond God's saving power, God reminded her that it was only her sins that were separating her from him, not that his arm had shortened that he could not save. Her great stubbornness and pride could not create conditions which God's wisdom and power could not meet and break, otherwise God's arm would be shortened that it could not save.

For these reasons, God could make the sure and unconditional covenant to Abraham that his seed should become a great and blessed nation, and be a blessing to all other nations.

Man's wisdom should be cautious when it comes to setting limits to the administration of God's saving power toward either nations or individuals.

Ahab and His Reign.: 1 Kings 16:25-34
Characterize the man and his influence over Israel. May we safely regard him as a reflection of the people themselves?

Are God's people at this time fulfilling God's estimate of them? Ex. 32.9.

God and His Power by Way of Elijah: 1 Kings 17:1-24. Read commentaries concerning Elijah and the meaning of his name. Study carefully the record of God's care for Elijah. What incidental foregleam of God's work through and for Gentiles do you find in this scripture? How was the woman brought to acknowledge the God of Israel through the medium of God's people? Was this not a stray bit of the Abrahamic blessing covenanted by God to the nations?

Rain is the gift of God's power. Why was it withdrawn?

There is no surer way of making man acknowledge the positive manifestations of God and his power, which manifestations work toward gratitude, love, salvation, than to make him acknowledge the negative of God and his power, which manifestation works toward suffering, shame, destruction.

God's Victory by Way of Elijah: 1 Kings 18. What evidence in verse 1 that God knew he had won out over Israel's stubbornness, even before Israel had made acknowledgment, or was fully swung to the Lord's side? See verse 21. What evidence that all Israel had not forsaken God? What evidence that Jezebel was exercising a stubborn influence for Baal during this three year conflict between man's stubborn desire for self-worship (personified by Baal) and God's purpose that man should acknowledge and worship God himself? What evidence do you find that the lack of rain loomed up in Ahab's mind, primarily, as the work of man, rather than of the omnipotent power of God? How does Ahab show man's innate tendency to shift guilt? How are the absence of Baal's power and the presence of God's power brought into such strong contrast that the dull ears and blind eyes of God's people must hear and see God's power? Note the strong contrast between Elijah's attitude toward God and the priests' attitude toward Baal. The one has the quietness born of sure assurance which comes from the consciousness of realness; the others have the frenzy born of doubting fears which come from the consciousness of unrealness.

What A B C lesson in spiritual education was brought to the people in this incident? 1 Kings 18:37. Did it get across to them, for the time being, at least?

This lesson, looking toward Israel's education Godward, shows that Israel was still in the kindergarten stage of her school. In spite of her records and memorials of centuries of God's care conducive to faith in God, she had not yet reached the faith plane of thinking and knowing God. As is the case with children, physical contact and experience were the only teachers which could impress her. She had not reached that higher plane of mental activity which can believe and accept without seeing. And there are few people today who have advanced much beyond the kindergarten in God's educational campaign.

Truly, man may be proud of his keen intelligence and swift advancement spiritually. Hence, these are man's present day boasts.

"Then Shadrach, Meshach, and Abednego, came forth of the midst of the fire.... Nor was an hair of their head singed."

The Children's Column

ELIJAH AND THE STRUGGLE WITH BAAL

Lesson Text: 1 Kings 16:29 to 19:20; 21;
2 Kings 1:1 to 2:12

By Verna Thayer

At the time of our lesson we find Ahab king over Israel. He was a wicked king, who worshiped idols. He built an altar for Baal, and planted a grove. In fact, he did more to provoke the Lord God to anger than all the kings of Israel that were before him.

Elijah the Tishbite was a prophet of God during the reign of Ahab. Elijah said to Ahab, "There is going to be no dew or rain in this land three years."

Now the Lord did not want Elijah to suffer for food and water, so he said to him, "Go eastward until you come to the brook Cherith, that is before Jordan, hide yourself there where you may drink of this brook, and I have commanded the ravens to feed you."

So Elijah went and the ravens brought him bread and flesh, morning and evening, and he drank of the brook. But after a while the brook dried up because there had been no rain. Now what was Elijah to do?

The Lord said, "Go to Zarephath and dwell there; for I have commanded a widow there to keep you."

So again Elijah obeyed. When he came to the gate of the city, behold, the widow woman was there gathering sticks, and Elijah called to her, "Fetch me, I pray thee, a little water, that I may drink. Bring also a morsel of bread."

She said, "I have not a cake, all I have left is a handful of meal and a little oil. After my son and I have eaten that we will possibly die for want of food."

Elijah said, "Be not afraid, but do as I tell you. Make me a cake first, then make one for yourself and your son. If you do this your meal and oil will not run out, until the day that the Lord sends rain; for the Lord has said he would be with us."

And she went and did as Elijah said, and she, he, and her house did eat many days.

One day the son of the woman fell sick and died. How sad the poor woman was over the death of her son. When Elijah saw how sad she was he said, "Give me thy son." He carried the child up into the loft, into his own room and placed him upon his own bed. He stretched himself upon the child three times and prayed to God to bring the child back to life again. What do you suppose happened? The child was made alive and how glad the mother must have been to see her boy alive again.

By this time the famine was terrible in the land because there had been no rain. The Lord said to Elijah, "Go to King Ahab, and I will send rain upon the earth."

When Elijah came to Ahab, Ahab said, "Is it you that is causing all this trouble to Israel?"

Elijah said, "No, it is not I, but yourself and your father's house, because you have forsaken the commandments of the Lord and are worshiping idols. Now you send and gather your four hundred fifty prophets of the grove unto Mount Carmel."

When they had gathered, and all Israel

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The Still Small Voice

By Alta King

ONE of the current Sunday School lessons portrays Elijah to us as he was when God's power worked through him. Viewed thus, he presents nothing but brave fearlessness and loyalty to God.

But the history of Israel is not given to exalt man; hence, as is the case with all great men of the Bible, Elijah is portrayed to us as he was in and of himself. We get this portrait of him in 1 Kings 19. The outstanding features in this portrait are fear of human power, and doubts and discouragement concerning the progress of God's work.

We will note that this Elijah came to the foreground when "Self" loomed so large in his consciousness that he concluded that he was the only true servant of God left in all Israel; and when the power of Jezebel was permitted to occupy such a big place in his mind that there was little room in it for the power of God. In this state of mind Elijah ran from the enemy; for he saw himself (who for three years had been kept by God's power) being killed by a woman.

But with wonderful patience, God held on to him, followed him in his running, to strengthen him both physically and spiritually.

In the spiritual strengthening, God first cleared away the cobwebs of discouragement. It seems that Elijah surmised that Israel's recent acknowledgement of God and his power was transitory, and he was right. All conversions to God accomplished through the miraculous and spectacular, merely, must pass with the passing of the miraculous and spectacular from vivid consciousness.

And Elijah did not see beyond this transitory conversion through which his people had passed so many times during their history, hence his discouragement.

But God caused Elijah to pass through an experience, the evident object of which was to teach him the process of Israel's true and lasting conversion.

First, God told Elijah to go forth and stand upon the mount of the Lord. Then the Lord passed by, and his passing was accompanied by a great strong wind, by an earthquake, and by fire, each in turn. But the Lord was in none of these. Then a still small voice was heard, and when Elijah heard it he arose and went to the entrance of the cave as he had been called upon to do. The other manifestations of God's presence had brought no response from Elijah in answer to God's call to come out on the mount and stand in God's presence. But out of the seeming noise and confusion of the wind, earthquake and fire, now receding, there came, as an echo, a still small voice that touched the respon-

The Bible



MUCH will I praise God's Holy Book,
And day by day in it will look,
And pray for grace that it may be
The word of Life and Light for me;
That it may rule my heart and ways,
And be my guide through all my days,
And teach my soul sweet songs of praise
At morn, at noon, at night to raise
To the great Lord who gave it me,
That I might live eternally.

—Selected

sive cord, and brought Elijah out of his dark cave onto the mount to meet and know his Lord.

Just so would Israel's meeting with the Lord on the mount be accomplished.

God had already sent out his clarion call to her to come out and meet him. His first presence in her midst was being accompanied by wind, earthquake, and fire. But these, though necessary, would not find the response in Israel's heart that would place her on the mountain top in God's presence, from which there would be no backsliding. Only the still small voice that should be borne in Israel's heart because of these experiences would bring forth this response.

And methinks that Elijah may have looked down through the ages and caught a glimpse of Jesus the Christ, the crystallization and personification of this still small voice, making clear to his people the voice of God's love in the wind, the earthquake, and fire, and thus bringing them into the very presence of God. And being bound there by the cords of love they could never be shaken from that presence.

With what shamed tones Elijah must have made his second confession as to why he was in the mount, running away from Jezebel. And with what increased shame he must have listened to God's words which told him that instead of his being the only loyal one in Israel, there were 7000 loyal souls; and not only was this true, but that there was actually some one who was fitted to take his place.

JOHN 17:5 AND PREEXISTENCE

By John R. Fiske, Jr.

HAVING been requested by a reader of The Restitution Herald to explain the foregoing text, we readily comply. To begin with, if John 17:5 proves Christ was actually glorified "before the world was," then Rev. 13:8 proves he was actually "slain," then, too. If he was merely "slain" in God's plan and purpose "from the foundation of the world," then he was "glorified," too, in the same sense and at the same time.

Titus 1:2 says God "promised" Paul "eternal life." When? "Before the world began." Did Paul preexist? Jeremiah 1:5 says that "before" Jeremiah was "formed" God "knew" him and "sanctified" and "ordained" him a (Continued on page 228)

Historical Books Of The Bible

By S. Roxana Wince

IN these days of failing faith and downright unbelief, when the busy scissors of the higher critics are clipping away large portions of God's Holy Book, it is refreshing to find such enlightening passages as the one I am now about to quote from an article on "Isaiah and the Higher Critics," by John H. Finch, in The Banner of Israel, London, pages 60-61.

He says, "Ferrar Fenton, after spending fifty years of his life in translating 'The Complete Bible in Modern English,' formed a high opinion of Isaiah, not only as a prophet and statesman, but also as a historian.

"He writes, in his introduction to the study of Israel and Judah, 'In my study of the historical books of the Bible, I have frequently wished for some clue to their writer, or writers, for I could never feel satisfied that the various sections of the first six of them from Joshua to the second Book of Kings were the products of separate authors. The style and evident object of the whole series impressed me as being the same, and to clearly indicate a single writer as the author of the whole history from the death of Moses to that of Hezekiah. I was puzzled, but the solution of my anxiety arrived in a most unexpected manner.

"One day while reading the Second Book of Chronicles in the Hebrew, I met that solution in its 32nd chapter and the 32nd verse, like a sudden flash of electric light, in the following words: 'The remainder of the actions of Hezekiah and his beneficent rule are recorded in the visions of Isaiah-ben-Amoz the prophet, in the history of the Kings of Judah and Israel.' I turned and went to my book shelf and took down the Authorized Version and found that its translators had entirely, by inserting the little word 'and' after the name 'Isaiah the son of Amoz,' altered the structure and purport of the sentence as it stands in the original Hebrew and thus destroyed the key it gives to the moral object and lessons of the historian and to the identity of the writer of the six books. I was delighted at the discovery, and renewed study of those six books confirmed in my mind the accuracy of my conclusion by enabling me more closely to see the unity of style, and aim of their writer. Isaiah, which undoubtedly was for them to serve as an introduction to the two succeeding volumes of his exhortation to the Hebrews and the adjacent nations, to religious, moral and political reformation continued in the first book of his prophecies, which also announces swift coming punishment as a result of a rejection of his warning."

So Isaiah is the author of the historical books of the Bible. (Continued on page 228)

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 Slogan: We Stand for Unity, Truth and
 Righteousness

WHAT SHALL I DO?

By Lois Hunt

BE sure you are right, and then go ahead." How often we hear this—often spoken flippantly, without meaning. Yet, it is one of the wisest sayings if "rightly divided," and brings real happiness if rigidly observed.

Can we always be right? Can we always be sure we are right? Is conscience a sure guide? Sometimes, but not always. There comes the dividing.

For matters of faith we have our sure Word of Truth. For matters of conduct we have the Golden Rule, with many specific directions given in the Epistles.

Romans thirteen and fourteen treat particularly with matters of conscience, the latter chapter dealing with our attitude toward the conscience of another.

How often we are confronted by the question whether to do this thing or do that thing. With the younger members is this true and harder for them to decide. Apparently harmless things creep in and call for most careful consideration. If we are perfectly honest with ourselves the "still, small voice" will direct. And if we wish for real happiness—"the peace that passeth all understanding"—we must listen to that still, small voice and act as it directs.

At the moment we may argue down the direction and go so far as to act in opposition to its decree; but we fail to find the pleasure we assured ourselves would be found. There is no pleasing memory, no satisfaction, as in well doing—only regret, if we would but confess it. We cannot hide the truth from ourselves. What if the other person does not agree, or is not appreciative? When we do our duty, our conscience is clear.

Even a small child is happy, and proud of itself when it has done what it knows to be right.

In 1 Timothy 4:2 it says that in the latter days some would have their conscience seared with a hot iron. In 1 Cor. 8:1 the conscience, being weak, is easily defiled.

Instances are given of Cain, Herod, Judas, Joseph's brothers feeling regret, which must have been the conviction of their consciences.

Even though the thing we contemplate is not so appalling as the things these examples did; yet it is better to build the little deeds right, that the character may be stronger, and I must say—happier.

Don't grab at the tinsel of life, and miss the golden reward. Don't be over-persuaded by the things of the moment, but look further to the big things that count as really worth while.

When your question presents itself, face it squarely, and say, "What would Jesus do?" Then remember that "whatsoever ye do, do all to the glory of God." If the small voice says, "Don't," why don't, if you want happiness in the true sense.

"The fear of man bringeth a snare: but whoso putteth his trust in the Lord shall be safe. Many seek the ruler's favour; but every man's judgment cometh from the Lord. An unjust man is an abomination to the just: and he that is upright in the way is abomination to the wicked."

VALUE OF PROPHETIC STUDY

(Continued from front page)

realize that these prophecies have a specific value to the Christian who takes heed to the warnings God has given so that he is not overwhelmed by the destruction that comes in the world of great political revolutions and by infidelity in the ranks of professed followers of Christ.

To my mind one of the most illuminating lessons of prophecy is that its intent and purpose is to safeguard us so that we will not fall into the pitfalls that have ruined men and nations of the past as well as of this present generation. Hence we say, The first lesson of value to be learned is the warnings that are given to prevent disaster to the faith of him who heeds it. A man may suffer much and lose his life and property but his faith and loyalty to God must be preserved or he will share the fate of the ungodly.

The very mission of the prophet is seen in that he was sent as a messenger from God to snatch men, as it were, from the very brink of destruction and turn their feet back into paths that are safe and straight and that lead up into the mountain peaks of vision where they can catch the "gleams of the golden morning" of that perfect day. Truly, then we may find our faith growing stronger in the midst of great trials and we, too, may bring hope and comfort to those in need.

The second great lesson from prophecy is to learn to focus the vision on the great plan of the ages which includes and embraces man regenerated and a world redeemed. This lesson is one of faith and hope and love, the consummation of which centers in the advent of God's only begotten Son, the Redeemer of the world.

Preeminently, then, the third great lesson from prophecy is to center our vision through prophecy on the person of the Messiah, Jesus, through whom and by whom the consummation of all the prophetic visions of the past and all the hopes of the future are to be fulfilled.

In the Old Testament there are about six hundred predictions, more than three hundred of which center upon the person, character, and mission of the Messiah. Then we examine the historical portions of the New Testament and we find that Christ came in exact fulfillment of these ancient prophecies; that he lived and died and arose from the dead as a proof and pledge that God will fulfill all that he has promised for the future. Then our hopes of the future must center in Jesus Christ. The world is very slow to grasp this truth.

"They that be wise (or teachers) shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." "Many shall be purified, and made white and tried; and none of the wicked shall understand; but the wise shall understand."—Dan. 12: 3, 10.

The light of prophecy is that which shows

us our privilege and our duty in the midst of trials and temptations. "Behold my servant, he shall not fail nor be discouraged, till he shall have set judgment in the earth."—Isa. 42. Compare Phil. 2:8-16. All we are and all we may ever hope to be as "lights in the world" to guide a lost and despairing world into a new day of hope and peace must come by following Jesus and by pointing the world to Him.

Look at the world today with faith and hope almost gone. What a picture! The tragedy of it all is that men reject God's warnings and, following their own course, plunge into the very depths of misery.

Are we so secure that we may not suffer likewise? The aftermath of all this tragedy caused by infidelity, greed and lust for power is settling like a pall over our own land and firesides. What is our duty?

Truly, knowledge brings responsibilities, and we have been called to be messengers and lights to the world to save and to help recreate this old world into the new.

SALVATION IN THE COMING AGE

(Continued from front page)

the fifth paragraph of an editorial "Sin Vanquished" appearing in the Herald of February 26, has shown us that the chosen nation is to be restored by being turned from its iniquity; and that this is to be done by the just and faithful Ruler who is to sit on David's throne; and who, when he has thus drawn them unto himself and raised them to the headship of the nations, those heathen nations will choose restored Israel's way and walk in her paths and serve with her the King of kings and Lord of lords.

That is the truth in a nutshell. There will be salvation for sinners of that age, but not for those of this age who have had the gospel and have rejected it.

Christ will be the Savior in that age just the same as he is the Savior in this age.

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BIBLES

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in the 35th verse that it is a shame for a woman to speak in church. So it is if they, like some of the men at Corinth, entered into angry disputations. Observe that he did not say it was a sin. Also note that under the law certain things were forbidden as food, yet Paul declared it not a sin to eat thereof. It was also a shame, according to custom, for a woman to wear short hair, but not a sin. He has taught us in former chapters that whatever we do, if done for the good of the church and to the glory of God is not sin.

The Apostle said to the Galatians that there is neither Jew nor Greek; there is neither bond nor free; there is neither male nor female; for ye are all one in Christ Jesus. That places all on an equality in Christ, if not what shall we say of Phebe of Cenchrea, who was a servant of the church? Also of Priscilla, whom Paul found at Corinth on his first visit, and who, with her husband, was driven from Rome by Claudius, and who accompanied Paul into Syria when he left Corinth.

Note his salutation to the Corinthians, which he, with others, sent from Asia. The churches of Asia salute you. Aquila and Priscilla salute you in the Lord, with the church that is in their house. I hardly think that Paul would command Priscilla, one of his helpers in Christ Jesus, to refrain from speaking words of life in her own house. I hardly think he would call it a shame, much less a sin. If, however, it were a shame and I were present while she or any other woman capable of speaking the words of life as Jesus and Paul taught it, I would certainly spread the mantle of charity over the shame and listen attentively, all the while praying that her efforts and labors in the Lord might be crowned with honor and life evermore when Jesus shall come to reward his faithful servants.

JUDGMENT OF THE TWO ADAMS

By E. O. Stewart

I WISH to thank the editor for space in The Herald for presenting the views of Bro. Heckman and myself. I suppose this will be the last article, as Bro. Heckman says he will not write any more at present. I wish to thank Bro. Heckman for his kind way of expression in the arguments he has presented.

But to the point: Bro. Heckman quotes me as saying, "If violent death was the penalty for sin, and Christ paid the penalty, then Adam is freed from the penalty, with nothing against him." This is a true statement and is commented on thus: "Most certainly Adam was acquitted of the penalty. He was not to suffer violent death, and was allowed to live a life of probation, and produce offspring."

Now, if one believes that Adam was granted probation after he sinned, why does he not believe that the same opportunity shall be offered to all of Adam's posterity also, as millions have died that never heard of Christ, the Life Giver? Paul propounded this very question, saying, "How shall they believe in him of whom they have not heard?"—Rom. 10:14. After the opponents have said several times that violent death was the penalty for Adam's sin, and that Adam did not suffer the penalty, I wish to refer them to the article on this subject on page 147, lines 23, 24, 25.

Listen to the question. "Why did Adam

die?" Listen to the answer. "Because he failed to comply with the conditions." That is to say, death was brought upon Adam, because he did not obey the command. This is according to the meaning of Romans 5:12, that sin and death came to the world by the disobedience of Adam.

Reference is made again to the bread which Christ said was his flesh which he would give for the life of the world, with the explanation that it was given in order that the world might have present life. Now, did Christ give his flesh in order for God to create Adam and make Adam a living soul, that he might have offspring? If so, it is equal to a conversation like this taking place between God and Adam:

God said to Adam, "Be fruitful and multiply and fill the earth with offspring, and have dominion over the earth and subdue it. (See Gen. 1:27) Adam, I am giving you this command, but remember that you will have to sin, and I will have to pronounce the penalty of violent death upon you, and Christ will have to agree to suffer this penalty for you before you can have any offspring, or before you can have dominion over the earth. Although I have created you and I know just what you are composed of, yet I hardly know just the course you will pursue. I have my plan designed, but now you may outwit me and upset all of my plans, so I will just have to wait till I can see what you are going to do. Hurry, Adam, and do what you are going to do, so I can decide what I will do."

The present life is not what Christ gave his life for. God created Adam and gave him the power of procreation. Adam had the right to eternal life till he sinned, then the right to obtain eternal life through the tree of life was suspended. Adam's posterity are born with the same kind of life that Adam had, minus the life he would have obtained by partaking of the tree of life. None of Adam's posterity had the right to the tree of life. Millions of them have died who never heard of the bread of life which Christ gave that they might eat and live for ever. Christ's death does not prevent the death of any. It is his second coming that will prevent the death of the then faithful ones. The tree of life will then be restored, that Adam's posterity, minus the church, may have a right to the tree of life; and, if they do his commandments they will enter into the city. See Rev. 22.

It is said that I teach unconditional, eternal salvation. It is conditional all the way through. The unconditional part is, that the whole creation shall be delivered from the bondage of corruption, and be given a right, just the same as the children of God.—Rom. 8:21. If this is not true, what did the bread of life come for?

How can it be more tolerable (favorable) for Tyre and Zidon in the day of judgment than for Capernaum, if they (Tyre and Zidon) are not there? Did they eat of the bread? Certainly not. Then it is not necessary to eat of the bread to be raised from the dead. Here is the unconditional part, in that they are raised for judgment. Who will raise them? Is it the devil, or Adam, or Christ, that raises them from the dead, for judgment? Some one has to give them the power to live before they can be in the judgment. Did they obtain the power to live again by eating of that bread? No. But they live again.

This is certainly what Christ meant when he said, "If I be lifted up from the earth, I will draw all men unto me."—John 12:32.

But the reply to this is, "There is no Greek for men." Then let us quote the verse and leave out the word "men." "If I be lifted up from the earth I will draw all unto me." Does he mean dogs, hogs or what? It certainly does no violence to the text, to use the word "men," as man is the subject under consideration.

Let us picture in our mind old mother earth freed from the curse. Let us bend our heads to catch the wonderful strains of music that roll from the tongues of the happy millions as they shall at last witness what Christ's precious blood bought for them. Let us imagine the smile and expression on Jesus' face when he shall see the travail of his soul and be satisfied, as he presents to his Father a world redeemed from the curse; when man is restored face to face with his Creator; when pearly gates shall swing ajar to welcome home the prodigal race which has been marred and scarred by sin, to partake of the good things that the heavenly Father shall have in store for his loved ones.

O how glorious the moment when before him
we shall stand,
And our watching eyes once greet the hills of
home:
There our stay shall be eternal with the holy,
happy band;
And the blissful bowers of Eden we will roam.

"My son, if thou wilt receive my words, and hide my commandments with thee; so that thou incline thine ear unto wisdom, and apply thine heart unto understanding; Then shalt thou understand the fear of the Lord, and find the knowledge of God. For the Lord giveth wisdom: out of his mouth cometh knowledge and understanding."

DEATH DESTROYED

By R. C. Railsback

AS we have been offered the privilege of expressing (briefly) our thoughts on this subject, I herein will try to do so.

My thought is that when death has killed a person or thing it can do no more with it. It never can until the dead is made alive again. Then, if mortal, it may be killed the second time. It is only the effects of death that remain.

If death is not destroyed until the race is all raised from the dead, how about those that die the second death, having no promise of a second resurrection. Will they all have to be raised to destroy death. (Is not that a kind of universalism?) I still insist that it is only the effects of death that remain. "God will save the righteous, but all of the wicked will he destroy." When all of the righteous are made immortal, and all the wicked destroyed, that is, "burnt up root and branch," then death will have nothing to kill and thus will be no more.

It reminds me of the claim of some that we are sinners because Adam sinned. Not so; for the good and bad all die on account of Adam's sin, but if we die the second death it will be on account of our own sins. It is only the effect of Adam's sin that remains. But when Christ comes he will remove the curse and bring in that age of rest and glory.

May we all be ready when Jesus comes.

A COMPARISON

Matt. 10:28 and 2 Cor. 5:3-8

By R. H. Judd

THE above passages have been a source of difficulty to a great many, and they are frequently brought forward by believers in the "orthodox" faith as proof positive of the immortality of the soul. Many times have they been called to my attention, and years ago I made special search to find a reasonable and scriptural solution.

The conclusions I arrived at, though I would not class them as proven facts, I have not yet found cause to renounce.

I certainly cannot agree with the view that will place any inquiry regarding statements of the Lord Jesus, or of his servant, Paul, among the list of "foolish and ignorant questions." (see R. V.) We get a very clear idea of what Paul objects to if we turn to 1 Tim. 1:4; 6:3-5, 16; 2 Tim. 4:4; Titus 1:14.

The Bible abounds with questions to be studied, and in his wisdom God has seen fit to place some of his "gems" beneath the surface, otherwise we should never be "men of mind" or "men of understanding." (1 Cor. 14:20. Compare A. V. and R. V.) Again, I cannot think that our heavenly Father, who has given us a Book brimful of varied subjects, "written for our learning," would be pleased with my attitude toward it did I study only that which is absolutely necessary for my salvation.

Regarding preference for King James Version, there is no question that it has become endeared to the Christian heart. It is a model of beautiful expression and splendid English, and the arrangement of the text has many advantages. But knowledge has proceeded apace these days, and with increased knowledge of the originals, and the original languages, more exact translations are able to be given. This may be illustrated in many ways, one or two will suffice. The A. V. makes no distinction between the words "people" and "peoples." In the Revised Version these words are kept distinct. Again, in the Revised Version every instance where the Hebrew word, "sheol" occurs is indicated, and by this means the student is able to get the strict Bible use and meaning of the word.

Now to my subject regarding the understanding of the passages to be considered. I may not succeed as I would wish; for the subject is not an easy one. Even the Apostle Peter had to confess that some of the writings of Paul were hard to understand. But he does not say they could not be understood.

In Matt. 10:28, Jesus Christ tells the disciples not to be afraid of those who "are not able to kill the soul." Those who try to prove the immortality of the soul from this text are endeavoring to get more out of it than is warranted. They are only warranted in believing that man cannot kill it, for it expressly states that God is able. Such a statement would be of no force were there no intention to carry it out. We are all aware, and we reverently believe that Jesus Christ must have been aware, also, that the scriptures frequently speak of souls being killed. (See Leviticus 24:17, 18; Joshua 10:28, 30, 39.) It is certain therefore, that the words of the Lord Jesus are true in some special sense. What is that sense? Surely we are right in seeking to find the answer to such an important

question. Is not God's truth at stake in this as in other matters? It must be, for according to our Lord's own proverb, a house divided against itself cannot stand. There is at least an intimation in those words of our Savior that when a follower of him suffers death at the hands of the enemies of Christ, something remains that they have been unable to kill. This thought occurs in many passages of scripture. The very term "sleep" which the scriptures so often use, as in Dan. 12:2; 1 Thess. 4:15; etc., embodies the same idea. So also does the scripture language regarding "the resurrection of the dead." And, unquestionably, to my mind, the same thought seems to be under the surface in 2 Cor. 5:3.

Before dealing directly with these verses let us go back to the early chapters of Genesis where the record is given of the beginnings of all life, both animal and vegetable. One cannot read these early chapters without being impressed by the prominence given the "seed" as a means of life, and sustaining life for its continuance in the manifestation of bodily functions. The humble student of the Word of God will there observe the truth of his own origin. Man, proud of his immense achievements, hesitates to acknowledge that he, with the rest of creation, is the product of "seed." But scripture glories in the fact and, by frequent repetition, seems to view it as the crowning work of our God's creation.

There are not many passages, but there are some, that seem to use the word "soul" in much the same sense as "seed" is used. (Gen. 1:26, margin; 35:11; 46:26.) The first of these seems specially worthy of note. Now let us turn to 1 Cor. 15, where Paul discourses on the resurrection of the dead. Someone asks the question, "How are the dead raised, and with what manner of body do they come?" Paul answers, verses 35-40, "Thou foolish one, that which thou thyself sowest (evidently the questioner was a farmer) is not quickened, except it die: and that which thou sowest, thou sowest not the body that shall be, but bare (naked) grain. . . . God giveth it a body, . . . and to each (kind of) seed a body of its own." Paul gives wheat as an illustration of his point. We may add to the list. The oak is the body of the acorn, and in like manner every living thing is designated and known by the body that God gives to it. Paul himself adds to the list and speaks, first of man, then of beast, then of fishes—each separate creation is recognized by the body that God has given it. That, be it noted, is its personality. Paul mentions celestial bodies, and bodies terrestrial. The former, some take to be angels, because first created, for man was created "a little lower than the angels." In 2 Cor. 5:3-8 Paul again makes evident reference to death, and says, "If so be that being clothed (with a body) we shall not be found naked." Turning up the word in Young's Concordance (which I had not done before) I am further strengthened in my view by the fact that whereas Paul speaks of "bare" grain in 1 Cor. 15:37, he uses the same word in the Greek as in 2 Cor. 5:3, where it is translated "naked," and, according to Young, that is the primary meaning in 1 Cor. 15:37. It is common in everyday life to speak of "dormant (sleeping) seed." There is no oak, no lily, but in each case the "naked seed" awakens to resurrection glory in the morning of springtime, and

develops into the body that shall be and by which it is known, and without which it can have no active, personal existence. Am I too speculative if I ask, "Was Paul serious when he said, 'Even so is the resurrection of the dead?'" Some may say, "Then what about Rom. 4:17?" There is, to my mind, no disagreement; for the acorn is not the oak. There is much unnecessary and unscriptural talk about the "ego." According to scripture the "ego" is the personality, and personality has no expression except in body. The angel said, "Come and see the place where the Lord lay."

COMMENTS

By Lyman Booth

FROM the 20th verse of chapter 14 of 1 Corinthians, we would infer that there were ill feelings among some of the Corinthians, for he cautioned them to be men in understanding and children in evil passions. Be children in malice, for little children soon forget those things and are soon at play good-naturedly. To be men in understanding is a big job. I wish I were one. It is a life long task. It can be, and must be cultivated in order to grow. It is the best guide in life, and he who permits his passions to lead him at will, will find himself beset with many evils and vices in old age. Passions, like weeds, need no cultivation to grow, but understanding must be cultivated to thrive and to bear the peaceful fruits of righteousness.

In early life, before the finer qualities of character have become thoroughly fixed and settled, the inferior impulses are very active and strong, and like weeds in a field are liable to choke out the grain. Hence the need of keeping the impulses in restraint, until indiscretion shall be overcome by an intelligent apprehension of life's duties. It is in these finer traits that Paul would have all to be men. But, alas! how many for ever remain in childhood. The greatest lesson in life to learn is that of self-government, and the greatest dangers are ungoverned feelings and emotions.

It appears, from the tone of Paul's letter, that much disorder had crept into their worship, for he cautioned them to do all things decently and in order. To prevent disorder he advised them to speak one at a time, not two or three. Where two or three are talking at once the listeners cannot receive the benefit of the instruction or exhortation, as the case may be. So much disorder and contention was among them that Paul found it necessary to advise them as he did in order that harmony might be restored. At this juncture he advised the women to keep silence in the church, for it is not permitted unto them to speak in church. But if they wanted to know about certain things they should ask their husbands at home. I presume that Paul thought it ill-became men to quarrel, much more so for women, hence advised them to keep quiet. Good advice to be sure. But if they had no right to speak in church upon any subject why should they go to church at all. It might be better if a woman remained at home, caring for the children and preparing dinner for her husband when he came home with a Sunday appetite. Then while he regaled himself with the good things to eat she could ask and receive from him a full report of the services. But I am reminded that he said

Among the Churches

Sister Boice of Champaign, Illinois, was a caller at the Herald office recently. Sister Boice is very enthusiastic relative to putting on an effort to arouse the people of the Church of God to new and greater activity. We were unable to grant her urgent request, that the Easter number of the Herald be given over to her message. It is possible that the church will hear from her later. "The Visitor," which for some time has been before the people, continues to be a message particularly appropriate for Easter. A copy to one's friend might easily be worth much more than the Fifty Cents which it costs. It may be had by addressing Mrs. Harriet E. Boice, 1009 South Wright Street, Champaign, Illinois.

Brother and Sister Roland Stilson from South Bend, Indiana, are visiting Sister Stilson's parents, Brother and Sister Cross at Oregon. Brother Cross is home again,

feeling better.

Brother Randall reports meetings in a new community, with excellent interest and attendance. The same were finally interrupted by Minnesota's heaviest snow of the winter.

Spring has opened at Oregon, and a team and men have renewed the efforts to put the conference dining hall and grounds into best shape for this season's work.

Word arrives that Brother Anderson is encouraged with the interest developed in a new field where he is working.

Sister L. A. Sullivan has been called to Grand Island, Nebraska, for a short time.

Glad to report slow and gradual improvement of Mrs. F. L. Austin's health.

plain description of the descent of the Lord to receive his bride. Here are some of the events to take place at that time. The meeting of Christ and his bride. This is our gathering together unto him. Change or translation of living believers. So shall we ever be with the Lord. And it is thus that the church escapes the tribulation. Watch ye therefore, and pray always, that ye be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man. Luke 21:36. "Because thou hast kept the word of my patience, I will also keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth."—Rev. 3:10.

Next comes the unequalled tribulation to the world. Dan. 12:1; Matt. 24:21; Luke 21:25-26, during which, the church having been taken out, God begins to deal with Israel again, Acts 15:13-17, and will restore them to their own land. Isa. 11:11; Jer. 30:3. During this time the antichrist is revealed, 2 Thess. 2:8, and then shall that wicked be revealed whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming. When Israel has passed through this tribulation she is ready to accept Christ. Then comes Christ with his saints as Col. 3:4, "When Christ who is our life shall appear, then shall we also appear with him in glory."

Do all these things mean anything to us? In Eph. 5 the church, as the bride of Christ, is typified by the most intimate, tender and sacred relationship known among the children of men. The bride is being selected today. God has made a wedding and prepared the feast, and all things (except the bride) are ready for the rapturous meeting, and blessed are they who are called into the marriage supper of the Lamb. Rev. 19:9. O! that the church would work a hundredfold more earnestly for the edifying of the body of Christ, that the bride might be complete, and thus hasten the midnight cry, "Behold, the Bridegroom cometh!" and so be ready to go out to meet him. Matt. 25:6.

THE KINGDOM PARABLES

By S. J. Wilson

THE parable of the tares of the field seems to fit the resurrection age, or cosmos, when the meek shall inherit the earth, and those resurrected for judgment are planted by the evil one. This is indicated by Matt. 12:43-45, and the harvest is that shown in other places.

There is the parable of the mustard seed or tree. That seed was planted back in Genesis and has sheltered many a fowl, or spirit of the air, and its growth is wonderful in the future.

Then, the kingdom is the heaven, the life that is to work through the three ages: the one that existed before the flood, the one that now is, and the one that is to come. All shall hear the voice and come forth.

Again the kingdom is the treasure hid in the field. Seek first the kingdom and all other good things come with it. I think the pearl may be the bride or bridegroom.

Then, the parable of the net is the great work of the kingdom.

How do these explanations suit the readers of The Restitution Herald? We ought to learn all possible about these great events.

Berean Column.

Edited by

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THE COMING OF CHRIST

By Mrs. Earl Thayer

OVER nineteen hundred years ago a child was born in Bethlehem of Judea, whose advent created a sensation throughout the land. Strange tokens appeared at his birth, but very soon the excitement appears to have died out, and little more is heard of him till he arrived at twelve years of age, and then at the feast of the passover, in the temple of Jerusalem, he astonished the Doctors of the Law by his questions and answers, and all that heard him were astonished at his understanding. Luke 2:47.

Time passed on, and little more is heard of the young Nazarene until he began to be about thirty years of age, Luke 3:23, at which time he came to John and was baptized of him in Jordan, and then the Spirit of God descended like a dove, and lighted on him, and, lo, a voice from heaven, saying, "This is my beloved Son in whom I am well pleased." Matt. 3:16. Succeeding this come the scenes of temptation in the wilderness. Jesus had fasted forty days, and the tempter thought it was an opportune time to suggest to command the stones to be made bread; to which Jesus answered, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."—Matt. 4:4; Deut. 8:3. A third time the tempter tried to allure him with the kingdoms of this world, and the glory of them, if he would only fall down and worship the tempter. But how did Christ promptly reply? "It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."—Matt. 4:10; Deut. 10:20.

As we study each succeeding event in the

life of Christ while he was on earth we see plainly that he had studied well the sacred writings, and his own experience was a bright example of the lesson he taught the unbelieving Jews, "Search the scriptures, for in them ye think ye have eternal life, and they are they which testify of me."—John 5:39.

As we study the events in the life of Christ we come down to the scene of his departing from this earth, and here let us see if that could be the end of his work. We see him now on the Mount of Olives, teaching his apostles for the last time. As he spoke the last words he was taken up and a cloud received him out of their sight. And while they looked steadfastly toward heaven, as he went up, behold, two men stood by them in white apparel; which also 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."

Here we have a promise that Jesus is coming again. Next let us see some of the things that will take place at the different phases of his coming. The first appearing of Christ seems to be especially centered around the church, the Body of Christ. "And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all." Eph. 1:22-23

"Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church; whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the Word of God; even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints; which is Christ in you, the hope of glory: whom we preach, warning every man, and teaching every man in all wisdom; that ye may be perfect in Christ Jesus."—Col. 1:24-28.

Also Eph. 3:3-6; Rom. 12:4-5; 1 Cor. 12:12-27; Eph. 5:21-23. In these verses we learn what constitutes the Body of Christ, or church. In 1 Thess. 4:14-18 we have a

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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

The next issue of the Herald will be the special double-sized Easter edition. For this number several hundred papers have been ordered sent to non-subscribers.

This in an earnest missionary effort to herald abroad the gospel as it pertains to the resurrection work of our God, and to aid the true Easter spirit in the homes and lives of friends and brethren.

On Sunday, April 13th, the readers of the Herald may retrospectively behold Jesus riding into Jerusalem, midst the hosannas of the people, over streets carpeted with cloaks and green branches. It was the day when Israel was selecting lambs for Passover anniversary services, and Jesus, the Lamb of God who taketh away the sins of the world, was unwittingly chosen by the people, in harmony with God's plans and prophesied purposes.

A glance at Herald Receipts in this issue reveals activity along this line for which thanks are hereby extended. There has been an increase in both the number of renewals for overdue subscriptions, and for new subscriptions. This is partly because we have at last gotten around to the long neglected task of again calling attention of some of the Herald readers to the standing of their accounts.

So many of the Herald Family wish the Herald to continue regardless of the expiration of their subscriptions that it has become the rule to expect notice if a subscriber wishes the paper discontinued.

Hereafter effort will be made to notify all subscribers as their subscriptions are about to expire. If not convenient to remit promptly for renewal, a brief line ask-

ing for Herald to be continued and stating when remittance can be made will assure mutual understanding and The Herald will gladly make its weekly call, with as bright and happy a face as ever.

And, remember, for Two Dollars you can give The Herald, for a year, to a friend or truth-seeker, near or far. Fifty-one printed visits, studies, sermons. The cheapest kind of evangelization. Try it.

THE HIGH PRIEST CONSECRATED

Another meaning to be attached to the death of our Lord and Master, in addition to him being our Passover, "sacrificed for us", as noted last week, is that which pertains to the consecration of the High Priest for service.

Being directly commanded of God; Moses, in Leviticus 8, prepared and consecrated Aaron and his sons for the priest's office. This was done before Aaron was entitled to enter the Holy of Holies in the presence of God, and before he could exercise the office of judge, which seems to have been one of the continuous duties of the High Priest. In preparation for this work, Moses washed Aaron and his sons with water. This is noteworthy in that it is the only mention where one washed another for ceremonial cleansing. Having been thus cleansed, Moses then put upon the High Priest the various garments commanded by God.

One of these garments was the breastplate. It is called in Exodus 28:15, the "breastplate of judgment". In it were placed, Leviticus 8:8, the Urim and Thummim. The coat, the girdle, the robe, the ephod, the breastplate, the mitre, the holy crown: these were all "made"; but nowhere is that said of the Urim and Thummim. They were simply "put" into the breastplate.

This breastplate was made, Exodus 39: 8, 9, of gold, of blue, of purple and scarlet, of fine twined linen, doubled. That the Urim and Thummim were used in the matter of rendering judgment, is shown in Numbers 27:21, where Joshua was "commanded to stand before Eleazer, the priest", who should ask for him "after the judgment of Urim before the Lord".

Young's Concordance defines Urim to mean "Lights", and Thummim to mean "Perfection". There are different indications that they were probably precious stones which, in the exercise of judgment, the High Priest would, without personal choosing, bring forth from the breastplate, thus discovering God's decision relative to the question in hand. Proverbs 16:33 states that "the lot is cast into the lap, but the whole disposing thereof is of the Lord", in which verse the word "lap" is from the Hebrew word meaning "bosom". This is not to be understood as a lot, in the sense of lottery by man, but rather that without man's influence or prejudices, God directed the unseeing hand to the particular stone, which would properly indicate God's impartial judgment in all questions. Accordingly, Ezra 2:63 records that when the priestly register of genealogy did not show the names of certain men who claimed to be members of Aaron's family, they were forbidden all privileges of the priesthood "till there stood up a priest with the Urim and the Thummim".

The promised land was to be divided among the tribes of Israel "by lot", as Moses instructed in Numbers 26:55, 56. In

Joshua 14:1, it is found that Eleazer, the priest, was present at the time of the dividing of the land by lot. Thus, in 18:11, "the lot of Benjamin came up"; and in 19:1, "the second lot came forth to Simeon"; verse 10, "the third lot came up for the children of Zebulun"; verse 17, "the fourth lot came out to Issachar"; etc. Eleazer the priest was present with breastplate, Urim and Thummim. His was the only office ordained to use these articles. The inheritance was settled by lot, that "came", "came forth", "came out", all of which impresses one that the Urim and Thummim, being carried in the bosom, were brought forth according to God's choosing, as he directed the hand of the high priest to the Urim or to the Thummim, and this to designate, without man's influence, God's judgment and decision with reference to the several portions of inherited land.

But before the high priest could officiate in such responsibility he must be consecrated wholly unto the Lord. This was done by the sacrifices and services of Leviticus 8.

Likewise, our Savior, whom the Father has since appointed to "judge the world in righteousness" was first consecrated wholly to God. This consecration was fully and wholly complete in his voluntary consent to death. He gave, devoted, all to the service of his Father. Truly, God could entrust unto him the Spirit of God, to make him of quick understanding, that he, in immortal glory and power would judge with equity the meek of the earth.

But judgment was only one work for the high priest's office. Other labors, too, belong thereto. One among them was that the high priest must enter the Holiest Place, the windowless room lighted only by God's Shekinah glory, and there commune in the presence of Jehovah. For such work naught but complete, unreserved consecration to God could be accepted.

This, too, was the labor of our Savior, in its truest and fullest sense. Thus, the giving of life by our Savior, consecrated him thoroughly, completely, for any and all duties that pertained to the high priest's office.

"Behold the Lamb of God which taketh away the sin of the world." This urgent appeal of the Baptist is one that all should earnestly heed at this, another Easter-tide—as at all times.

HERALD RECEIPTS

Mrs. John H. Long; Wm. L. Austin; J. H. Willey; C. L. Furry; Verna Himmelright; Dora Haggard; S. M. Boyer; Myra L. Renner; Clarence Carpenter; Eli Thompson; C. O. Krogh; Mrs. August Peterson; Mrs. M. A. Lillybridge; Mrs. Lilly Franklin; John M. Railsback; Malinda Huffman; Vernon Boggs; Albert Singer; E. J. Ward; D. A. Renner; S. I. Herren; B. F. Myers; Mrs. E. B. Huckabee; Mrs. T. J. Yaws; Arthur Yaws; T. C. Eggerking; Willis J. Conable; Rev. F. J. Paine; Mrs. Geo. E. Stauffer; Marshal Logan; Mrs. Aima B. Steffa; Evelyn K. Harsch; J. E. Coverston; Mrs. D. L. Collins; Mrs. Frank Moran; Mrs. J. P. Stedman; Mrs. Mandes Reed; Mrs. Charles Jewell; Mrs. Lottie Graham; Ottis Yaws.

WINCE MEMORIAL FUND

Previously mentioned,	\$304.25
Mrs. John Cochran,	2.00
Mary M. Renner,	1.00
Total	\$307.25

which men said would surely be the last, but the horrors of which we know will be surpassed in the future when "the kings of the earth set themselves, and the rulers take counsel together, against the Lord and against his anointed."

More next week.

SALVATION CONTINUES AFTER CHRIST COMES

By H. B. Hathaway

AS Bro. Maple has requested an expression as to whether there will be an opportunity for salvation after Christ comes, I will offer a few thoughts as I see it.

He says some believe there will be none. It seems to me those of that opinion fail to understand that all who are being selected up to this time are for kings and priests. See Rev. 5:10 and 20:6. What are kings and priests for? Surely, not to reign over and make intercession for themselves, for they will be equal to the angels, neither can they die any more, Luke 20:35, 36; they will be made like Christ, 1 John 3:2; they will be the bride, the body of Christ. Through or by them will be fulfilled the promise made to Abraham, Gen. 22:18, that in him and in his seed shall all the families of the earth be blessed.

It seems to me there is but little difference between a priest and a mediator. Webster gives mediator as one definition for a priest. Those that come up in the first resurrection at Christ's coming, will be kings and priests; they will be ruling and making intercession for those that will be here on earth.

Zech. 6:12-13 has this to say, The man whose name is the Branch shall build the temple of the Lord; and he shall bear the glory; and he shall be priest upon his throne: and the counsel of peace shall be between them both.

Psa. 110:1, 4, The Lord sayeth unto my Lord, Sit thou on my right hand until I make thine enemies thy footstool.

The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek.

Then when Christ sits on his throne he will be both King and Priest.

By referring to Zech. 14, we can see what the condition of the world will be when Christ comes literally to earth with his bride: All nations will be at war and fight at Jerusalem. Not all the inhabitants, but the armies. After that battle, then, it shall come to pass that every one that is left of all the nations which came against Jerusalem shall go up from year to year to worship the King the Lord of hosts. That chapter shows many changes that will take place at that time.

Isa. 2:1-5 shows there will be mortals here on earth that will go up to Jerusalem to worship and be taught of God. "Many nations shall come and say, Micah 4:1-5, Come, and let us go up to the mountain of the Lord and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for the law shall go forth from Zion and the word of the Lord from Jerusalem."

From such scriptures as these it would seem that there will be salvation for more than just the kings and priests. Zech. 8:3 teaches that when the Lord shall have returned to Zion to dwell at Jerusalem then

many nations will go up to Jerusalem to worship.

The little flock of Luke 12:32 are the kings and priests.

The great multitude which no man can number of Rev. 7:9 are those that are saved after the little company.

The Children's Column

ELISHA: TEACHER AND STATESMAN

Lesson Text: 1 Kings 19:15-21; 2 Kings 2 to 10; 13:14-21

By Verna Thayer

Elisha was a prophet who was to take the place of Elijah after he was gone. One day the voice of the Lord came to Elijah, saying, "Go, anoint Elisha to be prophet." He departed and found Elisha plowing with his oxen in the field. He went over to him and put his cloak, or mantle, upon Elisha. This meant that he was to follow after Elijah and be prophet. Elisha said, "Let me, I pray thee, kiss my father and my mother, then I will follow thee."

Elijah said, "Go."

Elisha went home, made a feast, then arose and followed Elijah.

When the time came for Elijah to be taken up into heaven, Elisha and he were at Gilgal. Elijah said, "Tarry here, Elisha, for the Lord hath sent me to Bethel."

Elisha said, "I will not leave thee."

So they went to Bethel. Some of the prophets at Bethel said to Elisha, "Do you know that the Lord will take Elijah away today?"

Elisha answered, "Yes, I know it." Elisha followed Elijah from Bethel to Jericho and from Jericho to Jordan. As they came to the river Jordan Elijah took his mantle, wrapped it together, and smote the waters. What do you suppose happened? The waters divided and the two passed over on dry ground.

After they had crossed over Elijah said, "Ask what I shall do for you before I am taken away."

Elisha answered, "Let a double portion of thy spirit be upon me."

Elijah said, "You have asked a hard thing; but if you see me as I am taken away from you, you will know you have received your wish."

As they walked along, a chariot of fire and horses of fire parted them, and Elijah went up by a whirlwind into heaven. He took up Elijah's mantle that had fallen from him and smote the water. They parted as before and Elisha passed over. Fifty of the prophets of Jericho came to meet Elisha and wanted to send fifty men to search for Elijah.

They said, "Let them go to seek thy master, perhaps the spirit of the Lord has taken him up, and cast him upon some mountain or in some valley."

Elisha said, "You shall not send them."

But they urged so strongly that finally Elisha said, "Send."

They sent fifty men who searched for three days but did not find Elijah.

Elisha tarried in Jericho and the men of the city came to him and said, "The water of the city is bad and the ground is barren."

Elisha said, "Bring me a cruse with salt

in it."

This he took and cast upon the springs of water and said, "Thus saith the Lord, I have healed these waters, there shall be no more deaths from drinking these waters, or barren land."

From Jericho he went to Bethel. As he was going up, there came out of the city little children who mocked him, saying, "Go up, thou bald head; go up, thou bald head." And he turned and cursed them in the name of the Lord. Then there came out of the woods two bears which tore forty-two of the children.

There lived in Shunem at this time, a great woman who invited Elisha to eat at her house every time he happened through her city. She said to her husband, "This man is a holy man of God. Let us make a room for him. In this room we will place a bed, a table and a stool, and a candlestick. Then when he comes here he may have this room for his own."

Don't you suppose they were happy planning and making this room for Elisha? When Elisha passed through he stopped and was so pleased to see his nice room. He said to his servant, "What can we do for this woman who has been so good to build this nice room for me?" They could not think of a thing.

At last his servant Gehazi said, "I know something that will please her, she has no child and she would like to have a child."

Elijah called the woman and told her that she would have a son. The woman could hardly believe it, but how pleased she was when she had a little son born to her.

When the child grew up he went to the field where his father was working. All at once he cried, "My head, my head."

His father had him carried to the house and placed on his mother's knees where he laid until noon. Then he died. How sad the poor mother was, but she took her son into Elisha's room and laid him upon his bed. She at once ordered her servant to take her to Elisha at Mount Carmel. She came to Elisha and fell at his feet. When he saw how sad she was he said to Gehazi, "Gird up thy loins, and take my staff in thy hand, and go thy way: and if you meet any man salute him not; and lay my staff upon the face of the child." But the woman would not leave Elisha, so he went back with her. The servant obeyed but with no effect.

When Elisha came into the house he went in where the child lay shut the door and prayed unto the Lord. He lay upon the child, put his mouth upon his mouth, his eyes upon his eyes, and his hands upon his hands.

What happened? The child's flesh became warm. Elisha walked around, returned, stretched himself upon the child. This time the child sneezed seven times and opened his eyes. Elisha called the child's mother to come to him.

When she came in he said, "Take up thy son."

How glad she was to see her little boy alive and how grateful she felt to Elisha. No doubt, she was very glad she had tried to please him.

Dear children, there are many, many, wonderful things that we could learn about Elisha, but space will not permit this time.

The Sunday School

By Alta King

ELISHA: TEACHER AND STATESMAN
Lesson 3 April 20, 1924
Lesson Text: 1 Kings 19:15-21; 2 Kings
Responsive Reading: Psalm 34

Golden Text: Be not overcome of evil, but overcome evil with good.—Rom. 12:21.

Memory Verses: Psalm 34:7, 8

For Study

Review: Last week we witnessed a rather forceful administration of God's power to the end and purpose that Israel might be brought to willingly choose and acknowledge God's power in preference to Baal's, and this even while she was spurning the records and memorials of God's power and care over her for centuries back. Why did not (and does not) God leave Israel to her own stubborn desires and wickedness long ago, as a man most surely would have done? Who is the medium through whom God dealt with Israel in last week's lesson?

The New Lesson: In what state of mind did we find Elijah immediately after God's victory through him over Baal? 1 Kings 19:1-14. Would he have been thus minded if he had had God's viewpoint of conditions? 1 Kings 19:15-18. The new lesson shows how God's work and purposes moved forward even though Elijah thought all was lost, and was ready to quit.

Elisha's Call: 1 Kings 19:19-21. We can imagine the joy with which Elisha was plowing the field that had so lately been parched because of lack of rain. When we remember that Elijah was a fugitive from royal wrath, we discern something of the brave loyalty that enabled Elisha to follow him. Elijah had thought he was the only true servant God had left in Israel, but here, plowing in the field, was another who had so discerned God in the national history of Israel, that he could recognize his power and call without the spectacular intervention of fire from heaven.

Elisha's Consecration: 2 Kings 2:1-25. "Elisha and Elijah seem to have been together some six or seven years. How and where this time was spent is not definitely stated. . . . There are indications that during these years they lived in familiar intercourse with the sons of the prophets"—Hasting's Bible Dictionary.

What evidence, in the first part of 2 Kings, of Elisha's deep affection for Elijah? What does Elisha's request (verse 9) show concerning his attitude toward Elijah's work?

Was Elijah taken up into heaven by the chariot and horses, or by the whirlwind? What evidence in verse 12 that the chariot and horses were symbolical of Israel's strength, and that Elisha regarded Elijah as such?

By what means was Elisha given assurance that Elijah's mantle endued him with the same power with which it had endued Elijah?

How does the incident of verses 16-18 show that the sons of the prophets were not ready to fully accept the change in leadership? Did Elisha recognize God as the author of the change?

How did the two incidents of verses 19-25 serve to establish Elisha's authority and leadership among the sons of the prophets?

How does the latter reveal the extreme degeneracy of the times?

"This incident seems at first sight, an exception to Elisha's whole career, and contrary to the spirit of the Bible. But it should be remembered that Bethel was the great seat of idolatry, and this curse was not mere personal indignation, but a revelation of divine wrath against the apostasy of the place, which no doubt was the real cause of the attack on a prophet of Jehovah. It is also well to bear in mind that the narrative is exceedingly brief, and wanting in details which might relieve the difficulty and modify the apparent disproportion between the wrong done and the penalty inflicted."—James Hastings.

Elisha, a Steadfast Light During Israel's Downward Course: God's work through Elisha is a strong contrast to his work through Elijah. Elijah performed spectacular deeds of a national scope. His was the whirlwind and fire type. Elisha performed more quiet deeds to individuals and groups, a day to day service. His was the "still small voice" type. To keep the glow of God's power burning with a steady light during the darkness of Israel's idolatry, seems to have been his mission.

2 Kings 3:1 to 6:7 record the following incidents which show this sort of service.

The Trenches Filled: 2 Kings 3:1-27. An evidence of God's power working victory for Israel even during her career of national idolatry.

The Vessels Filled with Oil: 2 Kings 4:1-7. A poor woman helped.

The Pottage Made Healthful: 2 Kings 4:38-41. Showing his close contact with and his interest in what was probably the educational institution of the times.

The Hundred Fed: 4:42-44. Showing God's power to feed the many.

The Leper Healed: Chapter 5. A wonderful foregleam of God's saving power extended to the Gentiles. A demonstration of the truth of Peter's words in Acts 10:34, 35; and that nationality or church affiliation is not the basis of salvation, but only the dethroning of self through exact obedience, and acceptance of God's spoken words.

The Ax Head Recovered: 6:1-7. A incident much flouted by higher critics as being exactly at variance with the laws of nature discovered by science, but nevertheless showing the hand of God entering into the daily lives of his people who call upon him.

Before higher critics can successfully deny the possibility of iron floating, they must explain the essence of that which makes it sink. One is as much a miracle as the other.

Nonpulsing the Enemies of Israel 6:12

Elisha and His Faith: What enabled Elisha to walk serenely and helpfully through this period of turmoil in the history of his people? The answer is found in 2 Kings 6:13-17. He was conscious of the realness of God's presence and power even though they were not visible to the ordinary physical vision. Unlike the masses of his people, he needed not the fire from heaven to cause him to worship. But as Elisha was, so has God purposed that all Israel shall become.

Elisha's Death: 2 Kings 13:14-19. According to verse 14 had Elisha filled the place of Elijah in Israel? Did Elisha foresee a complete victory for Israel over Syria?

For Class

Use the topics as outlined in the study section.

THROUGH LONDON

By Lottie E. Young

ACROSS from Westminster are the Houses of Parliament, with the huge clock tower from which Big Ben strikes the hours, and where the House of Peers and the House of Commons hold the same place in the government of Great Britain as do our Senate and House of Representatives. There are several bridges spanning the Thames River, which flows through London, and if we walk a short distance along the embankment gardens (called Victoria on one side and Albert on the other) we will come to Lambeth Bridge, and at its end find a palace which has been the residence for hundreds of years of the Archbishop of London. We will also pass a huge hospital, which was founded almost four hundred years ago. By the way, hospitals in England are all free, and while patients are expected to give something if circumstances will permit, they are supported by voluntary contributions. Now we will cross Westminster Bridge and look at some of the statues of men who have contributed to make Great Britain the power she is in the world. One is delighted to see in the midst of these men—generally lords and generals—a representation of our own Abraham Lincoln, the "rail splitter" whose name is now included among the ten greatest men the world has produced, while a statue of our first President stands in front of the great National Gallery of paintings.

Although it is said that London's ten thousand streets would take a lifetime to traverse, the principal sightseeing and pleasure area is confined to one large center of about fifteen miles, in which are contained the chief historical monuments, but there are so many of these I am sure it will take us several days to see even the most important, so please consider you have had a night or two of sleep before we start on our travels again. This time we will go to what is termed "the City," and after leaving the station at Cannon Street walk up one of the very narrow lanes common in ancient cities, seeing Bread street, in which the great poet Milton was born three hundred years ago. Suddenly you emerge on a huge square with streets running in every direction and such a mass of busses, cabs, autos, etc., as to make you "step lively" to get across the crowded thoroughfare. The first building we will notice is the Mansion House, in which the Lord Mayor of London lives, while close by is the Bank of England, which has the monopoly of printing and issuing bank notes, and whose vaults generally hold over \$100,000,000 in bullion. The Royal Exchange is also close by, and is the scene of much financial activity. The interior is decorated with some fine frescoes, telling the story of London from the earliest times to the present. Just before Christmas I was in here and heard some fine carol singing by a hundred men and women, to say nothing of seeing the Lord Mayor in his scarlet robe and great gold chain, accompanied by sheriffs, aldermen, etc., all in official gowns, so different from the dress of our business men, no matter how high a position they may hold. There are War Memorials (always covered with flowers) to be seen in many parts of London, telling the sad story of the thousands of lives given in the late terrible war.

THE RESTITUTION HERALD

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E A S T E R

By Lyman Booth

WHILE THE etymology and origin of the word is shrouded in doubt, it has long centuries ago clothed itself with a holy and sacred meaning. It is known as the principal festival of the Christian year. It is observed by many in commemoration of the resurrection of our blessed Lord. With many others less religiously inclined it has become a mere formality.

The rules for determining its date are too lengthy to be given here, hence we omit them, and note the more significant phases of the subject.

One can scarcely think seriously about it without recalling a multitude of incidents which preceded and followed our Savior's resurrection. We cannot fail to recall his friendly discourse at the table after supper, the last before his passion, in which the sweet words of heavenly thought and love flowed freely from his sacred lips. In that short session he expressed all that his heart contained for his friends in glowing terms of sympathy and love. Yet a considerable portion of those sublime sentiments surpassed the knowledge to which his disciples had, at that moment, attained. He wisely withheld from them certain things, for he did not wish to cause them any worry before the appointed time.

He well knew that within a very brief time after they should pass out of that upper chamber he would be lying in great agony in Gethsemane; that he probably would not close his eyes in slumber till he should close them in death; that on the morrow there awaited him the mockers of the judgment hall and the shame and suffering on the cross; that the shades of night would darken round his tomb and spread a mantle of gloom over the hearts of his sorrowing friends. Yet with this scene so terribly dark, so very near, and so vividly seen, his mind seemed absorbed with a desire to soothe, to comfort and to encourage his disciples. Yet, withal, he gave Peter a sad warning which later brought bitter tears, and he gave to Judas a warning of an impending and awful doom.

The night on which he was betrayed was a long, sleepless one and full of trouble.

What strange scenes and visions must have passed through his mind. What thoughts and feelings pressed upon him, as the darkening cloud gathered round his holy brow. It was on that eventful night he instituted the Lord's supper of which his disciples of all time should partake in remembrance of him.

As the hour of his passion drew near we hear him offering that sublime intercessory prayer, John 17, in behalf of his beloved apostles and "for all who should believe on him through their word." We see him enter the garden, we hear his brief prayers, we note his agony, and see the sweat of blood; we hear the approach of the high priest's band, the kiss of betrayal, the arrest, the desertion by all his friends, the denial by Peter, the private examination before the tribunal of Annas, the public arraignment before the Sanhedrin, the final and formal condemnation to death. All these incidents between sunset one day and sunset the next. His cross was surrounded by a multitude of beholders of his shame. They saw his suffering, they observed how he bowed his head and gave up the ghost.

But his resurrection was not to be a public scene. Only the angels witnessed it. When the women came to his tomb he had already risen; and he appeared only to those in whose hearts he had endeared himself as the crucified and risen Lord.

To us, then, who believe on him, Easter means that we can come to his empty sepulcher and sing for joy at all times, for he hath abolished death; therefore all Christians should rejoice and be exceedingly glad.

The angels, those messengers of purity and love, met the women with their message of joy, saying, Ye seek Jesus of Nazareth which was crucified; he is risen. The angels were deeply interested in Jesus. They sung on the night of his birth; they ministered unto him in his agony in the garden; and they also rejoice over every sinner that believeth on the Lord Jesus Christ and repenteth. Angels and men can meet at the empty tomb of Christ where sorrow and care will flee away.

Gethsemane was dark and sad; but East-

er bright and joyous. "Sorrow may be for a night, but joy cometh in the morning."

The resurrection of our Lord is crowned with a calm and solemn glory that shall never dim. The evening twilight enveloped our Lord in death upon the cross, but it was followed by a morning twilight that ushered in a glorious day which no night shall follow. His trials are o'er, his conflict ended; he overcame the world. The night and the tomb lie behind him; the crown and the glory and life evermore are his.

Blessed is the person whose heart burns for the constant presence, communion and inspiration of the Savior. Such need fear no ill as they journey along life's uneven pathway. He will not lead any astray, for he knows the road all the way from the cross to the beautiful gates of the city of the great King. Therefore, wherever he directs our steps there we should go gladly. What if we do not see the end from the beginning? Our leader does, and that is enough.

All men should have a near and especial interest in Christ's resurrection, because for us he died and rose again. As a fruit of his resurrection the grave shall relax its grasp upon the buried generations of men when the trumpet shall sound through the earth and sea and stir the dead to life again. Joyous and bright was the morning which dawned upon Calvary's empty tomb; but, O how glorious and bright will be the morning which will dawn upon those found worthy of a part in the first resurrection, on whom the second death hath no power.

Christ's resurrection is a pledge upon God's part that the just shall be raised from the dead. And Jesus, in John 14:19, said to his apostles, "Because I live, ye shall live also." Then how fitting that all Christians everywhere and at all times should sing a new song, and with hearts overflowing with gratitude on this glad Easter day, and all other days, rejoice in the triumph of Jesus' resurrection. For now the reproach of the cross has ceased and been turned into everlasting glory. Through the death and resurrection of our Lord Jesus Christ and by virtue of our faith in and obedience to his word the God and Father of our Lord Jesus has become our Father and our God.

DEATH AND RESURRECTION

By R. H. Judd

IF I have read Brother Heckman's article aright, I think he is correct. To my mind there can be no question that the penalty threatened was immediate inflicted death. That penalty was not enforced. The threat was made to Adam. It could not apply to his descendants; for the threat of death was made regarding the tree of life, and as Adam's descendants did not have access to it they could not come under the penalty. It is still true, however, "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." Had Adam eaten of the tree of life he would have changed from mortal to immortal. By his disobedience he lost altogether (unless some means of redemption were found) the opportunity and right to eternal life; and losing it himself he lost it for his descendants also.

Adam's covering for sin was not accepted. But they (Adam and Eve) showed their contrition by accepting the covering provided. Not only so, they showed their belief in, and acceptance of, a coming Redeemer. Death passed upon Adam's posterity because he himself was mortal, and his descendants partook of his nature—sinful and subject to death. I cannot but think that Adam fully understood and accepted redemption by shed blood, and that he passed on to his descendants God's plan as to how eternal life might be gained by "the shedding of blood," which typifies Christ. How else can we explain the acceptance of Abel's offering, and the rejection of Cain's? How could Cain be accused of "sin couching at the door" if he did not know?

I agree, in the main, also with Bro. Heckman's remarks regarding resurrection. It is clear that scripture teaches the resurrection of both just and unjust. It is equally clear that some will not rise; for it says so. I cannot go so far as Bro. Heckman seems to do, and say, that every man owes his present life to Jesus Christ. In a sense it is true; for if Adam had suffered the penalty there would have been no descendants; but that is surely different from making him the cause of all the millions of lives of whom it would seem even Christ might say: "It were better for that man had he never been born."

THE BREAD OF LIFE

JESUS said, "The bread of God is he which cometh down from heaven," "I am the bread of life;" "For I came down from heaven." We are told that this does not necessarily teach the preexistence of Christ, "for, wherever 'bread' occurs in this chapter, if we substitute 'flesh' we have Christ's idea."

Jesus explained that the bread from heaven was his flesh, and said, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you."

The disciples began to murmur among themselves at such a hard saying, but Jesus said to them; "What and if ye shall see the Son of man ascend up where he was before?" Then he took the disciples aside and gave them the true idea, saying, "It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life."

So, wherever "bread" occurs in this chapter, if we substitute "word of life" we get Christ's idea, even as John says: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of life."

A Subscriber.

SELAH.—"This word may be from one of two roots; from salah, to pause; or from salal, to lift up. . . . It is a thought-link, which bids us look back at what has been said, and mark its connection with what is to follow; or to some additional consequent teaching."—Comp. Bible. If derived from salah, "it is our hearts which are to pause and to note the connection of precious truths"; if from salal, "our hearts are to be lifted up to consider more solemnly the two truths which are about to be connected."—Selected.

JOHN 17:5 AND PREEXISTENCE

(Continued from front page)

prophet." Shall we conclude Jeremiah preexisted?

Glorify me with the glory I had with thee before the world was. Shall we conclude this must teach the pre-human existence of Jesus? How did God "sanctify" Jeremiah "before" he was formed? How did he "promise" Paul eternal life before the world began?

The one answer to these questions is this: Not any of them preexisted. God had a plan. In it Jeremiah was to be a "prophet;" Paul was promised eternal life; and Christ was "slain" and "glorified." In this plan, as revealed in Romans 8:29, 30; Eph. 1:4, 5; 2:9, each saint was "chosen." When? "Before the foundation of the world." In selecting the ones of this plan Jesus was chosen first; then the saints, such as Abraham, Paul, etc. Hence Jeremiah 1:5; John 17:5; Titus 1:2 do not teach the preexistence of these men, but that each had a place in the divine plan.

"I have made thee (Abraham) a father of many nations."—Rom. 4:17. This was said to Abraham when he did not have even a child. How could this be true except in the divine plan it was decreed that he was to be a "father of many nations." Paul explains it: "He calleth those things that be not as though they were." So with John 17:5.

How could Christ be said to be "slain" and "glorified" "before the world was" in view of the fact that he "was not yet glorified" (John 7:39) while living here? How could this be true except that in the divine plan it was decreed that he was to be "slain" and "glorified?"

Paul explains it: "He calleth those things that be not as though they were."

THE HISTORICAL BOOKS OF THE BIBLE

(Continued from front page)

And now, having quoted what Ferrar Fenton has to say on this matter, I wish to quote what Mr. Finch has to say about Professor R. D. Wilson, Ph. D., D. D., whose linguistic explorations cover forty-five languages and dialects.

He is the faithful teacher of young men in Princeton Theological Seminary, and Mr. Finch tells us that this is what Mr. Wilson has to say in his book "Is the Higher Crit-

icism Scholarly?"

He felt that "there was great need for a type of Biblical scholarship that was not so subjective as much that he heard but objective and thorough in dealing with facts that could only be known by exhaustive research over the whole range of ancient languages, related to the Bible." He made such research and says: "The vicissitudes of the life of the English people for the last 1500 years can be found in the foreign words that have been taken over into its literature during that period. And so, also, with the Hebrew people, for the last 4000 years, and in the first part of 1000 years no less than since that time, and in the study of Hebrew literature in the light of the foreign elements that are embedded in it we find that the truthfulness of the history is incidentally but convincingly confirmed. In each stage of the literature the foreign words in the documents are found to belong to the languages of the peoples that the scriptures and the records of the nations surrounding Israel unite in declaring to have influenced and affected the Israelites at that time. The writers of the Old Testament have never given sufficient weight to the totality of this evidence.

"The presence of Babylonian terms in Daniel which shows that the book of Daniel was written at Babylon in the 8th century before Christ. How can we account for the Babylonian influence in Daniel if, as the same critics assure us, it was written in Palestine in 164 B. C.?"

But though intensely interested in all that I have already told you—dear readers of The Herald—I have still more to tell you of this Mr. Wilson, and things, too, that thrill my heart to its very core. I have felt so sad, so horrified at the teaching now being given to our young men, in so many of the highest schools of our land, but here is a man who will not bow the knee to the Higher Critics. He says: "I try to give my students such an intelligent faith in the Old Testament scriptures that they will never doubt them as long as they live. I try to give them evidence. I try to show them that there is a reasonable ground for belief in the history of the Old Testament."

And Mr. Finch says, "When a scholar challenges him, the professor is like an aroused attorney, for the defense, massing his facts so overwhelmingly, proving them, driving them home and disclosing so convincingly the weakness of his opponent's case, that the attorney for the plaintiff in the attack on the Old Testament, would wish for the sake of his reputation that he had not ventured on ground where his own ignorance would be so manifest to the court; for it is made very evident by Professor Wilson's writings of the destructive critics' work that much of the material so often called by the critics 'assured results of Modern Scholarship,' is nothing more than the quicksand footsteps of a really inexcusable, downright ignorance, there being nothing in the history of Israel as recorded in the Old Testament that makes it appear incredible or unvoracious."

Thank God for one professor in our schools to stand waistdeep in the flood-tide, to assert in no uncertain terms that the Bible is a God-inspired Book, that can no more be overthrown or destroyed than can the starry worlds above us be pulled down and the entire universe wrecked by the puny arms of a single man.

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 4:18, 19

A THOUGHT OF THE RESURRECTION

The bulbs that were hid in the darkness
Through the winter time and snow
Have felt the thrill of the sunlight,
Their hour to bloom they know.
Purple and gold and scarlet
And white as the robes of a king,
To the glory of love at Easter
Their beautiful wealth they bring.

The grass that was brown and withered
And cold on the sodden plain
Has been kissed by the tender sunshine,
Caressed by the crystal rain,
And its bright green lances quiver,
Lo! twice ten millions strong,
And the bird, with her nest among them,
Flies up with sudden strong.

And we, who have seen our loved ones
Reft from our side away;
Who have wept in silent anguish
O'er the cold and pulseless clay,
Take heart in the Easter gladness,
A parable all may read;
For the Lord who cares for the flowers
Cares well for our greater need.

God knows of the loss and anguish,
The grope of the stricken soul,
He will bring again our dear ones,
By his touch of life made whole.
When Jesus comes he'll raise his loved ones
In the spring beyond the sea,
That, after earth's dreary winter,
Is coming to you and me.

—M. E. Sangster.

THE PROMISES OF GUIDANCE

By J. A. Burchit

Read Psa. 25:9; 48:14; 32:8; Isaiah 58:11

OUR NEED

"If any of you lack wisdom, let him ask of God, that giveth to all liberally, and upbraideth not; and it shall be given him."—James 1:5.

Why certainly we lack wisdom. There is no "if" about it. Wisdom, in part, comes from experience and young people have not had time to gain experience. What a strange thing it is that at the time of life when we could use wisdom to the best advantage we have the least of it (though it almost is impossible for us to believe it), and at the end of life, when opportunities for using it are past, we have the most of it. The only answer I have for this is that if young people possessed much human wisdom in the beginning they would refuse to seek divine wisdom. But having no wisdom of any kind to start with, they can the more easily be pointed to God, the source of all true wisdom. However, it cannot be denied that the fact that a young man asks of God the wisdom necessary for his guidance is an evidence that he already is wise.

ASK

How will you get wisdom from God? "Ask" for it. Simplest thing in the world. And God, by his promise, is bound to give it. "But," you say, "I have asked for a great number of things and I did not get them." Quite so, you asked for money. God did not promise you money and he

can refuse it. You asked for promotion, for honor, for position, for popularity, for business and professional and political success. But God is not bound to give you any of these things. Wisdom, God has promised you and he never will refuse it if you ask him in a proper way. Then "ask" for it. I do not mean simply in so many words, though you should do this also. I mean you should ask in a complete way. How should a man ask for fresh air? Why pray to God and then get up and go out of doors. Imagine a man foolish enough to pray for sunshine and then dive into a cellar like a rat into his hole! How shall you ask for wisdom? Say your prayers with all your heart and be sure you keep your eyes open, wide open, watching for opportunity all the time.

WISDOM

Certainly ask for wisdom not information. There is many a fool for the want of sense, going about with plenty of information. I knew a graduate of Harvard who did not have wisdom enough to make a decent living for his family. I doubt if God will give you information. You have to "dig" for that. But wisdom is another matter. You may pray for the quality of mind that sees things in their right relations; that detects the truth from the error, that discerns the good from the bad. There are a great number of "smart" boys and girls in the Bible schools of the Church of God today. Clever? Surely! But they lack balance. They are not well rounded. The limbs of their tree of knowledge are all on one side. In some lines they have great ability. But they are "sharp" only in points. In music they have excellent time but have no ear for pitch. In art they have a good eye for form, but they are color-blind. You might make a bass drummer of a musician like that but that is his limit. You might make a mechanical draughtsman out of a man like that, but that's all. Smart? Certainly. Clever? Quite so. Wise? not much.

GUIDANCE

Now you are told to pray for wisdom. That is the only thing that really can be your guide. The man who merely has information will find himself at sea because emergencies will arise where his little rules and regulations will not apply. The smart man is the man of formulas. The wise man goes at the principle of the thing. He reasons from foundations. He is not merely a man of rules and regulations. These merely are accidents. The wise man will find his way in life; for he goes to the source of wisdom. Abraham Lincoln lacked information upon a thousand points, but with that honest sincerity of purpose, he asked for wisdom, and God answered his prayers. He will answer yours. "Spiritual things are spiritually discerned." Keep in touch with God in prayer and faith and he will be your guide.

MY REASONS FOR BELIEVING THAT JESUS IS THE CHRIST THE SON OF GOD

By J. D. Pease

1. Because the Bible emphatically so declares him.
2. Because Jesus fulfilled the prophecy as the Messiah of the Old Testament.
3. Because Jesus was superior to every other human being.
4. Because no one ever was able to con-

vict Jesus of sin.

5. Because of the impression Jesus made on his contemporaries.

6. Because even the enemies of Jesus declare his claims to be true.

7. Because there is no other way of explaining the effect of the life and teachings of Jesus upon the world.

8. Because Jesus is the risen Savior.

THE MOUNTAIN PEAKS AND THE VALLEY ROAD

"Suffer hardship with me as a good soldier of Jesus Christ."—2 Tim. 2:3.

Remember that in the world every mountain top of privilege is girded by the vales of lowly duty.

Remember that the transfiguration of the soul is but the preparation and encouragement for the sacrifice of the life.

Remember that we are not to tarry in the transitory radiance of Mount Harmon, but to press on to the enduring glory of Mount Zion, and that we only arrive at the final and blessed resting place by the way of Mount Calvary.

Remember Peter's word's in the full experience of the school of Christ.

For the Spirit of Jesus was in him and taught him what to say, when, at the close of his life, he wrote; "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."

BIBLE QUESTIONS

1. Whom did God command Noah to take into the ark with him?
2. What other things did God tell Noah to take with him?
3. What did the people demand of Aaron during the absence of Moses to Mount Sinai?
4. What did Cain say when God sent the curse upon him?
5. In what part of the Bible did David show his genius for poetry and music?
6. By whom was the epistle to the Galatians written?
7. How did Satan curse, or smite, Job?
8. What special sin did Herod commit that gained the disapproval of John the Baptist?
9. What was Moses forced to do when the people learned that he had killed an Egyptian?
10. Who was the father of Queen Esther, and likewise the uncle of Mordecai?

ANSWERS TO LAST SERIES OF QUESTIONS

1. The ark was three stories high.
2. The flood came and took all the sinners away when they did not repent at the preaching of Noah.
3. Aaron was dependent upon Moses for guidance and authority.
4. God expelled Cain from the Garden of Eden for the slaying of Abel.
5. When God asked Cain where his brother Abel was—after Cain had killed Abel—Cain replied: "I know not; am I my brother's keeper?"
6. David released Saul from his fit of madness by playing to him on his harp.
7. The apostles were all Galileans, either by birth or residence.
8. When Job received word of the death of his sons he rent his mantle, shaved his head, fell upon the ground and worshiped God.
9. Herod had John the Baptist put in prison because he—John—reproved Herod for his sins.
10. Beating upon the soles of the feet with a rod or stick, was the form of punishment called "bastinads."

The Lord of hosts is with us; the God of Jacob is our refuge.—Psalm 46:11.

WILL THE DEAD LIVE AGAIN?

By C. E. Randall

THERE SEEMS to be a growing tendency in this period of scriptural delirium and confusion to doubt and question the rising or resurrection of all the dead. And as the Easter season has been dedicated to him who went through death that he might destroy him that hath power of death, that is, the devil, Heb. 2:14, we feel it a fitting and appropriate memorial to him to review the extent of his victory over satan and death as accomplished through and by his resurrection.

Christ's death was not a limited one. He tasted death for every man. See Heb. 2:9. How could Christ have tasted death for "every man" if millions who have not heard the gospel are never raised from the death state? Did Paul speak by inspiration when he said Christ "tasted death for every man," if only half of men were to be blessed by his death? If there is anyone that we want to place outside of those included in the term of "every man" let that be ourselves, and not someone in other parts of the world who were made of the same blood as ourselves. Thanks be to God that he is not a respecter of persons.

John states that Christ was manifested for the purpose of destroying the "works of the devil," 1 Jno. 3:8. If satan had power of death as Paul ascribed to him in Heb. 2:9, then death is a work of the enemy. All enemies which Christ is going to destroy are "works of Satan." See 1 Cor. 15:25, 26. Then Paul rightly calls death an enemy. Therefore, one of the works of the devil, death, which Christ was manifested to destroy will be accomplished in due time as all other phases of God's purpose. If death is not entirely and completely obliterated or wiped out by a resurrection (God's way of destroying death), the purpose of Christ's death will have failed to accomplish that for which he was manifested. But he who has the "keys of death" will in due season unlock the tomb and let its captives free. Rev. 1:18.

When the last order or company are raised from death's domain, as related in Rev. 20:13; when the sea gives up the dead which are in it, and death and hell (grave, margin) shall have delivered up their victims (which covers all the places where the dead are), then God will be death's plagues, and grave's destruction. Hos. 13:14.

Paul states that Christ is going to reign to put down all enemies, the last enemy to be destroyed is death. See 1 Cor. 15:25, 26. Death is an enemy to all mankind, to sinner as well as saint; to barbarian as much as to the civilized. Therefore, if death as an enemy is going to be destroyed it must be destroyed for all because as an enemy it has preyed upon all.

If death is going to be destroyed why say only a part of death is going to be vanquished and thus make the word of God of none effect? "For if the dead (those who have died) rise not, then is not Christ risen." 1 Cor. 15:12-16.

Christ antitypically became a passover lamb slain for the church or firstborn. See 1 Cor. 5:7; Heb. 12:23; Col. 1:18. Again, he became an atonement for the "sin of the world." John 1:29. If Christ bore the sin of the world why try to impute that sin

unto them and thus reckon them unworthy of a resurrection?

God's purpose cannot be defeated nor frustrated. Therefore if God wills that the free gift unto justification of life should abound to as many as have suffered by the first offence (Rom. 5:12-21) let us willingly and submissively rejoice and praise God that all shall be brought from the land of the enemy, be raised from the congregation of the dead, each in his own company, in order that the grace that bringeth salvation may appear to all men. Tit. 2:10 (margin).

THE DAY OF HIS PREPARATION

By Virginia R. Kincheloe

THE CHARIOTS shall be with flaming torches in the day of his preparation.

"The chariots shall rage in the streets, they shall jostle one against another in the broad ways; they shall seem like torches, they shall run like lightnings." Nahum 2:3, 4.

Every day we are witnessing the fulfillment of the above prophecy. The railroad train and the automobile with their glaring headlights are daily reminding us that God is now surely preparing the world for some great change. The lightning methods of communication and the rapid ways of travel have been devised and developed for a great overshadowing purpose. God has often used the natural elements and the minds of men whenever needed in performing his wonders among mankind. Scientific possibilities lay dormant many centuries because the supreme mind purposely withheld them till they were needed in the present age, when man was permitted to develop them. "This matter is by the decree of the watchers, and the demand by the word of the holy ones, to the intent that the living may know that the Most High ruleth in the kingdom of men." Dan. 4:17.

"Many shall run to and fro, and knowledge shall be increased." When? "Even to the time of the end." The prophetic word has so declared and Daniel further states that the wise shall understand. Understand what? The reason for the increase of knowledge and the consequent running to and fro by the people living in the time of the end. The increase of knowledge has manifested itself in the invention and use of the steam engine during the past century and more recently the gasoline and electric engines making possible the chariot with flaming torches that run like the lightnings, which we see every day by the hundreds and thousands. They have penetrated the hills and valleys of every country and even crossed the great deserts. The automobile is an ever present, visible and unmistakable sign that the time is here when God has planned to make marvelous changes in restoring the earth to its edenic condition.

In the present regathering of the children of Israel from the north country (Russia), and from all the countries where they have been scattered, the motor driven chariots of all descriptions on land and sea are being used to facilitate and accomplish their return to the land promised Abraham, Isaac and Jacob for an everlasting possession. Their return would be long and arduous, if not impos-

sible, without our modern modes of travel. God foresaw the need for the fast motor driven means of transportation in the regathering of the house of Israel to their home land and has accordingly prepared the chariots with flaming torches for that purpose. God has so decreed that he would sanctify his holy name among the heathen (Gentiles) when he would gather the children of Israel out of all countries and would bring them into their own land. See Ezekiel 36th chapter. This is now being fulfilled. According to a statement read recently in the Washington Star, the Jewish people are now going back to Palestine at the rate of a thousand every month. They are establishing new colonies and planting large olive orchards every year. Large sums of money are now being solicited in America and other countries for the Palestine Foundation Fund. Among other things, the Jews are considering the building of a new temple on the old site of Solomon's temple. The measuring rod for the temple of Ezekiel's prophecy is about to be used. Praise God! for the Messiah must soon come to order and direct the worship in that temple.

Another sign noted in Nahum's prophecy relative to the fir trees being terribly shaken is evidence that we are living in the day when God is preparing the world for the Savior's return. It is generally agreed by Bible students that trees symbolize nations when used in a figurative sense. Fir trees then would typify big, flourishing nations. No one will deny that during the world war the large and powerful nations of the earth were terribly shaken, and as a result are now in a distressed, broken condition, trembling with fear, and crying for peace, but expending millions to build aircraft and make deadly gas bombs. There will be no peace till Jesus comes and takes unto himself his great millennial reign.

Notice, Nahum tells us that following the appearance of the wonderful chariots and the shaking of the fir trees. "He shall recount his worthies." Verse 5.

Brother, Sister, are you ready to be counted among those who have their names written in the book of life, only waiting for the last trumpet to sound when the dead in Christ shall rise first? Do you believe we are living in the day of his preparation? Are you convinced that we are very near the end of the Gentile or gospel age? The fig tree is budding. The leaves are even growing. The king in all his glory is soon coming. Does the thought of our Lord's return fill you with gladness and joy? If so, you are ready to be counted with the worthies of past ages. Let us be wise virgins, for our redemption draweth nigh. Even so, come, Lord Jesus.

PAUL'S PREACHING

When Paul went to Corinth to preach, among the first things he preached unto them was the Resurrection (1 Cor. 1:1-4), and we notice that in all of his preaching he gave the people resurrection truth.

How can we preach a full gospel without that doctrine? It must begin with the resurrection of our Lord Jesus Christ and end with the resurrection of all who sleep in him.

C. C. Maple.

doubtedly out of harmony with its surroundings, its settings. It is this that makes the Christian life appear as foolishness to the minds bent on present worldly aims. But to the individual whose faith directs the vision to see beyond the present sinful era, unto that day that shall be guided and ruled in righteousness by a leadership divine, such opportunity towers high above anything else before the mind.

Sunday, April 20, is a day that will be observed throughout the length and breadth of the land in memory of the resurrection of our Savior. If the shades of Sunday evening finds the reader of these lines yet unrisen to the newness of life even in this present day, then Easter means far less to that individual than it ought to mean.

Let Easter be the day when not only the resurrection of Christ shall be recognized, but let it be the day when each and every one of us shall aspire to rise higher and ever higher in the new life in Christ Jesus—to walk, labor, serve faithfully him whose resurrection we commemorate with song and gladness of heart.

The thanks of The Herald office are hereby extended to the many subscribers for their subscriptions for The Herald—both new and renewals.

HERALD RECEIPTS

A. Harbert; James H. Lewis; Ray Cochran; Mrs. M. A. Woodward; Mrs. F. T. Powers; Mrs. Fred Allen; Joseph Fletcher, Jr.; Mrs. C. V. Findlay; Maybelle Hanson; Edith D. Rossiter; Mrs. M. Albright; Mrs. Lucy J. Lapp; Mrs. Ethel Davenport; J. W. Gamble; Simon Berger; L. F. Britton; M. A. King; Laura Partlow; W. E. Bowen; Mrs. T. W. Glass; Mrs. Edith Burchell; J. E. Cross; G. G. Landry; Mrs. M. L. Cronbaugh; Mrs. N. L. Anderson; Mrs. J. M. Ralstin; Mrs. Ida Marsh; Howard E. Drew; Etta Densmore; J. W. Garret; Elias Vernon; L. R. Rhodes; Mrs. Frank Dobson; F. E. Upton; Mrs. A. Ashute; Mrs. Sarah Armitage.

EMERGENCY FUND

A Sister, \$3.00

WINCE MEMORIAL FUND

Previously mentioned, \$307.25
Mrs. Jessie I. Upton, 2.00
Total \$309.25

I will say, dear ones, you cannot know how much your letters have been to me. Jesus himself said, "It is more blessed to give than to receive", and I feel that I am receiving all the time. How will I ever repay you all? But again the words of Jesus come to mind, "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me." There is where your blessing will come. You have given comfort and cheer to me in my hour of trouble and loneliness, and it is just as if you had given it to our blessed Savior.

And then, too, getting so many helpful letters is an incentive to me to be in some small degree worthy of the love that has been manifested.

I wish to especially thank my dear little sister, Dorothy Lyon. In 1922 she sent my dear mother a box of orange blossoms and roses, with a little card, saying, Alabama sweetness. The roses were withered but the orange blossoms were pretty yet, even though they were much faded. Their fragrance was still there and it filled the room. Then again last Christmas came a box filled with fruit and nuts wrapped in beautiful colors and over all a transparent paper. It was indeed a box of beauty. But the greatest thing, and what we most valued was the love that prompted the gift. Mother could only say, "May God bless her," and I am sure he will.

We know we have passed from death unto life, because we love the brethren.

May God bless every one of you and bring joy out of every affliction.

Your sister in Christ Jesus,

Carrie M. Free,

Blair, Nebraska.

"The Lord himself shall descend from heaven with a shout: . . . 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."—1 Thess. 4:16, 17.

OBITUARY

Mrs. Thomas J. Dorlan

Hester S. Pauley, wife of Thomas J. Dorlan, was born in 1842 and passed away at Clarksville, Iowa, April 8, 1924, being past 82 years of age.

She had lived in Iowa for 70 years, and for 60 years at Clarksville.

She lost her husband 45 years ago.

She leaves twin sons, Walter E., of Keokuk, and Edward E., of Burlington, and one daughter, Mrs. John Walrath, of Clarksville, also three brothers, Albert and Nathan, of Waterloo, and Edward E., of Melrose Park, Ill. There are also three grandchildren and three great-grandchildren.

She was baptized by C. C. Ramsay over 35 years ago.

Much could be said very favorably of a mother and a devoted Christian, but the family request was to omit all but a brief record.

The funeral was held at the home of her daughter and she rests from her affliction, sleeping well till the great day shall dawn for which we all wait.

J. W. Williams.

The hearty cooperation of all, in constant effort to enlarge the subscription list of THE RESTITUTION HERALD will be heartily appreciated.

Among the Churches

Word comes that Sister Mary A. Petty, of Sac City, Iowa, is much improved in health after having been sick for two months with pneumonia.

Bro. A. W. Taylor has returned to Bridgton, Me., where he will gladly receive contributions for missionary work and subscriptions for Bible Faith Mission Standard.

Bro. Joseph Fletcher, Jr., and family visited the brethren at Oregon, recently. They are enroute from Fonthill, Ontario, to Los Angeles, California, where they contemplate making their future home.

Sr. W. L. Crowe reports receiving an additional \$193.00 since last report, to aid in bearing Bro. Crowe's hospital expenses. Twenty-seven have contributed to this fund. She says, "We wish to express our thanks to these dear brethren and sisters for their kindness in helping us at this time. By your aid we have been able to procure the best medical care and treatment for Mr. Crowe, and while he is still unable to leave the hospital, we are trusting in our heavenly Father's mercy that he may be restored to us, and once more be able to engage in the work of the Master, which he loves so well."

NOTICES

From Kansas City, Kansas

Editor Restitution Herald:

We begin our Spring and Summer revival campaign in Kansas City, Kansas, at 1614 Quindaro Boulevard, on Saturday, April 19, and will continue as long as we can stand the strain. Meetings begin at 7:30 P. M. Brethren, pray for us.

Dr. A MacFarlane.

REPORTS

From C. C. Maple

We received good reports from the Burr Oak, Indiana, church. Several Additions. South Bend, Indiana, has found a new

minister in the city who will preach for them for a time.

The Argos, Indiana, church has lost another member in the person of Henry Messersmith. At the time of his death he lived in Plymouth.

Elder E. H. Wichern, a member of the Cleveland church, preached at Elmore and Oak Harbor, Ohio, on March 30. There are several who hold the truth in this section.

The Argos June meeting will be held June 19 to 22. This will be the 60th meeting of this annual series. Elder James A. Patrick has been invited to preach the anniversary sermon.

We understand that about sixteen former members of the Indiana churches, now in California, are to return and rent cottages at Culver this summer, they will receive a hearty welcome.

The writer held the regular services at Argos, Indiana, over March 30, the April appointment will be April 24-27, and the May appointment will be May 22-25. All who desire to attend services from a distance please note the change from the third Sunday to the fourth for the next quarter.

A Letter of Appreciation

Dear Brother Austin:

I am asking a little space in your paper to express my heartfelt thanks to the many brothers and sisters for the many letters we received during the illness and after the death of our dear little mother.

How pleased she was when she received them and her eyes would fill with tears as I would read them to her. There was always something good and encouraging in them for us, by the love and sympathy which they expressed. And just this morning came another from Sr Hannah Barber, sympathizing with me in my loneliness, and pointing me to the signs that tell us we are in the last days of Gentile rule, and that Jesus will soon come and bring our loved ones from the grave.

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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

Several hundred who are not subscribers will receive copies of this issue of The Herald. These all are gifts by friends.

Each such recipient is kindly asked to give the paper a careful reading. It contains many thoughts that must be of value to all.

All are solicited to become regular subscribers of The Herald; rate \$2.00 per year.

EASTER

Though the word may have originally referred to an ancient goddess, to whom, or for whom, a festival was observed, it cannot be said that this is true in any sense or in any degree among Christians. To us the word and the day refer only to the resurrection of God's Son.

It is a day when the Christian's life should resound with joy; not the joy of the rabble, but with "great joy", like that of those who ran to tell the disciples that Christ was risen; joy because of the victory of life over death, of right over wrong. It is a day of days in which to emphasize by word and act the import and meaning to man of resurrection.

CHRIST IS RISEN

All hearts were tense with the strain of the recent past. The Messiah had been prophesied,—was expected. Jesus of Nazareth had claimed to be that one, and God had wonderfully approved him by miracles and wonders and signs. Many believed. Others doubted—yes, denied and violently opposed. The crucifixion, a scene more or less common among them; was in this instance attended with thrills; the earth

quaked; the noonday was black; the official notice over the Savior's head was repellent; over sealed tomb, soldiers were set on guard—all was most unusual, extraordinary.

Early in the morning of the morrow after the Sabbath the tenseness was increased: the tomb was empty, an angel said, "He is risen"! With breathless haste the women flashed the message which since has echoed over well nigh every hill and vale of earth—"The Lord is risen."

The resurrection, which, perhaps, to those then present was largely a matter of personal appreciation, was in reality the greatest event since that of creation. A new creation was made manifest. The purpose, method and power of Jehovah were revealed to man as never before. The Anointed not only lives but he declares that death has no more dominion over him. He lives for evermore.

ATONEMENT

The resurrection of Christ has largeness of meaning according as one gathers meaning of his death.

Not only is Christ "our Passover" and our High Priest; he also is our atonement. As Passover, he, through death, protected a people for the service of firstborn; as Priest, he consecrated himself unreservedly unto the service of the Priesthood. These subjects having been referred to in previous numbers of The Herald, it is now fitting to consider his death briefly from the standpoint of the atonement.

The example in Lev. 16, could not completely reveal the entrance of Christ, our true high priest, into the holiest of all for atonement purposes. So Paul declares in Heb. 9:7-9.

The tabernacle was one. It was the place in the midst of God's chosen people in which he would abide among them. It was divided into two rooms. It was within the second room, upon the mercy seat, that the Father's presence was manifested. It was here that the high priest must appear that he might be in the presence of God, perhaps even at his right hand. But God is spirit; man is soul; Aaron was man. It was impossible for Aaron, or any soul to abide in the presence of God. He was permitted to enter God's secret chamber once each year, which entrance always pointed forward to the time when the true high priest should enter the holy of holies once for all, to abide continuously.

But he, too, in the days of his flesh, was like unto his brethren. He was soul. He poured his soul out unto death. To abide in the holy of holies he must lay off the soul-ual that he might take on the spiritual, even that he might become the new man, who in the strength of his being, and the position of his service, should perform the labors of atoning the sins of his brethren, even those labors which the Aaronic priesthood prefigured, as they year by year entered the holy of holies for brief moments. For this, it was necessary that he should die, that is, lay off the old man in order that he might become the new creation.

This was prefigured by Aaron and his successors in their atonement services each year. A bullock was set aside for the high priest to make atonement for him and his house. This bullock, according to Lev. 16: 11-14, was not for the congregation of Israel, but for the priest and his co-laborers. Likewise, one phase of Christ's atonement

work was that of preparing himself for an abode withing the holy of holies. Having passed the veil of his flesh, according to Heb. 10:19, he was then in position to ascend to the heavens and return; to abide on earth, return to the heavens; in fact, that wheresoever he was in location, there he would always be in the holy of holies, in the perfected, completed state. From this condition he will never return. Should he return he can then never again enter the holiest for his entrance was to be but "once".

Aaron in addition to entering the holy of holies with the blood of the bullock for himself and his own, afterward, on the same day, slew the goat, which Moses explained in Lev. 15:16, was for the sins of the people. Aaron then did with the blood of the goat as he had previously done with the blood of the bullock. He took it within the veil to make an atonement for the holy place, because of the uncleanness of the children of Israel. The blessings resulting from this atonement were afterwards announced by Aaron in the presence of the congregation.

Thus John says in his general Epistle, ch. 2:1, that Christ is the "propitiation for our sins; and not for ours only, but also for the sins of the whole world."

It is thus seen that there were two labors accomplished by Christ's death: the first was that of preparing himself to enter and abide in the presence and service of God in the most holy. This work also included those who are in Christ, who, being glorified together, are to abide with him. This work of Christ's enables them to have boldness, liberty, confidence, to enter into the holiest, into and beyond the same veil, even the veil of his flesh. None others may enter there.

The second work of the Master was to cover, cancel, forgive, atone, for the sins of the congregation beyond. Thus in the fulfillment, the nation of Israel, and of those who will ally themselves with Israel in the Kingdom of God, will be forgiven their iniquities, and they will dwell, not in the holy of holies with Christ and his church, but in the uncursed, glorified earth they will plant and reap, build and inhabit, under the guidance and blessings of him and his who abide in the condition of the holiest place.

RISEN WITH HIM

The resurrection of Jesus revealed the greatness of God's power, of his love, and of his righteousness. But if Jesus must stand alone in the resurrection glory then the new creation is of much less hope to man and to God than is the case if such glory is shared by many. And such is the promise of sacred writ. God has promised that others shall share his glory. Christ has assured,—"Because I live ye shall live also."

It is this new, this resurrection life for us that should attract our every attention, not merely to satisfy a longing as one satisfies the craving for drink, but to enter into a fulness of life that brings one into fuller and more complete rapport, harmony, service, with the completed creation of God.

For such eventual resurrection one has the opportunity which towers above every other opportunity of life. the opportunity to rise in heart and aim and walk in newness of life. Such newness of life is un-

come quick.

Soon the excited little group was at the top of the stairs, but not a sound could be heard and the room was all dark except a faint light behind the old curtain which hung in front of Donald's bench.

Suddenly there was an awful shriek and then some squeals.

"My, what was that?" said Aunt Mary.

Mr. Smith had, by this time, carefully made his way between trunks and boxes to the tiny light and there he found Donald in his night clothes so busy at something that he did not hear his father approach.

"Donald, my boy," he began.

"Oh! how you frightened me, father; but, oh, it's going to work, it's going to work!" he cried, clapping his hands.

"Never mind, child, about your play. Did you hear that voice and those queer noises? They woke us up out of a sound sleep," he asked.

"Well, I sure did hear, and it's a wonder if the neighbors didn't hear, too. That came in so loud. I wanted to surprise the whole bunch of you and I surely have done it, only I hadn't planned this hour of the night to show off."

Aunt Mary then turned on her flash light, and there on the bench was a black board on which was a number of dials and knobs and lots of wire.

"Oh, look, mother, there is the big horn from our old phonograph that you have been hunting for!" exclaimed Tommy.

Donald had been making a radio. He explained, "I was trying to get it to work when you called me to go to bed and I forgot to turn it off. I surely was glad when it awakened me. I knew right away what it was and came up to turn it off. I guess you must have gotten the second call. It seems that on account of the storm the telegraph wires are down and they are using the radio to get news items for the newspapers. It came out—why it seemed that the voice would step right out of the horn."

"L-L-D calling for M-A-Z. Been waiting long time. L-L-D calling for M-A-Z."

"Well," said little Tommy, "I think a radio is just wonderful, but I am most sad yet; for the rest of us just got to hear the second call. And, oh! what if—what if—it had really been King Jesus coming to call his loved ones and we had not been ready."

THE RISEN CHRIST

Easter Lesson: April 20, 1924

Lesson Text: Mark 16:1-15

By Verna Thayer

No doubt, there is not one of you children but can tell the story of the death, the burial and the resurrection of our Savior. The story is told in the four gospels, which must all be read to get a clear picture of the scene. In our lesson today we have a picture of the happenings on the day of the resurrection, as described by Mark.

Very early, at the rising of the sun, we see three women; Mary Magdalene, Mary the mother of James, and Salome, who had brought sweet spices that they might anoint the body of Jesus. They came to the sepulchre, and were talking about who would roll the large stone away from the door for them. But when they looked they saw that the stone had been rolled away. As they entered into the sepulchre they saw a young man clothed in a long white garment sitting on the right side. How

frightened they were! The angel said, "Be not afraid, you seek Jesus of Nazareth which was crucified. He is risen, he is not here: behold the place where they laid him. But go your way and tell his disciples and Peter that he has gone before you into Galilee. There you shall see him, as he said unto you."

Quickly they ran from the sepulchre; for they were very much afraid

Now when Jesus was risen he appeared to Mary Magdalene. She went and told his disciples. How hard it was for them to believe that this same Jesus, which they had seen crucified, was risen. We can almost see them running to the tomb, searching for the body of Jesus, only to find the tomb empty. But we can also see the change of expression on their faces, when they come to know that this is their dear Jesus. How exciting it must have been for them.

We see Jesus standing before the eleven as they sat at meat, and upbraiding them because they had not believed the ones that had seen him after he had risen. How sorry they must have felt.

But this picture would mean nothing if that were the end. We look forward with an eye of faith to another resurrection morning

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.

SAMMY'S EASTER

By Alice B. Curtis

It was Saturday morning and tomorrow was Easter, and Sammy Ellis was thinking of Easter. He was a cheerful little boy with bright, dark eyes that looked so friendly they seemed to smile at you. We would expect Sammy to look cheerful if he were living in a nice home with his father and mother, but they were dead, and he was living at an orphans' home with other children. It had been raining and the children were in the play room, amusing themselves as well as they could. Sammy had no playthings except a string and an old, battered watch. He could make a see-saw with the string, but the watch would not run unless he put a pin point down into the works, and then it would whirr around very fast for a short time. Edith, a pretty child of four years, was holding a teddy bear and singing to it. Sammy went to the window; the rain was over and the sun was peeping out through the thin clouds, and he was glad for Mr. Olney came Saturdays to mow the lawn, and Sammy and Mr. Olney were good friends. Sammy often got a drink of water for him when the sun was hot, and Mr. Olney said that just Sammy's smiles helped a lot, too. One day when Sammy had the toothache and could not smile very much Mr. Olney said he would bring him something that would make him forget the toothache. And when he came back from dinner he gave Sammy a package of animal crackers. There were cracker horses, cows, sheep, pigs, yes, and even a cracker elephant, and don't you know that while Sammy was nibbling a cracker pig he forgot about his tooth; for it had got better.

While Sammy was looking out of the window thinking about that time, he heard

an auto and saw it stop in front of the home, and a lady got out of it and came to the home. Sammy wondered if she had come to take one of the children home with her, for he knew that every now and then someone had taken a child home to keep, and he often wished that he might go to live with some kind lady.

Soon Jennie, one of the older girls, came to the door and took Edith away. Sammy's eyes looked misty for a few minutes, he had hoped he might be the one to go this time. But, he thought, of course a lady would want a pretty little girl, and he was glad if Edith got a home, for one day she was sick and cried and no one seemed to care, and someone had told her sharply to "be still." He knew his mother could have made her better if she had been there. Now Jennie came to the door again, and told Sammy to come to the reception room. There he saw the lady, and Mrs. Brown, the matron, said, "Mrs. Reed, this is Sammy. I think you will like him, for he is a good boy." Mrs. Reed smiled at him and asked him if he would like to go with her and be her little boy, and he said, "yes," and looked very happy. She said she would take him and Edith both so they would not be lonely.

In a short time they were ready to go, and when they got to the Reed home Mrs. Reed made them feel quite at home. She showed them Polly, the green parrot, but Polly was cross and ruffled up her feathers and would not talk. Mrs. Reed said, "naughty Polly." She told the children Polly would talk when she got acquainted with them. When Mr. Reed got home he took them to see Laddie, the Collie dog, and three white rabbits that were to belong to Sammy and Edith.

When the children wakened upon Easter morning the sun was shining brightly, and when they went into the dining room Polly was picking a chicken bone and was in fine humor. She looked at them and said, "Naughty Polly" and made them laugh.

It was soon time to go to church, and the children there heard beautiful Easter songs and the minister said that Jesus was once dead but that now he is alive for evermore.

In the afternoon Mrs. Reed gave the children a pretty basket of Easter eggs she had colored. There were blue, green, purple, yellow and brown, shining eggs. She told them that eggs were used much at Easter as they were an emblem of the resurrection. An egg seems to have no life when you look at it, yet it contains the germ of life and under proper conditions will produce a live bird or chicken in a few weeks. She showed them some colored pictures that were taken from famous paintings. One was of Jesus and his twelve disciples at "The Last Supper," the night before Jesus was crucified.

She showed them the picture of "The Crucifixion," as Christ was on the cross and the two thieves on either side of him; and she told them that his friends came and took the body of Jesus after he was dead and wrapped it in a clean, linen cloth with sweet smelling spices, and laid it in a new tomb. But Christ was not there long, for a great angel having power from God came and raised him to an endless life on the third day. And we keep Easter because that was the time he was raised from the dead.

It is a blessed day for us; for Jesus said, "Because I live ye shall live also."

The Sunday School

By Alta King

AMOS AND HOSEA

Lesson 4 April 27, 1924

Lesson Text: Books of Amos and Hosea

Golden Text: Hate evil and love the good.
—Amos 5:15.

Memory Verses: Hosea 14:1, 2

Responsive Reading Psalm 90

For Study

Review: Last week's lesson took us through about 200 years of Israel's history during the divided kingdom conditions. Through what two prophets did God keep the knowledge of himself before his people during these two hundred years of Israel's stubborn self-seeking? Contrast God's manifestations of himself through these two men.

The New Lesson: This week's lesson considers the work of two other prophets. These prophets also came to Israel during her long period of idolatry and self-worship. They came with ringing messages of God's righteousness, his condemnation of the sins of his people, and his purpose to bring his people into his righteousness.

Amos and His Message: Amos (his name means "burden") was the earliest of the prophets whose writings are preserved in the Bible. . . . He was not a prophet nor a son of a prophet, but a shepherd. . . . His life was not an easy one, but it hardened his body, quickened his powers of observation, and gave him much time for quiet meditation which he turned to so good account. . . . The times in which Amos lived were such as to arouse the fierce indignation of his righteous soul. The rich lived in selfish and proud luxury. The idolatrous temple taught and practiced shameful lusts. The poor were cruelly treated. Judges gave unjust decisions. To the east the vast power of Assyria was ominously rising, but the nation was blind to its peril.—Peloubet's Notes.

A General Survey of Amos' Message: Amos 1 and 2. God's condemnation of the nations surrounding Israel—the ten-tribed northern kingdom; an undeniable evidence that all nations are under God's power and jurisdiction, even though he has but one specially chosen nation.

Amos 3 to 6. A detailed prediction of Israel's sins, of her past stubborn resistance of God's judgments, and her oncoming judgment.

Amos 7. God's purpose to not so judge Jacob that he could not rise again is set forth through two visions.

Amos 8 and 9. Israel's impending judgment presented through the vision of a basket of summer fruit. Prediction of Israel's national redemption.

The Essence of Amos' Message: The following portions of the book of Amos have been selected as containing the outstanding features of Amos' portrayal of Israel's sins, of her impending judgment, and of her final redemption.

Amos 6:1-6; 8:4-6. By what words and phrases are the luxurious ease, proud indifference to right and justice, abundant self-trust, and love of indolent, self-indulgent pleasure portrayed?

Amos 6:7-14; 8:1-3, 7-14. What was the nature of Israel's impending judgment?

Amos 9:8-15. What was Israel's future according to these verses? What covenants has God made which make this reservation in Israel's condemnation necessary?

Hosea and His Message. Hosea was a prophet of the Northern kingdom whose message was essentially the same as that of Amos. . . . His name, which means "salvation," was Joshua's original name and the name of the last king of Israel. . . . he prophesied in the reign of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and in the reign of Jeroboam II., king of Israel. He was therefore, at least during part of his life, contemporary with Amos.—Peloubet's Notes. Read additional commentaries in Bible Dictionaries, etc.

A General Survey of Hosea's Message. The basis of Hosea's message is a comparison between him and his family, and God and his people Israel. The first illustrated the latter. This comparison is found in the first three chapters of Hosea.

Chapters 4 to 14 apply this acted parable of chapters 1 to 3 to the relations between Jehovah and his people. These discourses emphasize five leading ideas, viz., the sinfulness of the nation's idolatry; the evils of Israel's immorality; the folly of Israel's foreign policy; the wickedness of the separation of the two Hebrew kingdoms; the forgiving love of God for his sinful people.

The Essence of Hosea's Message. Chapters 8 and 14 have been selected as typical of Hosea's message to God's people. Chapter 8 depicts Israel's sin and condemnation. Chapter 14 depicts Israel's future righteousness and peace.

What conditions are set forth in 14:1-3, necessary to future righteousness and peace? List the things which God says shall take place, ultimately in the development of his people.

Why are the questions of verse 9 asked? Perhaps God saw that there would be few people who would be wise and prudent enough to grasp the rightness of the salvation prophesied so unconditionally for Israel—unconditionally in the sense that there is no chance of Israel failing to come into salvation; but that there would be many who would fall in these "ways" of the Lord, that are as high above man's ways as the heavens are above the earth. Time has proven that men have stumbled at these "ways," saying God has cast away Israel because of her wickedness.

For Class

Discuss briefly the mission of Elijah and Elisha to God's people, and the period during which they carried on their work.

What connection is there between the work of these two men and the work of the two men in the new lesson?

Discuss the character and training for service of Amos.

Give summaries of the main ideas in the following portions of Amos' message: Chapters 1 and 2; 3 to 6; 7; 8 and 9.

Give a summary of Amos' message as a whole and show its relationship to God's covenants to Abraham and David.

Discuss the character and work of Hosea. What was the parable basis of Hosea's message?

Read and discuss Hosea 8 and 14 as typical portions of his message.

How are the writings of these two men conducive to a full measure of faith in God?

The Children's Column

WHAT IF?

By Daisy Nokes

A STRANGE thing happened to the Smith family not long ago, way in the middle of the night. This something caused, not only all the little Smiths to wonder, but it caused the grown up members to ask themselves a whole lot of questions.

Little Donald Smith had just the nicest kind of a playroom in one corner of the attic. Grandpa had given him a small set of tools so most of his spare time was spent hammering away making all sorts of things. He did very well, too, and surprised Grandma on her birthday by giving her a little fern stand.

The other little Smiths did not care for this kind of play, and teased him and called him "Hermit". Now a hermit, you know, is one who goes away from other people and stays alone. Donald would only smile and say, "Never mind, you'll be glad I played hermit when you see what I'm making."

Now the door leading to the attic opened off from the boys' bedroom and sometimes even after supper Donald would steal away to his den and work till bed time.

One night he seemed to forget all about sleep and Mr. Smith was surprised when he came to turn off the hall light to find Donald still working and the other boys all asleep.

"Come Donald, it's time you were in slumberland," he called up the stairs.

"All right Father, I'm coming at once," he replied.

Soon the house was all in darkness and everything was quiet.

How long he had been in bed, Mr. Smith could not tell, but it must have been about midnight that they were awakened by a queer cry. It was so sudden that it aroused them out of a sound sleep, it was the sound of a man's voice, saying, "We are calling; we are waiting." Both Mr. and Mrs. Smith sat up in bed.

"What was that John?" she whispered.

Just then Aunt Mary came to the door: "Say, did you hear that shout? It sounded like it came from the boys' room," she asked. "Oh! mother! mother!" cried little Tommy from the boys' room, "turn on the light, I's afraid. There's a man talkin'. Somebody hollered, 'I am calling,' and Donald got right up and went some place."

Father Smith hastily ran to the boys' room.

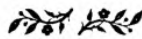
"Oh father, do you suppose the Lord Jesus has come and called Donald, and left all the rest of us? Oh, Donald was always so good; he never would say bad words when we teased him," sobbed the little fellow.

It took Mr. Smith sometime before he could find the switch, but when at last he turned on the lights he saw three very wide awake children looking up at him.

Then again, from behind Mr. Smith came the words calling for—. He quickly turned and found the attic door open. He sprang up the few steps while the twins and Tommy started after him. Tommy turned at the door and grasped his mother's hand and told grandma and grandpa to

THE RESTITUTION HERALD

Father, Forgive Them



NAILED 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."

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."

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?

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."

EASTER THOUGHTS

By Rufus A. Curtis

CHRISt died for our sins according to the scriptures."

The same Christ that died was buried. The same Christ that was buried rose again the third day according to the scriptures. I Cor. 15:1-4. These facts constitute an essential part of the gospel which Paul preached, that will eventuate in final salvation to all obedient believers. I would emphasize the fact that Christ's death affected his entire personality. "He hath poured out his soul unto death." His soul was made an offering for sin, Isa. 53:10, 12. "While we were yet sinners, Christ died for us." "In due time Christ died for the ungodly."—Rom. 5:6, 8. He was put to death in the flesh, the just for the unjust, 1 Peter 3:18. He not only died for them, but rose again. See 2 Cor. 5:14, 15. The fact that Jesus died is just as much a verity, attested by the scriptures, as is the fact that he rose again, from the dead. See 1 Thess. 4:14; Rom. 6:9.

Let us now, with becoming reverence, listen to the testimony of Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. "I am he that liveth, and was dead; and, behold, I am alive for evermore. Amen; and have the keys of hell and death."—Rev. 1:2, 5, 18.

Unless language has ceased to be the vehicle of thought, the same Christ who is now alive for evermore, was once dead. Jesus and the resurrection are indissolubly joined together in the plan of redemption. Without the resurrection of the dead Christianity is a failure; religion is a mockery; preaching is vain; and hope is stupendous delusion: for Christ would now be among the dead, not among the living.

"Now, if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is not Christ raised: and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which have fallen asleep in Christ are perished. If in this life only, we have hope in Christ, we are of all men most miserable."—1 Cor. 15:12-19.

That is the hopeless picture of the race, without the glorious beams of resurrection light, to dispel the gloom of the grave, and bestow beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness.

From this dark negative side of the picture, let us now view the positive side, with its radiancy of hope. Listen to the blessed words of resurrection triumph that the inspired Apostle Paul has written to awaken hope in the hearts of dying men and women: "But now is Christ risen from the dead, and become 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, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's

at his coming. Then cometh the end," etc.—1 Cor. 15:20-24.

The hope, both for the world and of the church, depends upon the coming of Jesus and the resurrection from the dead. "For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed in death."—1 Cor. 15:25, 26; 2 Tim. 1:10.

To all the cavilings of unbelief we point with pride to the empty tomb, and a risen Christ. (See Matt. 28:1-7.) Why should it be thought a thing incredible with you that God should raise the dead?—Acts 26:8.

Our final salvation may depend upon the proper solution of this momentous problem, as disclosed in the Bible. (See Rom. 10:8-10; 6:3-5; 1 Cor. 15:32; John 6:39, 40; 10:27-28; 1 John 5:9-12.)

"Go see the ocean's boisterous foam
With fury dashed against the shore,
Then ask if God who raised the storm
Can into life the dead restore."

THROUGH LONDON

By Lottie E. Young

IN 1666 London was visited by an awful fire, which destroyed 13,000 houses and a great many churches, chief among the latter being St. Paul's Cathedral. This was speedily rebuilt, and the site on which it stands has been covered by a church dedicated to the Apostle to the Gentiles for more than thirteen hundred years. To give you an idea of its size I will say it is 515 feet long, 250 feet wide and 355 feet high. The great feature of the exterior is the majestic dome, the diameter of which is 102 feet. To me the interior of the building is even more impressive than Westminster Abbey, to which it stands second in the number of great men buried in it.

The two largest monuments are to Nelson and Wellington, Britain's greatest naval and military leaders of the nineteenth century, but there are many other quiet sleepers.

On the stone covering of one grave were the words, "Waiting for the return of our Lord", and on another, "In death, as in life, resting his faith on his Redeemer".

The funeral car on which the body of Wellington was borne is in the Crypt. It weighs eighteen tons, and was made of cannon captured in his battles. One can go up 677 steps to the top of St. Paul's, but I was quite content to remain on lower ground, finding much to interest me in every direction.

When I was a small girl I used to play a game called "London Bridge Is Falling Down", little thinking then that some day I should stand on London Bridge and look up and down the historic Thames which it crosses. This was on another day, when the Tower of London was to be the objective point, a building, or rather, a collection of same, covering eighteen acres within the walls, which links the past with the present. It was begun nearly nine hundred years ago, and has served as a prison, palace, and fortress until recent times. The White Tower is now interesting for the valuable collection of armor once used by men when they went to war, when head, chest, arms and legs were covered with plates of steel. They must truly have been mighty men of valor to have worn this armor, as one suit weighed 106 pounds, and what the horses were I leave you to figure up; as

their armor, besides that of their master's, weighted sometimes 70 pounds, to which must be added the man's weight; so that the horse might carry in the neighborhood of 400 pounds! This was in the days before gunpowder was universal, and when the pike and staff were the weapons of the common soldier, as sword and lance were of the leaders.

Beauchamp Tower was the prison of many a nobleman, and dozens of names have been carved into the walls of rooms by those whose longer or shorter periods of waiting almost invariably terminated in execution.

Traitor's Gate and Bloody Tower remain as monuments of the time when monarchs had supreme authority, and when a bishop was put to death because he refused to acknowledge the King of England as the head of the church and the King of kings.

The block and axe which caused the death of some of England's noblest men and women are shown here, also the spot where the scaffold was erected; while in a little church near by, which has been called "The saddest place in Christendom", lie many of these victims of man's inhumanity to man.

One of the sights which interests the average observer, not concerned with the past, is the splendid display of crown jewels kept here, where are to be seen the crown, scepters and other insignia of royalty, which look heavy enough to make an ordinary head ache, but which are only used on extraordinary occasions.

Some may sigh for the "good old days"; but I am sure the present king and queen are much more loved than the old time monarchs.

I was in London when Parliament was opened this year, and saw George V. and Queen Mary in the great gilt stage coach, as they bowed to the cheers of the waiting thousands. The Prince of Wales and his brothers seem to be very democratic gentlemen, and it is a good thing that "the divine right of kings" is an exploded idea. I am sure Henry VIII., 350 years ago, would have thought the world had turned upside down if he had been told that a man of the people would have the power that the present Premier has, and yet there is a very unsettled state of feeling everywhere. God has permitted all classes to have their say in the government of the world, and to show that all make a failure of it. Some day, and I pray that it may be very soon, "A King shall reign in righteousness, and then justice and judgment shall be meted out perfectly to all people. The world is very sick, and only the Great Physician can cure its ills; so may we fervently echo the cry of John at Patmos, "Come, Lord Jesus."

THE RESTITUTION HERALD is a weekly paper devoted to careful and earnest study of God's Word. Some tenets which are believed to be according to Bible truth may be found in the general information on editorial page. Thoughts contradictory to these, printed in The Herald, are not affirmed by The Herald, but given space in hope that fair and impartial study will benefit one and all. Subscriptions are solicited—\$2.00 per year.

—Heb. 13:14. Peter says, "We according to his promise look for a new heaven and a new earth wherein dwelleth righteousness."—2 Peter 3:13.

John the Revelator, was permitted to see the glories of the great beyond. He beheld in that vision the earth freed from the curse, filled abundantly with riches untold. He heard the songs and shouts of millions redeemed by the blood of the Lamb; he saw the happy meeting of loved ones, long separated by the chilly hand of death; saw tears wiped from off all faces, even the memory of tears shed in mortality lost in eternal forgetfulness, these having been exchanged for the joys of the better world.

There is a song on every lip. The angels bend a listening ear to catch the sound that sweetly floats on the balmy air which echoes and re-echoes among the vine-clad hills of Eden restored. And they shall rejoice to hear and see the fruition of the song they sent winding its way over the hills and valleys of Judea long ago.

Yes, their minds, no doubt, revert to scenes of the bright morn of creation, when they behold at last, paradise restored, and instead of the first Adam and his bride having dominion, it will be Christ and his bride extending the invitation to all, thus, "Whosoever will, let him take of the water of life freely."

We can see the glory shining on the sunny hills of peace;

We can catch the balmy breezes from the Lord:

Soon earth's stormy voyage of sorrows, and its warring strife shall cease;

For God's everlasting kingdom is at hand.

BIBLE READING ON RESURRECTION

By C. C. Maple

THE Resurrection in the Old Testament: We do not find the full explanation of the subject here but we can see the hope shining out brightly and clearly. Job 14:12-14; 19:26-27; Psa. 4:8; 16:11; 17:15; Isa. 26:19.

The Resurrection in the Four Gospels: We find Christ teaching the doctrine, promising to rise himself, teaching rewards at the resurrection, also raising the dead as a demonstration of his power over death. John 5:28, 29; 11:25, 26; 2:18-22; Matt. 11:4, 5.

The Resurrection in the Book of Acts. Another demonstration, Acts 9:40. The burden of the preaching being to prove the doctrine by Christ's resurrection. Expressed as the hope, ch. 23:6. See ch. 4:33; 17:18; 24:15, 21.

The Resurrection in the Apostle's Letters. Baptism shows our faith in it, Rom. 6:5. Nearly every question answered concerning it in 1 Cor. 15. Paul's great desire is expressed in Phil. 3:11. It is in Heb. 11:19 that we learn of Abram's faith in a resurrection.

The Resurrection in the Revelation. While there are not as many texts that mention the subject by name, yet we have more resurrection conditions than any other place in the world. We have in Rev. 20 the order of the two resurrections, and learn who takes part in each and when each come.

Hope looks beyond the bounds of time
When what we now deplore
Shall rise in full immortal prime,
And bloom to fade no more.

COMMENTS ON 1 COR. 15

By J. W. Good

FIRST CORINTHIANS 15 is a wonderful chapter. It contains Paul's masterful argument on the importance of a resurrection of the dead, without which neither we, nor the world have any hope.

Accepting that all Scripture was inspired of God, it is, therefore, reliable, whether spoken or written by God's holy prophets, or apostles, or by Jesus the Christ. If God be the author of the scripture it follows that he has and had but one plan of salvation and redemption from the beginning. Paul states, "One Lord, one faith", Eph. 4:5.

In Rom. 4:12, Paul says that we should walk in the steps of that faith of our father Abraham. Why did Abraham have such faith in God? Because God not only had blessed him, but promised that in him and his seed all the families of earth should be blessed. See Gen. 12:3; Gal. 3:7, 8. This statement Paul also calls the gospel.

In the above quotations we find the same troublesome little "all" that we find in 1 Cor. 15:22. This is unlimited restitution and redemption. Volumes written to the contrary cannot change this. However, that the scriptures do teach a narrower gospel than the above for a limited time cannot be denied. Is there, then, error in these scriptures that seem to conflict, or if the scripture is rightly divided and properly placed, is there harmony? I believe there is harmony.

If I contend that salvation and redemption are only for this present age and only for those who are reached by the church of today, and only for those who are in Christ when Jesus comes, I confuse many scripture statements. Israel made the same conclusion in her day, when Jesus and the eleven preached to them and they stumbled over the stumbling stone. Will the great Christian church of today do likewise? Some scriptures seem to teach this. See Rom. 11; 9:18-25; Matt. 13:10-18, 34-38; John 6:44-46, and others that might be given.

Jesus first came to his own and his own received him not, but to those that received him gave he power to become sons of God. Christ, the Messiah, was there among them; the kingdom was at hand and the people were not ready. So he said to his few loyal followers when he left them that they should go now into all the world to preach and call out a people for his name. See Acts 15:13-18; 13:46-49; Mark 16:15-18. But when Jesus left them he told them not to go until endowed with power from on high, even after the holy spirit should come upon them. Peter began to preach so miraculously that the people were amazed. Peter tried to convince his Israelitish brethren of their mistake in rejecting and crucifying the Prince of Life, and called on them to repent of their sins, that their sins might be blotted out when the times of refreshing and restitution would come. In Acts 15:13-19 James calls the attention of his brethren to what Peter had preached on Pentecost,—how God would first call out from among the Gentiles a people for his name and then he would return and build again the tabernacle of David, that the residue of men may seek the Lord. Then there will be times of refreshing and restitution for all who will accept of their Lord. Then will Isaiah 55 be fulfilled. Read Acts 3:18-26; 2:22-33. Peter tries to

convince his unbelieving brethren that the prophets of God had foretold all that had happened: how Christ should suffer and die and rise again; that Jesus was not left in hell but that he had been raised to sit on David's throne; that David was a prophet and had foretold all these things.

To those of the house of Israel that received Christ, gave he power to become sons of God; and they, together with the called out from among the Gentiles (Acts 15:13-19), today constitute those that are to be Christ's at his coming (1 Cor. 15:23). Then they, together with Christ, will reign a thousand years. Christ must reign until he has put all enemies under his feet, the last enemy to be destroyed is death. See 1 Cor. 15:22-29.

I am he that liveth, and was dead; and, behold, I am alive for evermore. Amen: and have the keys of hell and of death."

THE BURSTING BUDS

By F. E. Siple

HOW ENCOURAGING it is at this season of the year to behold the evidences of new life in nature, for now all things combine to enliven the world and make it a better place in which to live.

The doors and windows which have been tightly closed for the long winter months are thrown open wide. The breath of spring is in the air. And as we step forth to imbibe its bracing atmosphere we behold the marvelous change. Yonder tree which has stood bleak and bare while winter's chilling blasts blew through its branches, has suddenly come to life. The buds have burst, and tender, beautiful leaves are unfurling before our eyes. The whole tree has taken on new majesty and seems to toss its head with confidence as the sap pulses with quickened pace through its body.

Our eyes drop toward the ground, and behold, another miracle. The grasses have turned green, and as we look more closely we observe that the earth has been pushed open in places and little heads are peeping through. Yes, the seeds have slept soundly while winter's distresses raged, but now that all is calm and spring's warmth has come those seeds can no longer be held beneath the soil. They burst, and into new life they spring!

But why? What causes all this change? 'Tis the sun, on which all life depends. Through the winter it has been gone on a journey to far countries to accomplish its work there, but now it returns, and with its return comes life. Those warming rays penetrate all nature's recesses, and life responds to the sun's call.

Thus each year at the Easter tide God teaches us through nature the great plan and truth of resurrection. Our loved ones have fallen asleep, and we ourselves may soon lie by their side while winter's storms and snows pass o'er our heads. The world may fight, the world may sigh, the world may mourn, but we shall rest unmindful of it all,—till Easter, the final Easter, comes. Ah, glad day, that, when the Son of Righteousness shall return from the far country with healing in his beams. And the rays of his power shall also reach to earth's farthest recesses, and the dead shall hear his voice. Earth can no longer retain them. Into new life they shall spring, for they will have heard his voice.

What an inspiration is the Easter time!

THE MINISTRY OF SUFFERING

By S. Roxana Wince

FROM myriads of lips has ascended the agonized prayer, "O my Father, if it be possible let this cup pass away from me", and its submissive accompaniment, "Nevertheless, not as I will, but as thou wilt." "It may not pass away from me except I drink it, thy will be done."

It was our Savior's prayer just before he was to lay himself on the altar, a sacrifice for our sins—a lamb without blemish, in whose mouth was found no guile.

God was not compelled to give his only begotten Son to die on our behalf; nor was Jesus compelled to suffer that we might live. The gift was a gift of love, "when there was no eye to pity and no arm to save". Not one of all the human race could redeem a brother from death; for all were in the same boat, and alike amenable to death. Sinners cannot die for sinners. The offered life must be a faultless life or the sacrifice will not be accepted of God, nor would it be in the courts of men.

I have written many times on this point because I want it fixed indelibly in the minds of my readers. The best teacher I ever had told me to keep reviewing my lessons because it was only by constant repetition that I could retain them.

We sing:

"The Great Physician now is near,
The sympathizing Jesus,
He speaks, the troubled soul to cheer,
Oh hear the voice of Jesus.

Sweetest note in seraph's song;
Sweetest name on mortal tongue;
Sweetest carol ever sung;
Jesus, blessed Jesus."

And also:

Oh, now I see the cleansing flood,
The fountain, deep and wide;
Jesus, my Lord, mighty to save,
Points to his wounded side.

The cleansing stream. I see! I see!
I plunge, and oh, it cleanses me!
Oh, praise the Lord, it cleanseth me;
It cleanseth me, yes, cleanseth me!

And rightly, too, for he is the only physician who can cure the sin sick children of men; sick unto death—a death that knows no awakening had he not come.

And he came not to be ministered unto but to minister—to heal diseases, and to remove all the handicaps of blindness, lameness, dumbness, and deafness wherewith sin had afflicted so many of the people of Judah and Galilee.

But my readers will say, You are traveling far from the caption of your article, for ministering to attempt to relieve their sufferings is not going through the school of suffering ourselves and being benefited thereby.

I am well aware of that, and have begun my article purposely as I have to focus your eyes upon One who did go through that school and who "learned obedience by the things which he suffered." Probably no human being ever suffered as Christ suffered in the Garden of Gethsemane when he "offered up prayer and supplications with strong crying and tears unto him who was able to save him from death, and was heard in that he feared." Let us pause a moment here. I am not satisfied with Jamieson, Fausset and Brown's explanation of the last phrase, "was heard in that he feared".

They say the Greek literally is "was heard from his fear", i. e., "so as to be saved from his fear."

But, from his fear of what? "Not," they say, "from the mere act of dying, there being no intimation in Psalm 22 or in the gospels that that is what he prayed for, but that what he feared was the hiding of his Father's countenance."

But his cry on the cross, "My God, my God, why hast thou forsaken me," does not seem to tally with their conclusion. His prayer was to One who "was able to save him from death"; able to bring him out of the grave, and give him a deathless life. Did he fear that he would be left in the grave? Anyhow his fear was something overmastering and terrible, or it would not have caused him such intense agony as to make him shed such great tears, sweat those great drops of blood.

The commentators further say, "The cup of death Christ prayed to be freed from, was not corporal but spiritual death, i. e., the (temporary) separation of his human soul from the light of God's countenance. His prayer was 'heard' in his Father strengthening him so as to hold fast his unwavering faith under the trial."

But the necessity of suffering in his case is what we want to know about; the harder question we leave for someone else to settle.

"He learned his (so the Greek) obedience not from his Sonship, but from his sufferings. As the Son he was always obedient to the Father's will." But now, "Called to be priest after the order of Melchisedek, he must learn a harder lesson by sterner disciplining and suffering. Equal with God he must take on himself the form of a servant, and become obedient unto death, even the death of the cross. It was a humiliating and trying ordeal to be called to die as a criminal, but only so could he become (being made perfect) the author of eternal salvation unto all them which obey him."

And his followers have been made partakers of his sufferings. They have had to suffer with him that they might reign with him. They have had to go to prison and to death that they, too, might be made priests unto God. They, too, have had to arm themselves to suffer ignominious deaths. They, too, have prayed, as did their Lord, "Oh Father, if it be possible let this cup pass away from us, nevertheless, not as we will, but as thou wilt": and have been made perfect by yielding to the Father's will, more than 50,000,000 Christians having given their lives that the truth might not die out in the earth. They, too, died to show that others might be saved, not by the atonement of guilt through their death, but that the time might come when the word of the Lord would not be burned nor chained, but would have one course and be glorified as is the case in these our days.

So the ministry of suffering has wrought the greatest miracle that has ever been—a miracle that is to go on and on, until our redeemed and purchased possession comes out from under the curse and is filled with the knowledge and glory of the Lord.

For in that he died, he died unto sin once; but in that he liveth, he liveth unto God.

"He is not here: for he is risen. Come, see the place where the Lord lay."

A GLIMPSE OF THE GREAT BEYOND

By E. O. Stewart

SOMETIME and somewhere in the great beyond, in the unlimited and boundless eternity, the vastness of which finite minds cannot comprehend, there remaineth a rest to be realized and enjoyed by the people of God.

Let your minds take a retrospective view to the days of the prophet Isaiah, and hear announced the great prophecy which became the basis upon which rests the hope of mankind: "For unto us a child is born," who shall be "the Prince of Peace."—Isa. 9:6-7. Let us stand as if we were in the days of Isaiah, and take a prospective view down through the ages until the sceptre shall pass from the kings of the earth into the hands of him whose right it is. Ezek. 21:25-27. We leave Isaiah standing with the prophetic telescope in hand, and come down the age for 750 years and we behold the first part of this prophecy fulfilled, viz., "Unto us a child is born." Its fulfillment is noted by the angels in the announcement, "Unto you is born this day, a Saviour which is Christ the Lord." This means, "Peace on earth, good will toward men."—Luke 2:10, 11, 14.

But was all of the prediction of Isaiah 9:6, 7 fulfilled then? Certainly not. There are two comings of Christ mentioned in the Bible and events that attend both are definitely stated.

If we do not find all of the events fulfilled at his first appearing, let us not lose hope, but believe firmly that every prediction shall have its complete fulfillment just as the prophet said it.

The reason the Jews rejected Christ was that they overlooked the literal fulfillment of prophecy, fulfilled at Christ's first advent. They saw only the prediction pertaining to his glory, and because he did not fulfill these prophecies at his first coming they refused to accept him as their King.

The majority of the professed followers of Christ in the present age make just as bad blunders of the second coming of Christ as did the Jews make of his first advent. They think just because the angels announced, "Peace on earth, good will toward men", that this reign of peace was inaugurated either in his personal ministry, or on the day of Pentecost, thus ignoring the positive statement of Christ's own lips, "I came not to send peace on the earth."—Matt. 10:34.

What did the angel say in Luke 2:14? "Peace on earth." Will that prediction ever come true? Certainly, it must be fulfilled. When? When judgment shall dwell in the wilderness, and righteousness remain in the fruitful field, and the work of righteousness shall be peace, and the effect of righteousness quietness and assurance for ever. And my people shall dwell in a peaceful habitation, and in sure dwellings, and in quiet resting places. Isa. 32:16-18.

These passages state clearly just what the effect of righteousness shall be. That it shall be peace, and quiet resting places, for ever.

Have such conditions yet come? If not, then the prediction, "Peace on earth" has not yet produced the effect. The Apostle Paul states that the effect had not come in his day. He says, "Even unto this present hour (A. D. 59) we have no certain dwelling place."—1 Cor. 4:11. "For here we have no continuing city, but we seek one to come."

world to come.

That Jesus was crucified and died on the cross, that he rose again from the dead, are proven facts: in no other way can the enthusiasm of the early church be explained. In no other way can be explained the conversion of Paul who gave up earthly prospects, and gave himself so entirely to the work he had been chosen to do. Faithfully he served the Master he loved so well. He endured many trials; he counted all earthly honors as nothing compared with his hope in Christ; he gave up his life. In no other way can his faith be explained than upon the established fact of the resurrection of Jesus Christ.

Believing that he who won the victory over death and the grave is able also to bring forth from death, engendered the hope of a better life in Paul as in Christian martyrs all.

Whosoever believeth in him shall not perish: "Though they were dead, yet shall they live."

Let us be glad and rejoice; for our redeemer liveth ever.

"But I would not have you to be ignorant, brethren, concerning them which are asleep. . . . For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."

THE CHRISTIAN'S PRESENT DUTY

In a bewildering age like this, when the fountains of the great deep are broken up, and everywhere are rising the swelling torrents of new established and conventional forms are being swept aside without apology, the question, "What is the Christian's present duty?" becomes pressing and imperative.

The answer to this question is a three-fold one, and it is earnestly hoped that it will be found clear, definite and convincing.

Without hesitation, the affirmation is made that the believer's duty amid the disturbing conditions that surround him is, First,

To Live A Holy Life.

Judgment must begin at the Christian's own inmost heart, so that whatever else may be wrong or uncertain in these latter days, there may be no imputation upon, or question as to his own character.

By a holy life is meant **A Separated Life**; one that finds the center of its interests, its plans, and ambitions outside the circle of the world's principles and practices, so that the believer will not be involved in the world's schemes, and ambitions, whether of pleasure, profit, or power, and therefore will be able, as a faithful witness, to bear a fearless and consistent testimony against all forms of sin.

That a holy life is a separated life, and that a separated life is definitely the kind which God is desirous of having his children live, surely requires no argument, so plainly is it written in the Word. In the Epistle to the Corinthians (which is distinctively the Church Epistle) is the message clearly given (2 Cor. 6:14-18): "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an

infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing: and I will receive you. And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

While it is true that our present civilization does not witness outward idol worship, yet idolatry is as truly manifest as ever in man's history, and now and then even distinguished prelates, and worldly-wise pulpiteers have sufficient boldness to designate our civilization as a "veneered paganism," and to liken our great metropolises to Athens of old.

Christendom in all its branches has made such a departure from the faith portrayed in the scriptures, that a graphic illustration of its present state is found in poor Samson, a slave, blinded and fettered, doing the will of the uncircumcised,—a pitiable object of derision.

This condition is at the root, largely, if not entirely, due to that deplorable philosophy of Evolution which has brought about, with power incalculable, a readjustment of thought in the entire realm of human purpose. Its central accomplishment is the deification of man, and in its train follow a new theology, new methods in church endeavor, a new construction of society, and the making of an all pervasive optimism, the cheap creed of the day.

As a consequence, the Bible is no longer the sole rule of faith and practice in evangelical churches; there is a decay in personal piety, and a sickening neglect to train children in the fear of God and love for his Word; while self-indulgence in the form of gluttony, the use of narcotics, the enjoyment of luxuries, and the devotion to sports, is an ever growing giant.

Separation has ever been God's great desire of his people. All the laws, regulations and requirements given to Israel had this for their object. How complete were these reservations, covering the entire round of their life, by day and night, year in and year out, and all designed to keep them apart, and to make them different from the nations about them.

And while these literal injunctions, as to the food, clothing and life's details do not apply to God's people today, in spirit and principle his requirements are just as pronounced as they have ever been. God's controversy now, is not so much with the world. It is allowed to run its course, while he is for the present silent, and seemingly indifferent to man's growing wickedness, but his church is the subject of his deep solicitude. If the church were only pure, obedient and faithful! In her failure lies the force of all the admonitions in the Epistles. Says the Holy Spirit through James (4:4), "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever, therefore, will be a friend of the world is the enemy of God." And what is the sad import of the messages of Christ to the churches as given in Revelation 2 and 3, closing with the melancholy words of Laodicea! In Jude 23 the believer is bidden "to avoid even the garment spotted with the flesh," and elsewhere is he bidden

"to avoid even the appearance of evil."

But, alas! Separation is exactly what is not now emphasized. Rather it is generally being taught that a moderate indulgence in the varied forms of worldliness is the proper action for a Christian. The Cross—the great object of Separation—has been taken out of the way, or rather, a smooth road has been constructed around it, and so far from it that the offensive thing may no longer be seen. From many pulpits a true searching discourse from the admonition (Heb. 13:13), "Let us go forth therefore unto him without the camp, bearing his reproach" would prove a startling innovation.

A holy life is also a whole life. i. e., full rounded, symmetrical, complete; one that is fully developed, free from angularities, excrescences, gaps, atrophied limbs and faculties, but robust and vigorous, devoted in proper measure to the performance of the work of faith, and the labor of love. In the patience of hope; in short a wholesome life, (which is another name for holy). And indeed wholesome,—healthful, will he be who sits at the King's table where are served the heavenly manna and the living water, in the clear, pure atmosphere of the heights of spiritual blessing. Prayer, meditation on God's word, the details of Christian Fellowship, the Joy of Christian Service, all these are partaken of and practised in accordance with the laws of heavenly hygiene. Truly such a one is "like a tree planted by the rivers of water, which bringeth forth fruit in his season."

Self Denial

Self Denial is another distinguishing feature of a Holy Life. The separated follower of Christ soon learns to recognize Self as his bitterest and most implacable foe, more subtle even than Satan, more to be dreaded than any other enemy. It is no mere poetic fancy that says,

"This cruel self, oh, how it strives,
And works within my breast
To come between Thee and my soul,
And keep me back from rest."

Clearly recognizing all this the believer sees that his only safety as also his peace, lies in saying, No, to the demands and pleas of self; that he must ignore, refuse to yield to its entreaties as to fashion, society, politics, and all personal and private indulgence that savors of the flesh. He is to make no provision (forethought) for the flesh to fulfill the lusts thereof.

He is aware that in his own heart is the battlefield where his sharpest conflicts are fought, and that the sword which he uses must be two edged, and wielded with resistless power. By the Lord's own command neither right hand nor right foot, nor right eye must be spared should they give offense. The cross, the place of crucifixion is the only safe position for self, nor must its pleading for relief be once heeded, for taken from the cross—no longer reckoned dead—it will, at once, again dominate the life, and soon lead the physical man and the spiritual man into the same old slimy paths of indulgence and sin. Paul knew by sad experience, the shame and humiliation of the domination of self, but determining to walk in the way of spiritual victory he cried in exultation, "I keep under my body, and bring it into subjection." 1 Cor. 9:27.—Charles C. Cook, in *The End of the Age Themes*.

LIFE

By R. H. Judd

Jesus said: "I am the resurrection and the life; he that believeth on me though he die, yet shall he live, and whosoever liveth and believeth on me shall never die."—John 11:23-26.

LIFE! Life! Eternal Life! What is life? The world teems with life manifested in various forms. We scan the heavens and the great question of all questions is, "Is there life?" Nature, on this earth at least, delights in life; for it is the means through which all other things are appreciated and enjoyed. Without life all other things can have no objective existence.

But another fact, supreme above all other forms of life upon this earth of ours, towering above them, stands man. He lives, he rules, he has dominion. He conquers the secrets of earth, sea, and sky; and yet in the midst of his days, in the pursuit of some great task, he suddenly dies. Longfellow may say, "There is no death," but truth and fact contradict his fair speech, and the voice of the Lord Jesus rings out with the words, "Though he die."

Friend, you know it. You know that death meets every man. You know full well it takes from you with ruthless hands the ones you loved so well. It breaks right into your great ambitions and lays them in the dust. Death, yes, death is an "enemy." The Bible calls it so. God never intended that man should die. Ah yes, the poorest and the meanest will grasp at the last straw—to live; for life is precious even to them.

But why; why does death stalk through the land, breaking up homes, and wrecking the mighty projects of mankind? "By one man sin entered into the world and death by sin," and lo! the world is a cemetery. One generation cometh, but another generation goeth. Poetry may seek to disguise the truth, but you know, you know it is the truth—"the living know that they shall die." Oh what a picture!

But is there no hope? Yes, indeed. True, Christ recognized the terrible reality of death, for he said, "Though he die." But listen,—"yet shall he live."

How? Why? When?

"I am the resurrection and the life" (that is how).

"He that believeth on me (that is why) though he die yet shall he live" (that is when).

Here is the answer to it all. "God commendeth his own love toward us in that while we were yet sinners Christ died for 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." "The wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord." Thanks be unto God for his unspeakable gift.

Why this precious gift? Is it not that we may know him, the only true God, and Jesus Christ whom he has sent? All that we have and know is centered in God whose very name is Love.

Then come and give your heart and life to him who loved you and gave himself for you. "Let him that is athirst come and drink of the water of life freely." And this is the promise that he hath promised us, even eternal life. "He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned."

THE HOLY OF HOLIES

By Alma Orr

I WAS VERY much interested in the replies to Brother Maple's question relative to the continuance of the mediatorship; yet not fully persuaded that I was in error when I stated that there will be no more mediation after Christ leaves his present abode. The editorial: "Not the very image" impressed me at first as seeming rather good, but remembering the injunction, "Prove all things, hold fast that which is good," 1 Thess. 5:21, I proceeded to the proof, when lo, I found the ideas therein expressed would not prove.

The Editor begins by showing us that the shadow is not the "very image" of the thing shadowed. To this all we agree, as we know by our own observation that a shadow never exactly portrays an object. A shadow is not true to color nor to size. A single shadow does not always show the entire outline; but different shadows must be given, cast at different angles, to get the complete outline. We also know that a shadow never shows more than the object shadowed, and it is always true to form as far as shown; that is, a projection near the top of an object would show the same location in the shadow, and not near the bottom; and vice versa.

So in the shadow or type given of the High Priest, we must expect the same exactness in the points shown, and should not locate events in the antitype differently from that shown in the type.

In Lev. 9 we have a type of our Lord's sacrifice made on earth. In verse 22 the type prefigures the time when his sacrifice ended, and he was ready to enter the Holy of Holies to make intercession for the sins of the people. We read, "Aaron lifted up his hand toward the people and blessed them, and came down from offering of the sin offering, and the burnt offering, and peace offering." This shows that the sacrifice had been ended. Compare this text with Luke 24:50, 51. "And he led them out as far as to Bethany and lifted up his hands, and blessed them. And it came to pass while he blessed them he was parted from them, and carried up into heaven." This blessing must have been an assurance to them of his future intercession in their behalf.

This type or shadow shown in Leviticus 9 does not prefigure Christ in the Holy of Holies. This phase of the work is shown by another type, that of the atonement day, given in Leviticus 16. Omitting this point brings us to the close of the day. We read in verse 23 that Moses and Aaron went into the tabernacle of the congregation, and came out, and blessed the people; and the glory of the Lord appeared unto all the people. It is evident that if Moses and Aaron went into the tabernacle of the congregation, that they were not then in the Holy of Holies; as they could not be in both places at the same time.

Now, Moses when working with Aaron, typifies God (Ex. 4:16), and Aaron typifies Christ. So the antitype must be: God and Christ enter the tabernacle of the congregation and come out and bless the people. In the type the tabernacle of the congregation was between the people and the Holy of Holies; the only means of entrance into, or egress from the Holy of Holies being through that apartment.

God and Christ are now in the Holy of Holies. To come to the people they must

come from their present abode to the tabernacle of the congregation and from there to the people. It was after they (Moses and Aaron) came out of the tabernacle of the congregation that they blessed the people. If the Father and Son never leave the Holy of Holies and afterward the tabernacle of the congregation, the people will never receive the blessing. If the people receive the blessing while Christ is still in the Holy of Holies it should have been so shown in the type or shadow as the different points shown in a shadow must coincide with the points of the object casting the shadow. If it is true, as the Editor stated, that Christ does not come into the holy place again then the shadow shows one more point than the object itself.

The Editor further states: "He was raised spiritual. Thus he was beyond the veil." But was he then beyond the veil? If so, he was in the Holy of Holies when he was raised from the dead, before he ascended. So also will every one else be who is raised from the dead; for, according to the scriptures, the dead are raised spiritual. 1 Cor. 15:44.

Thus, we would have in the antitype the High Priest and all the common priests together in the Holy of Holies. This is entirely different from the type. In the type the High Priest went alone into the Holy of Holies once every year, while the common priests were allowed to go no farther than the first sanctuary. Heb. 9:6, 7. If Christ was in the Holy of Holies when he was raised from the dead, he could have acted as intercessor for the people without the necessity of going away. This does not agree with John 16:7.

Because the flesh was the veil that he must pass, does not prove that he was within the Holy of Holies as soon as the veil was rent. It only shows that the way was then open, and he could enter without hindrance, when the proper time arrived. That time could not be until he first entered the tabernacle of the congregation (in heaven), as the priest had to pass through that apartment before entering the Holy of Holies.

The text supposed to show that Christ's brethren expected to enter the Holy of Holies, Heb. 10:19, may be better understood if we use the translation of the Emphatic Diaglott, which reads: "Having, therefore, brethren, confidence respecting the entrance of the Holies, by the blood of Jesus." Heb. 9:12 tells who entered by the blood of Jesus, not the common priests, but Christ himself, by his own blood. For this reason, because it was the blood of Jesus, and not of goats and calves, we have confidence in its saving power. Christ had boldness (liberty) to enter into the Holy of Holies by a new and living way, by the shedding of his own blood.

(Concluded next week)

EASTER

By Katie Davis

WE think of Easter as a day of gladness and the memory of a joyful day to a little band of worshipers who rejoiced in the triumph and victory of a risen Lord.

Dark and hopeless was the world before the resurrection of Jesus. Faint hopes were held in regard to life and immortality, till the voice of Jesus declared, "I am the resurrection and the life." Now all that believe in him have the hope of a resurrection and of a share in the joys of the

EXODUS 4:21, 27

By M. A. Woodward

I WONDER if the explanation of these verses by "Mackintosh" will help others as it has helped me. After speaking of the timidity of Moses in going before Pharaoh in behalf of the children of Israel, and of his brother Aaron having been given to him for a helper, he adds: "No doubt the fellowship of a brother is most valuable. 'Two are better than one,' whether in labor, rest, or conflict. The Lord Jesus, in sending forth his disciples, 'sent them two by two,' for unity is better than isolation; still, if our personal acquaintance with God, and our experience of his presence, be not such as to enable us to walk alone, if need be, we shall find the presence of a brother of very little use to us. Is it not a little remarkable that Aaron, whose companionship seemed to satisfy Moses, was the man who afterwards made the golden calf. Thus, it frequently happens, that the very person whose presence we deem essential to our progress and success afterward proves a source of deepest sorrow to our hearts.

"However, Moses at length consented to go; but ere Moses is fully equipped for his work he must pass through the sentence of death, must have that sentence inscribed by the hand of God upon his very nature. He learned deep lessons at the 'back side of the desert,' he is called to learn something still deeper 'by way of the inn.'

"It is no light matter to be the Lord's servant. No ordinary education will qualify a man for such a position. Nature must be in the place of death, and kept there. 'We had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead.'—2 Cor. 1:9. Every successful servant will need to know something of this.

"Moses knew by his own experience ere he was morally qualified. He was about to sound in the ears of Pharaoh the following deeply solemn message: 'Thus saith the Lord, Israel is my son, even my firstborn.' Such was to be his message to Pharaoh, a message of death, a message of judgment, and at the same time his message to Israel was a message of life and salvation. But be it remembered, the man who will speak on God's behalf of death and judgment, life and salvation, must, ere he does so, enter into the practical power of these things in his own soul. Thus it was with Moses. We have seen him at the very outset, in the place of death typically; but this was a different thing from entering into the experience of death in his own person.

"Hence we read, 'And it came to pass, by the way in the inn, that the Lord met him, and sought to kill him. Then Zipporah took a sharp stone and cut off the foreskin of her son, and cast it at his feet and said, Surely a bloody husband thou art to me. So he let him go. Then she said, A bloody husband thou art to me because of the circumcision.' This passage lets us into a deep secret in the personal and domestic life of Moses. It is very evident that Zipporah's heart had up to this point shrunk from the application of the knife. She had avoided that mark which had to be set in the flesh of every Israel of God. She was not aware that her relationship with Moses was one involving

death to nature. She recoiled from the cross. This was natural. But Moses had yielded to her in the matter; and this explains to us the mysterious scene in the inn.

"If Zipporah refuses to circumcise her son, Jehovah will lay his hand upon her husband, and if Moses spares the feelings of his wife, Jehovah will seek to kill him. The sentence of death must be written on nature; and if we seek to avoid it in one way we shall have to encounter it in another. Zipporah furnished a very instructive and interesting type of the church. She was united to Moses during the period of his rejection; and from the passage just quoted, we learn that the church is called to know Christ as the one related to her by blood. It is her privilege to drink of his cup, and be baptized with his baptism. Being crucified with him, she is to be conformed to his death—to mortify her members which are on the earth—to take up the cross daily and follow him. Her relationship with Christ is founded upon blood, and the manifestation of the power of that relationship will necessarily involve death to nature. 'And ye are complete in him, which is the head of all principality and power; in whom also ye are circumcised with the circumcision without hands, in putting off the old body of the sin of the flesh by the circumcision of Christ: buried with him by baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.'—Col. 2:10, 12. Such is the doctrine as to the place of the church with Christ—a doctrine replete with the richest privileges for the church and each member thereof.

"Everything, in short, is involved:—the perfect remission of sin, divine righteousness, complete acceptance, everlasting security, full fellowship with Christ in all his glory. 'Ye are complete in him.' Could philosophy, the tradition of man, the rudiments of the world, meats, drinks, holy days, new moons, or sabbaths could any of these things, or all of them, add a single jot or tittle to one God has pronounced 'complete?' Nor is this completeness to be, by any means, viewed as a matter of attainment—some point which we have not reached, but after which we must diligently strive, and of the possession of which we cannot be sure until we lie upon a bed of death, or stand before a throne of judgment. It is the portion of the weakest, the most inexperienced, the most unlettered child of God. The very weakest saint is included in the apostolic 'ye.' All people of God are complete in Christ. The Apostle does not say, 'Ye will be, Ye may be, Hope that ye may be. Pray that ye may be. No, he, by the Holy Ghost, says in the most absolute and unqualified manner that ye are complete.'

"But then some one will ask, Have we no sin, no failures, no imperfections? Assuredly we have. If we say that we have no sin, we deceive ourselves, and the truth is not in us. We have sin in us, but no sin is on us: moreover, our standing is not in self, but in Christ. It is in him we are complete, God sees the believer in Christ, with Christ, and as Christ. This is his changeless condition, his everlasting standing. The body of the sin of the flesh is put off by the circumcision of Christ. The believer is not in the flesh, though the flesh is in

him. He is united to Christ in the power of a new and endless life, and that life is inseparably connected with divine righteousness, in which the believer stands before God. The Lord Jesus has put away everything that was against the believer, and he has brought him nigh to God, in the selfsame favor as that which he himself enjoys. In a word, Christ is his righteousness. This settles every question, answers every objection, silences every doubt. 'Both he that sanctifieth and they who are sanctified are all of one.'

I hope all will enjoy these thoughts of Mr. Mackintosh as I have. When we think of the years that Moses was in the "back side of the desert" alone with his flocks and God, we know God must have had much for him to learn before he could send him on an important mission; so, beloveds, we, too, must be alone with God very much in order to hear his voice, know how to do his work effectually, get rid of self, be fitted and taught and sent of God. He who starts out in God's work must be divinely gifted, divinely taught, and divinely sent. If not, his work will neither be owned of God, nor blessed to men.

With God's help, let us devote our lives to his service, and be a blessing to our fellowmen.

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THE MORE EARNEST HEED

By Glenn M. Birkey

PAUL IN HIS Epistle to the Hebrew brethren gave this admonition to them. Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. Heb. 2:1.

During these days when there are so many things to distract and perplex the mind of Christian people everywhere it is very essential that we adhere to God's word without compromise.

Paul says in 2 Timothy 3:15 that "from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith in Christ Jesus." This being so why do so many seek strange doctrines to their own detriment and eventually the loss of eternal life.

David in Psalms 119:9 asked the question: "Wherewithal can a young man cleanse his way?" He then gives the answer in simple language: "By taking heed thereto according to thy word."

There are so many ways that we can slip during these latter times of this Gentile age that we as brethren ought to be on our guard and stand firmly by the word of God, which is the power of God unto salvation to them that believe.

We all like to think of that age that is before us where sin, death, suffering, pain are to be done away with. But, lest we forget, remember that we are told that only those that are faithful to the word and to Christ to the end are to share in that glorious age.

That the household of faith, the bride of Christ, may be faithful until the glorious appearing of our Lord and Master, is my prayer.

SOMEONE NEEDS HELP

By L. E. Conner

SOME WEEKS ago there appeared an article in The Restitution Herald under the above heading; and from the many efforts that are being made by our people to properly interpret the text in question, 1 Cor. 15:22, I am impressed with the thought that perhaps we all "need help" in our effort to analyze these scriptures and present an interpretation that will be sufficiently plain that all may be able to get their true meaning. In an effort to assist somewhat to that end I desire to pursue the investigation a little farther.

Verse 22 is interpreted by some to mean the same as if it read,—as all that are in Adam die, even so all that are in Christ shall be made alive.

What is the meaning of the phrase "in Adam?" I know of no other place in the scriptures where this phrase is used. We read of being "baptized into Christ", Gal. 3:27, and "if any man be in Christ, he is a new creature," 2 Cor. 5:17. The old man with his deeds has been put off and he has put on the new man. The phrase "in Christ," as used in the scriptures evidently signifies a relationship to Christ in which Christ rules and controls the individual. We also read of those that are "in the spirit," Rom. 8:9. These are said to be controlled by the spirit. Evidently reference is here made to the same class,—those that are in Christ, only description is made in a different way. We also read of those that are "in the flesh," Rom. 8:8, and who cannot please God. These are controlled and ruled by the appetites and lusts of the flesh.

Now, if reference is made to persons as being "in Adam" in the same sense as reference is made to those that are "in Christ," and "in the spirit," must not the same system of interpretation be applied to that phrase as is applied to the other like phrases which indicate the new relationship? And therefore would not those that are "in Adam" be those who are under the dominion of Adam, and as, from all that we know of Adam, he was governed and controlled by his fleshly appetites and lusts? This being true, can it be said with propriety that the Christian man is "in Adam"? Later on in this same chapter, 1 Cor. 15, the Apostle speaks of the two Adams—the first and the last. Can a man be "in" these two Adams at the same time, according to Bible usage and proper interpretation of such phrases? And does not the phrase "in Adam" as used in verse 22 refer to all mankind upon whom death has been passed, whether they be "in Christ" or of the world?

One may be "in Christ", "in the spirit", or "in the flesh", as those phrases are used in the scriptures, according as one is ruled over and governed by the living Christ, by spirit, by "motions", or by fleshly appetites, as the case may be; but I submit that it cannot properly be said that one, is "in Adam", in that same sense, and "in Christ", at the same time.

Does not the phrase, "the old man with his deeds", which the man "in Christ" has put off, refer to the relationship to the fleshly lusts and appetites which came by, through, from, Adam, and which formerly controlled the man who is now "in Christ"? And since he has cast off the old man with his deeds and has put on the new man, can it be said that he is still "in Adam"? With no more propriety than it can be said that

he is "in the flesh", which Paul says he cannot be in and please God.

The word "in", in the text under consideration, 1 Cor. 15:22, is the word used by the King James committee in translating the Greek preposition "en".

Greek scholars tell us that the meaning of the Greek preposition is generally determined by the connection in which it is used. In the scripture, authorized version, this word "en" is rendered "through" some forty times. It is rendered "by" more than one hundred times. When we consider the immediate context in which it is used in this text, either of these terms, "by" or "through", which are synonyms in many cases, if used instead of the word "in", will express the Apostle's meaning more clearly, so it seems to me. We all die, not because we are in Adam, but by or through him, because of his sin, no matter whether we be righteous in Christ, or unrighteous and out of Christ. Let us consider the context.

The Apostle is defending the doctrine of the resurrection of the dead against the declarations of some among the disciples at Corinth "that there is no resurrection of the dead." After presenting the facts concerning the resurrection of Christ, with the proofs, he then says: For since by man (Adam) came death, by man (Christ) came also the resurrection of the dead." He is here, in the first clause, speaking generally, concerning death as applied to all mankind, as there is no modifying term used, neither in immediate connection, nor previously in the paragraph. The same being true relative to the latter clause in the text concerning the resurrection of the dead, we conclude that it also is of universal application. For by all rules for interpreting language, it must be of as broad application as the first clause.

He has said that by man death came, and also by man came the resurrection of the dead. Then in the next statement he speaks more plainly and specifically, and states the extent to which his statements concerning death are to be applied, and by what man death came and by what man came the resurrection of the dead, as follows:

"For as in (by) Adam all die, even so in (by) Christ shall all be made alive."

I submit that if we use the word "by", supplied in parenthesis in above quotation, for which there is an abundance of authority, it will very readily be seen that it is in complete harmony with the 21st verse, and is simply a more specific statement and explanation of his statement in verse 21.

Now notice the context immediately following his statement in verse 22, which, indeed, is a part of the same statement, an explanatory clause, to explain, evidently, that all the dead would not be made alive, or come forth to life, in the same order. He therefore says:

But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming."

The term in the Greek text here rendered "order" is tagmati, and means, literally, "a band", or "company". The root word from which tagmati comes, I understand, means arrangement, as expressed in English, from which it seems clear that in this, as in all of God's doings, he has an arrangement that in the resurrection all do not come forth in the same order, band or company; but each one in the proper order according to God's arrangement, Christ himself being the firstfruits of the great harvest.

It may be said by some that the order

here mentioned refers to Christ as the first order, and "they that are Christ's at his coming", as the second order. By no system of interpretation can we come to such conclusion. He was speaking of those who are to be made alive by Christ. And if it should be contended as above suggested, that the subjects of resurrection, as here taught by the Apostle, are those that are in Christ only, surely Christ himself could not be referred to as one of the orders, bands, or companies: and surely the Apostle would not explain by saying: But every man in his own order, if there is to be only one order—those that are in Christ.

And if he meant to teach that only those who are in Christ are to be raised, why did he not leave out the clause, "But every man in his own order"? It would then read, "For as in Adam all die, even so in Christ shall all be made alive. Christ the firstfruits, afterward they that are Christ's at his coming." I submit that if that is the thought which the Apostle intended to convey, he added confusion and doubt by inserting the clause, "But every man in his own order." Why should he put into his statement a clause indicating clearly that the subjects of resurrection are to be in different orders if, in fact, there is to be but one order, band, or company? It is evident to me that the very purpose of that clause was to show clearly that there are to be different orders in the resurrection.

It is also evident that he did not consider it important to specify the different orders, nor consider their future nature, experience and final disposition, except as to the one order, band, company—those who come forth to glory, honor, immortality, etc. As to why he limits his consideration of the resurrection as he does later on in the chapter he does not seem to state. My presumption is, that after making the full statement upon the general principle of the doctrine of resurrection, the extent to which it is to reach, etc., he limits his further consideration to the particular phase of the subject which he considers to be of most importance, and that would best meet the conditions that obtained in the church at Corinth at that time.

It is believed by some that, as the Apostle, in v. 44 of the chapter speaks of "the dead" as coming forth in incorruption, therefore, all that are to be raised, as taught in that chapter, are to come forth in incorruptibility, and therefore "the dead", as used in that entire chapter, must be confined to "the dead in Christ." Not necessarily so. In the first part of the chapter the apostle considers the subject of resurrection generally; and at v. 24 he speaks of the time when resurrection shall end—"When he (Christ) shall have put down all rule, and all authority." The first resurrection is to take place when Christ comes in his glory. This, I understand, is the first order,—"they that are Christ's". Others come forth, each in his own order according to God's arrangement, but as to the specific number, time and character of which the Apostle does not state. But he clearly indicates that the last or end of resurrection comes when he (Christ), shall have reigned until "he has put down all rule and authority."

(Concluded next week)

"Now is Christ risen from the dead, and become the firstfruits of them that slept."

THE RESTITUTION HERALD

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The Great Return

ON April fourteenth, 1924, The Indianapolis Star printed the following from London, England.

Orange groves and vineyards and wheat fields where they have not been for centuries.

Up-to-date American roadmaking, farm-reaping and fruit-canning methods in a land where the primitive plow has been the rule.

Bare hills planted with forests, shifting sands held tight by the eucalyptus, marshes drained and metalled roads built.

A whole comprehensive school system, running from kindergartens up to a national university.

Tel-Aviv, a town of 15,000 inhabitants, created as Gary, Indiana, was where once were sand dunes.

These are the outstanding achievements of the Zionist movement which aims to make all Palestine a national home for the Jews. It has been done by Jewish money and Jewish muscle under the aegis and protection of the British government which holds the mandate for the Holy Land. What has been accomplished is but a scratch on the surface, but it has fired the enthusiasts to do more.

Impelled by this vision, undeterred by the prospect of hard, unremitting pioneer toil, unfrighted by heat, by drifting sands and by hostile Arabs, 35,000 Jews from all parts of the world have poured into Palestine since February, 1919.

There would have been five times that number had the Zionist organization and the British government been willing. But both have been insistent that there must be a job for every immigrant. Hence a checking system threefold as rigid as that applied by our Uncle Sam at Ellis Island.

Most of the immigrants are young men, ranging from 20 to 30 who leave their young families. They are mainly men who have served in the armies of their various countries and who have already either worked as farmers or mechanics or at useful crafts. And all are idealists.

In one period of eighteen months, 14,958 Jews were admitted to Palestine. They came from forty-three different countries and spoke almost as many languages. The chief countries of origin were: Poland, 4459; Russia, 2988; Ukraine, 2452; Lithuania, 646; Roumania, 646; Turkey, 582; and Morocco, 329. Only 278 came from America.

When these Jews land in Palestine they are immediately taken care of at labor camps where the men are put to work as manual laborers. In this way fifty miles of roads, ten miles of railway, a bridge over the Jordan and other things have been accomplished. Others are employed in house building. They are then gradually settled on the land.

The Zionists have fifty-five colonies comprising about 175,000 acres of arable land in such classical places as the vale of Sharon, Samaria, Galilee and the great plain where

Speak Not Harshly



PEAK not harshly—much of care
Every human heart must bear;
'Nough of shadows darkly lie
Veiled within the sunniest eye.

By the girlhood's gushing tears,
By the griefs of after years,
By the anguish thou dost know,
Add not to another's woe.

Speak not harshly—much of sin
Dwelleth every heart within;
In its closely covered cells
Many a wayward passion dwells.

By the gifts to errors lent,
By the many hours misspent,
By the wrong thou didst not shun,
By the good thou hast not done,
With a lenient spirit scan
The weakness of thy fellowman.
—Author unknown.

Armageddon was fought. The total population of Palestine is 757,890, of whom 83,794 are Jews and 83,024 Christians.

It is estimated the country could easily support 3,000,000 when properly cultivated. The arable area of Palestine is estimated at 12,000 square miles, of which only 4,000 are in use. So it can be seen how little the Zionists own up to the present.

All their land has been purchased from the Arabs. It is not sold to the Jewish settlers. They get in on a system of permanent lease, the land, as a whole, being held as Jewish national land.

In some communities the workmen farmers have cooperative communities. It is the vision of the Zionists that their holdings shall once more be given over to cultivation of oranges, olives, citron, grapes, wheat and barley. Prof. Elwood Mead, of University of California, has surveyed their activities and is preparing an optimistic report.

The work of settling up farms, building homes and roads and establishing schools is something like the early pioneer story of Utah. Like our early settlers everywhere, these Palestinian Jews are strong on schools. They have today 131 of all kinds, with 574 teachers and 12,456 pupils.

Just as our job with our melting pot is to teach children to speak English, so in this new melting pot of Jewry the kids are being taught Hebrew instead of the tongues of Europe, Africa and Asia. In the towns Jews settle as artisans.

It is a common mistake to think that under the British mandate Jews rule the land. The administration is a British administration under a high commissioner. The present one, who is the first, is Sir Herbert Samuel, a Jew, but most of the other high offices are held by non-Jews. The British plan was for some sort of executive assembly composed mainly of Moslems, but containing also Jews and Christians. Owing to Arab opposition, this has so far fallen through.

The Lenten Season

LENT doubtless received due pulpit notice, but to judge by the paucity of attention bestowed upon it by the press in which so many worldly concerns claim space just now, it seems to have overcome the busy world of business, public, private, "like a summer cloud without its special wonder." Yet a contemporary in a near-by city well presents the thought that to get the full benefit of the Lenten season something more than the mere cessation of wonted amusements and activities is required. And this must be so. It is not what is given up, desirable as that may be if frivolities have largely filled the days, but what is put in their place that really counts. The gain is in the time set free for thought upon the profitable concerns of life, the things that make for soul serenity and lasting happiness.

How can we expect to see life in its entirety, even so far as it is given us to see it, while chasing tirelessly after the satisfaction of sense? How can we hope to attain spiritual poise if we never stop to weigh in thoughtful hours the relative values of the things we seek and the things we overlook or hasten by? Perhaps we realize with fleeting regret that something of worth is escaping us, crowded out of our unresting lives. But often that is all; for no end of excuses and justifications for deferring serious thought upon the matter troop into the mind. Commonly it happens, therefore, that the thronging allurements of life leave us no will to stop and think until age or illness or sorrow "lays a light finger pausefully on life's headlong train."

But the purpose of the Lenten season is this, and its benefit to us proportioned to the new vision and outlook on life it brings. What we deprecate as the materialistic tone of our age is not so much that we are less charitable, kindly, helpful than those who went before us. Perhaps we are even more so; but the bewildering distractions of life leave us less time for thoughts that would tend to correct our immersion in worldly affairs.

It may be that no generation has ever needed more than we do the truer view of the meaning and purposes of life that might be gained if our thoughts and aspirations were as Lenten at this season as our quieter lives. But a momentary intermission in the round of pleasuring is of no very great value if our dreams and plans and interests are still where and what they were. —Rochester, N. Y., Democrat and Chronicle.

"Oh that thou wouldst rend the heavens, that thou wouldst come down, that the mountains might flow down at thy presence, as when the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, that the nations may tremble at thy presence!"

EASTER VERSES
By M. A. A.

AND the angel answered and said unto the women, Fear not, ye: for I know that ye seek Jesus, which was crucified. He is not here; for he is risen, as he said. Come, see the place where the Lord lay."

"And as they went to tell his disciples, behold, Jesus met them saying, All hail. And they came and held him by the feet, and worshiped him."—Matt. 28:5, 6, 9.

"And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in breaking of bread. And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you... And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold, my hands and my feet, that it is I myself: handle me and see; for a spirit hath not flesh and bones as ye see me have. And when he had thus spoken, he showed them his hands and his

feet."—Luke 24:33-40. Please read the whole chapter.

"For I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which 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.....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: 13-18. These verses are just a few of many which testify of the resurrection of our Lord Jesus Christ and of our future life in him.

Why is Christ's resurrection of so much importance?

"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." "Then they also which are fallen asleep in Christ are perished."—1 Cor. 15:13, 14, 18. Not only read, but study this wonderful resurrection chapter. The earnest study of this chapter will not only strengthen our faith in God and his Christ, but will deepen our assurance in the blessed hope of eternal life through Christ, which is the hope of not only the New Testament church, but of the Old Testament saints as well.

Brothers and Sisters, have we the full conviction that through the finished work of Christ our Lord, received by faith, have a salvation in which we shall be eternally kept. If so, we can sing, with the Easter joy in our hearts,—

"Blessed assurance, Jesus is mine;
Oh! what a foretaste of glory divine:
Heir of salvation, purchase of God,
Born of his spirit, washed in his blood."

JESUS IS COMING
By G. L. Young

A NEEDED TRUTH. The great truth that the people need to hear is,— JESUS IS COMING. This is the message that heaven sends to earth. This is the motive for true piety which divinity urges upon humanity. This is God's proclamation to men. This is truth, present truth. This preaching is ever in order, always due. May it be earnestly and lovingly and continually proclaimed by the ministers of Christ. May it be held up as a beacon light by the Church of God. May it be listened to by sinners with solemn hearts and thoughtful minds. May it come as a knell of doom to the traitorous backslider, till tremblingly he shall return from his backslidings. May it impress and stir and thrill the children of men until they shall examine themselves in its all-revealing light and so make their preparations for the day of God.

This is the great and momentous truth. This is the blessed and important doctrine. This is the needed preaching which by many is so much neglected. This is that which should be kept prominently before the minds of the people. It should animate and enliven the hope of the saints; it should make its powerful appeal to the conscience of sinners; it should pour its inexorable warnings into the guilty ears of faithless backsliders. It should be used to affect the human heart as it is intended to and it is so capable of doing.

This is the truth which ministers should not neglect. The proclamation of a coming Christ should not be withheld, and he is guilty who withholds it. The sword is coming. It is the watchman's business to give the alarm. The trumpet should be sounded with no uncertain sound. The watchman who gives not warning is accountable for the blood of those whom he should have warned, but to whom he has been remiss in his duty. Watchmen on Zion's walls should watch for souls and work for souls and warn souls, as they that must give account, that they may do it with joy and not with grief. They cannot thus work and watch and warn if they have failed to preach the plain scripture truths concerning the second advent of Christ.

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ACCORDING TO scientific investigation, the ingredients of a man are as follows:

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- Phosphorous enough to make 2,200 match tips.
- Magnesium enough for dose of magnesia.
- Potassium enough to explode a toy cannon.
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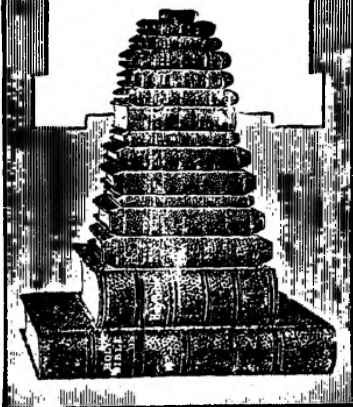
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Oregon, Illinois

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ness, the faithful city."—Isa. 1:26. If this house of David is to be reestablished as in days of old, with judges and counselors as at the beginning, then the King must be in heaven; for in olden times Israel had no king on earth, but God was their King and ruled through judges and counselors.

This tabernacle is being built now. The house of David is being reestablished in Palestine as in days of old. They have their judge and counselors. Afterward it will be called the City of righteousness. This will be when all sin has been removed, when the new earth appears wherein dwelleth righteousness. 2 Peter 3:13.

The going forth of the "word of the Lord from Jerusalem" is now in the past. Read Luke 24:44-47. Christ here explains to his disciples some of the things that had been prophesied, that repentance and remission of sins should be preached in his name, among all nations, beginning at Jerusalem. He also tells them to stay in Jerusalem until they receive power from on high. In the first and second chapters of Acts we learn that they remained at Jerusalem until they received this power and then began teaching at Jerusalem. Thus, the word of the Lord went forth from Jerusalem as prophesied. Why should the people go to Jerusalem after Christ comes, to be instructed? At that time they will have the laws in their minds and hearts, Heb. 10:16, and will need no instruction.

Other applications of prophecy seem to be misplaced also, for example, Isaiah 16:19 reads: "And I will set a sign among them." Compare this with Luke 2:34: "Behold this child is set for the fall and rising again of many in Israel: and for a sign which shall be spoken against." It seems this sign has already been set among them. Also those that escape were to be sent to those places that had not heard of the Lord's fame, neither had seen his glory. This must be before the coming of the Lord; for he does not come until the Gospel has been preached unto all nations. It would be hard to find many nations now where the Gospel has not been preached. And again, does not Zechariah 13:1 refer to the death of Christ? His blood is the only foundation that will cleanse from sin and uncleanness.

Now in answer to the question: "Will the office of mediator continue after Christ comes, will say, that in a perfect government such as will be then, there will be no unnecessary offices and office holders. I think we all agree that when Christ comes the bride also comes.

Our differences arise in our views as to what constitutes the bride. We have the evidence of one of the seven angels of God, as recorded by one of his inspired writers, that the holy Jerusalem is the bride, the Lamb's wife. (Rev. 21:9, 10.) This, the bride, the new Jerusalem, must come with Christ. When it comes all things will have been made new, and there will be no more sin. If there is no sin a mediator will be entirely superfluous.

I hope these few comments will not give offense to any one, as they are not written in a spirit of contention, but because I believe the things which I have written are true according to the scriptures. I wish others also to believe them.

Perhaps the discussion will act as a stimulus to greater effort in searching the scriptures, to prove whether these things are so.

WHAT DOES IMMORTALITY MEAN

SECOND Corinthians 5:1-8 is said to teach "the disembodied or unclothed state, which continues until the second coming of Christ, at the end of this age."

A careful reading of the passages will show results quite different.

There are several terms in this section which go in pairs, viz.,

1. "Our earthly house of this tabernacle" (verses 1, 4), and "a building of God, an house not made with hands, eternal, in the heavens" (verses 1, 2).

2. "Clothed upon", and "unclothed", or "naked" (verses 2, 3, 4).

3. "Mortality", and "Life" (verse 4).

Beginning with the last of these pairs, we see that when we shall be "clothed upon", then "mortality" is "swallowed up of life". Hence "life" is that with which we wish to be "clothed upon". This brings us to that which we "groan earnestly desiring to be clothed" with, viz., "our house from heaven", that is, "a building of God, an house not made with hands, eternal, in the heavens". In contrast with this is "this tabernacle". The house being "life", the tabernacle is "mortality" (Greek, *to thneeton*, that which is mortal); or the mortal state contrasted with the immortal state. To be "unclothed" or "naked" would be to go into the death state. But this does not of itself in the remotest way indicate what is the condition of the dead, whether they are conscious or unconscious. However, it is clear that it is not a desirable state, for the apostle says, "We do groan, being burdened, not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life." If such unclothing is "blessedness indeed" for the Christian, even though "only a part" of it, the apostle and those to whom he wrote did not desire it.

But blessedness is seen in verse 8, which says one, "expressly states that to be absent from the body is to be present with the Lord." Does the Apostle, after all, say that he would be in the "disembodied state" when he had just said that he would not be "unclothed", or "naked", and thus contradict himself? There is something wrong some where; and we cannot admit that it was with the Apostle.

The phrase "the body", from which Paul would be "absent" in order to be "present with the Lord", must be construed in harmony with what precedes, especially since the Apostle introduces it by a "therefore", as having its basis therein. "Therefore (because we would be clothed with our house from heaven, that mortality might be swallowed up of life.—verses 1-4), we are always confident, knowing that whilst we are at home in the body, we are absent from the Lord. . . . We are confident and willing rather to be absent from the body, and to be present with the Lord" (verses 6, 8). "Rather" than be "unclothed" he would be "absent from the body". This shows at once that to be "unclothed" and "absent from the body" were not, in the mind of the Apostle, one and the same thing. Taking the various statements as explanatory of each other, we see that with the Apostle, the "tabernacle" and "at home in the body" were synonyms of "mortality", or the mortal state. On the other hand, "the house from heaven" and "clothed upon" are synonyms of "life", and "present with the

Lord." In 1 Thess. 4, the Apostle says, "And SO shall we ever be with the Lord." "So" in this case, is descriptive of the how, which, as the context shows, is in connection with the Lord's descent from heaven. There are not two ways of being "with the Lord", but one, and that is the one referred to in 1 Thess. 4:13-18.

Had the Apostle taught a conscious "disembodied state" in heaven, he would thereby have placed himself in open conflict with the clear thinking of the scriptures upon the condition of the dead.

Job said, "If I wait, the grave (sheol, the unseen) is my house" (Job 17:14). Sheol, instead of being in heaven, is "beneath" (Isa. 14:9), "in the nether parts of the earth" (Ezek. 31:16).

David said, "For in death there is no remembrance of thee; in the grave, who shall give thee thanks?" (Psa. 6:5). "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).

"Wilt thou show wonders to the dead? shall thy lovingkindness be declared in the grave? or thy faithfulness in destruction? Shall thy wonders be known in the dark? and thy righteousness in the land of forgetfulness" (Psa. 88:10-12).

Solomon said, "For the living know that they shall die, but the dead know not anything" (Ecl. 9:5). "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" (verse 10).

Hezekiah, king of Judah, said when told he must "die, and not live", "I said in the cutting off of my days, I shall go down to the gates of the grave: I am deprived of the residue of my years. I said, I shall not see the Lord . . . in the land of the living. I shall behold man no more with the inhabitants of the world" (Isa. 38:1, 10, 11).

None of these believed in a "disembodied state" of blessedness in heaven, nor did any others of the Bible writers.

Will the Wicked Live For Ever?

This question has been answered with an affirmative. But what saith the scripture? "For yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be" (or he shall not be there.—Psalm 37:10). Reference is also made to "everlasting punishment" (Matt. 25:46, and others) as proving endless existence in woe. This passage does not specify of what the punishment will consist. If it be "woe", then that will be the punishment, and it will be "everlasting"; if it is "everlasting destruction from the presence of the Lord" (2 Thess. 1:9); or "fiery indignation which shall devour the adversaries" (Heb. 10:27), or "utterly perish in their own corruption" (2 Peter 2:12), then this is the punishment, and it will be everlasting. Everlasting destruction from the presence of the Lord will destroy those persons from the Lord's presence; and since he is everywhere present by his Spirit (Psalm 139:7-12), therefore, when they are destroyed from his presence, they are nowhere present.

Immortality is for believers only. It is the immortality which will become a fact when this corruptible shall put on incorruption, and this mortal shall have put on immortality. May this be the happy lot of all those who read these lines!—A. H. Zilmer, Editorially in The Faith.

SOMEONE NEEDS HELP

By L. E. Conner

(Continued from last week)

IN FIRST CORINTHIANS 15:24-28, inclusive, Paul speaks briefly of the work of restitution, with Christ as ruler of the world, and at verse 29 he returns to the subject of resurrection. He speaks of those who are "baptized for the dead", referring, as I understand it, to the act of baptism as a symbol of burial and resurrection to the new, future life, the believer thus exemplifying his faith in the resurrection from the grave, and having "put off the old man with his deeds", he puts on "the new man", and rises to walk in newness of life. And from here on to the close of the chapter he seems to confine his consideration and explanation of the process of resurrection as applied to the dead in Christ. His reason, no doubt, for thus confining his discussion in this part of the chapter was to try to make clear this phase of the subject, to meet the arguments and answer the questions of some who, it seems, had called in question the possibility of resurrection.

The words, "the dead", as used in connection with the resurrection do not always include the same classes, even when no qualifying terms are used; the class, or classes, being determined, as far as we may be able to determine them, by the context with which the text referring to those raised to life may be used.

In 1 Cor. 15:22, according to the context, the dead there mentioned evidently refers to all classes and orders. In verse 42 of that chapter the dead evidently is used referring to those who are raised to incorruptibility only. In Rev. 20:12, the phrase is used, but evidently it does not include the dead in Christ, who come forth at the coming of the Lord. And the prophet, Daniel, speaks of a time when "many that sleep in the dust shall awake", and from the way he speaks of the subject, he limits the subjects in this reference to a certain time or times and to two classes or orders, "some to everlasting life, and some to shame and everlasting contempt", Dan. 12:2; and while he specifies two classes in this reference, he does not pretend to limit the resurrection to those there mentioned.

In interpreting a text which, standing alone, is not clear and explicit, care should be taken lest our interpretation does not agree with the context and other scriptures: and I submit that if the text in question, 1 Cor. 15:22, be interpreted to mean that only those in Christ are to be raised from the dead, it not only is out of harmony with its context, but also with plain statements in other scriptures.

Is it reasonable to believe that the Apostle here was teaching the Corinthians that the only ones that are to be resurrected, are those that are in Christ, and then, in making his defense for his teaching would declare his belief in the doctrine that "there shall be a resurrection of the dead, both of the just and of the unjust"—Acts 24:15. This he declared to be one of the items of his hope. Are we not justified in entertaining the same hope?

But it is contended by some that the unjust in this text refers to apostates only; and some interpreters go a step farther and include all that "have come to a knowledge of the truth", though they have not obeyed the truth, etc. But I submit that there is

no statement in the scriptures upon which such contention can be based. The word "unjust" is used frequently in the scriptures but I know of no place in which it is limited in its application to apostates or those only who have come to a knowledge of the truth, but remained inobedient thereto. We have the plain statement that "Christ once suffered for sins, the just for the unjust, that he might bring us to God." Are "sins" and "unjust" here limited to apostates or any other specific class? Evidently the "sins" and the "unjust" for which this great service was rendered is of much broader application. That Apostle "whom Jesus loved" gives a clear statement which will help us in this regard where he says, "and he (Christ) is the propitiation for our sins: and not for ours only, but for the sins of the whole world."—1 John 2:2. These texts plainly teach that the great sacrifice was made for all mankind—"the whole world (which) lieth in wickedness", John 5:19, which Peter declares are the unjust and for whose resurrection Paul said he had "hope toward God", a good source indeed, toward which to hope.

Another statement from high authority and which the text under consideration (1 Cor. 15:22) must be interpreted so as to agree is John 5:28, 29, so often quoted in considering the subject of resurrection. It reads, "The hour is coming, in the which all that are in the graves shall hear his voice and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

We are reminded that the word "grave", used in the last above text is a translation of the Greek term "mnemeion", which means memorial, and not a translation of the Greek "Hades" which means: the unseen state. But this, being true, does not prove nor indicate in the least degree that those here mentioned as being "in the graves" are limited to the dead in Christ and apostates, or to any other specific or limited classes. The word grave, as applied to the place or habitation of the dead is used but few times in the New Testament scriptures, and in every place thus used, except one, it comes from the same Greek word, the meaning of which is "memorial". The one exception is 1 Cor. 15:55, in which the Apostle paraphrases a prophetic statement into an exclamation of victory over the grave, when he says: "O death where is thy sting? O grave where is thy victory?" the word grave in this text being a translation of the Greek "hades", and the prophecy quoted by the Apostle being Hos. 13:14, where the prophet foretells the resurrection of the dead and the destruction of the grave.

I know of nothing in the scriptures that indicates that those in the "grave", mentioned in the scriptures as a "memorial", are limited to those in Christ and to apostates. If there are such scriptures placing limitations upon these texts they ought easily to be cited.

Another statement of the scriptures is applicable here. It reads: "And I saw the dead, small and great, stand before God. . . . and the sea gave up the dead which were in it; and death and hell (the grave, margin) delivered up the dead which were in them."—Rev. 20:12, 13. In this last text there is nothing to indicate any limitations whatever. When the sea gives up the dead which are in it, and death and hell,

the grave, give up the dead which are in them, who, let me ask, will be left in death and the grave?

Our attention has been called to the fact that the word "grave", in John 5:28, does not come from the Greek "hades", which means, the unseen, which means "memorial". Now, granting, for the purpose of this consideration, that the memorial, in the text, John 5:28, indicates a limited class or classes of the dead; then when we read that death and hell (hades), for the word hell in this text is a translation of the Greek *hades* (the habitation of the dead, generally) gave up the dead that were in them, upon what scriptural basis can it be said that only a small part of the great body of the dead are to be raised from the dead?

We may evolve a theory of the subject of the resurrection of the dead which appears to be quite logical and consistent, and use some scriptural statements which, apart from their proper connections may serve, apparently, as proof texts in support of such theory, as there are many statements and phrases in the scriptures, as in all literature, which, standing alone, seem to be susceptible of different interpretations: but I submit that a theory, a doctrine, a belief, an interpretation of a scripture text to be correct, must be in harmony with the plain, simple statements of the scriptures, and must not contradict nor place questionable limitations upon such plain, positive statements, so it seems to me, and it must be apparent to all that if the apostle teaches in 1 Cor. 15, that only those that are in Christ are to be raised from the dead, his teaching in that chapter is not in harmony with the plain, positive scriptures above cited.

I firmly believe that the scriptures are harmonious throughout, upon this and all subjects, although we have difficulty in our efforts to find this complete harmony; but as none of us have any selfish interests to conserve, and are laboring together for the common weal of all, let us be patient and charitable with one another in our contentions for what we believe to be truth, as we are all limited in our ability to comprehend and interpret the scriptures, and all need help.

THE HOLY OF HOLIES

By Alma Orr

(Continued from last week.)

IN Bro. Randall's reply, he refers to texts which I could in no wise apply to the subject: for instance, Acts 10:34; 1 Tim. 2:46; Luke 2:10. He quotes Acts 15:14-17, and says, "These verses state very clearly that the building of the 'tabernacle of David' occurs after Christ's return to earth, etc."

It is not clear to me that this is the time of the rebuilding of the tabernacle of David. I do not understand this tabernacle to mean a building, but the house of Israel, a nation. Amos 9:11, 12 says "In that day will I raise up the tabernacle of David that is fallen, and close up the breeches thereof: and I will raise up his ruins, and I will build it as in the days of old; that they may possess the remnant of Eden, and of all the heathen, which are called by my name, saith the Lord that doeth this." This is the prophecy referred to by James, Acts 15:14. Notice it says: "I will build it as in the days of old." Isaiah says, "And I will restore thy judges as at the first, and thy counselors, as at the beginning: afterward thou shalt be called, the city of righteous-

Among the Churches

The Illinois quarterly conference convened at Oregon, Saturday and Sunday, April 19 and 20. Among other matters considered at this meeting, was that of the soon-coming Bible School and conference, for which arrangements were made.

Brother C. E. Randall spent the day of April 17 at Oregon. He reported excellent interest resulting from meetings in a hitherto unworked neighborhood near Mora, Minnesota. With much regret he closed said meetings in order to fill his appointment in Michigan, for which place he left Oregon. He may be addressed at Blanchard, Michigan, until further notice.

MARRIAGES

Stowe-Austin

Miss Nelle A. Stowe, of Holbrook, Nebraska, and William Austin, of Oregon, Illinois, were united in marriage at the home of Mr. and Mrs. F. L. Austin on Easter Sunday. They will be at home to their friends at 714 Jefferson St., Rockford, Illinois, in which city both bride and groom have employment—she in office work and he with a large floral establishment.

The Herald prays that God's blessing may attend them and that his hand may guide.

REPORTS

Evangelist Report for March

Sermons, 3; Money received, \$85.00; Expense, \$1.20; Total amount of order, \$101.20.

In looking back over my work for years, I can truthfully say that any time work was slack it was not my fault. There has always been a condition of some kind that hindered. Every worker should consider the deliverance of the gospel message above everything else, especially above any personal interests. The reason this month for so little being done is sickness and bad roads. From everywhere I get the same words, Roads almost impassable.

I wonder if you are all watching the signs. If so, what are they doing for you? are they making you cold and indifferent, or are you doing as Jesus said, lifting up your heads because your redemption draweth nigh.

The politicians and business people try to make us believe times are getting better. In this they are taking the wrong course. The optimist is not prepared to meet the reversed conditions and the pessimist, if wise, will fortify himself and be ready when the dark days arrive. Jesus told us of these days, and told us to watch and be prepared. Wickedness in high places is here in both government and church.

We have here in Omaha now, several ministers preaching things that are little short of infidelity. One man is giving a series of talks on What We Modernists Believe, and Sunday night he gave their creed, and what a mess of man-made stuff! The people who listen are falling for it. When this first started it caused a little storm, but now scarcely a ripple.

Oh brethren, are you standing firm upon the solid rock of truth, unmovable, always abounding in the work of the Lord? If you should come to a severe test, are you ready

to meet it. Would you give up this life to insure the life to come? Sit down and earnestly ask yourself this question: If it should come to this am I strong enough to meet it? If it should come now, suddenly, what would I do? It is a serious matter.

Remember the conference August 17 to 24. Good speakers will be in attendance.

Almus Adams.

OBITUARY

William C. Nowlin

William C. Nowlin, son of Napoleon and Ann Matthews Nowlin, was born in Alleghany County, New York, September 14, 1838.

He married Ruth Huggins in Illinois in 1862 and to them were born thirteen children: Alva E. and Oliver P., of Long Beach, California; Abbie Ann Stanley, of Alpaugh, California; John E., of Fresno, California; Lettie W. Clark, of Ames, Iowa; Alma E. Kongsback, of West Bend, Iowa; Grace A. Gould, of Dexter, Minnesota; Lida M. White, of Westbrook, Minnesota; Ruth N. Maricle; William C.; Charley C.; and Dello R. Maricle, of Fort Dodge, Iowa; and Harriet E. Wood, deceased, November 30, 1912.

There are forty-two living grandchildren and twenty-two great grandchildren.

He is survived by two brothers: Fred, of Anamosa, Iowa, and John, of Ona, California.

He was a member of the church for over fifty years, they having both been baptized in Neosho, Kansas, by John Foore.

He died at the home of his daughter, Alma, at West Bend, Iowa, on Feb. 18, 1924, at the advanced age of 85 years, 5 months, and 3 days.

He was of a genial disposition and very patient, a loving father, a good neighbor and citizen and faithful to the Lord. He loved to read the Bible and talk of its truths and of the Christian work and was earnest in prayer, almost continually so during the last few weeks he lived.

The funeral was held at Humboldt, Iowa, where, waiting for the call to life, he now lies beside his faithful companion who fell asleep 17 years ago.

J. W. Williams.

On 2 Peter 1:19, 20

Dear Herald Readers:

In 2 Peter 1:19, 20 we read: "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."

I read an article once in which the writer claimed that the colon should not be placed after "hearts", but after "arise"; that the "day star" does not arise in our "hearts". Jesus is the "bright and morning star", Rev. 22:16. It was also stated that the verses should read: "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."

It seems to me this gives a better understanding of the verses than when the colon is placed after "hearts".

Your sister in Christ,

Lillie H. Willis.

He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

RISEN TO A NEW LIFE

By Melville W. Lyon

THREE days had passed since the tragedy of Calvary—three days of bitter memories. Dead were the hopes of Israel's Messiah, dead with him upon whom rested all the prophecies of old. Nothing but darkness and despair were for those who so lately had given up all to follow him.

Suddenly, like the radiant glory of the sun after a morning of gloomy storm, burst the presence of the risen Christ upon his sorrowing disciples. Then remembered they his words, all incomprehensible till then, that the third day he should rise.

In our modern, twentieth century we speak and write of the resurrection as of something theoretical; something of ordinary import. We are not acquainted with it, have never come in contact with it. Is it then, possible that we of this day can conceive the exultant rapture with which those faithful ones of old first came face to face with its mighty reality? Joy unspeakable was theirs—they had met a new experience. Never before, even through all the centuries of the past, had such an event taken place. Here and there in years gone by, the dead had been restored to life, but here was one raised to a life, unique in all God's universe. He was not restored to his former existence as others before him had been, but was changed by the power of the word of God into the very nature of God.

They had tried to crown him king in Jerusalem. They had even been offended when he refused; but now for the first time, men began to comprehend a little of the broadness and glory and the magnitude of God's dealings with men. How weak and erring they had been in expecting him to fulfill his Messianic mission in mortal life, so limited and frail! With how much more grandeur would he now fulfill his kingly office as Lord of Israel, and how much more power to provide for their welfare and lead them victoriously against their enemies!

With such incomparable advantages is one endowed who is "born of the spirit" of God. A place of honor above every name that is named in all the universe of God; a life which shall never end, with the privilege of constant companionship with the Father; a measure of power for work so vast that no mortal man could ever attempt it. All these the Savior attained unto when out from the tomb he rose to a new life: and he left the door open for us!

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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

WORK

One of the very first commandments of God to Adam was that he should replenish the earth and subdue it. Duty was at once placed upon creation, and that duty required effort, activity, of the created one. Life was for a purpose. As the pebble falling upon the mirror-smooth waters starts wavelets which rapidly increase in dimensions, so the work of man starting in Eden's garden continually throws out radiating influences which can but affect all creation.

The future life, too, is initiated with like announcement. The resurrected Christ at once began work. Lesser lives were influenced thereby. Those who are promised new life in Christ are also assured that they will reign with him in the great labor of subduing the world: removing wickedness therefrom, establishing righteousness therein, directing the nations thereof. And the nations who live under the direction of Christ and his helpers, are pictured as plowing, reaping, building, and inhabiting. Thus all life is created for active purpose.

The same principle is true today in Christian life. The scriptures indicate that all Christians are now, figuratively speaking, risen with Christ and have a work to do peculiar to their new position. This work is to carry forward the effort introduced by our Savior to bring the faith and conduct of men and women into harmony with the teachings of Jesus. To plant and tend the flowers of peace, righteousness and obedience to God is an inspiring labor which showers richest blessings upon the recipient of truth and also upon the laborer.

Let's use life by working.

RESURRECTION

The raising of man out of death into life is a work that has attracted the admiration of the race, ever since its first instance. It seems to man to be the crowning work of God. Without it, there would be no hope beyond the present, and yet it sometimes seems to the finite mind that such a work must of necessity be wholly impossible.

The Apostle Paul declares in this connection, that "if there be no resurrection of the dead, then is Christ not risen." But practically all of his readers and listeners were sound believers that Jesus had been raised from the dead. Though comparatively few had seen him since his resurrection, yet the testimony of the eye-witnesses was such as to convince not only people friendly to the Master, but many of his bitterest and strongest enemies of the fact of his resurrection. In fact one of the strongest foundations of the church is the resurrection of Christ our Lord.

From this fact one's mind goes to a corresponding truth, that of the resurrection of those for whom Christ died. There is no hope based upon stronger scriptural evidence than the hope of the resurrection of the dead. It is not only stated in such emphatic language as to make the fact of resurrection absolute and unmistakable, but it is given in such a way as to make it also very certain that there is no possibility of life after death, excepting there be a resurrection from the dead. It is the only open door into a life beyond. It is the only hope for the dying, the only hope for the bereaved.

Already plans are being made by the different states for their annual conferences during the summer months. These conferences are two-fold in nature. One purpose is to study and select ways and means for carrying forward the gospel work. Another purpose is to associate together to strengthen one another in a knowledge of the scriptures and the service of the Lord.

It is noticeable throughout the country, that those who attend the conferences, become inspired thereby to take hold of Christian work and carry it forward throughout the year. It is therefore urgent that as many as possible will take advantage of these meetings this summer, in order that they may not only receive spiritual uplift from others, but also contribute to the spiritual uplift of others. It is already time to begin to plan personal duties, so as to attend one or more of these conferences if possible.

Nearly seven hundred extras were ordered of the Easter Number of the Herald. We want to thank one and all of the Herald friends for this cooperation in an effort to extend the circulation of the paper, and to add to the value of its pages. There is always a thorn to every rose, and in this instance the thorn is that we did not make a large enough estimate of the number that would be called for. At the time of going to press for the first run of the paper, about three days previous to the time for having the paper ready to mail, we thought 150 more papers than had already been ordered would be enough, and to spare. But requests have since continued to come in until all extras are gone and we find ourselves unable to fill latest orders. Again the Herald wishes to thank all for their cooperation.

Neither after his resurrection nor prior to his death did the Lord make any effort to live in harmony with the current manners of men. His was a task different from all other work, a task that required its own special method.

Nevertheless, the risen Lord in no case used his exalted position and strength to offend others. He rather endeavored at all times to draw others from their lesser position, toward himself, that they might enjoy something of his joy. Jesus, from baptism to ascension, was never overbearing, crabid, fussy, offensive toward those who did not follow him.

What an example for all who have "risen with him" to walk in newness of life!

Secular as well as religious press and rostrum have been aroused because of the steady flowing stream of Israelitish people back to the old home land of God's choice. It would not be surprising if some day, a few people come to believe the prophecies in the inspired declaration that the people whom God scattered, shall be again gathered, even from the four quarters of the earth.

Fighting the good fight of faith is not necessarily an enlistment with fighters of another kind. It may sometimes even require that one shall separate self from those engaged in battle of a contrary nature.

The soon-appearing of the world's Savior and King will be a wonderful event. But it will be more blessedly wonderful to the individual whose present daily life is one of constant service to the expected Lord.

God pronounced a curse upon the earth, immediately man disobeyed his Maker. The same God can lift the curse immediately man returns to obedience.

Life's disagreements not only reveal the fact that some one thinketh ill of another; they also reveal the fact that some one has failed to forgive.

Some copy reaching us too late to be used in the Easter Number is printed in this issue of the Herald.

HERALD RECEIPTS

Warren Cronbaugh; J. M. Robbins; Mrs. Frank Loomis; C. A. Dickenson; A. A. Evans; Hazel Finney; Mrs. J. W. Dismukes; Mrs. J. P. Allard; Mrs. John M. Williams; Osby Claypool; H. T. Cooper; W. W. Cooper; Mrs. Allen Weaver; Otto Huffer; Alex. D. Donaldson; Mrs. J. A. Johnson; Sam E. Kirkpatrick; Mrs. James Day; Mrs. Anna Willey; Mrs. Leola Clark; J. T. Knife; Adolph Sandberg; A. R. Howard; F. W. Ficken; Mrs. Hans. Christiansen; Mrs. Ed. Tomlin; W. H. Klindt; Mrs. Lizzie Ogden; Samuel Matheny; Thomas Watters; Mrs. Alfred Brown.

EMERGENCY FUND

Mrs. J. A. Johnson, \$1.00
Mrs. Allen Weaver, 1.75

WINCE MEMORIAL FUND

Previously mentioned, \$309.25
Mrs. A. M. Siple, 5.00
Total \$314.25

"The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God."

to obeying God. But all his pleadings seem to have fallen on deaf ears, for they did not heed him any more than they did Amos.

We are living in perilous times today. There is much wickedness in the world. So we must be watching that we do not fall into wickedness as did the people of Israel.

THE ASSYRIAN EXILE OF ISRAEL

Lesson 5

May 4, 1924

Lesson Text:

2 Kings 11 to 17

By Verna Thayer

Golden Text: "I will delight myself in thy statutes: I will not forget thy words."—Psa. 119:16.

We have followed the children of Israel from their bondage in Egypt to our lesson today, which is the downfall of Israel, or the Northern Kingdom. When we saw how God had delivered them out of their bondage in Egypt, into the promised land; how he helped them in their battles after they had reached that land, little did we think that after all his goodness to them, that they would ever be so wicked.

We have studied how the Northern Kingdom, or Israel, commenced worshiping idols when the kingdom was divided. They had continued this until our present lesson. How wicked they had grown. It seems they had forgotten God entirely. You could see idols set up everywhere and people worshiping them. Many, many prophets had been sent to them, who pleaded with them to turn away from their wicked ways and return to God. But they would not listen to one of them, so it is no wonder we find them in our lesson this time being carried away captives into a strange country.

The king of Assyria had been making trouble in the land of the Israelites. He had made invasions in the land and had forced them to pay him large sums of money each year.

When Hoshea became king over Israel, he paid this tribute for a while, but finally he failed to send money to the king of Assyria. Of course this did not please the king at all, so he shut King Hoshea of Israel in prison.

Then he marched up to Samaria and besieged it for three years. The city was finally captured and the people of Israel were carried away captives into Assyria. The king placed other people in the land of Samaria. Thus we have the end of the Northern Kingdom, or Israel, leaving Judah, or the Southern Kingdom, which we will study about in our next lesson.

EXTRACTS FROM THE BOOK OF ENOCH

By E. O. Stewart

WHAT good this may do the reader I know not, but it impresses me very much.

Enoch says, "I was born the seventh in the first week, while judgment and righteousness still endured. And after me there shall arise in the second week great wickedness, and deceit shall have sprung up; and in it shall be the first end. And in it a man shall be saved. And after it is ended unrighteousness shall grow up and a law shall be made for the sinners."—Enoch 93:3, 4. This has reference to the flood and the deliverance of Noah.

"And after that in the third week, at its close a man shall be elected as the plant of righteous judgment. And his posterity shall become the plant of righteousness for evermore."—Enoch 93:5. This can

mean nothing else than God's call to Abraham.

"And after that in the fourth week at its close, visions of the holy and righteous shall be seen, and a law for all generations, and an enclosure shall be made for them."—Enoch 93:6. This certainly has reference to the visions seen by Moses, the giving of the law, and the building of the tabernacle.

"And after that in the fifth week, at its close, the house of glory and dominion shall be built."—verse 7. Solomon's Temple.

"And after that in the sixth week, all who live in it shall be blinded, and the hearts of them shall godlessly forsake wisdom. And in it a man shall ascend; and at its close the house of dominion shall be burned with fire, and the whole race of the casen root shall be dispersed."—verse 8. This refers to the blindness of Israel, the ascension of Christ, and the destruction of the temple and the dispersion of the Jews by Titus in A. D. 70.

"And after that in the seventh week shall an apostate generation arise, and many shall be its deeds, and all its deeds shall be apostate. And at its close shall be elected the elect righteous of the eternal plant of righteousness, to receive sevenfold instructions concerning all his creation."—verses 9-10. The close of the seventh week seems to be now dawning upon us, as we see the eyes of the Jews turn to the land of their fathers, with hearts full of hope as they see the dawning of the better day. And we see knowledge increasing on every hand. We see the Zionist movement taking fresh courage. Seeing this, I remember the words of David, "When the Lord shall build up Zion he shall appear in his glory."

Enoch continues, "And after that shall be the eighth week of righteousness, and a sword shall be given to it that a righteous judgment may be executed on the oppressors, and sinners shall be delivered into the hand of the righteous. And at its close they shall acquire houses through their righteousness and a house shall be built for the great King in glory for evermore, and all mankind shall look to the path of uprightness."—Verses 12-14. The nations are beginning to see that in order to stop oppression they must deal severely with the rich who are oppressing the poor by keeping back their wages by fraud. The rich man's money is becoming a burden to him and the howl goes up because of income tax. So his money is a witness against him. (See James 5:1-5.)

But the four winds will be kept in check until enough Zionists have returned and have been sealed to constitute the 144,000 of Revelation 7. Then the great time of trouble shall come.

"And after that shall be the ninth week, the righteous judgment shall be revealed to the whole world, and all the works of the godless shall vanish from all the earth. And after this, in the tenth week, in the seventh part, there shall be the great eternal judgment in which he will execute vengeance amongst the angels. And the first heaven shall pass away, and a new heaven shall appear, and all the powers of the heavens shall give seven fold light. After that shall be many weeks without number for ever, and all shall be in goodness and righteousness, and sin shall no more be mentioned for ever."—Enoch 93:14-17.

This vision is found in the book of Enoch.

Berean Column.

Edited by

NATIONAL BEREAN SOCIETY,

Leota B. Hanson, Editor,

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THE NETHINIMS

IN the days of Joshua, about 1450 B. C., the Gibeonites, being of the nation of the Canaanites, upon hearing how Joshua, by the power of God, had destroyed Jericho and Ai, approached him in humility and desired that he make a league with them that they would not destroy them, for they said they had come from a far country and that they had come because of the name of the Lord. Josh. 9:9.

But three days after the league had been made, Joshua learned, when he led his army to that part of Canaan, that the Gibeonites were their neighbors and had dwelt among them all the time.

So the children of Israel were very angry and murmured against the princes because they had made this league, but the princes had sworn by the Lord God of Israel, so they could not touch them. But the princes said unto them, "Let them be hewers of wood and drawers of water unto all the congregation; as the princes had promised them." Joshua 9:21.

So Joshua called the Gibeonites before him and told them that because of their deceiving him that none of them would be freed from being bondmen and hewers of wood and drawers of water for the house of God, and the altar of the Lord.

Now at the time of the Babylonian captivity these servants were also taken captive and it was during this time that their name was changed to "The Nethinims" as the next mention of them is in 1 Chronicles 9:2. This being a more appropriate name, as it means, dedicated or set apart.

At the end of the captivity, when Ezra led the first group of Israelites back to Jerusalem to rebuild the temple, we find there were two hundred twenty of these servants of the Levites. Ezra 8:20.

And ten years later, when Nehemiah went back to Jerusalem to rebuild the walls of his sacred city the Nethinims were appointed to build that portion of the wall between the water gate and the high tower that lieth without. Neh. 3:26.

So these people thought that by making a false statement they would live on in peace, but as everything false finally comes to light, these people were made slaves and servants for the rest of their generations. So with us, we should never deceive others just to receive a temporal blessing that lasts but for a short time, for in the end we are the slave of our sins.

Yours in the hope,

Rolland Stilson.

EVERETT SAYS

If we look to material prosperity, to physical welfare, nothing is now more certain than that they are most powerfully promoted by everything which multiplies and diffuses the means of education. We live in an age in which cultivated mind is becoming, more and more, the controlling influence of affairs.

The Sunday School

By Alta King

THE ASSYRIAN EXILE OF ISRAEL

Lesson 5 May 4, 1924
Lesson Text: 2 Kings 11 to 17
Responsive Reading: Psalm 36

Golden Text: I will delight myself in thy statutes: I will not forget thy word.—Psa. 119:16.

For Study

Review: Whose prophecies were considered in last week's lesson? During what period of Israel's history did God work through these men to reveal his will to Israel? What was God's message through them?

The New Lesson. This week's lesson considers the fulfillment of those prophecies. We have come to the last king over the ten-tribed Northern kingdom of Israel. The duration of this kingdom, begun in idolatry, under Jeroboam, was about 250 years.

"The characteristics of this long history are four: the number of dynasties, nine; the brevity of individual reigns; the violence, the cruelty and insecurity of the times; and the constant departure from the true religion, and reliance upon the false and despicable gods of heathenism.

"There is no darker page, perhaps, in all history than the closing days of the kingdom founded in impiety and selfish ambition by Jeroboam, the son of Nabet, who made Israel to sin."—Peloubet's Notes.

The above is condensed from 2 Kings 11 to 16, in which are recorded the reigns of the kings of Israel succeeding Ahab, whose reign we studied in Lesson 2. The last king was Hoshea.

The Character of Hoshea's Reign. 2 Kings 17:1-2. Though Hoshea's reign was not as evil as were the reigns of the preceding kings of Israel, yet the fulfillment of the predicted punishment began during his reign.

The Cause of Israel's Downfall. 2 Kings 17:7-18. In this scripture is a brief summary of Israel's idolatrous history. Study it carefully to grasp the depths of her sinfulness in spite of God's many manifestations of love and care, and hatred of sin. The following comments are given as aids.

Verses 7-12. "Did secretly things that were not right." Secret sins are the sins which, above all others, block spiritual growth. "High places in their cities." God had ordered one center of religious worship, Jerusalem, as conducive toward unity of worshiping one God. "High places" were hills on the top of which heathen altars and shrines were erected. Israel adopted this multiple system of worship, not only in her worship of God, but in the out and out worship of idols. "Set up pillars in Asherim." Pillars were stones in honor of heathen deities. Asherim were upright, wood representations of the goddess, Asherah, erected by the side of the altar of Baal. They were associated with the grossest immorality. "Under every green tree." Idolatry often held trees especially sacred. They were the "groves" of King James Version.

Read Exodus 20:4, 5, 23; Deut. 14:16-18 in connection with verse 12.

Verses 13 to 18. Had God given his people abundant, spoken testimony of his will and desires? To what extent did their

stubborn resistance of his will lead them into evil?

Israel Carried up into Captivity. 2 Kings 17:1-6, 18-41. What nation was God's medium of punishment to Israel? How did the people who were transferred to Israel's land show a superstitious fear of Israel's God? Did they, even under the guidance of the priests who were returned to the land in order that they might teach them learn to worship God in spirit and truth? Could the priests of Israel teach others to worship God in spirit and truth, when they themselves fell so far short of it? Compare the worship these foreign nations in Israel's land rendered to God with the worship rendered to God by modern nations. Read 2 Kings 17:41 and 2 Tim. 3:1-5.

The Israelites were carried off to cities in Mesopotamia..... and Media..... The foreigners settled in what had been the Northern kingdom, intermarried with the Israelites that remained there, and the mixed population resulting therefrom, called the Samaritans, we find in New Testament times occupying the region between Judea and Galilee—a population thoroughly hated by the Jews of unmixed blood and heartily reciprocating that hatred.—Sel.

We might reasonably conclude from 2 Kings 17, that God had for ever cast aside, at least the ten tribes of his chosen people—if it were not for such scriptures as Ezek. 37:1-5, 15-28.

The Children's Column

THE MAN WHO CLIMBED A TREE

By Alice B. Curtis

WHEN Jesus was thirty years old, he left his home and went from place to place, teaching people the gospel of the kingdom. One day he came to the city of Jericho. So many palm trees grew there that it was called "The city of palm trees." Deut. 34:3.

A rich man called Zacchaeus lived there and he was a tax collector. You see, people had to pay taxes then, just as we do now. The people did not like the tax collectors, for sometimes they took more tax than was right.

When Zacchaeus knew that Jesus was coming he went out to see him; for, no doubt, he had heard he was a great teacher, and could do wonderful things. But there were people walking with Jesus, and Zacchaeus was not a tall man, and he could not see over the heads and shoulders of the people who were between him and the Lord Jesus.

Do you suppose he went home, sorry because he could not see Jesus? No, Zacchaeus did not go home, he wished so much to see him that he thought quickly of a way that would enable him to do so.

He ran ahead of the rest of the people and climbed up into a sycamore tree, that grew near the road where Jesus would pass, and when Jesus came near Zacchaeus saw him.

Perhaps you wonder how Zacchaeus knew which was Jesus among so many people. He could easily know him because no one else there had such a pure, holy face. His eyes were clear and kindly and he walked with grace and dignity. As Zacchaeus looked he saw that Jesus possessed what he did

not. Zacchaeus had riches, but Jesus had the true life. Jesus had unselfish love for mankind, and he could give a home in the blessed kingdom of God to all who cared enough for it to love and obey him. And Jesus saw Zacchaeus. He not only saw him, but he read his thoughts and knew all about his life. When the people saw Zacchaeus, they saw him only as a tax gatherer that they did not like: but when Jesus saw him he knew that Zacchaeus was a man that was going to do right from that time on. Jesus told him to come down out of the tree, quickly, for he was going to his home to stay with him that day. How glad Zacchaeus was to hear that, but the people were displeased and said Zacchaeus was a sinner, but Jesus said he was a son of Abraham. Now Abraham was highly favored of God and the Jews were proud to be called his descendants.

Zacchaeus told Jesus that he gave half of his goods to the poor, and if he had taken anything wrongfully he would restore four times as much in value.

Children, would you like to see Jesus? Would you like to go to as much trouble to see him as Zacchaeus did? I think you would. Zacchaeus probably saw him for only that one day; and what a glorious time it was, for salvation came, not only to him, but to all his family.

Jesus is coming back to this earth again, and we hope and think he will come soon; and then we may see him, for not only one day, but, if we are good, we may see, and be with him always.

AMOS AND HOSEA

Lesson 4 April 27, 1924
Lesson Text: Amos 6:1-6; Hosea 6:1-6.
By Verna Thayer

Golden Text: Hate evil and love the good.—Amos 5:15.

Do you remember how Jeroboam had set up two calves for the people to worship in the northern kingdom of Israel? And how wicked the people had become? We find that nearly all the kings that followed Jeroboam were wicked kings and did evil in the sight of the Lord. It seems they were getting worse and worse until nothing but destruction seemed ahead of them. Jeroboam II was king at this time. They were doing so many evil things that God thought best to send some prophets to warn them of their destruction.

Amos was a herdsman and helped gather wild figs. God called him and told him to go and tell Israel of her sins and destruction. He willingly went and told the people of the sins and also told them that because of their wickedness they would surely be taken into captivity. Did they like to be told about their wickedness? Oh, no. Amaziah the priest of Bethel sent word to Jeroboam, the king, saying, "Amos is conspiring against you here in Israel, for he is saying that you shall be killed with a sword and Israel shall be led away captive out of their own land." Amaziah said to Amos, "Go over to the land of Judah and prophesy against them, but do not prophesy any more here at Bethel." So you see they were not at all pleased about the things Amos was saying about them. Nevertheless, Amos did not stop warning them, but they heeded him not.

While Amos warned Israel, Hosea pleaded with them. He told them of God's great love for his people and how he desired that they turn from their evil way and return

THE RESTITUTION HERALD

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Resurrection Notes

By J. J. Heckman

ASISTER asks if I believe it is the living saints that are changed when Jesus comes? Yes, most emphatically, I do, and instead of the change being like death, I believe it is like entering upon life; for this deathful shall put on deathlessness. So we are now deathful, then we will become deathless.

"None Righteous." This is often quoted as proof that all men are under sin, and condemned, yet because of Adam's sin. But let us notice the context: "There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitterness: their feet are swift to shed blood: destruction and misery are in their ways; and the way of peace they have not known: There is no fear of God before their eyes."—Rom. 3:10-18.

What will we have if we apply this to Christians as well as the world? Just this. "no righteous" Christians, and a bunch of professors who are "unprofitable", do no "good", have "deceit under their tongues", the "poison of asps under their lips", "mouths full of cursing", "feet swift to shed blood", do not "fear God", nor "know the way of peace", and in their ways are "destruction and misery". A hard lot of Christians would this not be? Yes indeed. What then is the teaching of the text? All is explained by this: "For we have before proved both Jews and Gentiles, that they are all under sin." So none who remain Jews or Gentiles are righteous, during gospel days; but Christians constitute the righteous now.

"There is therefore now no condemnation to them which are in Christ Jesus."—Rom. 8:1. But Paul, did you not say, in chapter 5, verse 18, says, "As by the offence of one judgment came upon all men to condemnation"? and do not many claim from this that all are condemned to die because of this one offence? If Paul was here methinks he would answer both questions affirmatively, but would stick to it that "there is therefore now no condemnation to them which are in Christ." Then he would explain that Christ died the penal death in Adam's stead, and spared him seed who if in Christ are not under any condemnation. If those who are in Christ are under condemnation to death for Adam's sin Paul should have said "no condemnation except for Adam's sin." But I believe Paul was correct in his statement, and so cannot believe saints die because Adam sinned.

Jesus and Paul agree, "He that believeth

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're befall,
Trusting Jesus, that is all.

on him is not condemned: but he that believeth not is condemned already."—John 3:18. If one is not condemned is he condemned enough to die for Adam's sin? The reader can ponder this to his heart's content and if he can find Adamic condemnation in it he can beat your unworthy servant. But the unbeliever, you may say, "is condemned already", and here comes in the Adamic part. Not quite so fast. Why is the unbeliever condemned? "Because he hath not believed in the name of the only begotten Son of God."—Same verse. Why then is the unbeliever condemned? Because of refusing to put faith in Christ, and not because Adam sinned.

Inbred Sin. This expression, and what was connected with it in the Herald makes me think of two boys I once was very familiar with. One was nick-named Jack, the other Ebe. If they got into something of which their parents disapproved and were called up to give an account of what they had done; if Jack came first Ebe was the scape goat upon which the blame was placed and on the contrary, Jack would be the scape goat if Ebe happened to be called first. And so it was in Eden: Adam placed the blame on Eve; Eve upon the serpent; and I suppose if the serpent could have had a chance to answer he would have placed the blame somewhere else. So, our natures are like Adam's and Eve's, and if we act dirty because they sinned or inherit an evil disposition because they sinned, where did their tendency to sin come from? If one cannot sin except it be bred in him, then Adam and Eve were sin proof; and if it was so easy, as the Bible account gives it for them to be led into sin, then why should we think sin must be bred into us that we may be tempted? We inherit our human natures from our human parents as far back as Adam, as this case of Jack and Ebe as compared with Adam and Eve so clearly shows; but to say sin is bred into us is to say something the Bible never declares.

(Concluded next week)

Antichrist

By E. O. Stewart

JOHNS definition of antichrist is this "He that confesseth not that Jesus Christ is come in the flesh is a deceiver and an antichrist."—2 John 7.

"He is antichrist, that denieth the Father and the Son."—1 John 1:22.

"Whosoever denieth the Son hath not the Father."—1 John 2:23.

"He came unto his own and his own received him not."—John 1:11.

"Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now is already in the world."—1 John 4:3.

John states clearly that the spirit of antichrist was already at work in his day. That spirit of antichrist will continue to work in order to develop the man of sin, the son of perdition, spoken of in 2 Thess. 2:3, just as the Spirit of Christ continues to work to develop the man child (the church). Eph. 2:15; Rev. 12:5. These two spirits are contending for the ruling power of the world, and shall both possess it; but not at the same time. The man of sin must first be developed and seat himself in the temple of God, and be destroyed by the brightness of Christ's coming before the new Man (Christ and the church) have it in possession. Paul is very clear on this point. He says, "Let no man deceive you by any means: for that day (Christ's 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 worshiped; so that he as God sitteth in the temple of God showing himself that he is God."—2 Thess. 2:3-4.

He says in verse 7 that "the mystery of iniquity doth already work." By comparing this with 1 John 4:3 we find that this mystery of iniquity and the spirit of antichrist are the same, exactly. Now if we can find just who first manifested the spirit of antichrist, it will be no trouble to trace it through this age till it finally comes to a head in the man of sin, who is to be at the very zenith of his power when Christ comes, and must be destroyed by the brightness of Christ's coming. 2 Thess. 2:8. Now let us see who it was that first manifested the spirit of antichrist. John says, 1 John 2:18, 19, "Little children, it is the last time: and as ye have heard that the antichrist shall come, even now are there many antichrists; whereby we know that it is the last time. They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us."

John says that they who manifested the spirit of antichrist went out from them,

IS SICKNESS SENT BY GOD

By S. Roxana Wince

MR. NEWTON N. RIDDELL, author of a very helpful book, entitled "Methods of Attainment", says, "The Christian should be wise enough to know that sickness is no part of the Lord's doing."

Does the Bible bear out the truth of that statement? Not the Old Testament, surely. Read the writing that came to Jehoram, the son of Jehoshaphat, from Elijah the prophet, and see. It reads as follows: "Thus said the Lord God of David, thy father, Because thou hast not walked in the ways of Jehoshaphat thy father, nor in the ways of Asa, King of Judah, but hast walked in the ways of the kings of Israel and hast made Judah and the inhabitants of Jerusalem to go a whoring like to the whoredoms of the house of Ahab, and also hast slain thy brethren of thy father's house, which were better than thyself: Behold, with a great plague will the Lord smite thy people, and thy children and thy wives and all thy goods. And thou shalt have great sickness by disease of thy bowels, until thy bowels fall out by reason of the sickness, day by day."—2 Chron. 21:12-15.

Joash, the great great grandson of Jehoshaphat was also smitten with great diseases because he listened to the prince of Judah and left the house of the Lord God to serve groves and idols. A very great host of his people were delivered into the hands of a small company of Syrians and Joash was slain on his bed by his own servants. (2 Chron. 24:17, 18, 24, 25.)

If Israel kept the commandments and statutes of the Lord, he would keep unto them the covenant and the mercy which he swore unto their fathers; he would take away from them all sickness and would put none of the evil diseases of Egypt upon them.

This is what it says in Deuteronomy 7: 11, 12, 15. But contrarywise, he says to them in Deut. 28:58, 59, 60: "If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, THE LORD THY GOD; then the Lord will make thy plagues wonderful and the plagues of thy seed, even great plagues, and of long continuance, and sore sickness, and of long continuance. Moreover he will bring upon thee all the diseases of Egypt, which they were afraid of; and they shall cleave unto thee." These latter curses and threatenings applied to Judah and not to the ten-tribed Israel.

There are other texts to prove that the Lord did have something to do with sickness in Old Testament times, but those I have given are enough. And if to these were added the many passages threatening visitation of pestilence, if obedience to God's statutes was not rendered, the proof would be overwhelming.

But has the Lord nothing to do with sickness in these last days?

Did the coming of the Messiah release latter day Israel from sickness, even if he did bear our sins and sickness on the cross? It does not look much like it. We go on being sick just as did Israel in olden days, innocent and guilty suffering alike, and for the same reasons. For though we Anglo-Saxons do not build altars and put sacrifices thereon to Moloch and to Baal, or consign our little babes to the arms of the hideous Baal to be burned to death, we

do sanction and help to permeate and to spread idolatry in all the countries over which we rule.

We do this by violating the express commands of our glorious and fearful God. He has driven out nations before us in these latter days and has given us their land for our inheritance and has said to us just as surely as he said to our fathers, "Thou shalt make no covenant with them... neither shalt thou make marriage with them: thy daughter shalt thou not give unto his son, nor his daughter shalt thou take unto thy son. For they will turn away thy son from following me, that they may serve other gods. So will the anger of the Lord be kindled against you and destroy you suddenly."

There it is in plain, unmistakable language. For though we made few marriages with the sinful people we drove out of this and other countries, we have made covenants and sinful alliances with the idolatrous people who came in after them. We gave our daughters to their sons and took their daughters to our sons, and there our sons and daughters covenanted that, not only they themselves, would worship, serve and obey the Man-god on the Tiber, but that they would bring up their children to do the same, and we, the holy people, chosen of the Lord to be a special people unto himself, above all people that are upon the earth—whom the Lord loved because he would keep the oath he swore unto our fathers—do such a horrible thing! calmly acquire in the forsaking of the Lord by our children and in the covenanting of themselves and their offspring to the worship of other gods.

There is no greater sin than this and none that more surely arouses the anger of God. No wonder we are sick. No wonder that the Lord has something to do with our sickness and not only with our sickness, but also with the bringing of our people into bondage to the awful powers, and worse things will come upon us, as nations, unless we repent.

The people to whom has been assigned the task of civilizing and blessing all other people dare not become idol worshiping people. We dare not enter into any agreement with the Pope of Rome, send ambassadors to his court, or make any covenant with him such as we make with secular rulers.

"But," say many of our friends, "there are lots of good people among the Catholics, just as good as are Protestants."

That depends upon how we define the word "good". If we mean by it "just as well behaved, just as honest in their dealings with their fellows, just as unblemished in character as far as human eyes can see, I grant your contention. But are those same, apparently immaculate, people good in the eyes of God? Not by a long ways, when they are committing the most grievous of all sins, forsaking God to worship a human being. Let these same people have the chance and they would burn every Bible they could lay their hands on and wash their hands in Protestant blood. They admit this when questioned, did admit it to one of Mr. Wince's nieces in the town of Huntington, Indiana, only a few years ago. They do not love and revere the Bible. They hate it and would destroy its influence over the minds and hearts of people everywhere, if it were in their power. They burn Bibles now whenever and wher-

ever they can, and this shows how much they dislike and hate its author and how gladly they would get rid of him if they could.

How wrong to call such people Christians, or to think of them as such. They are the children of those who martyred our forefathers, just as the Jews were the children of those who slew the prophets, and God will cast the Beast into the lake of fire and brimstone and put an end to him for ever.

"Lead me, O Lord, in thy righteousness because of mine enemies; make thy way straight before my face."—Psalm 5:8.

THE SONS OF THE PROPHETS

By Alta King

THE sons of the prophets are mentioned frequently in the stories of Elijah and Elisha. The records do not state clearly just who these sons of the prophets were, or what their mission and purpose were. But it can be legitimately inferred that they were groups of men living together and in close touch with the prophets, serving and helping them in their work in many ways. Read 2 Kings 2:15, 16; 4:1, 38; 6:1, 2. Since the prophets were teachers and represented the educational interests in the nation of Israel of that day, it may be that the sons of the prophets were the educational institutions of the the times. At any rate the prophets, especially Elisha, were in close contact with them, and took a live interest in their welfare. He helped them to food during a time of dearth, and took an active interest in their plans to build larger quarters in which they might dwell.

It seems then, that the sons of the prophets may have represented the educational activities of that day, and, as such, was one of the various mediums through which the people were gradually being brought into larger knowledge of God.

But it is interesting to note that not one instance is recorded of the sons of the prophets producing for their nation a Moses, a Samuel, an Elijah, or an Elisha. And if it be true that the Sons of the prophets did represent the educational interests of the day it is likewise true that God did not depend upon them as the source of great leadership. Though they undoubtedly had their place to fill in the development of God's people, we have no reason to conclude that they were the source of leadership, and therefore, no cause to worry for fear God's work will fail for lack of leadership, if there are not similar educational institutions to produce leaders.

God's great leaders have appeared at the appointed time, usually independent of ordinary mediums, and often in spite of teachings received in educational institutions.

Organized education is valuable and can be made to serve a good purpose, but it is foolish to look to it for a service to which God has never put it.

The fundamental factor in the make up of men who have been instrumental in God's hands as teachers and leaders, is close and personal communion with God through individual meditation upon his word, either spoken or written. We need not hope for leaders from other sources. Other factors may help, but without this one they must fail.

And again, "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

But let us not forget that while it was the love of God that prompted this great sacrifice, had not Jesus been fully obedient to the Father's will, had he not been willing, the sacrifice never would have been. Jesus said, "As the Father hath loved me, so have I loved you: continue ye in my love." "Greater love hath no man than this, that he lay down his life for his friends."

Then, if possible think of the magnitude of this love of Christ, its greatness, its immensity. In Ephesians it speaks about its breadth, its length, its depth, and its height, and states that if Christ dwelleth in our hearts by faith, and if we are rooted and grounded in love we will know just what these dimensions are. How high it is! how long it is! how broad it is! how deep it is! Well, have we this faith and this love that we know all these things? My heart tells me that this love is so great, so extensive that no matter how great the sin of the greatest sinner, providing he have the proper faith, his sin will be covered, his sin will be removed as completely as if it had never existed. That love is so that our sins will be blotted out, our transgressions will be forgiven and our iniquities will be remembered no more for ever. That is a great love because it accomplishes so much.

Does this end here or has it a personal touch? Peter asks the question, "What manner of persons ought we to be in all holy conversation and godliness?" and John states, "Beloved, if God loved us, we ought also to love one another," and Jesus says, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye might also love one another."

This brings it home. We here see that we have an obligation to perform, and it is no small matter either. To follow John's advice and merely love the brethren would not of necessity be much of a task; for as a rule the brethren love us, and we simply would be returning that which we had already received. But when we read the admonition (Yea, more than an admonition, Jesus says it is a command) we not only are to love one another, but we are to do it in the same way, with the same force, with the same power, for the same purpose that Jesus loved us. When we follow this out we find that there was no selfishness in the love of Jesus Christ. While we were yet sinners Jesus loved us. That was not returning what he had already received. Still the command is that we must love those who love not us, and we must love them with that intensity that if necessary we would die for them. You say the passage does not say this. Then what does this mean? "That ye love one another as I have loved you." Jesus not only loved us while we were yet sinners but he loved us to the extent that he sacrificed his life for us. He became our propitiation. What a high and lofty calling we are called to! What a wonderful thing it is to be Christian. There is no calling on earth as high, as great, as wonderful as the call to be a Christian, and do you realize you cannot be Christian unless love for God, love for Jesus, and love for your fellows dominate your every thought, word and action. Suppose you read the thirteenth chapter of 1 Cor-

inthians and there see the stress the Apostle Paul puts on love. The necessity of having it, the necessity of exercising it. Without it we are aliens and enemies to the cause of Christ.

Faith, hope, love, but love is the greatest of the three. What does this mean? We read that without faith no man can please God, and is love still greater than faith? Yes, because the records say so. "Faith is the substance of things hoped for, the evidence of things not seen," and today the Christian lives by faith and not by sight. But there is coming a time when we no longer will have need of faith, for we shall see things as they are. We shall see face to face, and know even as we are known.

Hope is expectation and desire; and in one place we read, "We are saved by hope. . . .if we hope for that we see not, then do we with patience wait for it." And how (or why) are we saved by hope? Because it "is Christ in you the hope of glory", and at the same time that faith will be done away with we will have no further use for hope; for hope shall have become a reality, our expectation shall be realized, our desire shall be fulfilled.

But what about love? Love never faileth, all other things shall be done away. Faith shall be turned into sight, hope into reality, but love shall endure as long as God himself, which simply is another way of saying eternally.

Therefore, "And now abideth faith, hope, charity, (love) these three; but the greatest of these is charity" (love).

Great is God and greatly to be praised. "God is love."

GOD

God not only is love, he is omnipotent; he is omniscient as well as omnipresent: he is immutable as he is also immortal. Is it any wonder that our finite minds can not comprehend his greatness. And yet, our bodies are the temple of the living God; that is, under certain conditions he will come and make his home with us, he will live within us, he will lead us, he will guard us, he will guide us.

But how does God dwell within us? By us surrendering our will to his will, and asking him to take full possession of us. His Spirit always is present and will exert itself wherever room has been made for it. We can hold communion with him—through prayer—just as easy as we talk to our natural parents, and so the invisible does become the reality of life.

At present a great number of people have radios, a still greater number are interested in them. Perhaps it will help us to understand better how our bodies are the dwelling place of God if we will think of radio waves. We understand, now, how they are in us, and over us, and through us, and round about us. They pass through stone, steel, flesh, bone, wood, and every other substance. The radio has been the miracle of our day, the story of the swift irresistible flight of waves. They are everywhere, almost at once, and yet, in a sense they are nowhere until,—until what?—until we give them an instrument to play upon, and then they express themselves.

So God is about us now, this minute, you and me, in us, over us, through us, loving, searching, pursuing, trying, through his Son Jesus, to express himself through us. When we cease fleeing and make our will his will,

then God actually is present within us. Why? Because he has found another instrument to express his love, his mind, his will.

BIBLE QUESTIONS

1. At the beginning of what season did Ruth and Naomi return to Bethlehem?
2. What people were called Samaritans?
3. How long did Moses stay on Mount Sinai with God?
4. How long did it rain during the flood?
5. When he fled from Egypt, for killing an Egyptian, where did Moses go?
6. What was "Abarim"?
7. In what castle was John the Baptist confined in prison?
8. Why did Satan contend that Job was faithful to God?
9. By whom were the Galatian churches founded?
10. For what purpose did David go to the camp where the Israelites were at battle with the Philistines?

ANSWERS TO LAST SERIES OF QUESTIONS

1. God commanded Noah to take his wife, his sons and his sons' wives into the ark with him.
2. God told Noah to take with him also, two of every living thing of all flesh, to keep them alive.
3. During the absence of Moses to Mount Sinai, the people demanded that Aaron give them "gods to go before them".
4. Cain said, "My punishment is greater than I can bear," when God sent the curse upon him.
5. David showed his genius for poetry and music in the Psalms.
6. The Epistle to the Galatians was written by the Apostle Paul.
7. Satan caused sore boils to cover Job's body.
8. Herod the Great gained the disapproval of John the Baptist by taking unto himself Herodias, wife of his brother Philip.
9. Moses was forced to leave Egypt when the people learned that he had killed an Egyptian.
10. Abihail was the father of Queen Esther and the Uncle of Mordecai.

THE PART MAN PLAYS

Out in Montana is a dear, good brother whose heart is filled with love for his God as well as for his fellowmen. Recently, in writing regarding the apparent failure of one of the agencies for the dissemination of the truth, said; "We cannot know what prevents the success of any effort put forth to glorify God. But this we do know, It cannot die without God's consent. If it has served the purpose for which it was created it will cease and become a memory and some other ambassador will rise up to take its place. God's arm is not shortened nor his purpose weakened by the failure of any human agency, and if he permits one of his advocates to cease we may know he has no further use for it and we may rest assured that his eternal purpose will go right on to final completion. God does not ask his people to aid in gospel work because he is weak and needs our help but rather that we may prove our devotion and obedience by a willing cheerful sacrifice on the altar of obedience."

Whether or not Radio was fundamental or modern in relation to its use evidently made no difference recently to churchmen in convention in Chicago. "Both the orthodox and the liberal declared that Radio was necessary to the spread of religion. And both confirmed, in a sense, the recent story published exclusively by Radio Digest and reprinted almost all over the world that Christian denominations everywhere contemplated the use of Radio which ultimately might unite all churches.

but they were not of them. This must refer to Jews who claimed to be followers of God until the apostles began to preach Christ as the Savior of the world, and that circumcision in the flesh was not necessary any longer. They split off from them and taught that people should be circumcised and keep the law of Moses, thus becoming antichrists. For Christ "abolished in his flesh the enmity (the law of commandments contained in ordinances) for to make in himself of twain one new Man so making peace."—Eph. 2:15.

John makes it clear again that antichrist sprung from the Jews. He says in writing to the church at Ephesus, "I know thy works, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles and are not, and hast found them liars."—Rev. 2:2. And to the church at Smyrna he writes, "I know thy works and tribulation and poverty, (but thou art rich, and I know the blasphemy of them which say they are Jews, and are not, but are the synagogues of Satan."—Rev. 2:9. He certainly does not mean that they were not Jews according to natural descent, for that they were. They were not followers of God as they claimed, because they did not believe in Christ. They are still the same. They still practice circumcision. And just as soon as they can they will erect a temple in Palestine and resume their sacrificial offerings as of long ago. Then there shall come a person who shall confirm the covenant with many for one week (7 years); but in the midst of the week he shall cause the sacrifice and the oblation to cease and for the overspreading of abomination he shall make it desolate, even until the consummation. See Dan. 9:27.

Let us remember Christ's prophecy in Matthew 24:15: "When ye therefore shall see the abomination of desolation spoken of by Daniel the prophet standing in the holy place, whoso readeth let him understand." Christ puts this in the future from his day, which forever explodes the theory that Antiochus placed the abomination that maketh desolate. Neither does it have reference to Titus as some claim.

Let us see who shall set up the abomination of desolation, and see whether it refers to Antiochus or Titus, or the Pope of Rome.

Christ's prophecy alone in Matt. 24:15 proves that it was not Antiochus; for he was dead long before Christ made the prediction. Turn to Daniel 8:8 and read carefully: "Therefore the he goat waxed very great: and when he was strong the great horn was broken." Verse 21 says this horn is the first king of Greece which certainly was Alexander the Great. That horn being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his (Alexander's) power. These four horns certainly refer to Alexander's four generals who divided Alexander's kingdom among themselves. Verse 9 says, And out of one of them came forth a little horn which waxed exceeding great toward the South and toward the east and toward the pleasant land. And it waxed great even to the host of heavens; and it cast down some of the host and of the stars to the ground and stamped upon them. Yea, he magnified himself even to the prince of the host, and by him was the daily sacrifice taken away.

The interpretation of this horn is given,

beginning with verse 23, thus: "And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences shall stand up." Verse 24 says he shall destroy the mighty and holy people. Verse 25 says he shall cause craft to prosper in his hand. He shall also stand up against the prince of princes (Michael); but he shall be broken without hands.

I know this did not refer to Titus. He did not stand up against Michael or Christ, neither was he broken without hands as described in verse 25.

Now read Daniel 11:31. "And arms shall stand on his part and they shall pollute the sanctuary of strength and they shall take away the daily sacrifice and they shall place the abomination that maketh desolate. Now read Daniel 12:11. "And from the time that the daily sacrifice shall be taken away and the abomination of desolation set up there shall be a thousand two hundred and ninety days. Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days. But go thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days.

(Continued next week)

IN THE PLAN OF GOD

By J. E. Robbins

UNDER date of March 25, Bro. Fiske asked and answered this great question, which is now exciting the Christian world, "Did Christ Preexist?" His answer is that he did in the same way as Levi preexisted in the loins of his father Abraham. This he confirms by saying all sons preexist in the loins of their father.

And in the same way he applied it to Jesus by saying, "He, too, existed in the Father's loins, because his Father begot him." That makes Jesus both God and man in his flesh. Bro. Fiske says, "Just as Levi was in the loins of Abraham, so Jesus was in the loins of God."

But Heb. 2:14 says, as children are partakers of flesh and blood, he also (Jesus) himself likewise took part of the same. In Gal. 3:16 Paul says Jesus was of the seed of Abraham, and therefore, was in the loins of Abraham in the same way as Levi, but not in the loins of God.

After Jesus was raised he gave an account of himself as recorded in Luke 24:27, commencing with Moses and all the prophets and expounded unto them the scriptures concerning himself. And we have an account of Jesus' lineage in Acts 13:23, and here Paul says he was of the seed of David; and this is confirmed in Psa. 132:11. No prophet, Paul or Jesus ever said that he was in the loins of God in a preexistent state.

But Jesus did preexist in the mind or plan of God in the promises made to Abraham. In John 6:63 Jesus says plainly, "The flesh profiteth nothing"; and Isaiah says, "Put not your trust in flesh". Rom. 1:3-4 reads that Jesus was of the seed of David according to the flesh, and the Son of God (not by flesh, but) by the spirit of holiness and by the resurrection. It is the resurrected Jesus that became both Lord and Christ, Acts 2:36. And our desire should be to know him and the power of his resurrection, Phil. 3:10, and not from flesh; for "that which is born of the flesh is flesh."—John 3:6.

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 5:14

THE LOVE OF CHRIST

"That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in faith; may be able to comprehend with all saints what is the breadth, and the length, and the depth, and the height; and to know the love of Christ, which passeth all knowledge, that ye might be filled with all the fulness of God."—Eph. 3:17-19.

How broad is his love? Oh, as broad as man's trespass,

As wide as the need of the world can be;
And yet to the need of one soul it can narrow,—
He came to the world and he came to me.

How long is his love? Without end or beginning.

Eternal as Christ and his life it must be;
For, to everlasting as from everlasting
He loveth the world and he loveth me.

How deep is his love? Oh, as deep as man's sinning,

As low as that uttermost vileness can be;
In the fathomless gulf of the Father's forsaking
He died for the world and he died for me.

How high is his love? It is as high as the heavens,

As high as the throne of his glory must be
And yet from that height he has stooped to
redeem us,—
He so loved the world and he so loved me.

How great is his love? Oh, it passeth all knowledge,

No man's comprehension its measure can be;
It filleth the world, yet each heart can contain
it,—

He so loves the world and he so loves me.

—A. J. Flint.

CHRIST'S LOVE

What a wonderful thing is the love of Christ! As humans we are apt to return in kind that which we have received. If a person is kind toward us generally we are apt to show our appreciation by the return of love. Should we meet a person who shows a mean disposition, that is, one that is sulky and ugly, we, at least, do not cultivate his acquaintance even though we do not treat him meanly in return. But what a difference with Christ; while we were yet enemies Christ died for us. The passage reads, "For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commended his love toward us, in that, while we were yet sinners, Christ died for us." Well might the writer to the Ephesians say, "The love of Christ passeth knowledge"; for it is far beyond our apprehension and understanding. It is so unlike the way we would do. We are not showing consideration for anyone unless they have been considerate of us.

Throughout all the ages the love of God has been manifested toward man, and is not Jesus the embodiment of God's love? John says, "God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world that we might live through him."

Among the Churches

Bro. Arthur Johnson spoke at Dixon, Illinois, on Sunday, the 20th.

Word is received from Sr. Belle McCandless that her mother, Sr. Susan McCandless, of Pence, Ind., fell asleep in Jesus on April 13, 1924.

Eden Valley brethren are again enjoying Bro. Abbott's sermons. Preaching services were discontinued there during the winter months.

Last Sunday Bro. Siple commenced monthly appointments with the Casey and Salem churches, for the summer. May God guide and bless.

A young lady bearing the date, April 17, arrived at the home of Bro. and Sr. Arlie Townsend, 116 Luton Ave., Grand Rapids, Michigan. They recently moved to Grand Rapids from Wayland.

Bro. Savage commenced his monthly visits with the brethren at Mora, Minnesota, on Easter Sunday. Bro. Savage is devoted to the cause and avails himself of every opportunity offered to preach the gospel. He should devote all his time to the work.

NOTICES

Special Notice to Michigan Brethren

Brother Clyde Randall is in the state doing some very good work, and we would like, if possible, to keep him here until Conference time, the Conference to be held at Dutton, beginning, Thursday, June 19.

Therefore, owing to the condition of the Treasury, the Executive Committee would appreciate it very much if those who made pledges for this work would remit such portion as they are able to at this time.

Please send your remittance to Bro. Lawrence Bridegan, Caledonia, Michigan.

F. E. Hall, Secretary.

Notice to Indiana Brethren

At our last Conference an effort was made to create a fund for the purpose of constructing a dormitory for the accommodation of pupils who might attend the Annual Bible Schools at North Salem church; as this has been the meeting place for some years past, and also the place of holding the State Conference.

A portion of this fund has been subscribed and some pledges remain unpaid. It is the earnest request of the Conference Board that all who can do so, contribute to this fund that this matter may, if possible, be brought to a successful termination.

J. J. Snodgrass, Treasurer.

To the Friends of the Illinois Bible School and Conference

In preparing for the Bible School and Conference which will convene August 3 to 17, this year, your Board is endeavoring, to the best of its ability, to carry out the decisions of last year's Conference.

The large dormitory at the rear of the Oregon church has been raised, the dirt has been excavated, and a foundation put in, which makes possible an eight foot basement, 32 feet wide and 48 feet long. This

is a very large basement and has naturally required a large amount of work and a lot of expense. When completed this basement will contain a dining room and kitchen, which can comfortably serve 125 at one sitting, and thus the first and second floors above can be used entirely for sleeping quarters.

But there is much to be done yet to put this in usable condition. Doors and partitions must be put in, steps and walk built, plumbing connected up, stove and equipment purchased; and the funds for doing this are not at hand. In fact, we have had to borrow some money for part that is already done.

If students and friends of our School and Conference would each send even a small amount, this could be quickly disposed of with no hardship to anyone. Two or three dollars would give you a feeling of personal interest in this building and cause for the service of Christ, and that little from each would mean much from many.

Let's send an armload of checks to the treasurer, Miss Anna E. Drew, 629, North Galena Ave., Dixon, Illinois.

We would be pleased to hear from as many as possible concerning this matter. From whom will we hear first?

By order of Executive Board.

Texas Announcements

The annual Conference and Bible School of the Church of God, in Texas, will be held at Goldthwaite, Texas, July 6 to 20. We trust that every member will make plans to attend. Complete notice will be given latter.

E. W. Moses, President.

REPORTS

From Indiana

Wednesday, April ninth we began a special meeting at our new church in Jay County, Indiana. We had expected to run this meeting for two weeks but owing to sickness it was thought best to close on Sunday night, April 13.

On Sunday we were pleased to have with us Bro. and Sr. Howard Pearson, of the Brush Creek, Ohio, church.

On Sunday afternoon we went to the river and baptized Bro. and Sr. Waldo Snodgrass; Sr. Helen Mann; Bro. Horace Mann; all of Union City, Indiana; and Sr. Ina Huffer, of Winchester, Indiana. Last year we baptized Bro. and Sr. Mann; now their two children have come into Christ with them, leaving only the youngest, Hugh, a small boy, to come into the Savior.

Our brother, J. M. Snodgrass, who opened the way for the truth in Jay County, has had the pleasure of seeing his wife, one daughter, one son, and the son's wife obey.

May the Lord continue his work in Jay County, is the earnest prayer of the members of that church.

We have also made a recent visit with the Burr Oak brethren, the first time since the special meeting there and we found the brethren rejoicing over the results of the meeting. Before the meeting they had about one-half dozen pupils in Sunday

School. Now they have more than forty, I was told. They have elected officers for both church and Sunday School.

We then filled our regular appointment at Plymouth, and it did us good to meet a large congregation with good interest at this place.

Sunday night we filled our regular appointment at North Salem and had the largest congregation that we have had at that place since Conference. We understand that the Bible School will begin there on July 1. All are welcome.

Report

The Church of God at Guthrie Grove, South Carolina, observed Easter as has been their custom. Two services were held, one before noon, one after. Following the afternoon services, the church partook of the Sacraments in memory of Christ Jesus' death and resurrection. The writer spoke to the audience, before noon, from the words of the thief on the cross, "Lord, remember me when thou comest into thy kingdom." This, to my mind is the greatest faith ever manifested by man. Why? Because the question looks forward to the time of the return of the Nobleman for an answer. Bible students are aware of the facts of those who received their pounds. When the nobleman returned, those servants were called.

The Apostle Paul, in his letter to Timothy, said there was laid up for him a crown of righteousness. When did he expect to receive the crown? Let Paul answer for himself: "And not for me only, but for all them also that love his appearing." So, it was at the appearing of Jesus that Paul expected to receive his crown of righteousness.

The only time that Christ's remembrance of you and me will be an eternal blessing, or benefit, will be at his appearing, when he comes into his kingdom. If Jesus never comes, we will have no eternal life, no hope of reigning as kings and priests; it would do us no good to be meek; our loved ones who now sleep in dust would never rise. But, God be thanked, he has promised to send Jesus Christ back. Jesus also has promised to come and bring his rewards with him. On mount Olivet two men in white apparel appeared saying that he would come in like manner as he went away.

Elder A. N. Durham spoke in the afternoon. "Lord wilt thou at this time restore the Kingdom to Israel?" He wonderfully set before the congregation some grand truths concerning the kingdom of God and the name of Jesus Christ. He showed from present day events prophetically foretold, that we are now living in the period known biblically as the last days.

It was good for us to go to the house of the Lord.

In conclusion, I will say that the Sunday School and church agreed to have another children's day the first Sunday in August. We would be glad to have many of the brethren of the faith with us. The church will hold a week or more of meetings following Children's day, the Lord willing. To one and all:—Come and be with us.

Your brother,

M. O. Williamson.

Iowa announcement on last page.

The Restitution Herald

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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

THANKS

The readers of The Herald have, for some time, been enjoying the kindly writings of different ones, on various themes, concerning which there is difference of understanding. The Editor takes pleasure in commending the several writers on these subjects for their consideration of the feelings of others, and for the gentle, even though firm, expression of their views. Among these themes, one in particular, that of the preexistence of Christ, has been given quite extensive consideration. It would seem that nearly every point has been touched, and that practically every scripture of importance relative to the subject has been considered. It is hoped that each and every reader of these articles has been benefited by the same. As soon as the remainder of copy now on the editor's desk shall have been published, one and all will be ready to rest this subject and have the columns of The Herald filled by other studies.

EDIFICATION

In erecting an edifice of any kind, the construction of the framework and outlines usually show up rapidly. Such framework, however, is foundation. It is necessary in order that the covering, finishing and decorating may proceed. So in our Christian life and our Christian knowledge. There are certain fundamentals which are the basis, or framework, around which, and upon which the finished Christian character or life is built. The framework of itself is essential. Under no circumstances can it be omitted. However, to stop

with framework, or with basis, is to fail utterly of that complete growing up into Christ which the Apostle asserts so strongly should be the experience of all Christian lives. Christian edification is one of the essentials which all of us should recognize with increasing consideration. Going on unto perfection; growing up into Christ; these are things which all should diligently undertake. To encourage this The Herald welcomes most heartily every article which offers help in this direction.

A NEW POLICY

A short time ago a new policy regarding circulation of The Herald was adopted, as a result of which numbers of the readers have been receiving letters regarding subscriptions. It is not intended to become less considerate of the wishes and conveniences of our subscribers, but it is the desire to get and keep the mailing list in such shape, that we can at all times tell exactly the standing of each subscriber, and the reason for such standing. Previously there have been, constantly, many subscribers, whose subscriptions were in arrears, and yet this office had no knowledge as to whether the respective subscribers desired their paper to be continued. Occasionally, after several months have elapsed, the office has received letters chiding us for having continued the paper after the expiration date. Our new policy is to endeavor to receive word from each and every subscriber, at the time of expiration of subscription. Even if not convenient to renew at the time, if this office receives word from the subscriber, then we know that said subscriber will not be wounded later by finding that they are in arrears. To be sure it is quite necessary that all who can do so will renew promptly when subscription is due. But there are many instances where circumstances make prompt renewal almost impossible. All such should thoroughly understand that The Herald will be continued gladly until such time as it is convenient to remit, but we are anxious to receive word from the subscriber at time of expiration.

THE GREATEST GIFT

Paul, speaking by the Holy Spirit, assures Christians of all times, that the greatest of all gifts of the Spirit is Love. Our Savior declared that upon two commandments all of the law and all of the prophets rested. These two commandments were: "Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy strength"; and "Thou shalt love thy neighbor as thyself."

Studying Paul's analysis of love in one's life, we can readily understand why love lies at the basis of these two commandments, upon which all the commandments and teachings rest. Paul assures, in 1 Cor. 13, that love beareth all things. It suffers long and is kind. Negatively, it does not envy, it is not rash, it does not puff up, nor behave itself unseemly. It is not selfish, nor easily provoked, and it thinketh no evil. There is sufficient in these characteristics to keep one's mind earnestly studying and meditating for days and years.

What a wonderfully attractive fellowship seekers for truth would enjoy if each and every such life was permeated through and through with fervent love. Not one envious thought would arise, not one mani-

festation of self-esteem, no selfish plan or purpose, not an evil attributed to another. Life, though attended with burdens ever so heavy and with disappointments ever so severe, would yet be one smooth pathway of peace, because of implicit trust and service resulting from unfeigned love.

Let us provoke one another unto love.

"This is my blood of the new Testament, which was shed for many for the remission of sins."

Like the old, so also the new covenant was made primarily with the house of Israel. Jeremiah makes this very plain, when the Lord speaks through him, saying, "I will make a new covenant with the house of Israel, and with the house of Judah."—Jer. 31:31. This new covenant is undoubtedly the one to which our Savior referred, when he said of the cup, "This is my blood of the new testament". Just as the old covenant of Mount Sinai "was added", Gal. 3:19, to the covenant of God to Abraham, so also was the new covenant at Mount Zion added to the same original Abrahamic covenant.

The Abrahamic covenant conveyed the promise of God for a seed and a blessing. The new covenant mentioned by Jeremiah, carries with it an added statement, namely, "I will forgive their iniquity, and I will remember their sin no more." Therefore our Savior, explaining his blood of the new testament says, "Which is shed for many for the remission of sins." A few hours after making this statement, the Savior prayed the Father to forgive those who were nailing him to the cross, and on the day of Pentecost, after Peter convinced thousands that they had crucified the Lord of glory, many were pricked to the heart and asked what they should do. Peter's answer was, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins." "Then they that gladly received his word, were baptized: and the same day there were added about three thousand souls."

Forgiveness, in the sense in which it was promised in the new covenant, became effective following the death of the Mediatorial Testator of the covenant.

HERALD RECEIPTS

C. A. Dickinson; Mrs. Alfred Brown; Mrs. Viola C. Lindsay; Mrs. E. A. Morgan; Mrs. L. Anderson; Mrs. Amanda Kirckbaum; Miss Belle McCandles; S. W. Hiott; G. P. Allard; Andy Reed; Mrs. Mattie Jeffrey; Mrs. Pearl Rosenberger; J. B. Pounds; Carrier Wile Chambers; Eliza Rae Oliver; John W. Kirkpatrick; Mrs. Alice Johnson; Mrs. Gladys Adams; Marcus D. Oliver; Leonard Hill; Mrs. John Jacobsen; Mrs. Fred Hurdum; H. E. Shepherd; Albert Eberhardt; J. Manning Case; Horace Haines; G. W. Johnston; Walter Koontz; Mrs. Katie Burgh; Mrs. John Eliot; A. B. Wilson; Mrs. Maggie Polly; W. A. Hicks; Mrs. S. W. Coffman; Mrs. John Howard; Alta King; Mrs. Fred Cron; Mrs. E. Platts; Mrs. F. V. Blakely; E. L. McDaniel; Mary Eckroy; Mrs. Mary Mastin; Miss Lanora Kilmer.

EMERGENCY FUND

Alex. Allan,	\$2.00
Mrs. F. V. Blakely,	2.00
Enos Elton,	3.00
Mrs. Mattie Jeffrey,	1.30
H. E. Shepherd,	1.00

WINCE MEMORIAL FUND

Previously mentioned,	\$314.25
H. E. Shepherd,	5.00
Total	\$319.25

ed upon his head. How the people shouted, "God save the king!"

When Athaliah, the queen heard all the noise she could not think what had happened. She rushed over to the crowd to see, and imagine how astonished she must have been when she saw the little king, Joash.

How angry she was! She tore her clothes and cried, "Treason, treason."

But Jehoiada, the priest saw her and ordered the captains of the soldiers to take her outside, away from the house of God. She was taken out and slain.

So little Joash reigned over Judah and was a very good king; for he obeyed the priest and did what the priest told him to do.

They tore down the altars of Baal and the idols that the people had been worshipping and worshiped the true God.

And think, children, Joash was just a little boy seven years old when he was made king.

REVIEW OF AN OPEN LETTER ON THE PREEXISTENCE OF CHRIST

By R. H. Judd

THE subject is undoubtedly a difficult one, but if we take scripture precedent, and scripture illustration and use of language we may find some helpful suggestions.

I was brought up to believe in the preexistence of Christ, and it is only in recent years that I have come to the conclusion that Jesus Christ did not preexist, for I cannot see any positive statement in scripture that "shuts us up" to the acceptance of the doctrine. The whole tenor of scripture is prophetic that he "should come" and the manner and nature of his coming are definitely and clearly foretold.

Before considering the subject directly it seems to me there is a pertinent question requiring an answer. If Jesus Christ preexisted his birth by Mary, **Who was he?** He could not have been the Son of God; for he was to be called by that name after his birth—"shall be called"—future, not present or past. The same remark applies to other names, they were to be his.

The first reference cited by the author of "An Open Letter in Reply to a Friend" is John 1:30. If carefully read, the context surrounding this verse shows that John recognized that both himself and the Lord Jesus were in the Lord's plan. See verse 31 and chapter 3:28. John evidently knew that he was the foreordained forerunner of Jesus Christ, and he acknowledged that Jesus Christ was "first in regard of him." See R. V. margin. There is no positive proof of preexistence in this passage.

The reference to John 3:30, 31 is explained by John 8:23; and surely every Christian from John onward will gladly acknowledge that Jesus Christ is "above all"; for has not God given to him a name which is above every name?

Another reference is John 3:13. This verse is an extremely difficult one, and for that very reason should not be taken as a proof text for fundamental doctrine. To take it literally it suggests the idea that Jesus Christ as a man had ascended into and descended from heaven. The last clause of the verse lends color to the idea that John added it when writing his gospel; for Christ was certainly not in heaven at the time he was talking. Many ancient au-

thorities omit the last clause. Were the preexistence of Christ an already established fact, then this might be taken in harmony with it.

Our brother, in his eagerness to prove that Jesus Christ personally preexisted, quotes Christ as saying: "For I am come down from heaven"; but surely he cannot fail to see that the whole passage in John 7:48-51 is parabolic, for "without a parable spake he not unto them." (viz. the Jews) Here again we must protest against building an important doctrine on language that is not plain statement, free from metaphor and allegory. Note especially verses 50 and 51.

Now as to Paul's testimony: Phil 2:6-9 has been mentioned for our consideration. Here again preconceived ideas as to the meaning of this passage have warped our judgment, and the failure to seek an explanation direct from scripture has been the source of many varied expositions.

"Who being in the form of God." Paul's ideas were very largely drawn from Moses and the prophets and it has often seemed to me that he took a special interest in the book of Genesis; for it contains the element of all future revelation. We all know how he compares Adam and Christ, calling them first and second man. Was not the "first man" made in the form of God—in God's likeness and Image? So was the "Second Man". Did not the first man fall, under the temptation, to "be as God"? Did he not count it a thing to be grasped at? Well, that is just what Jesus Christ, the "Second Man", did not do. See Phil. 2:6-8, margin. Instead "he humbled himself". Adam had to be humbled. In connection with this 2 Cor. 8:9 is quoted by our brother. Here again our brother has to surmise its connection with the foregoing. He has no proof. Our Lord truly was rich. He was born "King of the Jews"; for he himself said, "to this end was I born."—John 18:37. And he might have been king. Had he done so, however, you and I would never have known the riches of Christ. Not only was he born King of the Jews, he was also born Son of God. And he knew it. But he emptied himself for our sakes, and in his example before the disciples, took the actual place of a servant.

I am much grieved to see our brother's paraphrasing of John 1:1; for by it he, to me, makes the Word of God of none effect. We have taken our stand against the doctrine of the trinity, believing that it is utterly incompatible with such grand passages as Isaiah 40:12-31, and Isaiah 44:18, 24; 45:5; and many other like declarations where God himself affirms that he stretched out the heavens "alone", and that there is no God beside him, nor does he know of any. But our brother affirms his belief in two Gods; for, to use his own words, if he does not then "language does not express right thoughts." Such language as we have based our belief in the One God on cannot possibly bear two interpretations, and it is such language that we endeavor to base all our scriptural conclusions on.

There are many who state their belief that John does not refer to the birth of Jesus Christ by Mary, and use it as an argument for preexistence, and therefore endeavor to press out of the opening verses of John's gospel something which is not stated there. Why not accept the statement as rendered? "In the beginning was

the word (logos), and the word was with God, and the word was God." This is in full harmony with Psalm 33:6,—“By the word of the Lord were the heavens made, and all the host of them by the breath of his mouth.” One could scarcely apply the last clause, which is a parallelism to the first part of the verse, to the Lord Jesus. If the "words" of the Lord are said to be "spirit" and "life", then surely there is "life" in the word of the living God. Many beautiful ideas are conveyed by the scripture method of personifying that which has no actual personality. Then too, I think I am not mistaken in affirming that some translations (Tyndale's, for instance) of these early verses in John's gospel employ the neuter pronoun instead of the masculine.

But there is very good ground for believing that John does refer to the birth of the Lord Jesus, and that he lends his testimony in these most interesting writings to the doctrine of the virgin birth. Let us notice the 12th and 13th verses of this remarkable first chapter: "But as many as received him to them gave he power to become the sons of God, even to them that believe on his name." The passage proceeds, "Who was born", that is, the one whose name they believed in (not which were born, but Christ himself) "not of bloods (plural) nor of the will of the flesh, nor of the will of man, but of God." That "who was" is correct the context declares. Beside, such language could not apply to the ordinary man's birth, for two (2) bloods enter into his being whereas the Christ was born of a virgin.

Lest any should think that the substitution of "who was born" for "which was born" has no authority, I may say it was common in the church until the fourth century. Among the early believers which held this were Justin Martyr (163), Irenaeus (202), Tertulian (230) as well as Hippolytus and Augustine, and the critic Zahn. And the Codex Veronensis, one of the most ancient of the codices, the word is "who was" and not "which were". There are other proofs by John and others of the virgin birth but this article is already too long to mention them now, as I want to touch as briefly as possible on the remaining remarks of our brother.

The next quotation is John 17:5. Here our brother reads "along side of" into the text. If that rendering is correct (that it is possible does not necessarily prove it to be correct), how is it our trinitarian translators did not seize upon it? If the reader will turn up other passages with the same Greek word he will find that the reading "along side of" does not fit at all. But the important point is, as our brother says: if Jesus Christ existed as a personality and as "a God" along side of God who declared that he is God, and "there is none else", then the statements of Jehovah are untrue.

During a convention of the Board of Sunday Schools of the Methodist Episcopal Church, at Chicago, a few days ago, Bishop Thomas Nicholson, of that city, head of the Chicago area, urged the early establishment of a Radio station to broadcast religious messages undenominational in character.

The estimated cost of such a plant, \$50,000, did not deter several from contributing to a nucleus fund.

The Sunday School

By Alta King

JEHOIADA'S VICTORY OVER BAAL

Lesson 6 May 11, 1924

Lesson Text: 1 Kings 14:21 to 15:24; 22
2 Kings 11 and 12

Responsive Reading: Psalm 135

Golden Text: Be strong in the Lord and in the power of his might.—Eph. 6:10.

Memory Verses: Psalm 135:15-18.

For Study

Review: We have gone briefly over the history of the ten-tribed Northern Kingdom of Israel from its beginning through rebellion and idolatry under Jeroboam to its downfall under Hoshea—a period of over two centuries. What was the aim and purpose of all God's dealings with his people during this period? What prophets figured largely in these dealings? Has God given up this purpose even now when the world looks upon the ten tribes as "lost."

The New Lesson: This week's lesson begins a brief resume of the history of the two-tribed Southern Kingdom—the continuation under Rehoboam of Solomon's kingdom.

We will find the history of this kingdom more or less a repetition of the history of the ten-tribed Kingdom with the exception that complete idolatry did not develop so rapidly. There were more and longer periods of reform.

This lesson takes up the reign of Joash (Jehoash), the eighth ruler from Rehoboam.

I. The History of the preceding reigns may be read in 1 Kings 14:21 to 15:24; 22:41-45. The following will help you to read this quickly and comprehensively.

1. Abijah—son of Rehoboam, idolatrous with one exception (2 Chron. 13:1-18).

2. Asa—son of Abijah; reformation; one instance of weakness (2 Chron. 16).

3. Jehosaphat—son of Asa; continued reformation; teaching of the law to the people.

4. Jehoram—son of Jehosaphat; married to Athaliah, daughter of Ahab and Jezebel; idolatrous under the influence of Baal worshiping wife.

5. Ahaziah—son of Jehoram; idolatrous under influence of mother.

6. Athaliah—wife of Jehoram, mother of Ahaziah; idolatrous.

7. Joash—son of Ahaziah; reformation.

II. The triumph of Baal in the Southern Kingdom. 2 Kings 11:1-3. Athaliah was the daughter of Jezebel. Her reign in the Southern Kingdom represented the pinnacle of Baal influence there, as Jezebel's and Ahab's reign represented the pinnacle of that influence in the Northern Kingdom.

"The reign of a woman was contrary to all precedent; the reign of a foreigner, not of the seed of David, half Israelite, half Phoenician, was abhorrent to all Jewish notions. The nation must have been shocked and grieved, but it was also terrified. Athaliah's daring cowed the boldest spirits. No one ventured to say her nay. For six years she held complete dominion over the land and ruled it at her pleasure."—Prof. Geo. Rawlinson.

"Six years of the daughter of Jezebel meant six years of triumph for rank and open heathenism, of neglect for the wor-

ship of Jehovah, and of slight, if not persecution for the followers of the true God. The temple was still in their hands and the worship was continued, perhaps, through the influence of Jehoiada, but a rival temple of Baal was built in Jerusalem and all the favours of court and nobility were for it."—Peloubet's Notes.

Through what means did God provide the counteracting influence? Try to imagine the characteristics of the woman through whom this work was accomplished?

The fulfillment of what covenant was involved in the preservation of this child's life? (See 2 Sam. 7:12-16.)

III. God's Triumph Over Baal in The Southern Kingdom. 2 Kings 11:4-21.

How and through whom did God triumph over Baal in the Northern Kingdom? 1 Kings 18.

How and through whom did God triumph over Baal in the Southern Kingdom? 2 Kings 11:17-21. These verses give the fruitage of God's power that had been working silently and secretly for six years while things looked blackest in the kingdom.

It is entirely foreign to faith to continually harp on the fact that the world is growing worse (with snug satisfaction of doctrinal righteousness) if we do not, at the same time hold forth the truth that God's power holds the reins and is adequately handling the situation.

Knowing the nature of Baal worship, what can you say concerning the reaction which his downfall would have upon the people morally and spiritually?

IV. Joash Serving The Lord. 2 Kings 12. Read the chapter carefully. How would you characterize Joash? (See verse 2.) Was the taint of Baal worship entirely taken away? (It is not necessary to conclude that the worship mentioned in verse 3 was rendered to Baal. The people may have clung to these "high places" as convenient places of worshiping God, rather than going to the temple—merely a little harmless compromise between God's and man's way.)

What was Joash's first concern in National reformation? Why was it necessary to make the second attempt to repair the temple? Why do "reforms" in Israel always begin with the temple and its service?

Why not with politics, social welfare work, the liquor question, etc., as various reform movements start today?

For Class

State briefly the history of the ten-tribed Kingdom down to the time of Hoshea. What is her future?

State briefly the general theme of this quarter's lessons?

Give a summary of the history of the two-tribed Kingdom down to the time of Joash. Who represented the climax of Baal power in the Southern Kingdom, as Ahaz represented it in the Northern kingdom? Discuss God's triumph over Baal as to method and purpose, and results. How does this incident counteract pessimism? Discuss the reign of Joash from the viewpoint of service to God and reformation.

First Peter 2:24 plainly declares that Christ "bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes we are healed." The statement carries renewed meaning when we realize that the word "bare" is, in Greek, the same as "offer up" in verse 5 and Heb. 7:27.

The Children's Column

JEHOIADA'S VICTORY OVER BAAL.

Lesson Text: 1 Kings 14:21 to 15:24; 22;
2 Kings 11; 12.

By Verna Thayer

Memory Verse: Be strong in the Lord, and in the power of his might.—Eph. 6:10.

We have followed the Northern Kingdom, or Israel, until we left them exiles or taken captive by the Assyrian king into Assyria.

Now we turn to the Southern Kingdom, or Judah, to see what they were doing. You, no doubt, remember that Rehoboam was their king. For a long time the Southern Kingdom worshiped God and did not worship idols as the Northern Kingdom did. After many years they finally became as wicked as the Northern Kingdom. Ahaziah had been king over Judah, but had been killed, so his mother wanted to be queen over the land. Athaliah, Ahaziah's mother, could not be queen, because there were princes that would be made kings. She thought, "I know what I'll do, I'll have all the princes and all the ones that might be made King, killed, then I can reign and be the queen." Now wasn't that a wicked thing for her to do? But that was just what she did. At last she thought she had killed them all. When her sister Jehoshaba, who was a good woman heard what her wicked sister was doing she took Joash the little son of Ahaziah and hid him where Athaliah could not find him. When queen Athaliah's servants killed all the other princes they did not find little baby Joash, for his aunt had hid him in a bedroom.

The good aunt of Joash thought to herself, "I wonder, Oh, I wonder, where I can hide this dear little baby Joash. If I leave him here his wicked grandmother will be sure to find him and kill him." At last she said, "Oh, I know what I will do. I will take him to the house of God, where the priest lives, and there I will hide him. The wicked queen will never know where he is and the good priest will teach him to be a good boy, so he will make a good king."

Can't you just see her taking this dear little baby, slipping along so the wicked queen won't see them? Don't you imagine that she smiled when she reached the house of God safely with the baby?

Little Joash lived in the house of God with the priest, Jehoiada, for six years. Athaliah reigned over the land during this time, never once knowing about little Joash. How wicked she had grown each year!

At last the priest said, "I think it is time to have Joash made king. He is just a little boy, but he is good and will do as I tell him." Jehoiada called all the captains of the land to him. He brought them in and showed Joash to them, and told them how Joash had been saved, and how he wanted to make little Joash, king.

The captains were very willing to do this; for they did not like the wicked queen. Jehoiada said to the captains, "Now divide the soldiers into three groups; for you will have to guard the little king Joash or the wicked queen will kill him. They called in the people and how happy they were to hear that little Joash was to be made king. Little Joash was brought out of the temple and the crown was plac-

THE RESTITUTION HERALD

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The Bible—What Is It

By S. E. Steele

FIRSTLY—It is the inspired word of God. Letters frequently appear in the daily Press, and sermons are preached, suggesting that a large portion of the Old Testament should be "scrapped", asserting that the accepted theory of the "Fall of Man" and the "Flood" are fables, and that no one now accepts them. We believers in British-Israel Identity entirely disagree with such opinions, and maintain that the whole Bible was inspired by God, and that it is unreservedly true. Our Savior Christ himself the personification of Truth, referred to Noe (Greek form of Noah) and to the fact of his entering the ark, (Matt. 24:37-39). He surely would not refer to a fable as a fact. Further, our Savior quoted from the Old Testament 48 times according to Saint Matthew, 23 times in Saint Mark and Saint Luke, and 14 times in Saint John; while Saint Paul quoted from the same source 56 times in one epistle—that to the Romans. We prefer to take as truth the teachings of our Savior and Saint Paul, rather than the unauthentic imaginations of prejudiced men living ages after the events.

Secondly—The Bible supplies the only reliable story of the creation and fall of man.

God created man in his (God's own image; but that image was marred when man sinned against God. In spite of the teaching of good men, such as Enoch, people grew more and more wicked, so much so that God repented that he had created man, and destroyed all living by water, excepting eight persons, Noah and his family. Why? Because Noah was a just man, perfect in his generations, and walked with God, (Gen. 6:9).

In the tenth generation from Noah, through Shem, Arphaxad, Salah, Eber, Peleg, Reu, Serug, Nahor, and Terah, we find a man named Abram, who, though born over 2000 years B. C. is still honored by and receives the highest of distinction from Mohammedans, Jews and Christians. He was born some years before the death of Noah, and we can understand him following in the footsteps of that upright progenitor. So great was his faith, and so unswerving his loyalty to God, that he is the only man on record whom God condescended to call "his friend". By faith he overcame the most severe ordeal possible to human beings—that of offering up his son as a sacrifice; for God had previously promised Abraham that "in Isaac shall thy seed be called". In Isaac all the hopes of his father were centered. If he was sacrificed his hopes would be dashed to the ground. Still he never wavered. By faith he conquered, and because of that faith his seed were promised untold blessings. "In blessing I will bless thee, and in multiplying I will multiply thy seed as the

Some Day We'll Understand

WOT now, but in the coming years,
It may be in the better land,
We'll read the meaning of our tears,
And there, sometime, we'll understand.
Then trust in God through all thy days,
Fear not, for he doth hold thy hand,
Though dark thy way, still sing and praise;
Sometime, sometime we'll understand.

We'll know why clouds instead of sun
Were over many a cherished pean,
Why song has ceased when scarce begun;
'Tis there, sometime, we'll understand.
We'll catch the broken threads again,
And finish what we have begun,
No need then the mysteries to explain,
For then, ah! then, we'll understand.

For what we long for most of all
So oft eludes our cherished plan,
Why hopes are crushed and castles fall,
When we see Christ we'll understand.
God knows the way, he holds the key,
He guides us with unerring hand,
Sometime with tearless eyes we'll see,
Yes, there and then we'll understand.
—Selected.

the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; (Why?) because thou hast obeyed my voice."

These promises were reiterated to Isaac and Jacob (Israel), and shortly before his death Israel blessed all his sons, or rather he told them what should befall them in the last days. He then assigned to Judah, the sceptre of kingship, with custody of the Law. To Joseph was promised the premier blessings. He should be a fruitful bough whose branches would run over the wall. To him was promised the blessings of heaven above, blessings of the deep, fruitfulness, and favors unto the utmost bound of the everlasting hills, with dominion to the ends of the earth. To the two sons of Joseph he also conveyed a special blessing, each one being given an equal share with their uncles, the brothers of Joseph. Manasseh, the elder brother, would become a great people; but Ephraim, the younger, who was constituted the head of the tribes, would be the greater, and his seed would become a multitude of nations. Thus it is that, after the division of the Hebrews into two kingdoms after the death of Solomon, the northern kingdom became known as Israel or Ephraim, while the southern kingdom was Judah and the people Jews. The "Jews" of today are but a remnant of the tribe of Judah, descended from Pharez—Judah taken captive into Babylonia, the "broken off branch".

Few of the blessings foretold were fulfilled by any of the tribes, prior to the captivity of Israel in Assyria, 721 B.C.; and were it not for the assurances of the prophets it would seem to us impossible that they ever could be fulfilled. But prophecy has

(Continued on Page 268)

An Open Letter

No. 2

By John R. Fiske, Jr.

WE ARE pleased to receive some criticism from our friend, Alex. Allan, on the first article written by us for The Restitution Herald on the preexistence of Christ. We are pleased to note the new arguments advanced by our friend to prove his contention.

We regret that he has seen fit to ignore the arguments we advanced on Heb. 2:7, 9; 2 Sam. 7:14; Isa. 49:5; 7:16; 11:2. These, in our judgment, render his opinion untenable.

These declarations are not against the testimonies of John, etc.; for the Bible does not contradict itself. We believe they are clearly against the theory of Christ's preexistence, but not against the testimonies of the Word.

He says these declarations are neither plain, clear, nor in any way relevant to the subject, yet fails to give proof of such.

He knows of no one in his acquaintance who believes that Jesus was older than his mother; that Christ was created, and that man preexisted. These statements are doubtless true as to his acquaintances; yet there are people who believe all these things.

If Jesus lived before the world was and was younger than his mother does it not follow that she lived then, too? If so, did she preexist then, too? But since it is probably true that Mary did not live before the world was, and since Jesus was younger than she, follows it not that Jesus did not live before his mother had an existence?

Was Jesus created? If Jesus was not created then he was not a creature. If not a creature, then he has lived from all eternity, and yet younger than his mother. But, was he created? Listen: "He is the chief of the creation of God"—Rev. 3:14, Syriac Version. Here Christ is shown to be the greatest of God's creatures; therefore created. Hebrews 2:9, 17 declare that Christ was made. If made was he not a creature? By the way, if made and made lower than the angels, could he have existed before he was made.

No man preexisted. All of the sects, as far as we know, believe in the preexistence of man and use the very arguments our friend uses to prove their theory.

The image of his person and the brightness of his glory, Heb. 1:3, were not possessed before he lived here but when he had by himself purged our sins, in the days of his flesh. John 2:11; 11:4, 40; 12:23, 28; 13:31, 32; 17:1, 4, 22 certainly prove that Christ glorified God on the earth; that God was glorified in him, hence he was the brightness of God's glory while on the earth. John 14:9 proves that he was then the image of God's person, to the extent that he could (Continued on Page 267)

Iowa Announcements

The Plan of Joint meetings at central points in reach of several congregations seemed so good last year that we expect to enlarge on it this summer. Let all who can do so meet at the places named below at the dates given. Perhaps some of the appointments will be found within reach of some outside the state. The plan is for an all day meeting, with sermons in forenoon and afternoon and basket dinner on the ground. We would be glad for as large attendance as possible at each joint meeting place. The association of many that love the truth and do not get to meet often is a bright memory and a source of strength and uplift, so make an effort to be with us.

The regular appointments at Koszta are the first and third Sundays in each month, and we will be glad for joint meetings here at any time and will set June 15th as the date for our special joint meeting, and any other time any can come it will be agreeable if you will notify us a little ahead that you are coming, and if June 15th should be too rainy we will have it the 20th of July. We can accommodate a large number among us here, over night, and will be glad for a visit from any at any time. Come to Belle Plaine, on the Lincoln Highway then Southeast to Koszta on Primary Road 57. We now have moved from the country, into Koszta, but our mail and telephone address remain as before: mail to R. F. D. 2, Belle Plaine, and wire address to Belle Plaine; Long distance call, from Belle Plaine to Koszta central. Koszta is a small inland town.

May 18 we will have a joint meeting at Marathon instead of regular appointment at Koszta. Let the brethren at Marathon

please plan accordingly.

The regular appointment at Stanhope is the second Sunday in each month. We plan to have a protracted meeting there from June 2 to 14, and will have our joint meeting there the 8th of June, during our protracted meeting. If that day is unfavorable we will have it on July 13. We will also have a picnic dinner at Stanhope, May 11th, so come on that day also. Our meetings at Stanhope are held at the Saratoga church, 4 miles north and one mile west of Stanhope. Good gravel road all through that country.

May 25th will be our day at the Hickory Grove church, Southeast of Nevada. Come to Nevada, on the Lincoln Highway, from the west, if from the east, to Colo, on the Lincoln Highway, and go southwest. In either case go to the Wolf Schoolhouse. Our church stands beside that.

June 1st will be our day at Gladbrook. Our church building there is in town. We may go to a country park for our picnic dinner. I will ask the ones interested to make arrangements as they wish, according to this notice, without further writing from me about it.

June 22nd we will go to Lake View for joint meeting instead of going to Hickory Grove for the regular appointment. Let the brethren at Lake View please arrange where they wish to go for the picnic. The preaching will be at the Pleasant Prairie church, between Lake View and Sac City.

June 29th, joint meetings at Clarksville. Everybody come who can.

July 6th, joint meeting at Camp Ground at Waterloo, instead of regular appointment at Koszta.

July 27th, joint meeting at Eagle Grove instead of regular meeting at Hickory Grove. Come and encourage our two faithful families there who have been so loyal to the church through long, discouraging years, and the several new ones who have lately shown so much interest. Those at Woolstock and Webster City are especially within easy reach of this meeting.

We have tried to break into our regular appointments as little as possible to accommodate all points. The Koszta brethren are generous enough to permit the above arrangements affecting their time, as we put in extra Sundays here when winter conditions were not favorable to go from home.

Now let all interested who are within reach, please help these plans all you can.

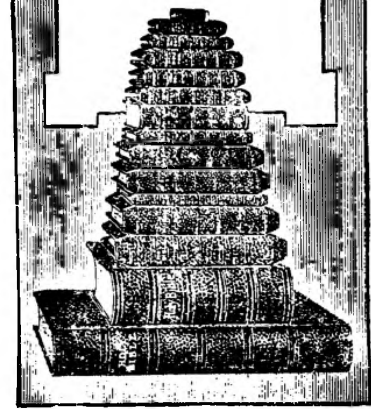
If unable to attend you might send a greeting by mail. It will encourage us and do you good. And if the preacher does not eat too much picnic lunch we will hope to meet at Waterloo in August for Conference.

J. W. Williams.

"Every wise woman buildeth her house: but the foolish plucketh it down with her hands. He that walketh in his uprightness feareth the Lord: but he that is perverse in his ways despiseth him. In the mouth of the foolish is the rod of pride: but the lips of the wise shall preserve them. Where no oxen are the crib is clean: but much increase is by the strength of the ox. A faithful witness will not lie: but a false witness will utter lies. A scorner seeketh wisdom and findeth it not: but knowledge is easy unto him that understandeth."—Proverbs 14:1-6.

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Ans.—“These, as natural brute beasts, made to be taken and destroyed, . . . shall utterly perish in their own corruption.”—2 Peter 2:12.

20. Is it possible for man to be utterly destroyed? Ans.—“Fear him which is able to destroy both soul and body in hell.”—Matt. 10:28.

21. What is the wages of sin? Ans.—“The wages of sin is death.”—Rom. 5:23.

22. Is this death merely a bodily death? Ans.—“The soul that sinneth, it shall die.”—Ezek. 18:4.

23. “When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them”, what shall be his fate? Ans.—“For his iniquity that he hath done shall he die.”—Ezek. 18:26.

24. As he first dies in his iniquity and then dies for his iniquity, what must his last death be called? Ans.—“The Second death.”—Rev. 21:8.

25. What is the result attained by the man who converteth a sinner from the error of his ways? Ans.—He “shall save a soul from death, and shall hide a multitude of sins.”—James 5:20.

26. How does God manifest his love to men? Ans.—“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.

27. What is our Savior’s complaint concerning mankind? Ans.—“Search the scriptures; for in them ye think ye have ternal life: and they are they which testify of me. And ye will not come to me, that ye might have life.”—John 5:39, 40.

28. What is the command of God to all? Ans.—Cast away from you all your transgressions, whereby you have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves and live ye.”—Ezek. 18:31, 32.

WHAT? OR WHO?

By S. H. Reeve

FOR the earnest manifestation of the creation waiteth for the manifestation of the sons of God.”

I do not wish to make light of these things—they are too sacred to do so. But to get at the facts in the best way I wish to ask: Does the horse, the cow, the dog, etc. earnestly expect deliverance? Are they earnestly waiting for the manifestation, or revelation, of the sons of God?

There is no doubt that the lower animals are suffering on account of the curse pronounced on the earth at Adam’s transgression. Many of them, if not all, had their nature changed as witnessed to by the lion and such like beasts. This ferocious nature is to be removed when the curse is removed, for Isaiah tells of that grand time when “the wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed, their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice’ (or adder’s) den. They shall not hurt nor destroy in all my holy mountain (kingdom) for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.”—Isa. 11:6-9; 65:25. “And I will make with

them a covenant of peace and I will cause the evil beast to cease out of the land.”—Ezek. 34:25; Hosea 2:18.

There is nothing in these texts that carries the thought that they in any way anticipate this great change, or will have part in the salvation accorded to man. The cause will be removed and therefore it will be removed from them.

What I want to say of Rom. 8:19-22 is, The lower animals are not in this text. The same Greek word rendered creature or creation is used in Mark 16:15, Go ye into all the world and preach the gospel to every creature (the whole creation. R. V.). The gospel is preached and commanded to be preached to mankind only. Again, the same word is used in Col. 1:23, thus, “every creature, or in all creation under heaven.” In Mark and Colossians nothing is meant except mankind. Why read anything else in Romans, when it is the plain gospel story being told? The Holy Spirit, through Paul, is not talking of the lower animals. Romans simply proves the resurrection, not ultimate salvation, of the whole human race.

The writer is aware the word is used in other senses in two or three places. See Rom. 8:39; Heb. 9:11; but the exceptions in nowise disprove the rule.

WHAT DID JESUS SAY?

By Alex. Allan

ONE may advance a statement true to the gospel, and another may, with the very best of intentions, knock it all over without giving any good, scriptural reasons for so doing.

The words of Jesus, recorded in Greek by those who heard him, and translated into English for us, are so wonderfully precious that it becomes us to use every means at hand for enquiring into the significance of these Greek words in order to grasp their real import, and to know the exact thought which our Lord had in mind, and the one he intended to convey by these words spoken to his disciples and to all that should afterward believe into him.

The reading of the Authorized Version at John 3:17 is this: “God sent not his Son into the world to condemn the world but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already.”

“Condemned already”. This is said to teach that “the world was ‘already’, since the time of the first man, under God’s condemnation.”

When the original text is examined in this place, it will be seen to contain no such thought, as the following will show.

Jesus said, “God sent not his Son into the world to ‘judge’ (krino) the world.” Why? Because he was not then given authority to judge. He said, “I judge no man.” “I am come into the world, that whosoever believeth on me should not abide in darkness.”—John 12:46. So the Light was the one (ton) doing the judging. Again he said, “He that believeth into him (the Son) is not ‘judged’ (krinetai, to be judged), but he that believeth not is already ‘judged’ (kekritai, the passive of krino), because he hath not believed into the only begotten Son of God. And this is the ‘judging’ (krisis) that the Light has come into the world, and men love darkness rather than the Light, because their

deeds are evil.

Notice here: He that believeth is not being judged. Why? Because there is no case against him. But he that believeth not is already passively judged (kekritai). In what way? In that his deeds are thereby proven to be evil; “For everyone that doeth evil hateth the Light.” We see then that the thought, “all men were already condemned even from the first man”, does not at all enter here. The judging was done by the Light and he that hateth the Light is thereby passively judged to be unworthy of life, because his deeds are evil.

In the foregoing the words condemned and condemnation have been given their lexicographical meaning in the original text. This is the only safe method in exegesis, and one will find that the true meaning of a given Greek word will be invariably on the side of truth.

THE LORD’S SUPPER A PARABLE

By Ed. F. Elton

ALL THESE THINGS spake Jesus unto the multitude in parables, and without a parable spake he not unto them. Matt. 13:34. And as they were eating Jesus took bread and blessed it, and break it and gave it to the disciples, and said, Take, eat, this is my body. 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. 26:26-28.

Verily, verily I say unto you, He that believeth on me hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven that a man may eat thereof and not die. I am the living bread which came down from heaven: if any man eat of this bread he shall live forever, and the bread that I will give is my flesh, which I will give for the life of the world. He that eateth my flesh and drinketh my blood dwelleth in me and I in him. As the living Father hath sent me and I live by the Father, so he that eateth me, even he shall live by me. John 6:47-51, 56, 57.

In the beginning was the word and the word was with God and the word was God. The same was in the beginning with God. And the word was made flesh and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father) full of grace. John 1:1, 2, 14.

By the blood of the new testament is meant the word.

And he said unto me, These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the lamb. Rev. 7:14; 12:9-11.

But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Matt. 4:4. It is the spirit that quickeneth, the flesh profiteth nothing; the words that I speak unto you, they are spirit and they are life. Jno. 6:63.

And he humbled thee and suffered thee to hunger, and fed thee with manna which thou knowest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live. Deut. 8:3

Read Amos 8:11. The supper is a symbol that we are walking in his footsteps, or by his word.

ANTICHRIST

By E. O. Stewart

(Continued from last week)

LET us keep this thought in mind, That Daniel was to be resurrected and stand in his lot in thirteen hundred and thirty-five days from the time that the daily sacrifice should be taken away and the abomination of desolation set up.

If anyone wishes to contend that Titus, in A. D. 70, placed the abomination that maketh desolate, and wishes to use the year for a day theory, then they would have to say that in the year 1405 A. D. Daniel was raised from the dead and has been standing in his lot five hundred years. And if it was when the Pope gained his power in A. D. 538, Daniel was raised from the dead in 1873, and has been standing in his lot for fifty-one years.

I cannot accept the theories advanced, that these things are in the past. The greatest time of trouble that Israel will ever know is yet future. I can see those Jews who embrace Zionism, returning to Palestine, inspired with great hopes. I see them build the temple, making preparation to take their place as a nation among the nations, having Jerusalem as their capital city. I see a flattering character rise up amongst them; he has a fierce countenance; he understands dark sentences; he tells them he is the great prophet that should come; he is possessed with great powers of magic and can do great wonders; he induces them to resume the sacrificial offerings; he confirms the covenant for one week; he changes his mind in the middle of the week, causes the daily sacrifice to cease, changes times and laws; he decides to have all to worship him; he changes the custom for a time, times and a half; seats himself in the temple, exalts himself above every God. Those who will not honor him as God, he puts to death. This continues for a time, times and a half time, three and one-half years, 1260 days. This period the two witnesses prophesy in sackcloth. At the close of this period he kills them. See Rev. 11. No doubt, they prophesy that they will be raised from the dead by the power of God, just as Christ prophesied that he would rise from the dead, and the word went out that his disciples stole him away and reported that he had been raised from the dead. They shall make sure that no such report go out about those two witnesses, for they will not suffer their dead bodies to be put in graves, but let them remain where they can be seen, in the streets of that great city which spiritually is called Sodom, and Egypt, where their Lord was crucified. All this while people rejoice over their death because those two prophets tormented them. But after three days and a half there is a great fear which seizes the people of the earth; for the spirit of life from God enters into those two prophets. Amid the lightning's flash and peals of thunder which rock old mother earth to her remotest bounds, the voice of God thunders forth: "Come up here". And as the antichrist who has ruled in great terror for three years and a half, hears the voice of God call to the two prophets; and as he sees the space begin to widen between the earth and the feet of those two prophets whom he beholds ascending upward; and realizing that there is a higher power than his, he also discovers that the

kings of the north and south have captured half of the city, and that he is losing his power. The people forsake him and rush to the eastern part of the city. Coming to the Mount of Olives, they behold Christ and his saints descending to the Mount of Olives. Behold, the mountain parts asunder, making a great valley. They rush to the valley, leaving the opposing powers behind, just as Israel crossed the Red sea leaving the Egyptians behind. They say, "Lo, this is our God, we have waited for him."

Let us look back to the opposing powers just a moment and hear the kings and chief captains and mighty men shouting to the rocks and mountains to fall upon them and hide them from the face of him that sitteth upon the throne and from the wrath of the Lamb; for the great day of his wrath is come, and who shall be able to stand. Rev. 6.

As this takes place under the opening of the sixth seal, it explodes another false theory, viz., that the sixth seal was opened in A. D. 33 when the stars fell. Not one of the seals has been opened yet. They are not due until the beginning of the tribulation, and Christ says, "Immediately after the tribulation of those days shall the sun be darkened and the moon shall not give her light and stars shall fall from heaven and the powers of the heaven shall be shaken, and then shall appear the sign of the Son of man in heaven, then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory."—Matt. 24. This takes place under the opening of the sixth seal. Rev. 6:12-14.

The seventh seal will be opened after Christ comes. The seventh seal concerns the period in which the seven vials of the seven last plagues are poured out. It is a period of seven years, in which the weapons of war, and the ruins of the great war are being removed and burned by Israel in order to cleanse the land. See Ezek. 39:9.

Those that escape through the valley of the mountain, Christ will send to the islands afar off that have not heard of his fame neither seen his glory, and they shall declare his glory among the Gentiles, and they shall bring all his brethren (the Israelites) out of all nations for an offering unto the Lord. And he shall take of them for priests and Levites, and it shall come to pass from one new moon to another and from one Sabbath to another, shall all flesh come to worship before the Lord. See Isa. 66:19-23. "And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain."—Zech. 14:17.

When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and the spirit of burning, and the Lord will create upon every dwelling place in Mount Zion and upon her assemblies a cloud and smoke by day and the shining of a flaming fire by night: for upon all the glory shall be a defense and there shall be a tabernacle for a shadow in the day time from the heat, and for a place of refuge, and for a covert from storm, and from rain. Isa. 4:4, 6.

Let us study these things carefully and not jump too hurriedly at conclusions.

QUESTIONS ON IMMORTALITY

Selected by Elder Maple

1. Who is immortal? Ans.—"The King eternal, immortal, invisible, the only wise God."—1 Tim. 1:17.

2. Are all men possessed of immortality? Ans.—"The blessed and only Potentate, the King of kings and Lord of lords; who only hath immortality."—1 Tim. 6:15, 16.

3. Is there any way by which men may obtain immortality? Ans.—"To them who by patient continuance in well doing seek for glory, and honor, and immortality (God will render) eternal life."—Rom. 2:7.

4. Is this immortality revealed by Plato, Socrates, or by "familiar" rapping "spirits", or in nature—or is it through Jesus Christ and his gospel? Ans.—"By the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light, through the gospel."—2 Tim. 1:10.

5. Who has the power to bestow immortality upon man? Ans.—"The gift of God is eternal life through Jesus Christ our Lord."—Rom. 6:23.

6. Upon what conditions may we obtain this blessing? Ans.—"Fight the good fight of faith, lay hold on Eternal life."—1 Tim. 6:12.

7. When do men obtain immortality? Ans.—"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. 15:52. "Then shall be brought to pass the saying that is written, Death is swallowed up in victory."—1 Cor. 15:54; Isa. 25:8.

8. Will this change be a change of the internal or the external and physical or corruptible man? Ans.—"This corruptible must put on incorruption."—1 Cor. 15:53.

9. What then becomes immortal? Ans.—"This mortal must put on immortality."

10. Who will be raised from the dead? Ans.—"All that are in the graves shall hear his voice, and shall come forth."—John 5:28, 29.

11. Will the unburied arise? Ans.—"The sea gave up the dead which were in it; and death and hell (the grave) delivered up the dead which were in them."—Rev. 20:13.

12. Will different classes of characters arise in the resurrection? Ans.—"There shall be a resurrection of the dead, both of the just and of the unjust."—Acts 24:15.

13. For what purpose will the good be raised? Ans.—"They that have done good, unto the resurrection of life."—John 5:29.

14. To what will the others be raised? Ans.—"They that have done evil, unto the resurrection of damnation (condemnation)"—John 5:29.

15. Will a man's destiny at last be in accordance with his previous life? Ans.—"Whatsoever a man soweth, that shall he also reap."—Gal. 6:7.

16. What will be the portion of the ungodly? Ans.—"He that soweth to his flesh shall of the flesh reap corruption."—Gal. 6:8.

17. What is the reward of the saint? Ans.—"He that soweth to the Spirit shall of the Spirit reap life everlasting."—Gal. 6:8.

18. Where is the Christian's life now? Ans.—"Your life is hid with Christ in God."

19. What will be the fate of those who by sowing to the flesh reap corruption?

Among the Churches

Bro. and Sr. William Hanson have purchased a fine new home at 1401 Lafayette Ave. S. E., Grand Rapids, Michigan. They expect to be comfortably settled in their new nest within a few days. Sr. Hanson's parents, Bro. and Sr. Holly, contemplate staying with them during the summer months.

Bro. Blakely has severed his connection with the Grand Rapids Credit Men's Association and will venture into the manufacturing business. We wish him every success in his new endeavor. His health permitting, he will preach to the brethren at the Rapids each Sunday, hereafter.

The Annual May Meeting of the Church of God at Fonthill, Ontario, will begin on Friday, May 23, and continue over Sunday, May 25. Brother L. E. Conner of Cleveland, Ohio, expects to be there to assist Bro. Marsh.

Bro. F. E. Siple has left for Virginia, where he expects to conduct meetings at different points, beginning at Maurertown.

The National Berean Board convened at South Bend, Indiana, last Saturday and Sunday.

Work is active about Blanchard, Michigan.

NOTICES

Conference Calendar for 1924

May Meeting—Fonthill, May 23-25.
June Meeting—Argos, June 18-22.
Michigan, Dutton, June 19—
Indiana, North Salem, July 1—
Texas, Goldthwaite, July 6-20.
Illinois, Oregon, August, 3-17.
General, Oregon, August, 3-17.

Iowa Announcements

In giving directions, last week, for traveling by auto to Koszta via Belle Plaine, for special meeting on June 15, the writer erroneously directed to take Primary Road No. 57. He wishes to correct that. From Belle Plaine to Koszta take Primary Road No. 73.

A Call

To the isolated members of Southern Kansas and Oklahoma, and to all others of our faith who have no church organization, or who wish to cooperate in a general meeting, and would enjoy meeting with those of like precious faith:—

We have the opportunity of meeting together for a week or ten days beginning the first of the last week in August. Dear ones, it is going to be with each of us whether we can have this meeting. Each one will need to pledge what he can toward financing the meeting and help by his presence. Come, and those of you who have children bring them with you. Perhaps they have never heard the gospel proclaimed from the pulpit. It is our privilege and duty to let them and the world know that Jesus is soon coming. It is our duty to awake out of sleep, lest, coming suddenly, he find us sleeping, and we be

found among the unwise virgins.

Bro. Almus Adams of Omaha, Nebr., can be secured then, and we hope other members will come and assist him.

The place has not yet been decided upon, but perhaps it will be Caldwell, Kansas, or near there. The brethren there have an interest in a commodious church building. It has been suggested that we rent tents and stay on the grounds, and have Bible School during the day. We can arrange to care for ourselves, as there are not a great many brethren there, and that would relieve them so that they could attend all the sessions.

Now let us hear from each and every one what you wish to do or try to do, be it little or much. Our Master said, "Occupy till I come." This is one way of letting our light shine and to show the world that we are not ashamed of the gospel of Christ.

Those who wish to cooperate in this undertaking please write to John Fiske, Caldwell, Kansas, Route 7, or to A. J. Chaplin, 702 N B St., Arkansas City, Kansas.

REPORTS

From California

It was our privilege while on our way to sunny California to have paid a visit to Oregon, Illinois. It gave us much pleasure to see familiar faces and to renew old acquaintanceships. We found everybody well and happy and very busy. We stayed at the Golden Rule Home while there, and I, for one, am convinced that the sister in charge of same is deserving of considerable credit for her efficient management of business routine, as well as the homelike, goodwill fellowship, and cooperative spirit found manifested there.

The young men, at Oregon, taking the study course, if they continue to develop in that line of work, ought to, some day, give account of themselves in the Master's service. I am sure if more of the brethren could arrange their plans to visit Oregon and witness the many activities in connection with the work there, the Printing Plant, Greenhouse, Floral and Gift Shop, Golden Rule Home, and work in connection with church studies, every day and night being occupied, they would get a better grasp of the magnitude of said activities.

And I, in unison with many others, hope and pray for God's blessing to continue to rest upon this work, that it may prosper for the honor of His name. May the time soon come when Christ shall call his body to united activity for the future ages, and may we be found worthy to be among that company is my earnest desire.

Joseph Fletcher, Jr.,
6411 Pollard St., Los Angeles, California.

Field Notes From C. C. Maple

The Argos, Indiana, church will hold the annual memorial service for the G. A. R. at that place on Sunday, May 25, at 10:45 A. M. We have been requested to have this service for some years, but this is the first time that our appointment has come on Memorial Sunday.

We are able to announce that Elder Jas. A. Patrick has consented to be with us for

the June meeting, June 18-22. He will be present Thursday evening and Friday. The Sixteenth Anniversary Service will be held on Friday June 20. There will be three services on that day. Let all friends of Old Antioch and Argos take notice and plan to attend.

We have ordered from England 1000 copies of the booklet, "Our Lord's Return", by G. P. McKay, this is one of the best things we have had upon this theme. We have sold it for some years and it has met with the approval of all who have read it. There are 32 pages and it will sell for about ten cents per copy, postpaid, or two copies for fifteen cents. The books will arrive about May 15. Order of the writer at Root Road, Elyria, Ohio.

Letter of Thanks

Dear Brother Austin: I am asking for space in The Herald for a few lines to express my gratitude toward Sr. Orpha Sanford and all the Berean workers for the help they rendered me through the long illness of my wife, Della Case, who died, April 10, 1924, at the age of 31 years, 9 months.

She now awaits a glorious resurrection. She had been sick almost three years; and had been a member of the Church of God for a little over twelve years and was a faithful worker.

I feel that the Lord will bestow a hundredfold to them who lend their aid in distress.

Your brother in Faith,

Hilliard Case,

Dana, North Carolina.

OBITUARY

Shreve Haines

Eldest son of Isaac and Rachael Haines, was born near Dayton, Ohio, January 30, 1834.

Six years ago he came to West Milton to make his home with his sister, Mrs. Daniel Lehman. It was at this home that death came to him, April 4, 1924. He was 90 years, 2 months, and 4 days old.

In the winter of 1875 he confessed Christ and was baptized by Hugh Barnhill and became a member of the Church of God, of which he remained a faithful member until his death.

He leaves to mourn his death one brother, three sisters and a host of friends.

Although his life was quiet and unassuming, yet it was in accordance with the profession of Christianity which he made so many years ago, and always exemplified the life of his Master.

We tried to comfort the bereaved ones by speaking to them on the subject of "The life that now is and the life that is to come."

We laid him to rest in the cemetery adjoining the church to await the call of the Master.

Jas. A. Patrick.

Dear Brethren: Please do not stop sending The Herald, as I would miss it very much. I will remit in a short time.

Yours in the hope of eternal life,

Signed.....

Gladly will we continue The Herald. Your letter tells us exactly what you want and we know just what to do. Thanks!

The Restitution Herald

A Religious Weekly (omitting one issue each year) published at Oregon, Illinois, by the NATIONAL BIBLE INSTITUTION

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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

CHURCHES RISING AGAINST WAR

In another column of this issue of The Herald will be found an article from the Editorial column of The Democrat-Chronicle, of Rochester, New York, calling attention to the insistent awakening of churches to the fact that the Spirit of Christ and the spirit of war as known among the nations, are contradictory to each other. In this period of peace, when it is acceptable that the citizenry express its sober mind gently, several of the churches are purposing to formulate a resolution to the government, expressing their judgment on this very great subject. There are few people who are able to ever see full harmony between the teachings and practices of One who humbly submitted to unjust ignominy and the common practice of rending home and country and reducing the manhood of a nation to the dust of the ground, all for the maintenance of the honor or ambitions of the government. True, there is, perhaps, no other way for a government to uphold its decisions, than, as a last resort, to turn to force. But this does not prove that such is Christian.

It is a serious question for Christians if the nations of this world (and all purely human ambitions) ought not to be left unmolested by Christians to work out their problems as best they can, in human strength and in those human methods that appeal to be the best possible, while Christians devote themselves just as seriously and earnestly to the development that comes from faithful conformity to the leadings of our Lord.

Christ said his kingdom was not of this world,—in which instance "world" refers

to order and arrangement of things. When Christ shall return to sit upon his throne and build the nation of his kingdom he will introduce ways for his people to proceed. Till then he has asked his people to follow him.

GOOD FRIDAY

The question often occurs as to why Good Friday is supposed to be the day of the crucifixion of Jesus. It is very difficult to understand how Jesus could be three days and three nights in the heart of the earth if he was crucified on Friday and raised again on the first day of the week.

The error was probably first made because of the statement, Mark 15:42, that the crucifixion was "the day before the sabbath", and John 19:31, "that the bodies should not remain upon the cross on the sabbath day". Apparently it was at first forgotten that there were numerous sabbaths observed by the Israelites. There were the weekly sabbaths, several annual sabbaths, the sabbath years—including the Jubilee.

John 19:31 explains that "that sabbath day was an high day", and John 19:41 and Mark 15:42 explain that the day of crucifixion was the "preparation day" before the sabbath. This "high (sabbath) day" was undoubtedly the passover sabbath which was always on Nisan 15, regardless of the day of the week.

This fact makes it possible that there were two sabbaths between the time of crucifixion and the time of resurrection—the passover sabbath followed by the regular weekly sabbath. It is undoubtedly true that such was the case.

Therefore "Good Friday" is not Good Friday, for, if the above is true, Jesus was crucified prior to Friday.

PALM SUNDAY

In connection with the study of the crucifixion it is intensely interesting and very instructive to study the whole week of passion in the light of the scriptural instruction relative to passover week. C. A. L. Totten, Professor at Yale University, in his extensive writings on the True Chronology of all history, strongly maintains that our Savior entered Jerusalem on Palm Sunday, Nisan the 10th. But this was the day when all Jewry had gathered at Jerusalem to select their many lambs for the Passover. These lambs were kept according to the law, until the afternoon of the 14, when, between the two evenings—that is, between three and six P. M.—they were slain and their bodies prepared for the passover sabbath. This sabbath began at sunset, lasting over the fifteenth. Thus, our Savior entered Jerusalem to the acclaim of the glad hosannas of the people on the day and during the same hours in which the multitude was bargaining for their several lambs; he was set aside unto the special labors with which his life closed; from the upper room he went out to the garden in the early hours of the 14th day, when he was delivered into the hands of earthly man, accused, tried, sentenced, executed and, while earth's lambs were being slain between the evenings of the 14th, Heaven's Lamb gave up the ghost. At once his body was prepared for the sepulchre, where it rested with the ebbing out of the day. Christ, our passover, had died for us.

ISRAEL—WHOSE WIFE IS SHE

The second chapter of Hosea clearly states God's purpose as to Israel—the ten tribed nation. She has forsaken God and in return God has forsaken her. Not that God is revengeful against her, but she, having forsaken God, God has withdrawn his blessing from her to awaken her to a realization of her weakness without him. Verses 14-17 reveal that Israel will return and that God will receive her unto himself again.

Jeremiah 3:1-5 reveals a like truth as to Judah.

If God and Christ were one, as trinitarianism teaches, then the relationship of returned Israel to Christ would be of the same kind and nature as her relationship to God. In such case it would be proper to speak figuratively of Israel as the wife of Christ, for such is the scriptural association of Israel to God. But God and Christ are not one. Though one in effort and labor they are two in fact—Father and Son. Therefore it is wrong to attribute this relationship between Christ and Israel on the strength of such scriptures as those cited above.

And God and Christ being two, it is equally erroneous to attribute like relationship of Israel to each of them.

A number of earnest Bible students believe that the bride of Christ the Lamb is Israel, and not the church. Apparently they arrive at this conclusion through first believing that God and Christ are one and inseparable.

THE WORK AND WORKERS

On Sunday, May 4, the Editor spoke at Dixon, Illinois, filling Bro. Siple's regular appointment there. The Dixon church is forging ahead in earnest effort to faithfully hold forth the word of life.

At Oregon, Bro. Harry Sheets spoke at the morning service on May 4, and Bro. Melville Lyon, at the evening service, each to a well filled house. Both of these young men did real well according to the reports of those present.

These two young men and others have been doing pulpit supply work at and near Oregon, irregularly, for some time past.

We wish to announce to the brotherhood that at no distant future there will be another two or three who will be able to do credit in pulpit work at different places.

Our whole class of young men is doing nobly. Its members are laboring under no small handicap, but they are manifesting an earnestness and a perseverance which speak most encouragingly for them and for the work of the gospel.

HERALD RECEIPTS

Mrs. Sarah J. Knowles; H. M. Slack; Margaret M. Jeffrey; Ira T. Ritenour; D. K. Lehman; Jas. R. Moore; G. E. Marsh; George Huffmon; Eunice R. Lewis; L. C. Anthon; Miss Jessie L. Fish; Emil Fredlund; Amos Hiott; Mrs. Sarah Lloyd; L. J. Sweet; J. H. Bockover; Mary E. Carter; J. G. McGinty; John M. Dorn; Miss Zola Stedman; A. E. Renner; Emma Murray; C. A. Nokes; Francis H. Gibson; E. C. Powers; Fred N. Patterson; J. A. Dickinson; J. E. Cowles; Mrs. Carl Bunch; Mrs. W. A. Lee; Mrs. Wm. E. Spears; Mm. Richters; Jessie Harris; George W. Randall; F. M. Downs; Ida B. Renner.

EMERGENCY FUND

Mary E. Carter,	\$1.00
A. E. Renner,	1.00
Milton Long,	2.50

RESURRECTION NOTES

By J. J. Heckman

(Continued from last week)

A CLEAN thing out of an unclean"—Job 14:4. Does this teach that all who are born of woman are unclean? If so then our adorable Lord and Savior, Jesus Christ, was unclean, and under Adamic condemnation as well as the rest of us, and the Adamic penalty, if executed in natural death upon the race, would hold him as long as the rest of us, and no man can redeem his brother, nor give God a ransom for him we are yet unransomed; so are still in death, and Christ the unclean is not resurrected, and the Bible proven false by the theory of inherent depravity. Better give up theories, brethren, that are so degrading to our dear Savior.

"The dead"—1 Cor. 15. If the writers on this wonderful chapter had noticed critically the Greek of it they would have seen that it is not the dead until they get to verse 29, where it speaks of being baptized for the dead. Verse 12 reads, "no resurrection of the dead", also 13. In 15, "that the dead rise not"; 21, "By man came the resurrection of the dead". Now if the reader will turn to Matt. 10:8, he will see the same phraseology, "raise dead". We know the disciples did not raise all dead people, nor did Christ intend that they should, so he only commanded "raise dead".

When John sent Jesus word to know of his claims Jesus sent back,—"blind receive, their sight, lame walk, lepers are cleansed, deaf hear, dead are raised up, and poor have the gospel preached to them", Matt. 11:5. We know here again that all dead were not raised, but dead was, and so the same phraseology in 1 Cor. 15 means the same as here. Acts 24:15 also chimes in and says "dead", not "the dead". Now after Paul has spoken of "dead" being raised he, in verse 22, makes it "the dead in Christ" who are made alive. Then, further, he explains that "the dead (in Christ, those spoken of in this chapter) shall be raised incorruptible". Two of the ablest writers in favor of future probation of the dead out of Christ agree with me on this interpretation, Dr. Peteval and Wm. Brookman. See Peteval's, "Problem's of Immortality", and "God's Mercy in Punishment", and Brookman's, "Future of the Non-Elect Dead", three very learned works. Both of these writers eclipse Pastor Russell.

Mr. Brookman writes of 1 Cor 15:22, "But of this, one is sure, that whatever his conditions, how much soever made whole, as I have before said, in body, the man that slept is the man who arises, the same man who made his character by his past life in the former period. Nero the persecutor does not rise a Saul of Tarsus in Spirit, nor Cleopatra a Mary Magdalene; nor Jezebel a Dorcas, nor Alexander the 6th of the Papacy a sorrow stricken Manasseh, though he did wear the fisherman's ring; whatever they may afterwards become. Nor because the Lord Jesus gave himself a ransom for all does it follow that one dying out of Christ, or without Christ, rises from the dead in Christ as some writers fancy, from a complete misinterpretation of those words 'in Christ all shall be made alive again', in 1 Cor. 15:22."

We are wondering where those dead that are to have probation in the future will be placed, Jesus says, "Except a man be born again he cannot see the kingdom of

God."—John 3:3. Again, "Except a man be born of water and of Spirit he cannot enter into the kingdom of God."

Paul says, "For this you know, that no whoremonger, nor unclean person, nor covetous man, who is an idolator hath any inheritance in the kingdom of Christ and God."—Eph. 5:5. If I have not any inheritance in a thing do I still have enough in it to get an eternal home there? And if none except people who are reborn can enter the kingdom can people who have spurned a birth of water and Spirit get in?

As the living when Jesus visibly appears it seems they are to be destroyed as it was in the days of Noah, if not connected with Christ: for Jesus says, "But as the days of Noah were so shall also the coming of the Son of man be. For as in the days of Noah that were before the flood they were eating and drinking, marrying and giving in marriage until the flood came and took them all away; so shall also the coming of the Son of man be."—Matt. 24:37-39.

Who were the "all" taken away? "And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing the flood upon the world of the ungodly."—2 Peter 2:5. This is clear, that the world of the ungodly is to be destroyed at the visible manifestation of Christ or there is no likeness between the two times. Noah was a man of faith, and so only men of faith are excepted when ungodly are spoken of. He was righteous, and so only righteous are reckoned as godly. So there is little promise of probation for any of earth's millions who now live. They are like Paul puts it, "without hope." Must we hold out hope for those who die without hope? I cannot, can you, dear reader? May heaven help us to believe its divine revelation in all its minutia.

Christ put to death in the flesh and made alive in the Spirit—1 Peter 3:18. This statement is used by some as proof that the body of Christ was not resurrected, and the ransom price was to eternally remain dead. But we must notice that the Greek has it, "being put to death flesh but made alive Spirit." Who was put to death flesh? Christ. Who was made alive spirit? The same Christ. How many Christs were there? One. What did they do with him. "He was buried", after he had died. 1 Cor. 15:4. And the same he "rose again". The angel declares, "He is not here (in the grave) for he is risen from the dead. Come see the place where the Lord lay."—Matt. 28:6. Now if the Christ who was crucified was laid in Joseph's new tomb, the same Christ was taken from there, and as it was a bodily Christ who lay there it was the same bodily Christ who arose, and was missing when Mary was pointed to the place he lay. So the body of our Lord was sown a natural body; but was raised a spiritual body, as Paul says of the saints. The mortal, fleshly body was changed to a spirit body, and not a new body was given to our Lord. He had said, "Destroy this temple, (body) and in three days I will raise it up." Such was the case, and there is not a shred of a reason for contending that Christ's literal body was not raised.

Best of wishes to all the faithful.

"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?"

AN OPEN LETTER

(Continued from front page)

say, "He that hath seen me hath seen the Father."

"He was before me", John 1:15, is rendered, "my chief was he", by Rotherham; "he is my superior" by the Diaglott; and "first (chief) in regard of me" in the margin of the American Revised Version. Now if these versions are to be accepted this last clause of John 1:15 merely teaches that Jesus was John's superior coming after him; but if the Authorized version is insisted upon, it also teaches that Christ was before John in preference and glory; not in age.

If Christ's coming from above, John 3:31, or from heaven, proves his preexistence, then he that is of (or from) the earth would prove preexistence for him. But if he that is of the earth has no preexistence then his being from above need not have any, though from above. John merely contrasts Christ's divine origin with the earthly origin of him that is of the earth. If every good and perfect gift is from above, James 1:17, then he, too, being a perfect gift, must be from above in the same sense. Doubtless it will be admitted that every good gift, though from above, does not preexist there. Then why should this be insisted of Christ?

"I am the living bread which came down from heaven.....the bread which I will give is my flesh."—John 6:51. Here we are told that the part of Jesus which came down from heaven was his flesh. It came from heaven in the same sense that the manna came from heaven, that is, supernaturally produced. It is his own illustration of himself.

All sons preexist in the loins of their fathers; later on they leave the loins by way of begetting and birth and exist then as separate entities. To illustrate: "Levi paid tithes while in the loins of his father Abraham". "There shall proceed out of thy bowels a seed". This is sufficient. Christ is no exception to this rule. He, too, existed in his Father because his Father begat him. Hence he could say: "I came out from the Father", John 16:28, as all sons do from their fathers, and he must necessarily say that he, or his flesh, was from heaven, or from above. How he came from the Father is fully explained in Luke 1:35.

The word, again, in John 16:28, is used in the sense of, in addition to, as seems to be the case in Heb. 1:5. 6, also. Therefore he was divinely begotten and sent into the world. Now in addition to that he must leave the world and go to the Father. Now Jesus is said to be from heaven in the same sense that John's baptism was from heaven, that is, both owed their existence to heaven; not that either had preexisted there. Since every good gift comes down from the Father, need we be surprised to learn that Christ, too, came down from the Father, or heaven? In view of John 6:51; 16:28; Heb. 7:5, 9; Mark 11:30; James 1:17, are we not safe in saying that when ever Jesus is spoken of as being from above, from heaven, or as having come out from the Father that the reference is simply his miraculous begetting?

(Continued next week.)

Order flowers for Mother from the Oregon Greenhouse, Oregon, Illinois.

The Children's Column

ISAIAH AND THE ASSYRIAN CRISIS

Lesson Text: 2 Kings 18 to 20; Isa. 36 to 38

By Verna Thayer

Memory Verse: God is our refuge and strength, a very present help in trouble.—Psalm 46:1.

Since the reign of the boy Joash in the Southern Kingdom, or Judah, they have had several Kings reigning over them. Some were good kings and some were wicked. At the time of this story Hezekiah was king over Judah. He was a good king and had his people worship God instead of worshipping idols.

One day the King of Assyria sent an army of men to fight against Judah. They came marching up to Jerusalem. They felt sure they could capture Jerusalem. The general of the army said, "Don't you believe what Hezekiah says. He says that God will not allow us to capture Jerusalem. But we will capture it just the same."

The people told Hezekiah what the general had said. So Hezekiah went up to the house of God and prayed to God not to allow these wicked people to capture them.

There was living at this time a very good man whose name was Isaiah. He was a prophet. Hezekiah sent word to Isaiah telling him about the Assyrians. Now because Isaiah was a prophet he could tell Hezekiah what would happen. He said, "You need not be afraid. The Assyrians will not capture Jerusalem; for the angel of the Lord will go into the camp of the Assyrians and will kill one hundred eighty-five thousand of their men."

Don't you imagine the Assyrians were astonished and frightened one morning when they found so many of their men lying about dead? Is it any wonder they returned home?

But you see Hezekiah had prayed to God to protect them and God answered his prayer.

The people of Judah fared well during the reign of Hezekiah, but one day he became very, very sick. He sent for the good man, Isaiah, to come to him.

Isaiah said, "Hezekiah, you are going to die."

How badly Hezekiah felt. He turned his face to the wall and prayed to God that he might live.

Isaiah had gone out of the room, thinking Hezekiah was to die, but the Lord said to Isaiah, "Go back and tell Hezekiah that he will get well and will live fifteen years longer, because I have heard his prayers. He shall be well enough in three days to go to the house of God."

So Isaiah went back and told Hezekiah what God had said to him. No doubt Hezekiah was very happy when he heard that his prayer had been answered again.

When the king of Babylon heard that Hezekiah was sick he sent letters and a present to him. Hezekiah took these men into his house and showed them all his gold, silver, spices, ointments, his armour and every treasure that was in his house and land. When Isaiah heard that these men were there he said to Hezekiah, "Who are these men and where are they from?"

Hezekiah said, "They came from Baby-

lon."

Isaiah said, "What did you show them?"

Hezekiah said, "All that is in my house and land."

"Isaiah said, Some day all the things that you have, even your sons, will be captured and carried into Babylon."

We will learn more about this in our next lesson.

The Sunday School

By Alta King

ISAIAH AND THE ASSYRIAN CRISIS

Lesson 7

MAY 18, 1924

Lesson Text:

2 Kings 18 to 20

Golden Text: God is our refuge and strength, a very present help in trouble.—Psalm 46:1.

Responsive Reading: Psalms 46 and 47

For Study

Review: How much of the Southern Kingdom's history did we consider last week? How did the inauguration and reign of Joash give evidence of God's faithfulness to his covenant with David, and of his power over Baal?

The New Lesson: This lesson considers the reign of Hezekiah, the fifth king from Joash. This portion of the Southern Kingdom's history is contemporary with that portion of the Northern Kingdom's history during which the Assyrians invaded and conquered her. What proved to be a fatal crisis to the Northern Kingdom was passed safely by the Southern Kingdom because her king did that which was right in the sight of God.

I. From Joash to Hezekiah. The account of the four reigns intervening between Joash and Hezekiah is found in 2 Kings 14 to 16.

II. The Character of Hezekiah's Reign. 2 Kings 18:1-8. To what former king is he compared? In what did his doing "that which was right in the sight of the Lord" consist? Verses 3-6. Compare the extent of Hezekiah's reform with the extent of Joash's. See 2 Kings 12:3. Of what national memorial had the people made an idol? What was the result of this national righteousness under Hezekiah?

III. Trouble With Assyria. 2 Kings 18:9-16. Evidently the king of Assyria thought to conquer the Southern Kingdom as easily as he had the Northern Kingdom? Why had Assyria been able to conquer the Northern Kingdom?

IV. The Assyrian Boast Against Israel's God. 2 Kings 18:17-37.

To whom did the messengers of the Assyrian king speak directly at first? Why did they later speak loudly in the Jews' language? See verses 26-28. The purpose of the message is shown, in verses 22, 29-32, to be that of sowing the seeds of disruption and rebellion among the people. By what arguments did the king of Assyria endeavor to give force to his appeal? See verses 21, 24, 33-35. How did the people show their loyalty to their king and their God? See verses 36-37.

V. Hezekiah's Statesmanship. 2 Kings 19:1-19. By statesmanship is meant the manner in which the affairs of state are handled, especially in a time of crisis.

What was Hezekiah's first act after hearing the Assyrian boast? Verses 1-5.

Against whom did he consider the boast an insult? What was God's return message through Isaiah?

In verses 9-13 the Assyrian king repeated his boast in writing. How did he seek to put fear and distrust into the heart of Hezekiah? What was Hezekiah's act of statesmanship this time? What was the supreme desire of Hezekiah's heart, as voiced in this prayer? See verse 19. What did he recognize as the basis of Assyria's victories over other nations?

VI. God's Answer to the Assyrian Boast. 2 Kings 19:20-37. To whom did God compare Jerusalem? Thus did God picture his people as a young and tender maiden, flinging defiance at the mightiest king of the earth. Why was not Jerusalem pictured as a mighty power? See Judges 7:2.

In verse 24 God makes reference to the Assyrian boast of victory over nature's forces that stood in the way of victory over nations. How did God answer this boast in verses 25, 26. See also Dan. 2:21.

How did God picture the subjugation of Assyria? How did he picture the future of his nation in contrast with the conquered Assyrians? Through what means did God carry out his prediction against Assyria? See verse 34. Why does not this reason show selfish pride and desire for selfish glory on God's part?

Why did the Southern Kingdom pass in safety through the crisis that proved so fatal to the Northern Kingdom?

VII. Hezekiah's Sickness: 2 Kings 20:1-11. What was the basis of Hezekiah's appeal for mercy? Since God accepted the appeal, may we not conclude that there was no human pride and boasting in Hezekiah's heart? Hezekiah was granted a sign whereas the men of Christ's day were refused a sign. The motive and the spirit back of a request to God has much to do in determining the answer.

When we consider the miracle of the sun's existence and forward movement, can we logically deny the possibility and the probability of its backward movement?

VIII. Hezekiah's Touch of Human Pride. 2 Kings 20:12-21. In the heart of the good king, Hezekiah, lay, dormant, the germ of that pride which should develop and accomplish the downfall of the kingdom before Babylon.

For Class

Give a brief summary of last week's lesson. Discuss the topics of today's lesson as given in the study section.

THE LIVING GOD

HEZEKIAH recognized and acknowledged the "living God". He had progressed, perhaps, farther than God's people as a body, in the learning of that lesson which God had in mind when he told Abraham that his seed should be a blessed and be a blessing. The record of God's dealings with his chosen people is overshadowed with the statement "Ye shall know that I am the Lord." His first message to his people through Moses was, "Thus shalt thou say unto the children of Israel, I Am hath sent me unto you." Knowing God as the living, sentient, self-existing being that he is is the keynote of God's blessing to Israel and through Israel to all nations. Hezekiah stands as one of the many foregleams of the universal fulfillment of that blessing.

THE RESTITUTION HERALD

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Number 33

Creation of Man

By S. Roxana Wince

WHAT a masterpiece it was! Let us look at it as described in God's Holy Book.

"And the Lord God formed man out of the dust of the ground". There stands the man all sculptured out by the Creator's hand, not as men sculpture statues from blocks of stone, but with veins, arteries, heart, lungs, liver, kidneys, stomach, bowels, brain, hair, mouth, ears, nose, eyes, and even finger and toe-nails; but he cannot move, nor think, nor see, nor hear. There is no breath in him, nothing to set the blood to flowing, or the complicated machinery in motion.

"And the Lord God breathed into his nostrils the breath of life". It goes into his lungs, the heart begins to beat, the red elements flow into the arteries and back through the veins to the heart, every organ begins to work: the dust made man has become a "living soul". He can move, think, see, hear, and speak; for he has become alive by the air that God breathed into his nostrils and will continue to live as long as he has power to breathe.

How very strange, then, is the view that makes the being that God formed from plastic clay and that he says was the man he formed, only the house in which the supposed, real man, dwells—an imaginary, fully equipped and, said to be, deathless man, that was breathed into the nose of the house, when God made the house a "living soul".

But it was the devil's lie that did the mischief. Envious of the innocent, happy pair whom God had placed in Eden, and angry because he had lost his lofty estate, he set to work to destroy the creature into whose hands God had put the dominion of the world.

He crept around as stealthily as a serpent. He listened. God had set some very precious trees in Eden, pleasant to the eye, and good for food, and in the midst of the garden the tree of life and the tree of knowledge of good and evil. "And the Lord commanded the man, saying: Of every tree in the garden thou mayest freely eat: but of the tree of knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." (Evidently the day here referred to is one of God's days, made up of a thousand years; for Adam lived 930 years and he died.) Satan heard. Here was his chance. He might not be able to deceive the man, but he might possibly deceive the woman. He would try. He set to watching and when Adam was busy elsewhere began questioning Eve as to the terms of the law that had been laid upon her and her husband by their Creator. He was an adroit lawyer. He must not flatly contradict the words of God. If he did it might cause her to suspect that he had

A Call to Workers

LO, the day of Christ is coming!
List! ye busy, toiling ones:
He is near, it hasteth greatly,
Soon your toiling will be done
And the message you are bearing
You will bear to men no more.
Gone. Time's days of loving labor,
When you reach the shining shore.

Then, rejoicing in God's presence,
You will press the hands of men
Who have heard from you, glad tidings,
Won, through you, the diadem.
Not in vain, the word, you're sounding,
It is life to them who hear,
Life that never has an ending,
Life, with ne'er a thought of fear.

Sound it forth! This age is closing!
Glory lights the eastern hills;
Zion's children, homeward turning,
Make to sing, her silvery hills.
Sound it forth! the world is mourning
While she bears her dead away;
Paling faces hide in sackcloth,
Tokens, sure, of Promised Day.
—S. Roxana Wince.

some sinister purpose in view, so he casually asked, "Yea" (or truly) "hath God said, ye shall not eat of every tree of the garden?" the question being intended to sow doubt in her mind, in spite of the fact that she knew the exact words of the law and what the penalty of disobedience would be. She had never seen any creature die: she had to face knowledge of being blotted out of being, but as a matter of course, what the word "die" meant must have been fully explained when God told her she must not touch the fruit of that one tree. Her memory was not at fault; for the record says, "And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die."

But the daring serpent-lawyer went on, this time flatly contradicting God; for he said, "Ye shall not surely die. For God doth know that in the day ye eat thereof your eyes shall be opened and ye shall be as gods, knowing good and evil."

Wasn't he cunning? Eve knew that gods—the angelic beings, the sons of God who served as his messengers—did not, could not, die, and if she, by eating of that tree, could become what God knew she would become it was worth risking: she would not really die after all, and, O, how much she would know!

She would take a look at the tree. There would be no harm in doing that.

Poor Eve! She was at the parting of the ways, life and death were set before her. The tree of life was just at hand. It, too, was in the midst of the garden. She could eat of its fruit, could eat and live. But she looked, she was tempted, she ate; and she gave to her husband and he did eat and sinned, and (Continued on page 276)

In That Day

By C. E. Randall

THE phrase "In that day" occurs at least six times in the twelfth chapter of Zechariah. The fulfillment of the various events mentioned in this chapter is determined by the antecedent of the phrase "in that day". If we can locate the day, or period of time, concerning which the prophet speaks, a wonderful field of thought awaits us.

"Behold, I (God) will make Jerusalem a cup of trembling (margin, poison) unto all the people round about, when they shall be in the siege both against Judah and Jerusalem"—Zech. 12:2. This is the day or time in which this prophecy will have its fulfillment.

"In that day" Jerusalem will be made a "burdensome stone" to all its would-be destroyers, verse 3. Those nations that come against Jerusalem to destroy are destroyed by this people, this nation whom God has made to be a "cup of poison". The nations gathered against the Mountains of Israel, to plunder, prey, and spoil those whom God has gathered from among the countries wherein they have been a hissing and a byword are cut in pieces by God's battle axe and weapons of war. Jer. 51:19-21; Zech. 12:3. They are ground to pieces, as nations, by God's burdensome stone, Jerusalem, the kingdom. Dan. 2:44. Thus, "in that day" the horses will be smitten with blindness; and their riders with madness, because of the straitness of the siege. It is possible that the blindness of the horses will be the result of the use of poisonous gases and bombs.

And "in that day" the governors of Judah shall be among the nations as a devouring fire among the wood. Who gives this exceedingly great strength to them? The Lord. It is the Lord that will save the tents of Judah and magnify the house of David—not for their own sakes alone, but for his holy name's sake. Ezek. 36:22, 32.

And "in that day" he will defend the inhabitants of Jerusalem; and as calves in the stalls shall they grow up; and thus becoming wise, shall shine as the brightness of the firmament. Zech 12:8; Mal. 4:2; Dan. 12:2 If it be God's plan to accomplish a mighty work through the nation, whom he knew above all people of the earth, Amos 3:2, why raise an objection? Is it not lawful for God to do what he will with his own? Matt. 20:15.

And "in that day" he will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplications: and they shall look upon him whom they have pierced, and "in that day" there shall be a great mourning in Jerusalem. They shall mourn, every family apart. But our God will, "in that day", open a fountain to the house of David, and to the inhabitants of Jeru- (Continued on page 276)

IF GALILEE HAD BEEN GREECE

DOES Christianity's narrowness come from the geographical and political conditions of its earthly birthplace? That it does, is one of the latest declarations of those who would make of Christianity, as of all else, a natural matter, not supernatural: the product of evolution not of regeneration. The Literary Digest recently quoted from the Rev. H. Abye Prichard in the Homiletic Review, to the effect that if Greece had been Christianity's birthplace theological narrowness might have been avoided. It is "the bleak soil in which the Christian religion had its origin" that has made the trouble. This minister argues that if only the early Christians had lived in a world as beautiful as Greece, and had included "dancing and the delights of music, the use of beautiful colors, the inspiration of beautiful statues and the grandeur of frequent temples, the lightness and brilliance of an artistic life, artistically lived,"—then Christianity would have been what it ought to be and what America the "land of freedom" may yet make it. Over against this pagan and evolutionary reasoning we may put the countless passages in both the Old Testament and New Testament in which God pledges to his people such joys and delights and music and radiance as Greece never dreamed of. But the entrance "into joy unspeakable and full of glory" is narrow, because "strait is the gate and narrow is the way which leadeth unto life, but few there be that find it."

—Selected

THE CHURCH MOVES ON WAR

IN THE next few months, five of the greatest Christian denominations in America are to meet in their several stated conferences. It is predicted that the fundamentalist-modernist division of last year will add but slight ripples to the water of fellowship. The real and big issue is to be the outlawing of war.

Already the members of the Methodist council of cities have framed a memorial to the coming general conference, which reads, "We inform the government that our church can take no part in any movement toward war." This is an epoch-making resolution and is sure to be violently debated before a vote is called upon it.

The Federal Council of Churches has protested, in the name of its constituency, against the affront to the Japanese people in the exclusion clause of the immigration bill. This action grows out of the new sentiment in the churches against war. The churches are out to excommunicate war as, a few years ago, they excommunicated the saloon.

Mr. Will Irwin, famous publicist and war correspondent, has pointed out this analogy between the church method of fighting the saloon and the method necessary to fight war. He says:

"The one force in modern life that can open the eyes of the world and illuminate their hearts has hitherto stood by supinely, blandly indifferent. If all the Christian sects, combining with one another and with Judaism on this single issue, should start the work of educating their sons and daughters in the illusion and immorality of war, we should, within a year, mark the changing mood of men. Within twenty years the job of bringing peace to our world would be done."

Irwin is no sentimentalist. He knows war from top to bottom. He fears the devastation of any "next" war. And he shows the churches a way to proceed. The coming conferences will be worth watching. Something far more important and essential than theological differences is in the offing.—Democrat Chronicle, Rochester, New York.

THE BIBLE: WHAT IS IT?

(Continued from front page)

cleared our vision, and tells us what the promises to Abraham mean, announces the punishments his descendants would suffer for sin and idolatry, states when and where the blessings would be fulfilled, and describes the ultimate national greatness and happiness of Israel, God's chosen people.

Thirdly—The Bible is a sure guide to salvation. From Judah, through David, we read of the miraculous birth of our Savior, Christ, of his death, by which he redeemed Israel, and by which all who believed on him would gain everlasting life. It must be clearly understood that the belief in British-Israel Identity will not save a single soul—nothing but the blood of Jesus can cleanse us from sin and fit us for eternal life. What, then, is the good of this Identity? It makes plain many passages which never before have been understood; it vindicates the truth of the Bible; it opens the door of understanding to the Old Testament; it provides a stepping-stone to greater faith in the atonement;

it is a conclusive reply to sceptics, infidels, and the advocates of "scrapping" most important and least understood portions of God's word.

Fourthly—The Bible is a record of God's dealings—his care, his punishments, his forgiveness, his saving power, and his intentions toward his chosen people. Even after they were lost to human ken they are referred to by the prophet in the most loving terms. God has not forgotten his promises to Abraham, Isaac and Jacob. Isaiah said, 14:1, "For the Lord will have mercy on Jacob, and will yet choose Israel; and set them in their own land." In at least seven chapters of the same prophet their home is given as "the isles". Ezekiel 11:16 says: "Though I have cast them off among the heathen, yet will I be to them as a little sanctuary in the countries where they shall come." And again, 34:13, "And I will bring them out from the people, and gather them to their own land."

Amos 9:9 declares: "I will command and sift the house of Israel among the nations as corn is sifted in a sieve; yet shall not the least grain fall upon the earth." Isaiah 27:6 says, "Israel shall blossom and bud, and fill the face of the world with fruit." Again Isaiah says, 44:21, 22, "Remember these, O Jacob and Israel, for thou art my servant; O Israel, thou shalt not be forgotten of me. I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me, for I have redeemed thee." And again, Isaiah 54:17, "No weapon that is formed against thee shall prosper."

Jeremiah 31:10 predicted, "He that scattered Israel will gather him and keep him as a shepherd doth his flock." And in the same chapter, verse 36, "If these ordinances (sun, moon, stars) depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me for ever."

Hosea 14:5 states, "Israel shall grow as a lily, and cast forth his roots as Lebanon; . . . his branches shall spread."

In the New Testament Israel was twice mentioned by our Savior, as "the lost sheep of the house of Israel." Saint Paul alludes, Heb. 8:8, to a new covenant with the house of Israel. St. Peter refers to them in his epistle as "strangers . . . elect according to the foreknowledge of God the Father." Saint James also writes of them as included in the "twelve tribes scattered abroad". Israel, therefore, must have been a people known to the apostles, and must be a nation today, having a king reigning over them of direct descent from David. See Jer. 33:17.

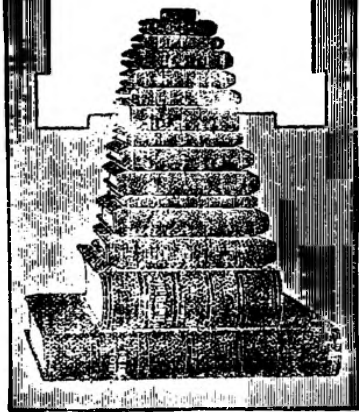
The Bible gives us very clear indications where to look for them. Only one nation in the world bears the slightest resemblance to such a nation, and that nation resembles, in every particular, the Israel of the latter days, inheriting Israel's promises, performing Israel's functions, and achieving Israel's destiny; the Anglo-Saxon kingdom of Great Britain and her offshoots.

O that men would therefore praise the Lord for his goodness, and declare the wonders that he doeth for the children of men!

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the child to do. Home environment means much to the child. All children—boys especially—look upon their father as ideal. What father does the boy will imitate. What father does has far more to do in the education of the boy than what he says. When father preaches one thing but does another his preaching is vain, because his words will have no effect as against his acts. There is no one on earth that holds the school teacher—secular as well as Bible—in higher regard than I, because by personal experience I know they do much in instituting good in the minds and hearts of the children in their care, still the parent who leaves the formation of the child's character to the teacher does the child a grievous wrong. The parent has a duty toward the child equal to the duty of the child toward the parent. The writer to the Ephesians says: "Children, obey your parents in the Lord: for this is right. Honour thy father and mother; which is the first commandment with promise; that it may be well with thee, and that thou mayest live long on the earth." But he does not stop there. He continues, and this is what he farther says: "And ye, fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." Were these admonitions brought forward in the form of a contract, and the parents kept their part religiously, do you, for one moment, suppose it would be at all difficult for the children to keep their part? I trow not, for, under the circumstances it would be the only natural thing for the child to do.

Will you excuse me if for a while I write in a personal reminiscence, for, tonight I am going over again my boyhood days, I am with father and mother, and the memory is exceedingly pleasant.

My parents were people of action. Loving with a full heart, fervently, but just as strict as they were loving. We were brought up to be instantly obedient. The thought of ever questioning any request or command given by them never entered our heads. They were united as far as we children knew—in all things. Each night the family met in worship of and thanksgiving to God. Each Sunday afternoon we met around the table to learn from father the things pertaining to God, and his Christ. And as my memory goes back, this was not a task, it was a pleasure looked forward to. Father had a way with him that made him more like an elder brother. Never harsh, but always kind, he entered into every joy and pleasure, and for the moment was one of ourselves. We took part in every service, always had a memory verse to repeat, and generally the Bible lesson was divided into four parts, each child reading his, or her portion. What sweet recollections, and how sad to think that those who made them so sweet are gone from us, and that we shall see them on this earth no more. The truth they taught us still is with us, our faith never has wavered, our hope is stronger than ever, and we feel that our love for our Creator, our Redeemer, and our fellows grows with each sun rise, and we have no doubt that when he comes, for whom we watch and wait, we, with our loved ones, shall meet him and be forever with him. This is not through any worth of our own, but altogether through faith, obedience, and righteousness of the blessed Son of God.

This might savor a little of "me and

mine," but it is not so intended. Our only idea is, that if you do not now have family worship daily, if you do not set aside a part of your leisure time to bring up the children in the nurture and admonition of the Lord, that you will at once do so. You will be astonished at the pleasure it will give you. Also the knowledge you will gain through your search of the scriptures in gathering facts so as to make the lesson of interest to others.

I am not scolding the parents, whether the boys be wayward or not, but I do want the boys to have a chance. I want them to have an opportunity to learn the ways of God, for when the heart is filled with God, then there is no room for the devil to enter. As I see it the parents have a grave responsibility; for it is to them that God looks for the proper instruction, in spiritual things, of their offspring. And, Fathers, don't neglect sending the children to Bible School, take them with you to church services, let them go anywhere that they may learn the will of God. But please, please do not neglect the home training, teach them from the Bible direct the things concerning the kingdom of God and the name of Jesus Christ, and above all else be consistent. Let the children see by example that you not only believe those things but do them. And our Father which art in heaven will bless your efforts.

THE QUITTER

Read Matthew 19:13 to 22. Text: 22nd verse, "He went away."

We all have hope of life, but what would life be without activity? The hope of life simply is the desire to keep on working with a multitude of others for the common good. In the life to come we still shall be active, but with one, even Jesus, now the Redeemer, then King of kings and Lord of lords, in the blessing of the nations. Anyone who looks forward to a life of idleness in the kingdom is going to be disappointed. Yes, sadly disappointed. To my mind such a one would show that he did not care enough about the unselfish, honest, friendly life to wish to keep on living it.

Meditation: To live an unselfish life in a world where there are so many things which can gratify not only the material longings but even the finer tastes of men is indeed a difficult accomplishment. "But to every man there openeth a high way and a low, and every man decideth for himself the way he shall go." In all the world what sadder sight than that of a man who, knowing the higher, turns to the lower way of living.

Personal Question: Is there anything in what I have, or am, that looms larger than the will of God?

Prayer: Almighty God, our Father, we pray for those whose eyes are turned away from thee. May the circumstances of their lives and the wooing of thy spirit call them in again to thyself. May we learn ways of spiritual fellowship with all those who serve thee in spirit and in truth, that thy grace may prevail in all our hearts through Christ Jesus. Amen. F. L. Fogley.

CHRISTIANS DUTY? NO. PRIVILEGE

"Bear ye one another's burdens, and so fulfill the law of Christ."

No Christian liveth unto himself, he constantly, in Christ's name to the glory of God, must be assisting his fellows. Christ

went everywhere doing good. Christians today simply are finishing the Master's work. He has told us how and we must follow in his way.

When the Son of man shall come in his glory, and sitting on his throne shall bestow the blessings to the righteous and the punishments to the wicked, his decisions will be based on what our faith—our Christianity—has compelled us to do to our fellows. Not that God needs our help or assistance, but he that hath faith will work, and the work is the evidence of our faith. For "faith without works is dead." And remember the words of the Master: "Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

BIBLE QUESTIONS

1. What did David determine to do when he heard of Goliath, the Philistine?
2. When the plague of boils was removed from Job's body, did God again make him rich in material gifts?
3. In what way did they kill John the Baptist?
4. What was the highest point in the Abarim Mountains?
5. What experience had Moses on this Mount?
6. How long did the water continue upon the face of the earth during the flood?
7. Where did Ruth work after coming to Bethlehem?
8. What god did the people make and worship while Moses was up on the mount with God?
9. What were the ten commandments written upon?
10. How had they been written?

ANSWERS TO LAST SERIES OF QUESTIONS

1. Ruth and Naomi returned to Bethlehem at the beginning of barley harvest.
2. The people of the kingdom of Israel were called Samaritans.
3. Moses was in Mount Sinai with God forty days and forty nights.
4. It rained forty days and forty nights during the flood.
5. Moses went to the land of Midian after leaving Egypt.
6. "Abarim" was a range of highlands.
7. John the Baptist was confined in the Castle of Machaerns, on the eastern coast of the Dead Sea.
8. Satan contended that Job was faithful to God, because God was good to him.
9. The Galatian churches were founded by Paul, about A. D. 51.
10. David went to the camp where the Israelites were at battle with the Philistines, to take food to his three brothers in Saul's army.

A SERMON IN SEVEN SENTENCES

Plain, common courage has much more influence than intellectual altitude.—Grenfell.

A Christian is one who does for Christ's sake what we would not do otherwise.—Mackensie.

Though much is taken, much abides; and though we are not now that strength which in old days moved earth and heaven, that which we are, we are: One equal temper of heroic hearts, made weak by time and fate, but strong in will to strive, to seek, to find, but not to yield.—Tennyson.

The most manifest sign of wisdom is cheerfulness.—Montaigne.

Work not for the meat that perisheth, but for the meat which abideth unto eternal life, which the Son of man shall give unto you; for him the Father, even God, hath sealed.—Jesus, John 6:27.

No life can be pure in its purpose and strong in its strife unless all life is made purer and stronger thereby.—Meredith.

AN OPEN LETTER

By John R. Fiske, Jr.

(Continued from last week)

JOHN, writing after the ascension, says that the Son of man hath ascended into heaven; that no one but he hath done this. John 3:13. He that came down from heaven is shown by John 6:51; 16:28; and Heb. 7:5 to mean his begetting by the Father. Hence the passage means: "No man hath ascended to heaven but the only begotten of the Father, even Jesus who is now in heaven." Compare the expression "who is in heaven" with "who is in the bosom of the Father, John 1:18, and it will be seen that Jesus was in heaven at the time John 3:13 was written.

Phil. 2:5-9. "Let the same disposition be in you which was in Christ Jesus who being as God, did not think that his equality with God was to be eagerly retained, but divested himself of it, and made himself a servant and was as men are, and being in the common condition of man, humbled himself and was submissive, even to death, the death of the cross."—Dr. Andrew Norton Version. Dr. Norton says, "Perhaps no text, however has been more frequently quoted or referred to (that Christ is God), but it now seems to be generally conceded that the words have been mistranslated. En morphé Theon, is in the form of God, and that morphin doulin, the form of a servant. But as these phrases do not correspond to our modes of expression they can hardly convey a distinct meaning to most readers. To be in the form of another, as here used, means to appear as another, to be as another. In a translation it is better to substitute one of these equivalent but more intelligible phrases. Christ was as God because he was a minister in the hands of God, wholly under his direction; because his words were the words of God, his miracles, the works of the Father who sent him, and his authority as a teacher and legislator, that of the Almighty, not human, but divine. Yet, notwithstanding that, he bore the high character of God's messenger and representative to men, with all the powers connected with it he was not eager to display that character, or exercise those powers, for the sake of any personal advantage, or assuming any rank or splendor corresponding to his eminence over all other men. Being rich for our sakes he became poor.—2 Cor. 8:9. He divested himself, as it were, of his powers, lowered himself to the condition of common men, lived as they lived, exposed to their deprivations and sufferings, and voluntarily, as if weak as they, submitted to an ignominious and torturing death. When it is affirmed that Christ made himself 'as a servant' these words are illustrated by those which he, himself, used, while inculcating, like the apostles, the virtues of humility and benevolence with like reference to his own example. The Son of man came not to be served, but to serve, Matt. 20:28. It is in imitation of this example that he directs him who would be chief among his disciples to become the servant of all, Mark. 10:14."

Now if our friend's interpretation of Phil. 2:5-9 is correct then we would like to ask him these questions:

1. After Jesus had cast off the form of God what became of that form? Was it left tenantless? Is it in that condition now? Is it now dead? Or has he since re-

occupied it? Was it dead or alive during his absence?

2. At what time and where did he throw off the form of God? Between that time and the taking on of the servant's form was there a time when he was without body? If so, what became of that disembodied entity when the Lord lay in Joseph's tomb?

3. If the form of God, and the form of a servant are two separate and distinct bodies possessed by Christ, then is not the man Christ Jesus a possessor of two bodies, one more than he was entitled to? Then, too, shall we regard one of these bodies as for ever dead?

4. Who is this he who was as God and as a servant? Paul said it was he that experienced the death of the Cross. Here is a clue to the whole thing. If we can determine what was nailed to the cross, we may know to a certainty who this he is. What, then, was nailed? Christ's physical organism. Then it follows that it was the he that Paul was speaking of and preexistence becomes untenable.

John 1:3. The Jews believe that the word by which God made all things was the word produced by the breath of his mouth, Psa. 33:6. Could that word then be a personality? If the Word of John 1:1-3 was a personality, separate and distinct from God, and if by this preexistent personality God created all things, then John 1:1-3 clashes with Psa. 33:6, which says creation was produced by the breath of his mouth; with Isa. 45:18, which asserts that God himself did the creating, hence used not instrumentalities! Furthermore, if all things were created by Jesus, then that would make him the creator of his own mother. But, no! John says that this word was God—one or his attributes—as are his love and his wisdom. Therefore, you are mistaken.

John 17:5 was explained in my article which appeared in The Restitution Herald of April 8.

To "A Subscriber:" Since Jesus, in John 6:51, defined the bread which came down from heaven as being his flesh, why not let his definition settle the matter? Verse 63 does not clash with this definition. It merely shows that the literal eating of himself, verse 57, or his flesh, verse 51, is out of the question. The manner in which he is to be consumed is intellectual, that is, belief on him, or in his words. Compare verse 40 with verse 54 and it will, no doubt, be seen that to believe on him is equal to eating the flesh and drinking the blood of Jesus.

But suppose you were right, then what? It would merely prove that the words that he had spoken were the bread. Surely, these words are not Jesus Christ!

First John 1:1. The beginning here, no doubt, refers to the beginning of Christ's ministry, 1 John 2:7, 24; 3:11.

John 6:62. The word here rendered, ascend, is translated, rise up, in Rev. 13:1. We know of no reason why it should not be so rendered here. If so, then it would read, "What and if ye should see the Son of man rise up to where he was before", referring to his resurrection. Acts 10:40, 41 shows that the apostles were witnesses of his resurrection.

Submitted in love.

Bless the Lord, O my soul, bless him for all his benefits to the sons of men.

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 9:28

WHEN WE TEACH THE CHILD

What do we do when we teach the child?

We put a thought that is sweet and mild
Into a mind that is waiting for seed.Into a heart that has never felt greed;
The man with such thoughts is never beguiled,
For we teach the man when we teach the child.

What do we do when we teach the child?

We take the treasures that may be piled
In lesson or poem or nature's store,And transfer them all into golden ore
Of character, which cannot be reviled;
The strong man comes from the well taught
child.

What do we do when we teach the child?

We take the nature, untamed and wild,
And mold it into a life serene,With heart and will and judgment clean,
We make the man who is undefiled,
When we teach, as we ought, the little child.

What do we do when we teach the child?

We plant the Truth, where the undefiled,
Our Lord and Master, said freedom makes,
Through knowledge, true freedom comes and
takesIts place, and dominates passion wild;
We have saved the man, when we save the
child.

THE BOY, HIS FATHER, HIS GOD

The other day I was astonished when I read the remarks of Chief Magistrate Mc Adoo, of New York City, who said, "That today there is more crime being committed than ever before in the history of the city, and that those committing the crime are boys ranging in age from sixteen to twenty years." The same thought was expressed by Mr. Justice Crompton, of the Supreme Court in Brooklyn, when, a few weeks ago, he sentenced to death four youths for the Bay Ridge bank robbery-murder, a dastardly and cowardly crime.

The question arises, Who is responsible for this condition? Do you not think that, if parents, setting a good example, would bring up their children "in the nurture and admonition of the Lord", it would be much better for the children, the parents and society in general? The trouble with the present generation is that they get too much of their own way. They are allowed too much freedom in thought, word and action. There is too much of "me and mine" in the make-up of our present-day civilization. That is, if my boy does anything it is right because my boy did it. Had your boy done the same thing it would have been altogether wrong, a thing reprehensible in itself for which the child should be punished.

Solomon the Wise says, "Train up a child in the way he should go; and when he is old, he will not depart therefrom." Also, "He that spareth his rod hateth his son; but he that loveth him chasteneth him betime." Training a child is not merely teaching him a certain lesson, no matter how good that lesson might be; but it also signifies that we must live that lesson ourselves. That is, that by our daily lives we will show the child that we will do the very thing we ask

Among the Churches

The two and a quarter hundred customers at the Floral and Gift Shop, on Saturday, May 10, in the little town of Oregon, indicate something of the mind of old and young toward Mother.

Miss Margaret Lyon, of Citronelle, Alabama, is spending a few days in Oregon with her brother and old friends. Sr. Lyon enters training next week at West Suburban Hospital, Oak Park, Chicago.

NOTICES

Minnesota Conference Notice

The Minnesota Conference will be held at Mora, June 12 to 15. Plans are being laid to make this gathering the largest in the history of the Conference. This meeting will be held in the City proper, a large hall having been secured to properly care for the large attendance expected. Full announcement later.

June Meeting

The sixtieth Annual June Meeting of the Church of God in the section around Argos, Indiana, will be held at Argos, June 19 to 22.

All correspondence regarding the program should be addressed to Elder C. C. Maple, Elyria, Ohio, or to John M. Railsback, chairman of the committee at Argos. Other correspondence address to Mrs. J. D. VanDerweele, 418 South Michigan St., Argos, Indiana.

We wish to invite all members of the churches of Indiana and any others who may find it possible to attend the meetings. Strangers are welcome.

Plan Your Vacation Now

Plan now to spend at least a part of your vacation in attendance at the May Meeting of the Church of God, at Fonthill, Ontario. It is the event of a lifetime to visit the Niagara district. Thousands of people, from all quarters of the earth made the long journey simply to see the grandeur of the Falls; but to the people of the Church of God we offer the additional and greater attraction of the Fonthill May Meeting!

Brother L. E. Conner, of Cleveland, Ohio, will assist the pastor, G. E. Marsh, in conducting the services, which will begin, D. V., Friday, May 23, and conclude on Sunday, May 25. Come, brethren, as the guests of the Fonthill church, enjoy the meetings, visit the scenic and historical points of interest around Niagara Falls, and return rested in body and strengthened in spirit, for the duties of life.

Committee on Publicity.

Our Sunday School Work

For some time we have been discussing at different places the possibility of doing a greater work in our Bible Schools than we are at present. We are satisfied that it is possible, and that the field is large.

At a meeting held in Argos, Indiana, on April 26, the matter was presented to the church and it was decided that, in view of the fact that Eld. Jas. A. Patrick, President of the General Conference of the

Church of God, is to be present at the June meeting, the Argos church extend an invitation to all members of the church within reach of Argos, to be present on Friday, June 20, at 9:00 A. M., for the purpose of discussing the question of what can be done for the advancement of the work along this line.

As Minister of the Argos Church, I am authorized by vote of the church to extend a hearty welcome to any and all members of the church, to be present at the above mentioned date. This includes all and urges all to attend.

It is our desire to make this work just as broad as the entire membership of the church, and not confine it to any one section or church of our people. The fact that the call comes from the Argos church will not make it an Argos affair, and we trust that all who are unable to attend will write and express their views on the Bible School work.

Yours in his service,

C. C. Maple.

To the Friends of the Illinois Bible School and Conference

In preparing for the Bible School and Conference which will convene August 3 to 17, this year, your Board is endeavoring, to the best of its ability, to carry out the decisions of last year's Conference.

The large dormitory at the rear of the Oregon church has been raised, the dirt has been excavated, and a foundation put in, which makes possible an eight foot basement, 32 feet wide and 48 feet long. This is a very large basement and has naturally required a large amount of work and a lot of expense. When completed this basement will contain a dining room and kitchen, which can comfortably serve 125 at one sitting, and thus the first and second floors above can be used entirely for sleeping quarters.

But there is much to be done yet to put this in usable condition. Doors and partitions must be put in, steps and walk built, plumbing connected up, stove and equipment purchased; and the funds for doing this are not at hand. In fact, we have had to borrow some money for part that is already done.

If students and friends of our School and Conference would each send even a small amount, this could be quickly disposed of with no hardship to anyone. Two or three dollars would give you a feeling of personal interest in this building and cause for the service of Christ, and that little from each would mean much from many.

Let's send an armload of checks to the treasurer, Miss Anna E. Drew, 629, North Galena Ave., Dixon, Illinois.

We would be pleased to hear from as many as possible concerning this matter. From whom will we hear first?

By order of Executive Board.

REPORTS

Report of Work in Indiana.

Sermons: Hillisburg, 2; Kokomo, 1; Jordan, 5; Burr Oak, 1; Plymouth, 1; North Salem, 1; Pleasant View, 2.

Baptisms: Jordan, 5.

Money collected: Jordan, \$20.00; Burr Oak, \$5.00; Plymouth, \$15.00; North Salem, \$8.00; Pleasant View, \$16.50. Total, \$64.70. Expense, \$11.12.

The Indiana Bible School will begin, the Lord Willing, July 1. Let's plan to go.

J. H. Anderson.

Report for March and April

The appointment at Stanhope was missed again in March, owing to bad roads. With that exception the regular appointments were all kept and some additional work was done. We put in the Stanhope Sunday at Koszta. We have now begun the the home Sunday School again, with a very encouraging outlook. We have a large number of children in the church families here.

We spent three days in March at Eagle Grove, and also three in April with the usual interest. The city preachers do not come any more.

The fourth Sunday in March we spent at Lake View, with the usual interest, and the fourth Sunday in April we were at Hickory Grove for picnic day, but the roads were bad from recent rain, so our attendance was cut down. None from a distance came, as we had hoped. April 10, we were at Clarksville for the funeral of Sr. Dorlan, so had preaching in the evening at the home of Bro. Seitz, and a good visit with the Conference President at his home. The next night we had a sermon at the home of our good friend, Jim Cassen, in Waterloo, since we could do that on the way to Stanhope. The meeting was very well attended and several questions followed the sermon. We spent that night in the Starbuck home, at Cedar Falls, where we have often spent pleasant times before, and next day we took dinner with Bro. Jones at Eagle Grove, so as to talk over the work somewhat. Next day we were at Stanhope, but continued bad roads made our meeting seem very different from what it usually is, for the attendance was small. We had a picnic lunch and sermons in forenoon and afternoon and a lesson at night at the Sealine home which was well attended and much enjoyed.

On the way to Lake View we enjoyed dinner and a visit with the Allards at Fort Dodge.

We are now getting settled in our new home in Koszta, where we hope to entertain any who may come our way.

The last of March we went from Lake View to Arlington and Blair, but bad roads made us wish we had set some other time for the meeting there, as we did not get to see even all the members, some who live in the country not being able to come in. At Blair we were kindly given the use of the Latter Day Saint's church building for our preaching, and spent our time in the hospitable home of F. S. Jenkins. They helped much in the musical part of the services. The last day at Blair we attended a funeral at the church, to help in the quartet singing, by request, which we were glad to do.

J. W. Williams.

"Death's entrance and exit are both through a man. Adam and Christ are the channels, respectively, through which death and resurrection reach all mankind."—Comment on 1 Cor. 15:21, in Concordant Version.

The Restitution Herald

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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

How much the printed page means to this old world of ours! How very much has the printed page trained the thoughts of men, reshaped them, determined them. And with the shaping of the thoughts the whole course of world action has been molded and determined: Nations have been born, trained, and destined by printed thought. Not only political movements have been matured by the aid of the press, but Christianity, too, has been much advanced and retarded, in turn, by the same means.

The Restitution Herald, since it first entered the field, has been throwing its influence to shapen life; to shapen life, not only for this present day, but also for the great tomorrow. Every line carries with it a possible influence, the effects of which may be felt throughout all coming ages. For this reason every article circulated through The Herald should be carefully considered by the author before it is sent on its unknown journey.

It is only proper that the Editor should exercise certain responsibility and admit articles that, in a general way, at least, are in agreement with the common consensus of opinion of those anxious to uphold particularly essential Bible truths by this means. It is also proper that the Editor should hesitate to debar articles, simply because they may, in one way or another, differ from his own personal thoughts. It is very desirable that each and every Bible student and writer should be encouraged to think with open mind and express thoughts newly gleaned, especially after same shall have been carefully compared with general Bible truths. In this way

there should be constant growing in grace and in the knowledge of the truth.

This does not mean to say that the Herald admits every thought before it shall have been duly considered and studied out; nor that it should publish all studied thoughts, if such are probably antagonistic and likely to cause dissension.

Again the Editor is pleased with the very excellent spirit that has been manifested in all of the articles that have been running through its columns and it is hoped that the desire and effort to give all freedom possible will be fully appreciated, and that none will undertake to carry their thoughts farther than would facilitate edification and strength to Christian life everywhere.

LIFE

Life alone, by itself, is not the one sole object of salvation. Unless one may be surrounded with comfort, joy, pleasantness, it is often most undesirable. This is true in our present experiences. Frequently life becomes monotonous or burdensome to the extent that one or another prays for sleep and rest in death. Would not this same be true in future time, providing life then should be accompanied with the bitterness, and anguish, and sorrow that always follow in the wake of sin and unrighteousness?

Therefore salvation has to do with the development of conditions which make for joy, gladness, contentment, comfort. And as one is earnestly anxious for life, one must be equally earnest in anxiety for true righteousness, justice, equity; not only anxious for these conditions to be made manifest toward self, but equally anxious that these conditions shall, for all time, emanate from one's own life, toward others. In no other way can salvation be what one craves for.

SECOND LIFE

There is one short chapter in the Bible where the term "second death" is stated and repeated. Upon the strength of this truth many people give much time and thought to the analysis of this event or condition, whichever it may be. But does it not also occur to every thoughtful reader that, though it is not mentioned in these exact words in scripture, yet God has provided for a second life. That such is the fact is abundantly evident from the many scriptural statements throughout the Bible. It is also evident that every instance of this promised second life comes through Jesus, the one and only life-giver to Adam's posterity. Even the unjust, howso-many ever there may be of them, in coming forth to resurrection life do so through Christ the Lord. In such life they shall have gone beyond the dominion or relationship of the first Adam. They will live under the second Adam; for will they not have previously become dead so far as the first Adam family is concerned? and does not the Adamic family end at death? Therefore resurrection life is life under Christ, the second Adam.

Some who are raised by him evidently come to death again, but this death can not possibly be death in or to the first Adam, for such shall have already once transpired. Therefore any death which may follow in the days of the dominion of the second Adam must, of necessity, be

a second announcement of death.

In no sense can such second death come to the individual because of the transgressions of him who brought them again to life, Jesus Christ; for he did no sin and therefore brought no death, either upon himself by sin, or upon any other one. But "the soul that sinneth, it shall die."

Even those of the world who pass, without dying, out from the Adamic dominion at the time the second Adam takes unto himself world-wide dominion and authority will, in their changed circumstances, be living under the conditions brought upon and around life by the second Adam. As such, the earth will no longer be under the penalty pronounced upon the first Adam, which penalty has followed on unto all his descendants, for the world will have passed over from the dominion and rule of the first Adam unto the dominion and rule of the second Adam. The laws of the new covenant will be in force, the conditions of the reign of the second Adam will be upon earth and the living must answer unto God, through him and no longer through the first parent.

MOTHER

In God's Siniatic command, "Honor thy father and thy mother", the injunction to honor mother is equally as strong as that to honor father. And why not? Is it not the opportunity of mother to so mold and fill the mind of the home as to make the effect felt throughout all coming ages? Mother, from prior to the birth of her firstborn till the departure of the last out upon life's uneven pathway, has so very much to do with determining the kind, quality and degree of life that shall be lived by those of the home! If she will use that opportunity and direct the lives placed in her arms and heart unto him whom to know aright is life eternal, then the future age will be brightened by the beauteous bloom of her labors.

Last Sunday she was honored in prayer and thought throughout the land.

May all unite in honoring her in act and deed. And let us remember that many a mother and father are sighing for the blessings that sleeping hearts can never give. Some of them can be at least given home comfort and cheer through Golden Rule Home—this in proportion to the ability of the Home. Let us unite to equip this Home with abundant strength, that it may soon extend full and free comfort to the most needy.

HERALD RECEIPTS

Mrs. Annie Trotter; C. H. Belshaw; Hannah Michaelson; Almon Kelley; W. S. Tomlinson; Mrs. N. J. Hardacre; W. E. Percival; J. E. Cowles; Mrs. F. M. Lynn; Miss Ida Guthrie; Mrs. Agnes Sealey Congdon; Herman Ruhn; Mrs. L. Kitheart; Miss Irene Ulenhuth; G. P. Allard; Mrs. M. D. Newell; E. T. Poole; H. H. Hawkins; E. E. Mills; Samuel J. Humphreys; Mrs. Austin W. Oliver; Mrs. Elva V. Nelson; Charles Stedman; Mrs. L. A. Crouch; Everett Halstead; A. L. Donahue; John B. Raish; Mrs. Helen Schafer; Mrs. J. A. Love; B. F. Skeels; John Chryslor; Mrs. E. H. Wyman; J. W. Macallister; Mrs. H. M. Lucas.

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wonderful auto road to Beyreut. We leave here in the morning, taking a steamer to Constantinople, and feel that we are really on our way home.

With love to all.

Your boy, Jake."

The above letter, written by a long-time personal acquaintance of Sr. E. Pendleton, of Webster City, Iowa, was received at The Herald office with a letter from Sr. Pendleton, of which the following is a part:

"I felt so happy when I read the letter that I thought to pass the good word on to others. To think that one I know has really walked where our dear Christ walked, has seen where he was born....! O, when I read this I feel as though I am certainly nearer to my Christ!"

SECOND DEATH

By J. W. Williams

THE second death and the lake of fire are declared to be the same thing in the only book in the Bible where either expression is found, so whatever is said of one thing likewise applies to the other. Like other scriptural expressions, however, probably the idea is found repeatedly under other forms of expression. Some of them will probably be found to be "fire", "death", and "Judgment".

Probably the first thing to be determined is whether these two and the other, perhaps equivalent, expressions are used in John's visions in a literal or a figurative sense, for all these terms are used in both ways in the scriptures.

The book of Revelation is expressed much in symbols, so that should at once incline us to expect symbolism in these terms, though that would not necessarily be true in this particular case, for there are also literal things in this book. But when we notice that death and hell, both intangible things, are cast into the lake of fire, and that the dragon or devil, the beast and the false prophet are also cast into it, and that at least the beast, and quite generally the whole trio are admittedly symbols, at least here, we may confidently pursue a course of investigation on the hypothesis of a figurative meaning being expressed to us in the whole matter. For how could death and the grave be cast into a literal lake and burned up?

The whole subject of the identity of Satan is involved in this study, and also, to a great degree, the divine purpose and consummation, as well as an understanding of some what of the prophecies, especially Daniel's, for in his we find the most that is scripturally said in regard to beasts in the symbolic sense.

This leads us to a good place to begin our study; for in Daniel we are informed that beasts represent, symbolically, the governments of men, and that the fourth or final one is "given to the burning flame", which later is interpreted, in verse 26, as "Judgment". This at once confirms our hypothesis of a symbolic meaning for the second death, and it also interprets the language of John's vision, which we will consider presently. We, just now, will notice, also, that the fourth beast is slain before being cast into the burning flame according to Daniel (while John's vision has him alive in the fire and tormented for ages and ages. This seeming discrepancy will all become clear as we proceed.

We next notice that John's beast of Revelation 13 has the same identifying marks as all four of the beasts of Daniel, which leads us to infer that the fourth is a combination of all. This also is expressed in Daniel 7:12. The breast and arms representing Persia in a previous symbol were an extension of the head, without any break, and likewise, the body representing Grecia, was an extension, without break, of the breast and arms, and so also of the legs being Grecia extended without interim of government between the fourth and the preceding Grecian power. So then, each succeeding civil power is an extended form of the preceding one conquered. This is also shown by comparison of Ezra 6:14, 22 and Neh. 13:6. The same man in one verse is called king of Assyria and in the other, king of Persia, showing that the scriptures consider one kingdom, when conquering, as the same as the preceding one conquered. The same truth is again shown in Ezra 5:13. And it is again revealed in Daniel 2:35. The four monarchies, separated hundreds of years in time, are yet destroyed at the same time, "together", showing again that each conquering power is reckoned as an extension of the preceding one. Thus, is the beast of Revelation 13 a combination of all Gentile dominion. Thus, also, we notice that the beast of Revelation 12 is very evidently a parallel representation of the beast in Daniel, for it has the same identifying marks on head and horns.

Thus, it becomes evident that the devil, as far as that personification has to do with the Apocalypse, is the evil power in existence at the consummation in view in John's visions. This, however, is not saying that this is the only symbolic representation ever assigned to the terms "satan", "devil", "tempter", and their equivalent synonyms, but that this is the divine interpretation of the symbol as far as the devil of Revelation 20 is involved, as given by the same spirit that inspired the words.

We next consider why the civil power is called by terms that mean oppressor. We turn to Rom. 1 and find that mankind from the beginning of the creation were reluctant to retain God in remembrance and conform to his ways, so he turned them over to their own desires, evidently for the wholesome lessons to be gained by experience. The same thing later happened with his own nation. When they asked for a king like these other rejected and self-governing nations Samuel was informed that they had rejected Jehovah's governing hand. Thus, all civil power is seen to be at variance with the divine, perfect plan. That is, they are all and always adverse to the divine, they are adversaries.

Antichrist is to be a power. These were the instruments of the slaying of God's Son in the sacrifice, Acts 4:26-28. They were always adverse to the apostles. Peter and Paul and the rest suffered and died at their hands. They are adversaries in the collective, the collected, sense, in form of civil power. Satan is thus the prince of this cosmos, John 12:31, and the prince of the power of the air, or political heaven, as "heaven" is often used in scripture for the civil high places. And satan is thus the god of this age, 2 Cor. 4, for men are fond of what they make to govern and save themselves politically. Nebuchadnezzar said, "Is not this great Babylon that I have built for the house of the kingdom

by the might of my power and for the honor of my majesty."

Therefore civil power is called the devil in Eph. 6:10-12, for a comparison of the same thing under different names in verses 11 and 12 shows that what is in one verse called the devil is in the other called principalities and rulers of the present cosmos.

So the civil power is not strangely called in John's vision by names of devil and satan.

(Continued next week.)

If you tell the truth, you have infinite power supporting you; but if not, you have infinite power against you.—Gordon.

The Children's Column

JEREMIAH AND THE BABYLONIAN CRISIS

By Verna Thayer

Lesson Text: Jer. 7:1-26; 9:1-9; 15:1-10; 18:1-12; 25:1-14; 16:1-24; 36:1-32; 38:1-28

Memory Verse: Amend your ways and your doings, and obey the voice of the Lord your God.—Jer. 26:13.

We are now nearing the end of the Southern Kingdom, or Judah. As Israel, they had ceased to love and obey God and were nearing the time when they must be taken captive into a far country. But before the end comes, we find a good man of God, the prophet, Jeremiah, coming to persuade them to turn from their wickedness. He asked them not to worship idols but to worship the true God.

We see Jeremiah standing at the temple gate warning the people. As he stands there looking at these people he is weeping as he sees how they refuse to believe what he tells them. You know the people did not like to be told about their wickedness any more than they do today.

When they heard from Jeremiah that they would be taken into captivity for seventy years they said, "Let us kill this man. We don't want to hear these things about our city, Jerusalem, and our land."

Jeremiah said, "The Lord sent me to tell you about your wickedness. Now if you will just turn away from your sins and be good, the Lord will not let you be taken into captivity. I do not care what you do to me, but I must tell you just what the Lord has told me to tell you."

Wasn't he a good and brave man? This set them to thinking and they decided not to kill Jeremiah.

Later Jeremiah was told by the Lord to write all the things he had told Judah and Israel. Jeremiah obeyed. The first roll that he wrote fell into the hands of the king. After it was read to him, he threw it into the fire and ordered Jeremiah to be arrested, but the Lord hid Jeremiah away, so the wicked king could not find him. While he was hidden he wrote the roll over again. I'm afraid we would have almost given up, aren't you? But Jeremiah didn't.

Shortly afterward poor Jeremiah was cast into a dungeon, or a very dark room. He was removed from there to the prison court where he remained until Jerusalem was captured. This we learn about in our next story.

The Sunday School

By Alta King

JEREMIAH AND THE BABYLONIAN CRISIS

Lesson 8 May 25, 1924

Lesson Text: Jer. 1; 7:1-28; 18:1-12; 25:1-14;
26:8-14; 36:38.

Psalm 86

Golden Text: Amend your ways and your doings, and obey the voice of the Lord your God.—Jer. 26:13.

Memory Verses: Psalm 86:11, 12

For Study

Review. What crisis in the history of the southern kingdom was considered last week? Who were the leading characters? Why was it safely passed? Read again the boasts and threats of the Assyrian king. They depict very clearly the pitting of man's power against God's power, and illustrate the struggle between God and man which man has not yet given up.

The New Lesson: We are to consider another crisis in the history of Judah—a crisis which developed about 75 years after the Assyrian crisis, and one through which the nation did not pass successfully, since the controlling human forces in the nation were arrayed against God.

During this crisis Jeremiah was God's spokesman and the last five kings of Judah were God's political rulers over his people. The first of these five kings was Josiah, one of Judah's best kings, but the remaining four present a steady and swift decline of the nation into idolatry and its wickedness.

Jeremiah's Call to Service. Jer. 1:1-19. Read carefully, noting the directness of the call, the time and means of his preparation, and the nature of his mission. Read Bible commentaries on Jeremiah's life and character.

"Jeremiah's writings are poetical in nature and often poetical in form. . . . It abounds in repetitions which accentuate its earnestness. . . . Above all, Jeremiah is the prophet of desolation and sorrow and the times in which he lived forced these feelings upon him. His prophecies are arranged, not in order of time, but, so far as they are arranged at all, the grouping is based upon their subject matter."—Peloubet's Notes.

Jeremiah's Service. Following are a number of extracts from Jeremiah's writings, chosen as illustrative of his services. They reveal the depth of Judah's sins and God's attitude toward her because of them.

Jer. 7:1-28. How was the message given publicity? What definite thing was the nation called upon to do? What concrete changes did the mending of their ways involve? What verses show that the worship of God had become mere form and complacent confidence in the fulfillment of God's promises regardless of existing conditions? Pick out statements which set forth Judah's sins. To what did God refer as an example of his attitude toward his people? Did God give Jeremiah any grounds to hope that his message and warning would blossom at that time into national righteousness and reformation?

Jer. 18:1-12. The scriptures state definitely God's method of controlling and developing nations. By what simple illustration was the lesson made clear? In

whose hand was the vessel while in its marred and short-of-perfection condition? How did the potter go about it to develop perfection? Did he abandon the original clay and choose a new lump?

Now read carefully the specific application of this acted picture to God's chosen people as a nation. Is there any indication that the evil which had been devised by God against his nation was utter destruction and abandonment for ever?

Jer. 25:1-14. This scripture states definitely the evil which God had devised against Judah (note in passing that God calls the idolatrous king of Babylon his servant); it also sets forth the fact that God uses one nation as a medium of punishment, and then punishes that nation which he thus uses. This recalls Paul's question of Romans 3:5, and his answer in verse 6.

Jer. 36. It seems that this chapter presents what must have been the climax of Judah's sinfulness. What evidence does it give of Jeremiah's persistence and fearlessness in the presentation of his message? Was Jeremiah an unwilling, forced servant of God, even though he had been ordained to his mission before birth? What saving features were there in government circles? Describe the king's attitude of mind toward Jeremiah and his message. Was this equal to holding the same attitude toward God and his message? Was God non-pulsed by the king's acts? What was the king's punishment?

Jeremiah's Hardships and Sufferings in Service. These scriptures set forth the outstanding strength of Jeremiah's character:

Jer. 26:8-24. Who were Jeremiah's accusers? What was the basis of their judgment that Jeremiah was worthy of death? Why did the destruction of Jerusalem seem so impossible to the people? Was their confidence in God's promises the confidence of humility or the confidence of pride? How did Jeremiah show his fearlessness of their power against him and at the same time warn them? Who came to Jeremiah's defense and what incidents in history were used in the defense? How do verses 20-24 show the imminent danger in which Jeremiah lived?

Read also Jeremiah 38. Through what means was God's promise to care for Jeremiah fulfilled? Did God's care mean absolute freedom from suffering?

For Class

Relate briefly the Assyrian crisis through which Judah passed in last week's lesson.

Discuss the conditions in Judah which lead up to the Babylonian crisis of today's lesson.

Assign the extracts from Jeremiah's writings listed in the study section to various members of the class who may summarize the contents and emphasize the outstanding truths of each.

FROM JERUSALEM

THE following letter was written from Jerusalem by J. W. Schroeder, of Los Angeles, California, who is, with his wife, touring the world.

"Dear Grandma:

"It seems only right that I should write you from Jerusalem; for I know you must have thought of it often, so I am now going to give you a brief sketch of my jour-

ney through, and want you to know I was indeed happy that 'I stood in Old Jerusalem, beside the temple there;' for it is the wonder city of them all, and there is a sweetness in all its sacredness that just seems to touch the very soul.

"First, we visited the church of St. Anne, so named in honor of Anne, the Mother of Mary. In Christ's day the people lived in houses that were more dug out of rock or cave-like, and the Church of St. Anne is built over what was the home, and we went way down to the room where Mary was born. We then went by auto to Bethlehem, and on the way we saw the 'Well of the Star, or Three Wise Men.' It was at this well the Wise Men, while kneeling to drink, saw the reflection of the Star that led them to Bethlehem. At Bethlehem we went down into the stable where Christ was born and saw the back chamber where Mary, Joseph and the Babe were in hiding when Herod ordered all boy babies to be killed.

"A motor drive through a very picturesque part of the country brought us to the Dead Sea and the River Jordan, where Christ was baptized, and then we stopped at Jericho and had lunch, visited the pools and came back by way of the Mount of Temptation and visited the tomb from which Lazarus was raised from the dead, and then the Pool of Bethesda where Christ ordered the sick man to take up his bed and walk.

"Arriving again at Jerusalem we visited the prison where Christ was kept before the trial, also the Mosque, built on the site where the Last Supper was held, and then on-foot we followed the fourteen stations of the Cross, that led to the Church of the Holy Sepulchre.

"In the Church are the last three stations, the first of which is Calvary. This is a high rock, in the crevice of which the cross was placed in which the Savior was crucified. The next, the Stone of Atone-ment, on which he was anointed after taken from the cross, and the last, the tomb in which he was placed. And as I stood there in the presence of all these sacred surroundings, I thanked Him for the privilege that was mine, to be able to make this pilgrimage to Jerusalem, that had all to do with his birth, his life, and his death.

"We then visited the tomb of Mary and thus completed the journey of the birth and death of Mother and Son, and then went to the Mount of Olives, from which the ascension took place. To go about in all these places, walking where he walked, cannot help but bring you just a little closer and make you feel his presence. You must remember that coming here is not like going to one of our cities; for here we found the people going about as he did, dressed as he dressed, tilling the soil as they did in his day, even to using the little donkey in carrying the loads. You just can't help but be a part of it all.

"We visited the Mosque of Omar, built on the site of King Solomon's Temple. Here we saw the wailing wall of the Jews. Sunday we attended services in the Church of lunch at Jacob's Well. Then we journeyed to Nazareth and visited the site of Joseph's carpenter shop, and as a fitting climax, had lunch at Jacob's Well. Then the journey to Tiberius on the Sea of Galilee, where we stayed over night and then went to Capernaum and then on to Damascus where we again put up for the night. Next morning we crossed the Lebanon Mountains over a

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Comments

I Cor. 15

By Lyman Booth

IN this chapter Paul treats at great length the resurrection of the body. He was impelled to do so because of the fact that some at Corinth had discarded this doctrine. Hence he thought it necessary to explain it thoroughly as to its absolute necessity. In this chapter we find one of the most precious portions of Holy writ.

They well know that death separates friends from friends. Saints cease their services; sinners cease doing evil, at death. Prophets and apostles do not live always in mortal flesh. All alike go down in death. Then comes the question: "Will their graves ever open and let them come forth? Shall friends see the faces of friends beyond the tomb?" Job has answered the question when he said, "For I know that my Redeemer liveth and that he shall stand in the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God."—Job 19:25-26.

To prove that Jesus had risen to life again he (Paul) called their attention to numerous witnesses who had seen him after he arose. First he was seen of Cephas (Peter), then of the twelve; after that by more than five hundred brethren at once, then by James, and again by all the apostles; and, last of all, by Paul himself. Many more than the necessary witnesses to prove any facts or question. This puts Christ's resurrection safely beyond the scoffs of all future generations. In thus proving that our Lord had risen he established it as a part of the Christian creed. Paul's argument makes the resurrection of the body the cornerstone upon which rests all of Christ's teaching.

According to Paul's argument, if they could prove the resurrection of the body untrue, then he and all who taught it were preaching an untruth in God's name, and the idea that God had pardoned sin was a base delusion.

This chapter has been the basis of much debating. In my younger days I attended a two week's debate upon the subject of mortal resurrection of the saints. Both parties based their arguments upon this chapter. As is usually the case in debates, both lost and both won, neither convinced the other. Both stood upon the same ground after the debate as before; likewise the audience, with few exceptions, remained the same.

In the first verse of this chapter Paul refers to his instructions and ministry among them some five or six years before. At that time he had been with them about two years. At the time of his writing this letter to them he had been absent from them for several years. During his stay with them he had preached the resurrection the first of all. They had received and believed his preaching and were standing

The Greatness of God

THE spacious firmament on high,
With all the blue ethereal sky,—
The starry heavens a spangled frame,—
Their great Original proclaim.
The unwearied sun from day to day
Doth its Creator's power display,
And publishes to every land
The Work of an Almighty hand.

Soon as the evening shades prevail
The moon takes up her wondrous tale,
And nightly to the listening earth
Repeats the story of her birth;
While all the stars that round her burn,
And all the planets in their turn,
Repeat the tidings as they roll
And spread the news from pole to pole.

What though in solemn silence all
Move round this dark terrestrial ball?
What though no real voice of sound
Amid those radiant orbs be found?
In Reason's ear they all rejoice
And utter forth a glorious voice,—
Forever singing, as they shine,
"The Hand that made us is Divine."
—Selected.

upon those principles when he left them. During all these several years the Corinthians had not had a single apostolic writing in their possession, unless, perhaps, it might have been that they had a copy of Paul's letter to the church at Thessalonica which Paul had written from Athens. They had no New Testament as we have today, but they had many of the ideas which were afterwards written and which the New Testament now contains.

In the first verse he refers to the Gospel which he had preached to them, and in the third and fourth verses he says, the first thing he delivered (or preached) to them was how that Christ had died for our sins according to the scriptures, and that he rose again the third day according to the scriptures. The substance of these verses was that Christ had died for our sins; had been buried and had risen again. How wonderful that Paul should encompass in Jesus' death, burial, and resurrection the sum and substance of all that he had taught them. It was through those that he was laboring, in Jesus' name, to carry blessings to his fellow men. How wonderful that Paul's words have been recorded and proclaimed in nearly all quarters of the globe.

In the fifth verse he mentions Cephas (Peter) first as a living witness of Jesus' resurrection. Of the conversation between Peter and his risen Lord there is no record. That remained a secret between them. Perhaps, as Peter had been the first to desert his Lord in his last moments of mortal life, it may have been divinely ordained that he should be the first of his apostles to behold him after his resurrection. It is quite certain that Peter must have felt very penitent on seeing his risen Master, and, no doubt, earnestly sought forgiveness for his denial, which (Continued on page 284)

His Coming

By A. N. Dugger

AND there was a great earthquake such as was not, since there was a nation upon the earth, such a mighty earthquake, and so great."—Rev. 16:18.

That the coming of the Lord is accompanied by the most mighty earthquake ever known, is a fact clearly taught in the scriptures of truth. At this time the dead in Christ will arise triumphant and the living righteous will be caught up to meet the Lord in the air. See 1 Thess. 4:16-17.

As it was when Jesus came from the tomb, when the angels of God descended from heaven, and the stone was rolled away, so will it be in the great resurrection. There was an earthquake when Jesus was resurrected, according to Matt. 28:2, so will there be at the end of this age, when the earth casts out her slain. See Rev. 16:19-20; Ezek. 38:19-20.

The late Japanese earthquake will be nothing in comparison to the one that is shortly to come, which will shake terribly the whole earth so that every island will flee away, and the mountains will not be found. Rev. 16:20. Near Tokio, Japan, the first day of last September, an island with ten thousand inhabitants was sunk in the sea, the entire population perishing, and a total of over three hundred thirty thousand people were killed and missing. It is believed that the missing were washed out in the ocean or burned in the ruins of the city.

This is only a foretaste of what is coming, and when we write of such we are only sending out the gospel of Jesus, as above cited, when he spoke of the most terrible earthquake since there was a nation, and after noting his description, wherein every island will flee away and the mountains will not be found, if we believe his words, there is but one conclusion, and that is as stated, that there is before us an earthquake that will rock the whole earth from one end to the other.

Living, as we are, down in the last days of the world's history, when the signs from every hand point to the glorious coming of our Lord, so many there are, that time and space forbids their mention here. The readers are Bible students, many of whom have, for years, been watching the fulfillment of Bible prophecy, and as watchmen on the hills of Zion, know that the signs of our times indicate the end of the age very near. We fear sometimes, however, that many of us have heard the warning so long we may become rather unconcerned relative to the importance of their meaning, and therefore may not realize as we should the seriousness and the real impending world's crisis that overshadows the wicked and ungodly today, and of the stupendous responsibility resting on us of blowing the trumpet (Continued on page 284)

A LETTER

DEAR Editor, friends of God, and The Restitution Herald: Please pardon delay and accept thanks to God for favors in the past. Read 2 Peter 1:1-11; R. V. And to save space in our weekly messenger, as one dear one said, read the scripture references as they come.

Truly The Herald is a faithful servant. Abraham's servant said, I, being in the way, the Lord lead me. So here it comes for February 19, 1924, to cheer us in the way.

Abraham believed God and it was reckoned unto him for righteousness. And if ye are Christ's then are ye Abraham's seed, and heirs according to the promise. See James 2:5; Gen. 21:1-12; R. V. Ye do err, not knowing the scriptures, nor the power of God; that is, the gospel of Christ. See Rom. 1:16. Bro. Heckman's article so correctly adorns its front door. Please hear Jesus in Matt. 22:31-40. And the last two columns on the Editorial page sing, "The Kingdoms of the World," "Be Strong in the Lord." Last, but not least, is that brief, explanatory and triumphant note of thanks to God, by Sr. Wince. See Psa. 68:19; 1 Tim. 6:2-10; R. V. These wholesome lessons, so kindly given to the Church of God, are truths which money cannot buy. So let us buy the truth, but sell it not, Prov. 23:23.

See how the Bereans did in Acts 17:2-11. A noble example, with the Apostle's approval. Let us likewise strive to walk in Jesus' steps as did Paul, earnestly contending for the faith. Jude 3:16.

Now the many are seeking the honor of men more than the honor of God. But it should not be so with God's children, as in 1 John 3:1-14; R. V. In the language of one of our dear sisters, we wish to close with, "What joy it doth give us to know, 'tis the hand of a Father that smites." Psa. 103:13-14.

Yours in hope of eternal life,

R. A. Humphreys.

BIBLE STUDY QUESTIONS

By C. C. Maple

Peter was promised the keys of the Kingdom. When were they delivered unto him?

Jesus said to Peter, "When thou art converted". When was he converted?

Who were the two disciples who walked to Emmaus on the Resurrection Day?

When Abraham went to make his burnt offering why did Isaac carry the wood to Mt. Moriah for the offering?

Name what are, in your judgment the five greatest errors taught in the religious world today?

These questions are worthy of study and I trust we may hear from several Bereans who can answer them. Our answers may not all agree, yet we may all learn from them.

The groaning creation has no hope for the future: for so the anxious expectancy of the creation awaits the revelation of the sons of God (.....), in a hope that the creation itself also shall be delivered from the bondage of corruption into the freedom of the glory as the children of God. See Rom. 8:19, 21.

Note.—So high an authority as Ewald corroborates this construction.—A Reader.

ADAM'S PENALTY

By R. H. Judd

I WISH to comment briefly on some remarks of Bro. Stewart in his article which appeared in The Herald of March 11.

Many errors arise from supposing that Genesis 2:17 has to do with Adam's natural death, and that then God pronounced death upon man. Adam was the only one pronounced against, though eventually death resulted to his descendants as a consequence of his nature and his guilt. Get this clearly established in our mind and it will dispose of many misconceptions as to God's dealings. Many Christians have felt (needlessly) that they have to uphold God's honor and integrity because the penalty, as it plainly reads, was not carried out, and all sorts of theories have been resorted to in the endeavor to bridge the difficulty.

Our brother's logic is unsound. True, he has proved that Christ was foreordained, for he gives proof that every Christian will accept, namely, the word of God; but he has not proved that Adam suffered the penalty of his sin (which was death), nor has he proved that the human race had gone down under the penalty executed for all eternity; because of the sentence Gen. 2:17. Had our brother finished the quotation of Gen. 6:23, he could have found there, by antithesis, that the wages of sin is death, even eternal death.

It is true, that death is the state or condition of men who have died; but it is not the whole matter. Death is primarily the cause of the death state. This fact is recognized in both sacred and profane literature, for death must take place before a person can be dead. That this is the scriptural view is evidenced by the words of our Savior when he said, "Neither can they die any more", Luke 20:36. Here is proof—positive proof—that some will not die the second time. It is also (like our brother desired to establish) in direct proof that some will die a second time; but unlike his, there is also positive scripture to support it.

You say that death can only be destroyed by making men alive, thus teaching universal salvation. It may be a plausible argument, but it lacks the evidence of fact. If men, as the result of sin, are to be as though they had not been, Obad. 16, if it is true that the wicked shall not be, after the second death, then, neither death nor life can have any relation to them except in the past. Death is destroyed when it no longer has power to take the lives of those who live. If death cannot operate, if men do not die any more, then surely there is victory, true victory, over death. Thus, the scriptures assert "there shall be no more death."

Our brother says, in effect, that it is impossible to find a scripture which teaches that eternal death is the wages of sin. Here are a few and we would call attention to the marginal readings: Prov. 6:15; 21:16; Psa. 49:19-20; Jer. 51:39, 57; Rom. 6:23.

"He that soweth to the flesh shall of the flesh reap corruption, but he that soweth to the Spirit shall of the Spirit reap life everlasting." One surely is as eternal as the other in the last quoted passage.

Brethren, these things are important. It is important to be sound in the faith and to have some foundations, but, friends,

having got that, let us go on unto perfection, and study some of the grand themes of which many abound for our profit.

Let us not forget that we also have our duty to those around us. God has given us a message of life for dying men. Are we alive to that responsibility??

P. S. I cannot discuss the matter fully here, but I believe that when Adam and Eve accepted the covering provided by the shed blood of animals, they thus confessed their sin, and showed their belief in an acceptance of God's forgiveness in view of the typified Redeemer. This, I think, explains the acceptance of Abel's offering and the rejection of Cain's; for both must have been cognizant of the history of the first sacrifice on behalf of their parents.

CREATION OF MAN

(Continued from front page)

so death came into the world; for all have sinned and come short of the glory of God.

Satan had triumphed, or rather, he thought he had.

But did he? was there no way out of the grave, no way whereby man could get back to the tree of life and eat and live for ever?

O, how we thank God that he has shown to us the path of life—that, as the life of man is in the blood, so the blood of a sinless victim must be made the medium through which eternal life can be secured. The law cannot hold a sinless one. It is obliged to set such free. So, Jesus went down into the realm of death and took its captives all away, those who bore his name and were clothed with his righteousness, to be crowned with everlasting life; and those who had refused to take the saving name and were in consequence unclothed, to die the second death.

This coming Savior was made known to Adam and Eve when the blood of sinless victims was made an offering for them and the skins of these same sinless animals were made into robes to cover their sins.

How realistic is the story of the creation of man, of his fall, and of the way of redemption! How impressive the lessons found in the story.

"To obey is better than sacrifice, and to hearken than the fat of rams."

Do not look at forbidden things, to look is to be tempted, to be tempted is to yield and be lost.

IN THAT DAY

(Continued from front page)

salem for sin and uncleanness; for he will be merciful to their unrighteousness, and their sins and iniquities will he remember no more. Zech. 12:10-13; Heb. 8:10-12.

Their singing shall radiate light, and shall shed forth the glory of the Lord; for he will then have gloriously risen upon them. To their light will the Gentiles flock, and kings shall seek the brightness of their rising; for in those days it shall come to pass that ten men shall take hold out of all the languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you. Zech. 8:23; Isa. 60:23.

Surely "in that day" Israel will be glad to say, "Blessed is he that cometh in the name of the Lord."

for Adam's sin plays havoc with both reason and biblical facts. God knows all his works, we admit, but men do things that God commanded not, nor spake, neither "came into his mind", Jer. 19:5. But if the student still insists that katabole should be translated foundation we see it is the world that was not destroyed, and not the antediluvian, and places the laying of the world that was. So the scriptures do not necessitate our belief in the hardshell doctrine that men's destinies are sealed before their creation.

"Christ's death could have no effect on men who had gone down into eternal death." A great truth, and plainly stated, and then if men go into a temporal death for Adam's sin, Christ's death is not the cause of their resurrection, as the death is only temporal anyway. So we see how nicely some theories are self destructive.

"Death can only be destroyed by making all men alive." See page 191 of The Restitution Herald. Let us see: "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 his works"—Rev. 20:13. Here our author would have us believe that all dead are made alive, and none left in death. We will not comment here as we have previously given our opinion of the teaching of this text; but we wish the reader to notice that dead here are given up from both death and hades and still death after the dead are judged is not destroyed; for we are told in the next verse, "Death and hades were cast into the lake of fire." If resurrection is the destruction of death it would have been destroyed as soon as the last dead man came from it, and could not after that be cast into the lake. Hence, resurrection is not biblically the destruction of death. Again, "The last enemy that shall be destroyed is death"—1 Cor. 15:26. Now if death is the last enemy to be destroyed, and resurrection is its destruction, the enemies of God cannot be raised and destroyed, or they would be destroyed after the last enemy had been, and that would make a contradiction of terms. Or if the wicked are raised with the righteous and "Some are raised to shame and everlasting contempt" as Daniel declares, then they must have conscious suffering everlastingly as our orthodox friends teach; as death is the last enemy that is destroyed, or shall be destroyed", as Paul puts it, others would not be destroyed after that, if they existed. One more passage, "And there shall be no more any accursed thing"—Rev. 22:3, Diaglott "And he will wipe every tear from their eyes; and death will be no more, nor mourning, nor crying; neither shall there be any more pain; because the former things have passed away. "Rev. 21:4. Here we are told that when death is no more, pain, sorrow and weeping also are past, and if death is destroyed in resurrection none will weep after that time. Thus, is contradicted, the word of the Lord which declares of the wicked servant with whom he left the talent that he should, after resurrection, be cast where weeping shall be, Matt. 25:30. Surely it was with the people present when our Lord was here with whom he left his talents, and there can be no doubt but that the weeping refers to a time after their resurrection. Again John declares, Blessed are those who wash their robes, so that

their right may be to the tree of life, and they may enter by the gate into the city. Without are dogs, and the sorcerers, and the fornicators, and the murderers, and idolaters and every one who loves and practices falsehood, Rev. 22:14, 15. But for the cowards, and unbelievers, and the abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all liars, their portion will be that lake which burns with fire and sulphur which is the second death. That is, the people here mentioned do not get the tree of life, or have it. It is those who wash their robes that have right to the tree of life. Those without cannot reach that tree, for it is in the city, and hence, second death must be literal death, and this after all enemies to God are destroyed in the lake of fire. Then death will be no more; for it shall have completed its work. It is not done with its work as long as there is an enemy living to destroy. Pain, sorrow and weeping last as long as men last who are to suffer, and as they go with death, we are driven to the conclusion that resurrection (it matters not how many are raised or how few) is not the destruction of death.

We are pleased to see the expression of the various brethren on the life and death question, and happy that all are so Christ-like in their manner of expression. Thanks to all.

SELAH

By Lillie H. Willis

AS people are always very uncertain as to the meaning of the word, Selah, so often found in Psalms, I would like to offer a suggestion in regard to the meaning that may be as nearly correct as any.

In 2 Kings 14:7, we read regarding the King of Judah, "He slew of Edom in the valley of salt ten thousand, and took Selah by war."

Referring to the margin we find that Selah means "the rock", and I have thought it might have the same meaning in the Psalms.

The Rock, or our Rock, referring to God. The Lord is our Rock on him we build.

SILENT INFLUENCE

By Rufus A. Curtis

HOW true it is that none of us liveth to himself. (Rom. 12:7.) I remember an incident that happened over half a century ago, as I was walking along the streets of a small town, and two women were reproving a man for his misdeeds, when he made the following reply to their chiding remarks: "I have no influence whatever on any living being."

As I looked into his forlorn face, I thought, "Poor man, how self-deceived you are; for in giving expression to the thoughts of your heart, you have influenced me, a passing stranger, not only by your words but also by your gestures and look."

How careful we should be that the waves of influence we set in motion may tend to elevate the character of others, with whom we come in contact, as we journey through life.

"Howe'er it be, it seems to me,
'Tis only noble to be good.
Kind hearts are more than coronets,
And simple faith, than Norman blood."

The man or woman who lives a Christian life, will not say, when they come to die,

as an infidel once did: "Gather up my influence and bury it with me." Christians can rejoice that their works will follow them, even though they may rest from their labors in the silence of the dead, waiting the return of the royal Nobleman, to invest them with glory, honor and immortality. (Rev. 14:13; Rom. 2:4-7; 1 Cor. 15:51-55; Luke 19:11-15.)

The brevity of human life should teach us the necessity of redeeming the time, (Psa. 39:4; James 4:14; Eph. 5:16.) The seed that we sow in time will decide our reaping in eternity. (Gal. 6:7-10.) Life takes on a new meaning when we realize that any greeting may be our last greeting; any parting may be our last parting. With the "busy, bustling throng", it is hail and farewell.

"Life is like a railway station,
With its busy bustling throng;
Full of life and animation,
Hope and sorrow, tears and song;
Some are waiting, watching, praying,
For some loved one to appear;
Others sad farewells are saying,
To some friend who's leaving here;
Some are coming, others going—
Some will laugh while others cry;
His emotion each is showing,
Caused by Hello, or Good bye."

THE CONFLICT OF THE AGES

By Alta King

FROM the time God first made definite revelation of his will concerning man, there has been definite conflict between man's will and God's will. Man finds within himself the instinct to think and do. In his natural state he is flesh and is ignorant of anything higher than flesh. This being true, this instinct to think and do tends always toward the satisfaction and upbuilding of the flesh plane of living.

The revelation of God's will (God's thinking and doing) is to give man knowledge of a higher plane of life than the flesh plane. But until man learns, by the slow process of experience, the benefits and joys of that which is higher than flesh, man's thinking will stubbornly resist turning from itself to God's thinking and doing.

The great conflict of the ages is not between God and an opposing god but between the will and mind of God and the will and mind of the flesh which man has by nature and to which man stubbornly clings by nature.

The conflict was inaugurated when God spoke his first "Thou shalt not" to Adam. It is still raging.

Israel depicts this conflict more vividly than any other people, for the simple reason that to her, alone, God has definitely and by word of mouth spoken his will. Her constant determination to be like the nations around her is but her determination to follow the ways and will of man, of self. Her constant reversion to idol worship was due to the non-restraint which these idols placed over fleshly activities. The idols themselves were the products of man's own fleshly thinking.

In the first mention of the heavenly bodies, the purpose of the Creator is clearly stated. Gen. 1:14-19 reveals the fact that they were created, not only "to divide the day from the night, and to give light upon the earth"; but, they were set "for signs and for seasons, and for days and for years."—The Companion Bible.

SECOND DEATH

By J. W. Williams

(Continued from last week.)

A GLANCE at Matthew 25 shows the same truths and confirms the previous interpretation, as well as adding some further information not supplied in these other scriptures. Here in Matthew's record we find what happens to the nations at the time Christ takes the throne, which is the same time specified in Rev. 12:9-10. And since the fire of Matt. 25 was prepared for the devil and his messengers, and when so prepared it is found that the nations on his left are the ones put into it when so prepared, it is evident that these nations are the devil cast into the fire, unless the great judge shall have then changed his mind as to what to do with what was prepared, which we are hardly prepared to say would be probable, in the light of other scriptures. So Matthew, like Daniel and John, has fire awaiting the nations, the devil. And when we remember that Paul teaches that the nations will then be judged, it is easy again to see the symbol of fire representing judgment. David and other prophets add their confirming testimony to the above. In Psalm 149 we are informed that the kings, or civil powers, will be bound with chains by the saints in that future time of glory, and when these governments are bound with a chain, according to the record in the book of Revelation, we find them called devil and satan, according to the above explanation of satan as the civil power in this vision of John. That is, when Christ reigns all other power will be in abeyance, signified here by the putting of the devil in chains in a pit. Therefore, though satan will then be thus subdued, there will still be temptation, in that flesh beings with their carnal desires as the source of sin as now will still be in existence, consequently we find by the prophets that sin will still exist at that time. For instance, in Isaiah 65 we find sinners at the age of a hundred years in the new heaven and earth, and in Zechariah 14 we find the hypothetical case of nations refusing to obey the King of kings at that time. The devil as civil power is chained, but as fleshly desires he is as active as now. This is the sense in which he is tormented for the ages at that time. The nations are judged for the thousand years, and then the dead are brought up and similarly judged for ages beyond. Torment is but one of the various words for judgment. So while the nations, as ruling powers, cease at that time, as aggregations of people dealt with as groups they still survive, just as when a conquered nation ceases to exist the people still survive. This is the harmony between the records in Daniel and John which seemed to conflict in the statement of the one that the beast was killed before being given to the burning flame and the statement of the other that the devil was cast alive into the lake of fire. The gospel of the kingdom preached by Jesus and the apostles was a national message to Israel, just as the old covenant was a national one, made with the nation as one party. The gospel of the kingdom had its individual phase also in the forgiveness of sins, just as the law also had provision for blessing the obedient when the nation as the one party was disobedient, but primarily both were national covenants. Be-

fore the gospel could have become effective as preached to the nation of Israel, it would have been necessary for the nation in its official captivity to have accepted the government, the kingdom he offered. He came unto his own (nation) and his own (nation) received him not, but to as many (individuals) as received him he gave power to become the sons of God. Any other interpretation would make contradiction in these words.

So then, the lake of fire, the second death, is symbolic representation of the judgment of the nations at the time of the kingdom of Christ and of God.

As to why this is called the second death we will next investigate. It is mentioned in connection with the resurrection of literal dead people, hence their literal death was the first death for them. They died in their sins, not to their sins. Judgment under the invitation of obedience revealed in Zechariah 14:16-19 would thus offer the possibility of their dying at that time to their sins in the second death. So it seems that the scriptural expressions for the two deaths, in sin and to sin, are the first and second death. Those who are quickened through faith and raised now from the dead according to such as Ephesians 2:1 Cor. 15:34; and Eph. 5:14, are now undergoing the second death before they literally die, but others, who die in sin, suffer their first death first. This makes manifest the meaning of several scriptures. In Rom. 6:6 we have the death of believers while they live. They "die daily". Later in the context above, it is explained as death to sin and life no longer in it. Again we have the discipline administered to an erring one in 1 Cor. 5:5. He is to die the second death, first, that he may live endlessly then. Take 1 Tim. 5:24: The sins that are open, by confession and justification, are evidently those of believers. They go before to judgment now, while the believers live, as those in Rom. 6:6 and 1 Cor. 5:5, who now in this life suffer their judgment, according to such scriptures as 1 Cor. 11:32, where it is declared that our present chastening is our judgment. But the sins of the unbeliever follow him to judgment then.

Again, we have the statement in Heb. 9:27 that the death which is evidently the first one in case of the unbeliever is followed by judgment, so therefore the second death must be judgment, for it follows the death said in Heb. 9 to precede it. And the divine purpose in judgment is declared in Heb. 12 to be correction with a view to being afterward partakers of his holiness.

The death to sin thus involves the whole meaning of the sacrifice of Christ for our sins, and would, in complete discussion, require a study of forgiveness, reconciliation, justification and every other phase of the gospel, which would be out of order in this brief study. But the whole matter may be briefly summarized in the statements that sin has its source in the desires of flesh, that death ends sin by ending flesh in unconsciousness, that Christ's death ended our sin by his taking our nature and nailing it to the cross with these desires, called sin, in his body, thus becoming the head, and we reckonedly, by dying thus imputedly with him, die with him to sin and rise in him by faith, in baptism, to a new life, uncondemned, justified,

forgiven, reconciled, since that which stood between us and the Father, our sins, he thus removed, reckonedly, for us then, and actually as we accept of his free grace thus extended.

FURTHER NOTES AND COMMENTS

1 Peter 1:20

By J. J. Heckman

SOME seem to think this text teaches that Christ was prepared, and was in the plan of God before the world or Adam was created. From this it is argued that the sentence placed upon Adam could not be eternal death. Well, but how would it have been had not Christ been placed in that plan? would the death have been eternal? If yes, then the sentence on Adam was eternal death, and that is all I have contended our brother's theory would run him to, if no Christ. If Adam was sentenced to such death, and Christ gave a ransom (Greek, antilutron, corresponding price) to pay the bill, then it makes no difference when he was prepared, he could not pay the price unless he suffered as long as the penalty Adam received demanded, without his suffering, or death. The question is this, would Adam have had resurrection without the death of Christ? If yes, then Christ's death does not bring to man resurrection; and if no, then he would have been eternally dead, under the sentence if he "received the penalty, as we are told.

But, does Peter teach that Christ was ordained before the world that existed prior to this one, or was it this present world? We know, from the following explicit declarations that the antediluvian world was destroyed: "And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly."—2 Peter 2:15; "Whereby the world that then was, being overflowed with water perished."—2 Peter 3:6; "By faith Noah being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by which he condemned the world, and became heir to the righteousness which is by faith."—Heb. 11:7.

The present world is mentioned as "This world", James 2:5, which distinguishes it from that world which "then was".

The word translated, foundation, is *katabole*, and means "a casting down," or "laying down", and shows it to be a casting down of the world, instead of laying its foundation, and surely the destruction of the antediluvian world was the casting down.

"Lamb slain from the foundation of the world": Again the Greek is *kataboles*, and in Diaglott interlinear translated "a casting down"; and if you will turn to Gen. 8:20 you will see how Noah, as soon as the casting down was completed, offered a lamb, and some of all other clean beasts.

"Known from aion", Acts 15:18. This text says nothing of the beginning, neither does Eph. 1:10. If it was ordained before Adam sinned that Christ must die, then God ordained that Adam must sin, or his plan would not work out; and if all die because Adam sinned, then it was so ordained. But in previous studies we have seen that some will not die, and so death did not come upon all upon whom God ordained that it should. Every way we turn in support of the theory that all men die

Indiana Conference

The Indiana Bible School and State Conference will be held at North Salem, Indiana, June 24, to July 6. Conference will be held at the close of the Bible School, July 5 and 6.

It is desired that each Indiana church, no matter how small in number, appoint delegates to this conference, who can give a report of the number of members in the congregation and who can vote for their church. It is expected that a motion will be made to amend the Constitution and By-laws of the Conference.

It is expected that the dormitory will be ready for use.

J. H. Willey, President.

Fontill May Meeting

Plan to spend your vacation at the Annual May Meeting of the Church of God, at Fonthill, Ontario. A hearty welcome awaits you, and you will go home renewed in body and strengthened in spirit for the duties of life. Remember the date—May 23 to 25 inclusive. Bro. L. E. Conner and Pastor G. E. Marsh will be the speakers. See the peach trees in blossom, visit the scenic wonders of Niagara Falls, meet and

Among the Churches

A quiet wedding was solemnized in Glendorado, Minnesota, when Sr. Clara Denison, youngest daughter of Sr. Sarah Denison, became the bride of Mr. Henry Stowe, also of Glendorado.

They will live on a farm near Glendorado. Sr. Clara was baptized by Bro. Patrick when she was eleven years old and has been an earnest worker in the church ever since.

Mrs. Norrisa Denman died at her home at Blue Mountain, Arkansas, on April 7, 1924, at the ripe age of 95 years. She had confident hope of being called when the Lord shall descend with a shout, and the dead in Christ shall rise first.

Heavy storms in Virginia have affected the attendance at the special meetings being held at different points by Bro. Siple.

Texas brethren take notice of the new dates for their Conference.

F. E. Siple speaks at Casey, Illinois, next Sunday.

Meetings at Marshall, Illinois, next Monday and Tuesday evenings, addressed by Bro. Siple.

REPORTS

From Minnesota

I want to say a word about the meetings held here during the latter part of March and the first part of April, by Bro. Randall, whom I assisted.

We held our first meetings at Emerson school house, about 10 miles north of Mora, Minnesota.

At these meetings we were very strongly opposed by several supporters of a nearby church, who took the stand that Bro. Randall was preaching a questionable doctrine, and encroaching on their territory. In

learn to love the brethren of the East. And last, but most important of all, pray for the success of the meeting.

Committee on Publicity.

A Correction

In the call to Kansas and Oklahoma brethren. Bro. Adams can be obtained to hold a meeting the first week in August, instead of the last week in August.

Special Meetings

I am (D. V.) to spend some time this summer and fall holding meetings in the West. Any place that may desire a few days Bible Chart Study can be served if plans can be made soon. I have a few open dates.

C. C. Maple.

Root Road, Elyria, Ohio.

To Iowa Brethren

The joint meeting of the Churches of God will be held at Gladbrook, June 1, 1924. Sunday School at 10:00 A. M. and preaching at 11:00. Services will be held at the church, located east of the city school. We will go to Conant's Park for basket dinner, which will be followed by services at 2:30 P. M., at the park.

spite of this opposition, the power of God's word (Heb. 4:12) drew crowds night after night and as a result many were set right, and found to be willing to accept the truth.

From here we went to the McKinley school house about five miles south-east of Mora, a point that has been worked before. Here we had full houses every night, which shows that people do not tire of receiving the truth.

Our next meetings were held in Hillman Town Hall, some 15 miles north of Mora, at which place, also, was felt the opposition of the people previously mentioned. We were not privileged to hold meetings there very long, owing to the fact that Bro. Randall had to leave us for Michigan, but one thing I noticed was that every new one who came returned the next night.

At this place they are now extending an invitation to Bro. Randall for future meetings.

Also at Emerson a strong expression is made for future meetings.

The theory advanced by some churches that people cannot be held unless fed with something apart from God's word, I think would have been exploded if they could have attended these meetings. I am glad to say that in Bro. Randall we find one who is always ready to defend the truth and is sincere in trying to preach the Gospel as did Paul, to please God, not man, Gal. 1:8, 9.

I send this report that you all may know of the success of these meetings and that even with considerable opposition, the truth will stand the severest test, 2 Cor. 13:8.

Your brother in Christ,

R. B. Dalbey.

See back page for further Report

OBITUARY

William H. Plummer

Wm. H. Plummer was born in Clinton

County, Indiana, April 17, 1855, and died at Brocton, Illinois, May 7, 1924, at the age of 69 years, 20 days.

He and Alice May Gentry were united in marriage Oct. 4, 1877. To this union were born nine children, four of whom preceded him in death. He leaves to mourn his loss, the wife, five children, several grandchildren, one sister, and many friends.

Both he and his wife were baptized into Christ in 1880 by J. M. Stephenson. Since that time they have been members of the Hillisburg Church of God. Funeral services were conducted in the church Sunday, May 11, at 2:00 P. M., after which he was laid in the Plummer Cemetery, to sleep until Jesus comes.

J. H. Anderson.

Emma Leora Steffa

Emma Leora Steffa was born in Ogle county, Illinois, December 4, 1864, and died at Clinton, Iowa, May 6, 1924. She was the daughter of John and Mary Steffa and came with her parents to Iowa in 1872. She leaves three sisters: Mrs. D. L. Collins of Belle Plaine, Mrs. Ed Moran and Mrs. Frank Moran of Clinton; two brothers; Edd Steffa of Garrison, Iowa, and George Steffa of San Francisco, California; and a number of neices and nephews and hosts of friends.

Miss Steffa was baptized into Christ about 26 years ago, at Irving, by G. M. Myers and was faithful to the gospel.

For many years her health has been poor and the last six months she was abed. She was very patient, was hopeful for recovery till the last day and was more concerned for the welfare of others about her than for herself. It was a disappointment to her to be not able to do more in the church than she was able to do.

Funeral services were held from the home of her sister, Mrs. Collins, in Belle Plaine, Iowa, and burial followed in the beautiful cemetery at the edge of the city, where she lies in that condition hopefully called in scripture the sleep in Christ; hence we hope to meet again.

May the Father comfort the bereaved in their remaining burdens.

J. W. Williams.

Uriah J. Bowman

Uriah J. Bowman, one of Eldora's most beloved citizens was born on Feb. 28, 1847, in the state of Ohio, and died May 3, 1924, at his home in Eldora, Iowa.

His wife preceded him in death, having died January 3, 1914.

He leaves to mourn his passing William H.; Silas W.; James I.; Emma A. Shepherd; Mary M. Kusserow; and John W., of Dunlap, Iowa. Also three sisters and two brothers: Mrs. Emma Seymour, of Tampico, Illinois; Mrs. Anna Smith, of Wahpeton, North Dakota; Mrs. Nora Wichert, of Lewis, Iowa; Sampson Bowman, of Carson, Iowa; and J. A. Houston, of Lewis, Iowa. He also leaves grandchildren, all of whom were very dear to him.

He was a member of the Church of God for over fifty years and was always a faithful worker.

Mr. Bowman was a veteran of the Civil war, having served in the Illinois regiment. He came to Iowa in 1876. He was a member of the G. A. R. post of Eldora. His friends were many, including the little children who appreciated his smiles and his kindnesses.

The Restitution Herald

A Religious Weekly (omitting one issue each year) published at Oregon, Illinois, by the
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Elder F. L. Austin,.....Editor and Manager
 Elder F. E. Siple,.....Assistant Editor
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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 restora-
 tion of Israel as a nation; the literal resurrec-
 tion 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 pre-
 requisites of the forgiveness of sins, and a ho-
 ly 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 proph-
 ets since the world began."

Editorials

TOLERATION

Toleration recognizes the privilege of
 others to exercise their own best judgment
 in all matters, even though such judgment
 may be not wholly approved or be accept-
 ed by self. In religious matters toleration
 recognizes the right of others to exercise
 their own best judgment in matters per-
 taining to religious subjects, even though
 such judgment can not possibly be approv-
 ed by self; for is not every individual an-
 swerable to God, and to God only, in mat-
 ters pertaining to faith and service rela-
 tive to him.

Intolerance has again and again wet down
 the earth in the blood of civil war. In-
 tolerance contrived the faggots made of
 burning Christians to lighten the gardens
 for Nero's midnight revelries. Intolerance
 crucified our Lord, stoned Stephen, mar-
 tyred Paul and Peter. Intolerance lighted
 the fires of witchery on the fair shores of
 the New England colonies. It has disrupt-
 ed nations, divided societies, churches,
 homes.

Tolerance gives the parent strength to
 deal compassionately with the disobedient
 and much reprov'd child; enables the faith-
 ful wife to manifest kindness to the hus-
 band oft returning in drunkenness. Tol-
 erance is shown by love that thinketh no
 evil and beareth all things. Universal tol-
 erance in political matters would well nigh
 eliminate war. In religious matters it
 would eliminate hatred, wrath, strife and
 the evils that follow in their wake. The
 practice thereof by earnest, zealous Chris-
 tians not only sweetens and beautifies each
 such practicing life, but it greatly assists

in providing that one great essential so
 valued by all true worshipers, namely,
 clear and unbiased vision with which to
 discern truth in another's presentation, and
 thus grow in grace in the knowledge of
 the Lord.

THE BREASTPLATE OF JUDGMENT

In appointing Aaron and his successors
 to the position of high priest, God himself
 prescribed the garments which were to be
 officially worn by the high priest. One of
 the principal garments thus provided was
 the breastplate of judgment. It was made
 by doubling a piece of cloth to be hung
 over the shoulders and about the neck, with
 its pocket fold suspended in front. On
 either side there was a pocket opening
 through which the hand of the high priest
 was to enter into the pocket fold. Within
 this breastplate, by command of God, were
 placed the Urim and the Thummim, prob-
 ably two precious stones.

In all matters where the high priest was
 to announce the decision for the person or
 the people, such deciding judgment was
 announced as a result of the high priest
 drawing forth from the breastplate of
 judgment one of these stones. Thus, be-
 cause of the fact that the high priest had
 no means of knowing which stone he was
 selecting, the selection and resulting de-
 cision was wholly of Jehovah. The priest
 was merely the agent. Human prejudices on
 the part of the priest judge were wholly
 negligent. "The lot is cast into the lap;
 but the whole disposing thereof is of the
 Lord"—Prov. 16:33, in which text, "lot"
 is from the Hebrew word meaning "bosom".
 In the lot thus drawn by the high priest,
 each several tribe of Israel received in-
 heritance of the promised land, according
 to God's own best judgment.

All this was but an illustration through
 the days of the old covenant of God's pros-
 pective dealings under the new covenant,
 through a new, a perfect Judge, who also
 will be its High Priest. Nor will human
 feelings enter into the matter of his de-
 cision. He "will not judge after the sight
 of his eyes, neither reprove after the hear-
 ing of his ears: but with righteousness he
 will judge the poor, and reprove with
 equity for the meek of the earth." For this
 great labor God has clothed him with the
 garments of holiness. He has perfected
 in him the will of God, for did he not give
 evidence during ministry till death that
 he sought in all things to do God's will,
 God's wish, God's way. Personal friend-
 ship, personal interest, personal choice or
 wish are for ever eliminated, and all judg-
 ment in all selections and decisions will
 be true in harmony with the righteousness
 of God.

STOP! LOOK! LISTEN!

The following message dictated and
 signed by William Albert Camfield, of
 Welland, Ontario, on the afternoon prior
 to his paying the death penalty on the
 gallows, for a crime of murder, committed
 on Christmas Eve, last, should sound a
 wholesome warning to old and young
 against entering upon a pathway of sin;
 and should induce many to heartily re-
 pent of a life of wrong and turn to actively
 serve and work for Christ the King of
 Righteousness.

The message of warning, as printed by
 The Welland Tribune and Telegraph, is as

follows:—

"I, William Albert Camfield, desire to
 warn the young men and women of our
 country against the danger of strong drink
 and immorality, as these two sins have
 been the main cause of my downfall.

"I also wish to urge all to attend some
 place of worship. This I have not done—
 had I done so I would have had Light suf-
 ficient to guide me.

"Avoid all bad habits, and live each day
 as if it were the last.

"I alone, of my own suggestion committ-
 ed the deed for which I am called upon
 to pay the supreme penalty.

"I ask God to forgive me for all my sins.
 I also ask forgiveness of any one whom I
 have harmed in my life. I place my trust
 now only in the living God.

"I thank all jail officials and others who
 have shown me any kindness.

"I make this statement in the presence
 of Captain Johnson and Archdeacon Perry.
 "Wm. Albert Camfield."

HERALD RECEIPTS

Mrs. C. F. Stuhler; Mrs. J. A. Swihart; Mrs.
 A. C. Stites; R. S. Lindstrom; R. J. Conner, L. E.
 Conner; M. M. Richey; Mrs. J. B. Gaspar; Mrs.
 Mrs. Mattie Jeffrey; Mrs. Mary Kidwell; Mrs.
 H. S. Bell; Mrs. Sarah Griggs; Samuel E. Haney;
 Isabelle Smith; Alice B. Haupt; Mrs. Dr. Probel.

EMERGENCY FUND

Alice B. Haupt, \$1.00

WINCE MEMORIAL FUND

Previously mentioned, \$322.25
 L. E. Conner, 4.00
 Total \$326.25

NOTICES

Conference Calendar for 1924

May Meeting—Fonthill, May 23-25.
 June Meeting—Argos, June 18-22.
 Michigan, Dutton, June 19—
 Indiana, North Salem, June 24 to July 6.
 Texas, Goldthwaite, July 12-26.
 Illinois, Oregon, August, 3-17.
 General, Oregon, August, 3-17.

Texas Conference Dates Changed

Owing to weather conditions which have
 caused the farmers to become much de-
 layed in their work, the Texas Conference
 date has been changed. The dates now set
 for the Conference are July 12 to 26 in-
 clusive, a few days later than was originally
 planned.

Brush Creek, Ohio

The Brush Creek church will hold its
 Annual Meeting, beginning Wednesday
 evening, June 4, and holding over the fol-
 lowing Sunday.

We are hoping to have Bro. Austin with
 us to assist in the preaching and Bible
 lessons.

We extend a cordial invitation to all who
 are in reach of this meeting to attend. A
 picnic dinner will be served on Sunday.

Those coming from north by train should
 come to Tippicanoe City on the B. & O.
 Railroad. Any others should come to Day-
 ton and take the D. C. & P. Interurban on
 Ludlow St., between 3rd and 4th Sts., for
 Milton. Cars run every hour. Notify
 either H. D. Pearson, Tippicanoe City, Ohio,
 or James A. Patrick, West Milton, Ohio, if
 you wish to be met.

Mrs. E. C. Pearson, Mrs. R. S. Brewer,
 Mrs. Jas. A. Patrick,—Committee.

"He got out this afternoon", said his mother, "and we hunted everywhere for him."

"It looks as if you'd have to pay the fifty cents you earned to get him out of the pound Billy", announced father.

"I—I've spent it", choked Billy.

"Then you'll have to earn another fifty cents, for a boy who doesn't use his eyes enough to know home stock when he sees it deserves some punishment", said father.

"I'll earn the fifty cents", said Billy quickly, "if you only won't tell the boys."

Father and mother laughed, but Billy did not even smile. He was thinking of all the trouble he had taken to get the pig to the pound and the fact that the pig had looked as if he understood the joke all the time.

So you see, children, Billy made quite a mistake; but we all make mistakes now and then. Some of them are not so serious and we are able to make amends for them, as could Billy in his case. But there is a mistake we might make that is a serious one. It is the worst mistake anyone can make, and this is to choose to live a wrong life. God lets us choose to live either a good life of an evil one; but how sad it is for any one to choose to live the evil life: for it shuts that one out of God's beautiful kingdom, and the life with the heavenly Father and Jesus Christ, his Son. Let us be careful to live right.

THE BABYLONIAN EXILE OF JUDAH

Lesson Text: 2 Kings 21 to 35; 2 Chron. 36

By Verna Thayer

Memory Verse: Righteousness exalteth a nation: but sin is a reproach to any people.—Prov. 14:34.

Just before the time of the lesson today, we have the beginning of the end of the Southern Kingdom, or Judah. Warned by the prophet, yet they did not heed, but went on doing such wicked things that the time had now come for them to be carried away into a far country. A few of the people had already been carried away by the King of Babylon. Do you remember what prophet had told them that they would be carried away into Babylon?

Zedekiah was king of Judah at this time. He was a very wicked king. He would not heed one thing that the prophet Jeremiah told him. Neither would he do the things that the king of Babylon asked him to do. So Nebuchadnezzar, king of Babylon, said, "We will have to capture this country and take these people captive."

Nebuchadnezzar's army came marching into Judah, and started killing the people. They killed the young men and women, and the older people; what a terrible sight it must have been! They marched right into the house of God and carried away all the treasures that were in there. They marched right into the king's house also and carried away all his treasures, and even went into all the princes' houses and did likewise. Oh! they went all through Jerusalem, tearing down the palaces and they even burned the House of God. Wasn't that a terrible thing to do? Then they broke down the walls of Jerusalem and nothing was left of it but a torn up city.

The few people that were not killed were carried away into the far country of Babylon, where they were made to work as servants for the king and his sons. As the

people of Judah marched, as captives, toward Babylon, I wonder if they thought of the things that the prophets had told them. No doubt, they wished they had listened to the prophets and obeyed God. This was a punishment for Judah for not obeying God.

And so we come to the end of the children of Israel, to the end of each kingdom.

Berean Column.

Edited by

NATIONAL BEREAN SOCIETY,

Leota B. Hanson, Editor,

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

Motto: Search the Scriptures Daily

Slogan: We Stand for Unity, Truth and Righteousness

Report of Board Meeting

The executive Board of the National Berean Society met at the home of Sr. Lydia Railsback, May 3, 1924.

The meeting was opened by devotional, led by Bro. Arthur Johnson, of Oregon, Illinois.

The Secretaries' reports were read and approved. The Treasurer's report showed that more money had been received and paid out this year than had ever been paid out in any previous year.

The chairman of the Tract Committee, Sr. Mary Gesin, Forreston, Illinois, reported that she had received a number of new tracts and she has been sending them out together with many older ones.

The Correspondence Committee has done good work during the past year and extracts from letters received by them were read, showing how much this work has been appreciated.

The Literary Committee Chairman has had plenty of material this year, and has had the Berean Column in The Herald filled with good articles.

Bro. Arthur Johnson, chairman of the Isolated Committee has been at work and had a good report of the work done since August.

Sr. Sanford, of the Relief Committee, was not present at the meeting, but her report showed that she has been busy.

Our president received a letter from Bro. Moses, of Texas, saying that they would like to have a Berean sent there at the time of their Conference to assist them in organizing a society. We will comply with this request if we can find some one to send.

It was voted to put a notice in The Herald concerning Berean pins, and to have more of the leaflets "How to Organize" printed.

It was decided that we hold our next Annual Meeting in Oregon, Illinois, on August 11, 1924.

Saturday evening Bro. Siple spoke to us at the Thompson home and Sunday morning, after Sunday School, Bro. Blakely spoke to us, thus ending a pleasant and, we trust, profitable session of the Bereans.

Mrs. F. V. Blakely, Rec. Sec.

OUR LORD'S GREAT PROPHECY

By Martha H. Senff

HOW did Christ feel concerning Jerusalem as he was about to make his final visit to the city before his crucifixion?

"And when he was come near, he beheld

the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes."—Luke 19:41, 42. Then he foretold its destruction, saying, "For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knowest not the time of thy visitation."—Luke 19:44, 45. And again in his pity for them he said, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not."—Matt. 23:37. "Behold your house is left unto you desolate."—Verse 38.

That which was to fill up their cup of iniquity was their final rejection and crucifixion of Christ, and their condemnation and persecution of his apostles and people after his resurrection. See Matt. 23:29-35; John 19:15. Upon hearing these words, the disciples asked him, saying, "Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?"—Matt. 24:3.

Christ's answers to these questions are worthy of the most careful study. The destruction of Jerusalem and the overthrow of the Jewish nation attending it are a type of the final destruction of all the cities of the world and the overthrow of all nations to some extent. Therefore, the descriptions of the two great events seem to be blended. When Christ referred to the destruction of Jerusalem, his prophetic words reached beyond that event to the final conflagration when the Lord shall rise out of his place "to punish the inhabitants of the earth for their iniquity"; and when the earth "shall disclose her blood, and shall no more cover her slain." See Isa. 26:21. Thus the entire discourse was given, not for the early disciples only, but for those who were to live during the closing scenes of the world's history. During the discourse, Christ did, however, give definite signs, both of the destruction of Jerusalem and of his second coming.

How did Christ indicate that neither the end of the world nor the end of the Jewish nation was immediately at hand? Jesus answered and said unto them, Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many. And ye shall hear of wars and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. These were to precede and culminate in the great calamity and overthrow, first, of Jerusalem, and finally of the whole world; for as already noted, the prophecy has a double application, first, to Jerusalem and the Jewish nation; and secondly, to the whole world; nation; and secondly, to the whole world: the destruction of Jerusalem for its rejection of Christ at his first advent being a type of the destruction of the world at the end for its rejection of Christ in refusing to heed the closing warning message sent by God to prepare the world for Christ's second advent.

Christ then told them that they should be delivered up and should be afflicted, and

The Sunday School

By Alta King

BABYLONIAN EXILE OF JUDAH

Lesson 9 June 1, 1924
Lesson Text: 2 Kings 20:20; to 25:21;
2 Chron. 36
Psalm 81

Golden Text: Righteousness exalteth a nation: but sin is a reproach to any people.—Prov. 14:34.

Memory Verses: Psalm 81:8-10

For Study

Review: Recall Jeremiah's message and warning to Judah and the conditions making them necessary.

The New Lesson: This week we consider the fulfillment of Jeremiah's warnings and prophecies. The complete fulfillment took place about 40 years after Jeremiah began to prophesy, but there was partial fulfillment during the reigns of the last three kings of Judah, the complete fulfillment coming during the reign of the last king, Zedekiah.

The Origin of Judah's Captivity. In 2 Kings 20:20 to 21:26 we find the basis of Judah's captivity originating in the reign of Manasseh, the evil king who came to David's throne after good King Hezekiah whose reign we considered in lesson seven.

Manasseh was followed by his evil son, Amon, and then came the reign of the good king, Josiah, his reforms, the finding of the book of the law, and the king's heeding of its warnings, all of which makes exceedingly interesting reading. See 2 Kings 22:1 to 23:30. After the reign of Josiah, Judah reverted again to her natural level and channel, and pursued her way to her predicted captivity.

Partial Captivity. 2 Kings 23:31 to 24:16; 2 Chron. 36:1-10. During whose reign was this partial fulfillment accomplished? What was the national attitude toward captivity? Jeremiah's urging to peaceful submission is found in Jeremiah 27. Did Jeremiah's urgings accord with ideals of national pride and independence? If Jeremiah were to urge any nation thus, today, how would he be regarded? What verses in Jer. 27 show that there were men in Judah urging a national policy contrary to the one held forth by Jeremiah? What does God say in the first part of the chapter concerning the nations' ownership of the earth? Do we always recognize the fact that God is as much the arbiter and dictator of national affairs of the United States or any other nation, as he is of the national affairs of his chosen people?

Complete Captivity. 2 Kings 24:17 to 25:21; 2 Chron. 36:11-21; Ezek. 21:25-27. Through whom did Zedekiah gain the throne of David? What was his policy toward the king of Babylon? How did God regard such rebellion? (See 2 Kings 24:19, 20.) What verses of 2 Chron. 36 show the widespread sinfulness of the nation.

Even though the nation rested secure in the fact that she was God's special treasure, and regarded with confident pride God's special promises to her, regarding Jeremiah's prophecies against her and her city as blasphemy, she dared to transgress very much after the abomination of the heathen and to pollute the house of the Lord.

The extent to which God pleaded with

her depicts clearly the great blindness of her stubborn heart. (See 2 Chron. 36:15.)

Summarize the statements which depict the complete downfall of Judah.

Gleams of Light. 2 Chron. 36:22, 23; Jer. 29:10-14. Even during the darkest period of the history of God's people the prophets were permitted to throw out gleams of light which assures us that God had no thought of forsaking his covenant to Abraham, and that the blessing of all nations through Abraham and his seed is still a part of his plan, even though Israel still kicks against the blessing which God would give to her that she might dispense to others—the blessing which comes from acknowledging and exalting God and his power and dethroning man and his power.

For Class

Summarize Jeremiah's message considered in last week's lesson.

Discuss the beginning and origin of national sinfulness which lead to the fulfillment of these prophecies. What interruption to this downward course occurred?

Partial Captivity. 2 Kings 23:31 to 24:16; 2 Chron. 36:1-10.

Complete Captivity. 2 Kings 24:17 to 25:21; 2 Chron. 36:11-21; Ezek. 21:25-27.

Gleams of light. 2 Chron. 36:22, 23; Jer. 29:10-14.

"Therefore thou shalt speak all these words unto them; but they will not hearken unto thee: thou shalt also call unto them; but they will not answer thee."—Jer. 7:27.

The above words were spoken to Jeremiah by God. The question presents the results, or the lack of results, of Jeremiah's message and warning. Why did he send Jeremiah on such a fruitless mission, especially since it involved so much suffering to one who was loyal to him? But the lesson to Elijah concerning the "still small voice" furnishes the answer. Because of these messages and calls to repentance, issued in connection with the wind, fire, and earthquake type of experiences through which God's people were passing, the still, small voice would be borne in Israel's heart and cause her to know her God. The experiences would cause her to consciously realize the truth of the message and the value of the call, and out of this realization the still small voice would speak, placing her on the mountain top in God's presence. Not one jot nor tittle of God's word can return to him void. But our short sighted interpretations, demanding results on the spot, make a large portion of God's word return unto him void.

Zeal for righteousness is commendable, but zeal for righteousness that outreaches God's in its demand for results is sure to cause us to step outside God's ways and means to righteousness. The moment we do this failure stares us in the face, though we are reluctant to see and admit it.

"The fool hath said in his heart, There is no God. They are corrupt, they have done abominable works, there is none that doeth good. The Lord looked down from heaven upon the children of men, to see if there were any that did understand and seek God. They are all gone aside, they are all together become filthy. Oh that the salvation of Israel were come out of Zion! when the Lord bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad."—Psa. 14:1-3, 7.

The Children's Column

BILLY'S MISTAKE

HARVEY took one step, he took two steps, and then three. Then he stopped excitedly. "Oh, Billy," He cried, "Look, look! there's a pig in your yard! a spotted one."

"My goodness," sputtered Billy, dropping his whittling, "he's rooting up everything. Hi there, get out!" Billy began to run, all the while yelling at the pig. "I know what let's do," said Harvey, running too, "we'll take him to the pound and get fifty cents for him."

At that both boys ran faster than ever. The pig ran through the gate. He went toward the river the boys after him. By the time they reached the river the pig was back in the yard. When they reached the yard, the pig was on his way to the bluffs. When they got to the bluffs, he was down by the river. For an hour or more they chased the pig, yelling, "Hi you! Look out, Billy, don't let him go that way", or, "What did you let him do that for?" Their heads were wet with sweat and their throats were dry, but the pig looked cool and innocent as he rambled from place to place, just out of reach. All he would say was, "Ugh, ugh"; but anybody could see he was enjoying himself.

"I'll spend all of that fifty cents on soda water," said Billy finally.

"Better wait till you get it first," gasped Harvey, taking another lunge at the pig, "we're never going to get him—just the two of us. There's Charlie, ask him to help."

Charlie joined the chase, but the pig refused to go to the pound. Then they called Henry Jones, but even with his help the pig refused to go to the pound. They got Bert Williams to help drive the pig but yet could not get to the pound. This made the boys very, very tired. First Harvey said he would not chase the pig any more, then Charlie said he would not chase the pig any more, then Bert said he would not chase the pig any more.

"We'll get fifty cents for putting the pig in the pound", urged Billy. "Come on boys, we'll buy soda with it." At this they all tried again, but it was not until a kind, old gentleman helped them out by sprinkling some grains of corn along in front of the pig, that they tolled him to the pound, and received fifty cents which was paid for bringing in trespassing animals.

When the boys had drunk vanilla, raspberry and cream soda, Billy hurried home. He was late, and his father and mother were already at the supper table.

"I've just earned fifty cents," he explained as soon as he had washed his hands. "That's why I'm so late."

"Fifty cents," said his mother, "why that's fine dear. How did you earn it?"

"I found a great big, old pig tearing up the yard," said Billy, "and I took him down and put him in the pound."

For a moment there was silence. Then father and mother began to laugh. "So that's where our pig went, is it?" said father.

"Our pig", cried the frightened Billy, "why, our pig is in the pen behind the house."

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GENTILE NATIONS CRUMBLE

THE FOLLOWING ARTICLE BY SAMUEL CROWTHER, IN THE DEARBORN INDEPENDENT, OF APRIL 12, IS OF PARTICULAR INTEREST TO BIBLE STUDENTS WHEN IT IS RECALLED THAT EUROPE HOUSES MORE OF JUDAH'S SCATTERED CHILDREN THAN ANY OTHER COUNTRY, AND THAT RIGHT NOW THE HITHERTO UNEXPECTED IS TAKING PLACE, NAMELY, JUDAH'S SONS ARE REGATHERING FROM COUNTRIES WHITHER THEY HAVE LONG BEEN SCATTERED. THE CRUMBLING OF NATIONS IS LIBERATING THE HEBREW ELEMENT.

WILL there be another war in Europe? Six months ago, before I left for abroad, not having seen Europe since 1918-19, just after the Armistice, I should have answered:

"Not in our time, certainly. The people are tired of war. There is no more money for war. Most of the workmen refuse to make munitions. All they want is a chance to get back to at least where they were in 1914, before the war started. Everybody is sick of war."

Now, after five months spent in visiting all the countries of Europe except Russia, the Scandinavian countries, and the Spanish Peninsula, talking with politicians, industrialists, labor leaders, and the man in the street, the question is not, "Will there be another war?" The question is, "When and where will the next war start?"

For, unless some readjustments of really drastic nature take place, a war which will include most of the countries of Europe is inevitable.

REAL AND FINANCIAL GRIEVANCES

I went abroad expecting to study economic conditions. I thought, from reading the reports, that the people of Europe would be, by this time, putting their houses in order. I found that there were practically no economic conditions to study—that instead, there were merely economic phenomena, and that, with the exception of Italy, every country was in a basically worse condition than just after the war ended. It is true that there has been reconstruction of the devastated areas of France and Italy, but the chief interest of a majority of the people everywhere, except England, is in settling some real or fancied grievance with some other country, or in getting ready to resist some real or fancied danger of attack by some other countries.

The ordinary, plain people who have to fight in wars have nowhere in Europe a margin over their daily bread. The map of the Continent was redrawn under daily bread. Looking at things from the American standpoint we should say: "Go to work and earn your bread." But it is extremely doubtful whether, under existing conditions in Europe, a man can earn his daily bread. The map of the Continent was redrawn under the Versailles Treaty and new countries were set up, based on old nationalities. Each country which received territory through it got less than its due; each

country which lost territory claims that it lost an integral part of its population. For instance, the German-Austrians are very restive in Czecho-Slovakia; the old imperial Germans intensely dislike Polish rule; the Hungarians in Transylvania insist that they will not tolerate Roumanian rule; the Croats are ready to revolt in Jugo-Slavia; there are Bulgarians in Greece; there are Greeks in Turkey and Turks in Greece. The French-German situation is on a somewhat different basis. The people of Alsace and Lorraine do not care much whether they are under French or German rule, but there are efforts from within to set up Bavaria as a separate monarchy, and efforts without to force a Rhineland republic.

being imported, so most of them have complicated regulations and tariffs which make business between countries all but impossible. For instance, it is cheaper for the Swiss to buy cattle from Argentine than from Hungary, which has plenty of cattle to sell and needs the money, simply because Hungarian export tax on cattle is so high as to put them out of the export market. Austria used to have a big textile industry. Now the weaving portion of that industry is in Czecho-Slovakia, but the spinning of the yarn and most of the finishing and dyeing processes are still in Austria, and there is a great wall of tariff and custom regulations drawn directly through the center of the industry.

Everywhere in Europe currency is not only depreciated but is flighty. The class which lived on investments has, of course, been wiped out. So, also, have all those people who lived by renting property, for nearly everywhere rents are fixed by law at pre-war rate. A property which formerly yielded enough for a family to live on now yields the price of a not very good cigar. These people are desperate. The working people for a while after the war, when they were in the saddle and currencies were being inflated, lived fairly well. Now prices have everywhere caught wages and the average workman of Europe is not only worse off than he was before the war, but in many countries is on the starvation line.

It is easy enough here in America, where we have plenty, to tell these people just what their troubles are and what caused them and how they could be remedied. But the actual facts have nothing to do with the case. In each and all countries the ordinary run of people believe that all of their troubles are due to the machinations of some other country. The Continental peoples deal solely in illusions; they never face facts. They have no opportunity to face facts because they have no newspapers. In America, and also in England, we have newspapers which print news and put editorial opinions on the editorial page. On the Continent, newspapers do not print news. They are nearly all small sheets supported by political, industrial, or military interests and they print only that which will advance the interests of the owners. These conditions have brought about a situation which is almost incomprehensible, but which nevertheless, actually exists. It may be summarized thus:

(Continued on page 292)

God Is Love

Earth, with her ten thousand flowers;
Air, with all its beams and showers;
Ocean's infinite expanse,
Heaven's resplendent countenance—
All around and all above
Hath this record—"God is Love."

Sounds among the vales and hills,
In the woods and by the rills,
Of the breeze and of the bird,
By the gentle murmur stirred—
All these songs, beneath, above,
Hath the burden—"God is Love."

All the hopes and fears that start
From the fountain of the heart;
All the quiet bliss that lies,
All our human sympathies—
These our voices from above
Sweetly whispering—"God is Love."

MORE ARMED MEN THAN IN 1914

In every case the disturbances in these populations are enough to take the edge off work because professional agitators keep the question ever alive. Somebody is always starting a riot. Riots are so frequent in the districts I have named, and one riot is so much like another, that they are not reported unless a real battle with the military takes place.

These countries are all afraid of their shadows. They are afraid of trouble from within and trouble from without. Most of them maintain enormous bureaucracies which seem to regulate everything, but actually simply mess up everything. They are afraid of too much goods being exported and they are afraid of too much goods

killed, and hated, of all nations for his name's sake. "And many shall be offended and shall betray one another and shall hate one another. And many false prophets shall arise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold."—Matt. 24:9-12. He told them also that "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.

In 60 A. D. Paul carried the gospel to Rome, which was then the capital city of the world. In A. D. 64 he wrote of the saints of "Caesar's household", Phil. 4:22; and the same year he says that the gospel had been preached to every creature which is under heaven, Col. 1:23. Very soon after this (66 A. D.) the Romans began their attacks against Jerusalem; and three and one-half years later the overthrow of the city and of the Jewish nation followed in the notable five month's siege, under Titus, in the spring and summer of 70 A. D.

Thus it was respecting the end of the Jewish nation; and thus it will be in the end of the world as a whole. When the gospel, or good news, of Christ's coming kingdom has been preached in all the world for a witness unto all nations, the end of the world—of all nations—will come. As the end of the Jewish nation came with overwhelming destruction, so will come the end of the world. Armageddon, the battle of the nations, will be fought, and the world will be swept with the besom of destruction under the seven last plagues.

(Continued next week)

FROM THE EAST

DEAR Brethren and Sisters: It has been quite a time since our little churches in Brooklyn and Newark have had anything of special interest to report in connection with them. During the interim we have held our respective meetings regularly, being consistently attended by a few and more or less so by others. The Brooklyn meeting is held in Hart's Hall, 1029 Gates Avenue, Brooklyn, New York, at 10:30 A. M. on Sunday, and the Newark meeting on Friday evening at the home of Sr. Dorretta Dietz, 292 South 11th St., Newark, New Jersey. All those of like precious faith who are in our vicinity will be gladly welcomed at either meeting, as well as any who are interested in the things pertaining to the kingdom and the name of Jesus Christ.

Recently, however, we had a special day of rejoicing in that another lamb has been gathered into the fold. Augusta Dietz, who has been a regular attendant at the Newark church, saw the necessity of not only believing on the Lord Jesus Christ, the Son of God, but also of confessing him before men and she requested a confirmation of her faith and confession in baptism. As has been our custom for several years past on an occasion of this kind we held a union meeting in Brooklyn, and through the kindness of a neighboring Seventh Day Adventist Church, we obtained the use of their baptistry on Sunday morning, May 4. A goodly number assembled and after the baptismal ceremony we went to our own meeting place and celebrated the Lord's Supper, after which we had a very enjoyable meeting with several short addresses by the brethren. Relatives of our young sister presented her with a very

fine Bible with the autographs of all those who witnessed her baptism.

We might add that this is the fifth of Sr. Dietz' children, as well as a son and a daughter-in-law, who has come out on the Lord's side. Her eldest son has since fallen asleep, but we sorrow not even as others who have no hope, as he died in full assurance of faith and only awaits the call of his Master to come forth to that life that knows no ending. It may be well said that "her children arise up and call her blessed." It is now two years since our sister's husband, Bro. Daniel Dietz, was laid to rest awaiting the resurrection, and the Newark meeting is now conducted by his son and nephew, who are comprehensively young, but strong in the faith.

May the Lord, when he comes, find us watching and true to the faith, not "carried about with every wind of doctrine" but with singleness of heart, serving God.

Church of God, Brooklyn, N. Y.,
J. W. Donaldson, Sec.

Answering the question as to what country in Europe elected Christ King, The Pathfinder states, "In 1527 Christ was elected King of Florence, a small independent state in Italy. The election was by actual ballot."

COMMENTS

(Continued from front page)

forgiveness was, no doubt, readily granted. Peter's parting with his Master was with bitter tears and weeping; but now he was made to rejoice and a new and universal bond was drawn around them, never to be severed. Thus, in this instance, our Lord manifested the same spirit of forgiveness which he had so frequently done before his death.

In the seventh verse he mentions James as one of the witnesses who had seen Jesus after his resurrection. This, no doubt, is the same James who wrote the General Epistle. He was the brother of Jesus, and was held in very high regard in the churches. Jesus had been reared in a home with other children, of whom James was one. But Jesus had been misjudged by them. What took place at their meeting is veiled in secrecy. But one thing is certain, all doubts were removed from his mind and he went forth as another living witness of his Lord's resurrection. Just why Peter, the penitent, and James, the doubter, should meet Jesus alone in not told. We may suppose it was with the view of convincing them of their mistakes without humiliating them in the presence of their brethren. It was in their solitary meeting that Jesus won both to a much stronger friendship until both gave their lives for him and his sake, even as he had done for them.

In verse ten Paul gives his testimony. Paul was the least of the apostles, because he had persecuted the Church of God by persecuting the Christians even unto death. For this reason he did not consider himself worthy of being called an apostle. Nevertheless, he, by the grace of God, was an apostle. Though he thought himself the least of the apostles, yet he said, not boastingly, that he labored more abundantly than they all. He did not claim the honor for his labor, for it was through God's grace (favor) that he was enabled to do it. All the while he was working for God,

God was working for him.

The eleventh verse concludes his line of witnesses to prove that Christ had actually risen from the dead. Thus far he has labored to establish that truth which he had first of all preached to them, the death, burial, and resurrection of Christ. It made no difference whether he or the other apostles had preached this doctrine their preaching was true and they had believed it. He had produced a line of witnesses far in excess of the sufficient number to establish its truth. For Jesus said in Matthew 18:16 that in the mouth of two or three witnesses every word should be established. His conclusion would be that what he had taught them concerning the Lord's resurrection in an established fact.

(Continued next week)

HIS COMING

(Continued from front page)

and sending forth the warning.

Outward Signs Foreshadow Danger

When God has predicted such things to come to pass in the last days, and when everything points us to the soon closing of the age, can we think it strange that the great philosophers and geologists of our time also discern from nature that this great upheaval is apparent and very near at hand? When God says the earth shall wax old like a garment and "as a vesture shalt thou fold them up", Heb. 1:11, we can expect visible conditions of such, and that those most familiar with a study of the earth are able to discern pending disaster.

In a recent issue of the Omaha Daily News considerable space is given to such predictions of a noted geologist, Dr. M. A. Nobles, of Philadelphia. The thing most convincing in his prophecy is that something like a dozen predictions of the past concerning this world have been fulfilled; the last one was the Japanese earthquake of several months ago. Doctor Nobles says that within ten years a mighty earthquake will destroy all of Europe, Iceland, North Africa, Southern Alaska, North Canada, Asia Minor, South and East Asia, Japan, the Philipines and the East Indies. While these are dark forbodings, they coincide with the teachings of Jesus, that there will be a great earthquake such as was not since there was a nation, so mighty an earthquake, and and so great.

Many prophecies there are, focusing in the near future, given to us by God's holy prophets, telling of the same things soon to happen, that men studying natural conditions, also are able to discern, as the earth waxes old, ready to be rent and torn like a decayed garment. Wickedness; sin and crime also tell of the corrupted condition now prevalent, and show to us that from a moral viewpoint, the time is ripe for the impending change, when Jesus shall come in glory.

We wonder how many of the dear readers are wide awake to the seriousness of the hour; how many are about their Father's business and doing all possible to warn the wicked world. How many are piling up money and land, to be inherited by their children, or possibly to be scattered to the four winds, if Jesus does not come before they pass away? Reader, are you really awake to the true situation, and do you tell by your actions that you believe the coming of the Lord is near?—Selected.

3. John the Baptist was beheaded.
4. Mount Nebo was the highest point in the Abarim mountains.
5. Just before his death, Moses viewed the land which God gave to the children of Israel, from Mount Nebo.
6. During the flood the waters remained on the face of the earth 150 days.
7. Ruth worked in the fields after going to Bethlehem.
8. While Moses was up in the Mount with God, the people made and worshiped a golden calf.
9. The Ten Commandments were written on two tablets of stone.
10. The Ten Commandments had been written by the finger of God.

"The earth is the Lord's and the fulness thereof."

SOME OF THE GREAT PRAYERS OF THE BIBLE

The prayer of Moses—Exodus 32:30-32.

The prayer of Elisha—2 Kings 2:9.

The prayer of Jabez—1 Chronicles 4:9-10.

The prayer of David—Psalm 51:10-12.

The prayers of Jesus—Matthew 26:39; Luke 23:34.

We ask our young friends to read these passages with careful study. You will notice that the word "great" does not always mean lengthy. You will also notice many other things, every one of which if copied by us in our prayers will make us bigger, brighter and better Christians. Is that an achievement worth striving for? We think it is.

COMMENTS

1 Cor. 15

By Lyman Booth

(Continued from last week)

THE second division in this chapter is from the twelfth to the nineteenth verses, in which Paul seeks to overthrow their unbelief in the resurrection. There were some at Corinth who did not believe in the resurrection of the body. I can imagine Paul saying something like this to them: Now since all of us apostles have preached this truth, that Christ rose from the dead, how can you, in reason, deny the resurrection of the dead. You believe that Christ rose, but deny the resurrection of man, in general, from the dead. Your belief carries with it the possibility and belief in the other. To deny the one is to deny the possibility of the other. It is a reasonable appeal to your own judgment

This appeal must have convicted them if it did not convince them of their inconsistent belief. His argument in these eight verses showed them that to accept and carry their errors to a logical conclusion would prove that Christ had not risen, that all their preaching was vain, and so was their faith. Worse than that, the apostles had given false testimony, had perjured themselves; because they had testified that God had raised Christ from the dead, when, in fact, it was not true, if the dead were not to be raised.

In the fourteenth verse he says, "If Christ be not risen, then is our preaching vain, and your faith is also vain." He might have added,—But since I have proven by several hundred witnesses that he rose, it follows that our preaching is true and that your faith is on a sure foundation. If Christ has not risen, then these all are proven false witnesses. False testimony, under the law, was considered a very serious crime, especially so when given concerning what God has done. They who

had testified that they had seen Jesus whom they had not seen would be false witnesses; not deceived, but deceiving. What was still worse for Paul was that if Christ had not risen, he would be found in company with a band of false witnesses, a miserable impostor.

The statement in the sixteenth verse is that if the dead rise not then is not Christ raised. If his tomb remains for ever closed, then his prediction concerning his death and resurrection would remain for ever unfulfilled. Nay, more, all the writings of the prophets concerning him could furnish no hope, and the promise of a redeemer and a savior would never be realized; all who have gone down in death are perished; and we are of all men most miserable, because of our hope.

If there be no resurrection of the dead, then they who have fallen asleep in Christ have perished. In that case the good, the pure and holy ones of all ages who have wrought righteousness will go down in endless death. Nor are they in any better position than the very wicked. Upon this supposition, is it any wonder that Paul should say that they whose hope in Christ does not reach beyond the dark and dismal tomb are of all men most miserable? All sacrifices and self-denials would be of no effect. All hope of future life and glory would fade away—were mere delusions that would vanish from the mind like a dream. But such doubtful thoughts Paul did not entertain; for had he not seen a shining light from heaven? and had he not heard Jesus' voice saying to him, "Saul, Saul, why persecutest thou me?" Did not that experience prove to him that Jesus was alive and in heaven? Was that not enough to prove his testimony true when he said, "But now is Christ risen from the dead and become the firstfruits of them that slept."

If we consider the historic account just prior to Christ's death and couple it with that at the time of his ascension, we will be forced to admit his resurrection. For if those events be true, and none can deny that they are, then his resurrection is proven to be a fact beyond dispute, and therefore he was the firstfruits of them that slept.

The fact that he had risen was soon made known in the city and in the country round about. It was joyful news to all Christians. They were so elated that they would say by way of salutation when meeting each other, "Jesus is risen." No wonder they were so overjoyed when we consider all the blessings which his resurrection had secured. Their hope was rekindled and brightened. As Peter expresses it, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead."—1 Peter 1:3. This hope is made firm and steadfast by two things: First, by Christ's resurrection and victory over death; second, by the abundant mercy of God the Father, which called his beloved Son to a new life, giving to all Christians the guarantee that, as he is alive for evermore, so they also shall live. For Jesus assured his disciples of their resurrection to immortality when he said, Because I live ye shall live also. (John 14:19.)

Thus far, Paul seeks to establish, beyond dispute the resurrection of the body and its necessity to complete man's salva-

tion. Without it there can be no escape from death, no realization of the Christian's hope.

Next he endeavors to show the cause of death. In the 21st verse he says, "For since by man came death, by man came also the resurrection of the dead." He virtually mentions two men: the first man Adam was made a living soul; the last Adam was made a quickening spirit. The first introduced sin into the world, and sin when finished brought death, not only upon Adam but upon all his posterity, with no exception, except it might be Enoch and Elijah and a few mentioned by our Lord when he said to the weeping Martha, Whosoever liveth and believeth on me shall never die. The first brought death; the second the resurrection. The first put all under the bondage of death, the second will liberate from death by the resurrection.

FROM ENGLAND TO FRANCE

By Lottie E. Young

THE night of February third, 1921 was not a particularly restful one for me, as I had to make an early start from Rochester in order to meet, in London, a party of Cook's tourists, with whom I had arranged to go to Egypt and the Holy Land. However, if "a man can do much by trying" a woman can also, and by 10:30 A. M. I had joined the party of 26 others, and we soon after left for Dover. It was my first experience in an English "Pullman" and while different from those in which I had traveled in the States, was equally comfortable, especially as lunch was served on a little table in front (and a very good one it proved to be) instead of having to pass along numerous swaying cars. Such dolorous tales had been told me of what the English Channel could do to innocent travelers that I was almost afraid to eat heartily, but concluding I might as well be "killed for a sheep as a lamb" did full justice to all.

The dreaded bit of water proved to be as placid as the proverbial millpond, and in a little over an hour we were in Calais. Here I had my first experience with a foreign Custom House, and even though my bag was not opened, I was glad to escape from the pushing and loudly shrieking crowd of French porters, into the train which was ready for us, and which some three hours later landed us in Paris. Along our route lay some cities with familiar names, for instance, Boulogne, Abbeville, Amiens and Beauvais, while the rivers Somme and Marne brought memories of the sad events which took place in their neighborhood in the early days of the Great War.

In our drive through Paris, to the hotel, we passed the square in which the guillotine did such horrible work during the French Revolution, in the closing years of the 18th century, but busses in this city travel at such a high rate of speed (the unfortunate pedestrian who may meet with an accident from same being adjudged the guilty party in the encounter, I was told) little could be seen, but I did notice the small tables outside of the refreshment places where the one eating can also look at the passing crowds. At dinner serving was done by a maid who dexterously used spoon and fork at the same time in a way I could not help but admire. Some of our party went for a walk, and others to the theatre, but I was quite ready for bed.

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: Galatians 5:13

MY ALTAR

I have worshiped in churches and chapels:
I've prayed in the busy street;
I have sought my God and have found him
Where the waves of the ocean beat;
I have knelt in the silent forest
In the shade of some ancient tree;
But the dearest of all my altars
Was raised at my mother's knee.

I have listened to God in his temple;
I've caught his voice in the crowd;
I've heard him speak when the breakers
Were booming long and loud;
Where the winds play soft in the tree tops
My Father has talked to me;
But I never have heard him clearer
Than I did at my mother's knee.

The things in my life that are worthy
Were born in my mother's breast,
And breathed into mine by the magic
Of the love her life expressed.
The years that have brought me to manhood
Have taken her far from me;
But memory keeps me from straying
Too far from my mother's knee.

God, make me the man of her vision
And purge me of selfishness!
God, keep me true to her standards
And help me to live to bless!
God, hallow the holy impress
Of the days that used to be,
And keep me a pilgrim for ever
To shine at my mother's knee.

—John H. Styles, Jr.

GOD'S BOY OR AN ELMER

I was brought up with a God fearing father and mother, not the least narrow in their ideas; but broad in their minds and judgments; liberal in their thoughts and purposes. Our church meeting had no Sunday School attached, so each Sunday found me, with the rest of the children, in church with my parents. It never occurred to us to think of staying away, for going to church on Sunday was a part of our regular experience. It was a part of our lives. After coming home, and dinner being over the family gathered about the table to listen to father explain the lesson of the day. We each, from youngest to oldest, had our parts to perform. And today it is a pleasant memory. I look back to those bygone days when the family circle was complete and love reigned supreme. The same little gathering took place each night, but the subject was not handled so elaborately, it was more of a thanksgiving meeting for the mercies we had received and an appeal for God's grace to lead and guide us in the future. In father's absence, mother always took the lead. They, each, being spiritually minded, endeavored to impart the same quality to their children.

I know you will excuse this little personal touch which I have given you today, as you also will the following quotation from an address of welcome delivered by Bro. Samuel J. Wilson at a reception tendered mother on her 75th birthday.

"We see the babe surrounded by beautiful home influences, with love as its nursing

mother, and providence and care as its father, growing and developing in the nurture and admonition of the Lord, adding to stores of training, until in the fulness of life there is developed a strong, forceful, beautiful, well rounded character to the credit of humanity and the glory of God. And such is the life that we now delight to look upon. I was trying, in my mind, to go back over these three score and ten years with five added to that measure, the life of our dear sister. I could not see it all; it goes far beyond my eye. Such as I have seen is that of a woman who feared the Lord and therefore should be praised. In my mind, I can go back the years of my acquaintance and I can see the little home with its group of children, and the watchful eye of the father and mother ever upon them, training, disciplining, developing, educating, bringing them up in the nurture and admonition of the Lord. I can see them, on the Lord's day, the faithful father and mother at the meeting, with the train of little ones, always close to the mother, being trained up in the way that they should go, so that now, when they have become men and women, they have not departed therefrom, but by life and character are manifesting the beautiful fruits of that fatherly and motherly care."

These thoughts have been brought to mind through seeing and interviewing a little family group of father, mother, a five years old girl, and a boy of three years that came into my vision the other day. While talking to the father I noticed the boy and spoke to him. He looked me directly in the eye, but did not have anything to say. I spoke to the girl. She was not so shy and she spoke a little, a very little. The father, a good natured, happy looking fellow, picked up the boy and while holding him in his arm said, "Tell the gentleman whose boy you are." I expected he would say, "Papa's boy," wouldn't you? But he didn't. What he did say was, "God's boy." Then the father said, "And why are you God's boy?" This time the little fellow said, "Because I'm obedient."

My heart warmed to the group and in as childish language as I knew, I spoke to them of God and his love, of Jesus and his obedience and what it means to us. The boy, at the father's suggestion, then told me that the first commandment was, "Thou shalt have no other gods before me," and with little help then repeated the Lord's prayer. My heart was aglow. I wanted to do something to show him just how I felt, but all I did was to clap his back and say, "I am proud of you," and to the father, "And I am still prouder of you, for today there are few parents who are interested enough in their families to take the time to teach them anything worth while."

As the family departed, father carrying the boy, the boy called back, "Good-bye," and threw me a kiss. Thoroughly childish, even if he was God's boy.

Everything so took me by surprise that I did not have presence of mind to ask for name and address. This I regret.

We see so many children, dozens every day, but most are bad, impatient, and saucy, not alone to each other, but to parents and others as well. Let me tell you of something that happened the day following the experience mentioned above. It was on the train while on the way home, a youth of about six, well dressed, bright and intelligent looking, a boy, merely to look at,

your heart would go out to. He was standing in the aisle of the car at the rear door, looking out, as the train neared the station. When the conductor called the station the boy put his hand on the knob of the door as if to open it. His mother said, "Elmer, you must not go on the platform till the train stops." The boy, with impudence in eye and on tongue, replied; "Mother, who are you talking to, I'm as wise as you are." And the mother said never a word.

To the youth: What do you want to be, a "God's boy", or an "Elmer"? Think it over, will you?

To the parent: What do you want your boy to be, a "God's boy" or an "Elmer"? Your teaching and your influence has much to do with the boy's character. Think this over, will you?

BAPTIZED

At Brooklyn, New York, on the morning of Sunday, May 4, 1924, Bro. William H. Donaldson officiating, Miss Augusta Dietz, daughter of Sr. Doretta and the late Bro. Daniel Dietz, of Newark, New Jersey, after making full confession, acknowledging Jesus as her Savior and Redeemer, promising to renounce the world and walk in newness of life, put on the all saving name, joining the family of God by being buried in the waters of baptism to arise to the full privileges of a member of the bride of Christ.

Sr. Dietz, whom we have long known, is a worthy daughter of worthy parents. She is sincere, modest, chaste and affectionate, and we bespeak your prayers, mingled with ours, that alway she will submit her will to that of her Creator, allowing him to abide in and have full possession of her heart, to lead, to guide, and to rule.

A pleasant episode of the ceremony was the presentation to Sr. Dietz, by her family, of a well bound copy of the Word of God, in which all present had signed their names signifying, not only they were witnesses of her baptism, but also that their hearts went out to her in love and sympathy, all bound together in that oneness which we share in Christ Jesus in God. In the presentation the hope was expressed that our new sister alway will cherish the Word of God, to read, to study, to digest, to let it lighten her path so she may walk in its ways, and that, at all times, it shall be her counselor and guide.

BIBLE QUESTIONS

1. What relation was Abner to Saul?
2. Who was Abigail before she became the wife of David?
3. How did Noah ascertain when the water had abated during the flood?
4. Who owned the field in which Ruth gleaned corn when she went to Bethlehem with Naomi?
5. Whom did Ruth marry?
6. Who asked King Herod for the head of John the Baptist?
7. What did Saul give David to fight Goliath with?
8. How did God, in mercy, mitigate Cain's punishment?
9. Where did Cain go when God expelled him from Eden?
10. When Aaron repented of giving the golden calf to the people as a god, who obtained forgiveness for him?

ANSWERS TO LAST SERIES OF QUESTIONS

1. When David heard the challenge of Goliath, the Philistine, he was determined to go and fight him.
2. When the plague (boils) was removed from Job's body, God again made him rich in material gifts.

Among the Churches

Bro. C. E. Randall is back in Minnesota "Boosting" for their State Conference.

Mrs. F. L. Austin is gaining strength slowly. She sits in a chair about an hour a day.

Leona Mae was born to Mr. and Mrs. Carl Heise, of Coats Grove, Michigan, on May 13, 1924. Sr. Heise's maiden name was Mildred Coats. Many Conference and Bible School friends will unite in praying God's blessings to guide the little daughter into a valued life of godly service.

NOTICES

Conference Calendar for 1924

June Meeting—Argos, June 18-22.
Minnesota, Mora, June 12-15.
Michigan, Dutton, June 19-22.
Indiana, North Salem, June 24 to July 6.
Texas, Goldthwaite, July 12-26.
Illinois, Oregon, August, 3-17.
General, Oregon, August, 3-17.
Iowa, Waterloo, August 17-24.

On account of sickness in the home it has seemed necessary for me to definitely cancel or decline appointments for the Ohio, Michigan, Minnesota, and Indiana Conferences. Later appointments will be filled, if possible.

F. L. Austin.

Prospectus Notice

If you have any photos or snap shots which you would like to have in the Prospectus this year, which is to be gotten out to announce the meetings for Oregon, Illinois, August 3 to 17, it will be necessary to send them in immediately. Work is to be started on the booklet in a very few days. Only a limited number of pictures can be printed, but the ones in charge will use their best judgment in selecting the most suitable of those sent in for consideration. Mail them to F. E. Siple, Oregon, Illinois.

Michigan Conference

The Michigan Annual Conference will be held at Dutton as usual, commencing Thursday, June 19, and continuing over Sunday.

We are pleased to announce that arrangements have been made so that Bro. L. E. Conner will be with us, so you may know that good things are in store for us. Bro. Blakely will have charge of the Conference as usual, and Sr. Woodward will also lend her able assistance.

Bro. Conner and the others mentioned above, are not putting forth their efforts to attend this Conference solely for the benefit they expect to receive, but they are coming to help us, in a way that we need help the most. They can't help us if we are not there, so let us not disappoint them. Let us all put forth an extra effort to be there this year with open hearts and ears, and let us not come with the cry that the Conference is dying out; instead come with an encouraging word for it, and what it stands for. Let's not let the Conference die on our hands, as we alone would be to blame for such a condition.

It is only three days out of the year, and

we have several weeks to plan for it. We can well afford to drop all of our other duties for this short period. We will surely gain more than we would lose by not being at home at our various occupations.

Fred Hall, Sec.

We hope the sisters will not forget the need of their presence at the hour of roll call, following the Conference Business Meeting. Remember, several would not have the help of The Restitution Herald if it were not for the help of the sister's meeting.

In love,

M. A. Woodward, Pres.

REPORTS

St. Cloud, Minnesota

Easter Sunday, April 20, Bro. Daubanton baptized a class of fourteen, most of them being of his Sunday School class. It was a beautiful sight to see these dear ones taking a stand for the Master. May God bless them and keep them faithful, and may they bear fruit for the kingdom.

The Sunday School at St. Cloud is progressing very nicely. We have an attendance of one hundred twenty one.

On April 6, Leon Loux, one of our scholars, was instantly killed while riding on the paved highway on his bicycle, by a drunken automobile driver. It is very sad to have so promising a young life taken in this way. He was one of the class that Bro. Daubanton baptized last year.

The death of Mrs. John Driver also brought sorrow to our church. She leaves a family of eight children, one an infant of eight weeks. She, too, was baptized last year, with her daughter, Alice. May God comfort Bro. Driver and the family.

Mrs. T. M. Savage.

From The Shenandoah Valley

One of the most interesting trips that we have ever been privileged to enjoy is one just completed in a section of country near the Atlantic seaboard. It has made impression never to be forgotten.

After attending the National Berean Board Meeting at South Bend, Indiana, we went to Cleveland, Ohio. There we spent one night and a part of the following day. Since Bro. Conner and I had not had opportunity to talk things over for quite a while, it developed that "Mother" Conner succeeded in getting us off to bed about 2:00 A. M., but found occasion to rap on the door a few times afterward and suggest that it was time to hush and go to sleep.

Bro. Conner is looking fine after his serious sickness and operation of a few months ago, and we trust that he is in shape now for many more years of active service. Bro. E. H. Wichern, was also very kind to us the next day, and that night we took the train for the nation's capital.

There we viewed many places of historic interest. Crossing the Potomac, we went to Maurertown, in the very heart of the beautiful Shenandoah Valley of Virginia.

Rain commenced to fall within fifteen minutes after our arrival, and did not stop,

save for brief intervals, for more than a week. In fact, though we spent more than two weeks in the valley, there were not more than two days free from rain, and during that period more than ten inches of actual water fell, causing the worst flood in many years, and damage which ran into millions of dollars, according to newspaper estimates.

Nevertheless, we found some of the most solid and genuine brethren here that can be found anywhere, and in spite of the handicap the meetings went forward regularly. We stayed over the two following Sundays at Maurertown, and on the last Sunday we were glad to be able to gather at the Shenandoah river where five young people were baptized in the saving name of Jesus the Christ.

Allow us to introduce to the household of faith, Bro. Robert McInturff; Sisters, Eunice and Gertrude McInturff; and Sisters Ruth and Geneva O'Neal. These young people have been raised with surroundings of truth, and now have been obedient to Christ, with most of life's journey yet before them. May they prove faithful to the end of the way.

Following this service we took a trip across Massanutten Mountain to get acquainted with and conduct a few services for the brethren there before returning to the Middle West. While we did not have opportunity to stay there long enough to conduct a real series of meetings, yet we delivered five discourses and made the acquaintance of a group of substantial, stalwart brothers and sisters in Christ, and they have requested that if it be possible we shall come sometime in the future and carry the work farther.

These brethren live in a small valley, completely surrounded by towering peaks, which rise abruptly in the very heart of the Shenandoah Valley. This makes the situation unique and very picturesque.

Genuine southern hospitality prevails in old Virginia, and it is always inspiring to associate with persons so well grounded in the truth.

OBITUARY

Fanny Hogarth Mitchell

Sr. Fanny Hogarth Mitchell, of Solina, Ontario, widow of R. B. Mitchell, died at her home May 10, 1924, aged 79 years. Sr. Mitchell was a daughter of Bro. and Sr. Daniel Hogarth, early Canadian pioneers. She was baptized in young womanhood by Bro. R. V. Lyon, under whose preaching both she and her parents came to understand the truth.

The funeral was held at the home, and burial took place at the "Advent Burying Ground", in Solina. The writer addressed the sorrowing relatives and friends from 2 Thess. 1:7—"To you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels."

Sr. Mitchell was beloved by the entire community, and her absence will be keenly felt both among the body of believers at Solina and throughout the neighborhood.

While the writer was at her home some time ago, visiting, she expressed a deep interest in the progress of the work of the Church, especially in those phases relating to the Bible Training School and Golden Rule Home at Oregon.

G. E. Marsh.

The Restitution Herald

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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

Herald readers are referred to the article on the front page of this issue. If one looks at certain events only from the human viewpoint, or allows the mind to dwell upon the troubled side of life, then the picture painted by Mr. Samuel Crowther can but look dark and dismal. But it seems as though the Bible students should, ere this, be ready to measure transpiring events by the line of prophetic measurements. The Herald is largely read by a class of people who have, for a long time, expressed pleasure in the regathering to Palestine of the anciently chosen people. For over two millenniums this people has been scattered among all nations of earth. They have been a people without national home, without national aim, or law, or custom. Strangers, sojourners, pilgrims, throughout the earth has been their lot. The same God who informed them that their former course would result in a scattered condition is the one who further expressed his abiding purpose in, and love for them by declaring often that he would regather them from all nations whither they should be scattered.

Is it not true that the hardships, the perplexities, the dark forbodings; the hunger, the thirst, the poverty which seems to be more and more intense in Europe as months pass by, is one of the very reasons which causes Israel to hopefully turn eastward toward its anciently God given home? The crumbling of Gentile nations which have formerly sought gain from this people is a means of liberating the people which they have hitherto retained.

Studying events of the day from such viewpoint relieves the picture of some of its sombre darkness, and throws upon the

canvas the settings which indicate the shining light coming from behind the curtains.

MEMORIAL

On the thirtieth day of May, from the Atlantic to the Pacific, gathering communities will carry their floral tributes to the graves of many who are remembered for their services in the sixties. Words of tribute, praise, and homage will be punctuated with the rifle's salute. Eloquent discourses will be sounded through the open air, descriptive of a nation's greatness, of its deeds, its heroes, and in so doing, except where caution is used, the great god of war will be exalted high in the esteem of ambitious and aspiring manhood.

It is well to pause upon these annual occasions and recall to memory the sacrifices which were made by those honored upon this occasion. And it would also be well to reflect upon the sacrifices—continual, living sacrifices—made by those that were left alone to fight larger and continuous battles, even the battles of life. But above all it would seem as though the God of heaven, who through all past time has explained to man and nation the course which would avoid war in all its phases, should be the one chief object of memory upon this occasion.

Nations are integral parts of God's great plans. It was he who divided to the nations their inheritance. It was God who saw the development of the individual as affected by the various national or collective influences about the individual. It was God who pierced the future with his vision and saw the fruition of his labors nestling in all the comforts of the valley of peace in the perfect day. God is the God of peace. Service unto him, fighting the good fight of faith, is certain to result, finally, not in carnage, but in a day of brightest and most peaceful rest. The god of war is not so. Service unto him has filled the earth with sorrow and tears, with hatred and envy.

With kindest and warmest memory to those who have striven for the right in the service rendered, let us, nevertheless, look above and beyond such type of service, unto a service to God, through Jesus Christ, and let us memorialize the day of such new birth, and visualize the perfect day to be ushered in by the grace of God through such service.

WHO'S WHO IN CONGRESS

This is the title of a little booklet of 72 small pages published by The Protestant. All those wishing to know the record of any senator or representative may obtain what claims to be reliable information by addressing the publishers at 639 F Street, N. W. Washington, D. C., enclosing 50 cents for single copy, or \$2.00 for 7 copies.

This book certainly bears out the suggestion so often expressed to the effect that entirely too many government servants use their wits and strength, not so much for the best interests of the nation as they do for the accomplishment of special, selfish purposes. Unless in some mysterious way the government, as a whole, is cleaner, larger and stronger than are the average of those who constitute it, it can stand no little improvement without any danger of injury to the people.

But there is a government promised, the

responsible one of which has been tried in all points, yet without sin. He who wants to know "Who's Who" in that government is cited to the law and the prophets of Sacred Writ. That government will judge the poor of the people, save the children of the needy, and break in pieces the oppressor. "In his days shall the righteous flourish and abundance of peace so long as the moon endureth."

FAIR WARNING

"Among the Churches" is a column for the reporting of matters of interest and benefit among the churches, including a few brief personal references. Reports from any section will be gladly welcomed for this column. In fact, we urge that all will report matters of general interest. These items all should be of benefit and strength to Christianity. There are very many points of general interest, fascinating in themselves, valuable from certain viewpoints, which are nevertheless, but distantly related to Christian effort. While such are good in their place, yet The Herald is not the place for such.

One page out of eight is deemed to be as large a proportion of The Herald as should be devoted to this phase of the work. It should be less rather than more. Therefore writers of notices, obituaries, reports, etc., are urged to refrain from wandering too far afield. An obituary should not be a biography; a report of a meeting should be neither a geographical narration nor a county history.

Nearly every week it is necessary to revise somebody's copy, to shorten it so as not to crowd others out. To do this without breaking the thought frequently takes far more time than can well be afforded. Hereafter greater liberties will be used in this matter, even though an author's copy appears mutilated.

Fair Warning—Look out!

HERALD RECEIPTS

Mrs. J. N. Melville; C. P. Oliver; Maurice Anger; Mrs. L. L. Burnett; H. J. Edmister; Mrs. R. C. Railsback; Lynn Leighty; J. W. Lent; Earl Koontz; A. M. Oliver; Fred Peterson; Mary Thomas; Rolla Hightower.

WINCE MEMORIAL FUND

Previously mentioned,	\$326.25
Charles E. Anderson,	5.00
Total	\$331.25

Minnesota Conference

The Annual Conference of the Church of God, in Minnesota, will be held at Mora, commencing Thursday evening, June 12, and continuing over the following Sunday.

Every effort is being expended to make this gathering the largest and most profitable in all our church history. Present prospects indicate a record attendance.

The foregleams of the future year reflect a healthy growth in our conference work. The sentiment is a forward one. May we care for every opportunity of service presented.

Bro. Maple will be in the state at the time of the Conference and has arranged to attend. It is also hoped that Bro. Austin will be with us.

Let all who can arrange to come do so; that we all may be edified by our association together in Christian labors.

Those coming by rail will be met at the train if they notify one of the following brethren: Emil Fredlund; Adolph Sandberg; or A. R. Howard, all of Mora, Minn.

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 LORD'S GREAT PROPHECY

By Martha H. Senff

(Continued from last week.)

CHRIST told his disciples how they might know when the destruction of Jerusalem was near: "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh."—Luke 21:20. "When ye therefore shall see the abomination of desolation spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) then let them which be in Judea flee into the mountains."—Matt. 24:15,16.

In October, 66 A. D., when Festus came against the city, but for some unaccountable reason suddenly withdrew his army from it, the Christians discerned in this the sign foretold by Christ, and fled.

After the departure of Festus, Josephus, in his "Wars of the Jews", says that many of the most eminent of the Jews swam away from the city, as from a ship when it is going to sink. It is a remarkable fact that in this terrible siege which occurred under Titus three and one-half years later, not a single Christian is known to have lost his life, while 1,100,000 Jews are said to have perished in it.

Here is a most striking lesson on the value and importance of studying and believing the prophecies, and giving heed to the signs of the times. Those who believed what Christ had said, and watched for the sign which he had foretold; were saved, while the unbelieving perished. So it will be in the end of the world—the watchful and believing will be delivered, while the careless and unbelieving will be snared and taken. See Matt. 24:36-44; Luke 21:34-36; 1 Thess. 5:1-6.

But pray that your flight may be not in winter, neither on the Sabbath day, verse 20. "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be," verse 21.

In paragraph 4 of his preface to his "Wars of the Jews", Josephus, referring to the destruction of Jerusalem, says: The "misfortunes of all men, from the beginning of the world, if they can be compared to these of the Jews, are not so considerable." In this terrible calamity the prophecy of Moses, recorded in Deut. 28:47-53, was literally fulfilled. He said, "Thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters, . . . in the siege, and in the straitness, wherewith thine enemies shall distress thee." For an account of the fulfillment of this see Josephus' "Wars of the Jews", book 6, chapter 3, paragraph 4.

Following the destruction of Jerusalem came the persecution of the early Christians under the pagan emperors during the first three centuries of the Christian era, that began under Diocletian in 303 A. D., and continued for ten years (Rev. 2:10) being the most bitter and extensive persecution of God's people the world has yet wit-

nessed. Following this came the still greater and more terrible persecution of the saints during the long centuries of papal supremacy, foretold in Daniel 7:25 and Rev. 12:6. "And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened." Verse 22.

Through the influence of the Reformation of the sixteenth century, and the movements which grew out of it, the power of the Papacy to enforce its decrees against those pronounced heretics was gradually lessened, until persecution ceased almost wholly about the middle of the eighteenth century—the beginning of the epoch of freedom.

As to what would be the sign of his coming and of the end of the world, what did Christ say? "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."—Luke 21:25, 26. When were the first of these signs to appear, and what were they to be? "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven."—Matt. 24:29.

As already noted, papal persecution almost wholly ceased about the middle of the eighteenth century. Then, true to Christ's words, the signs of his coming at once began to appear, and before the 1260 year period of Dan. 7:25; Rev. 12:6, 14 and 13:5, allotted to papal persecution, had closed on May 19, 1780, there was a wonderful darkening of the sun. May 19, 1780, is known in history as "the dark day". On this day over a large portion of the New World, upon which, at this time, the eyes of the world were centered, there occurred, at mid-day a remarkable darkness. "Candles were lighted in many houses. The birds were silent, and disappeared, the fowls retired to their roosts." In harmony with the impression God evidently designed should be made by the sign, many thought the day of judgment was at hand. Although the moon had full only the night before, the darkness of this night was so intense that for a time no luminous body whatever appeared in the heavens, and a sheet of white paper could not be seen when held within a few inches of the eyes.

And the stars shall fall from the heavens, Matt. 24:29. On the morning of Nov. 13, 1833, there occurred the most wonderful exhibition of shooting stars the world has ever seen. Those who witnessed it probably saw the greatest display of celestial fireworks that has ever been seen since the creation of the world, or at least within the annals covered by the pages of history. And, like the darkening of the sun and moon, it was considered by many who saw it as the harbinger of the coming of the Son of man.

What were to be the signs on the earth of Christ's coming? "And upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and looking after those things which are coming on the earth: for the powers of heaven shall be shaken."—Luke 21:25-26. This is an exact picture of the condition of things in the world today. Through greed of gain, lawlessness,

licentiousness, increasing violence, trouble between capital and labor, international complications, and preparations for war, the nations are perplexed, and men's hearts tremble with fear as they look into the future. The elements are also disturbed, as seen in great earthquakes and storms on land and sea—the next great event following these signs—"And then shall they see the Son of man coming in a cloud with power and great glory. And when these things shall come to pass then look up, and lift up your heads; for your redemption draweth nigh: so likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand."—Luke 21:31. "Verily I say unto you, This generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but my word shall not pass away."—Matt. 24:34-35.

Every one at all acquainted with history knows that what Christ foretold concerning the destruction of Jerusalem came true to the very letter. So likewise may we be assured that what he has said concerning the end of the world will as certainly and as literally be fulfilled. "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. But as the days of Noe were, so shall also the coming of the Son of man be. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. But he that shall endure unto the end, the same shall be saved."

Dear ones, then let us watch and pray that when he comes we may be found ready and may hear him say, "Well done."

The Children's Column

EZEKIEL ENCOURAGES THE EXILES
Lesson Text: Psalm 137:1-6; Ezek. 34

By Verna Thayer

Memory Verse: I will seek that which was lost, and bring again that which was driven away.—Ezek. 34:16.

We have come now to the close of the kingdom of Judah. They are being taken into captivity to Babylon. As they go marching along what a sad look they have on their faces. Most of them are homesick already and wish so much to return to their old home. When they reached their new home they found everything strange. How queerly the people talked and dressed. How unfamiliar the country looked. Not one thing seemed like home to them. Everywhere were temples for many gods and idols. The people of Judah recognized a few of those that they had tried to worship at home, but they did not care to worship them now. Were you ever very, very homesick? If you were, you know just how these people must have felt.

They began to wish they could worship the true God. How they longed to build the temple of God again.

As soon as they began to long to worship the true God, Ezekiel, a prophet, told them some very, very pleasant news. He said, "Be of good cheer, God will take care of you and you will yet return to your home land." How the sad look on their faces disappeared and how happy they were. We can almost see how joyful they looked. In our next lesson we will learn of their return to Jerusalem, their old home.

The Sunday School

By Alta King

EZEKIEL ENCOURAGES THE EXILES
Lesson 10 June 8, 1924
Lesson Text: Psalm 137; Ezek. 34
Psalm 137

Golden Text: I will seek that which was lost and bring again that which was driven away.—Ezek. 34:16.
Memory Verses: Ezek. 34:26-27.

For Study

Review: Last week's lesson dealt with the fulfillment of Jeremiah's prophecy concerning the destruction of the Southern Kingdom and the exile of her people. The following commentary, based on Lamentation, gives a partial conception of the horrors of the closing scene of last week's lesson. Why all this suffering?

"Famine and its accompanying visitation of pestilence ravaged the crowded population within the walls. The nobles who had prided themselves on their beautiful complexions, purer than snow, whiter than milk, ruddy as rubies, polished as sapphires, Lam. 4:7, had become ghastly and black with starvation. The ladies of Jerusalem, in their magnificent crimson robes, might be seen sitting in despair on the dunghills. From these foul heaps were gathered out morsels to eke out the failing supply of food, Lam. 4:5. There was something specially piteous in the sight of little children, with their parched tongues, fainting in the streets, asking for bread, crying to their mothers for corn and wine, Lam. 2:11, 12, 19. There was something still more terrible in the hardened feeling with which parents turned away from them. Fathers devoured the flesh of their own sons, Ezek. 5:10. The hands of even the compassionate mothers were known to have boiled their own children, the merest infants, just born. Lam. 2:20; 4:10." Dean Stanley.

The New Lesson: This week's lesson furnishes one of the many evidences that though God destroys, from time to time, his people as a nation, he does not forsake and cast them off. Even the above extreme suffering and degradation does not represent the eternal and lasting displeasure of God. The people were sent into captivity, but were followed by God through such men as Daniel and Ezekiel.

It is interesting to note that we have no record of God's following the ten tribes of the Northern Kingdom into captivity through faithful prophets and teachers, though we have an abundant assurance that they will be regathered with the two tribes of the Southern Kingdom. It is in the two tribes, however, that the fulfillment of God's covenant to his people centers, hence his manifest and openly declared dealings with them, conducive to faith.

The following topics will help you to get a glimpse of the two tribes in exile, and of Ezekiel's work among them.

I. The Hebrews in Exile. See various Bible commentaries and helps.

II. Ezekiel's life and work. See various Bible commentaries and helps.

III. Spiritual Development During Exile. Read Psa. 137. If David is the author of this Psalm, he looked forward to the time of captivity (even as he looks forward in

so many of his Psalms to the Christ) and voiced the sorrow and repentance of the people, which should be accomplished through the exile. Read the Psalm with the above background for meaning.

IV. A Sample of Ezekiel's Teaching. Ezek. 34. Read verses 1-10. What evidence in these verses that God's people in exile were permitted to maintain their own peculiar religious institutions and beliefs? Read Dan. 3 if you want to know how and why the privilege was preserved to them. Were their religious institutions, as represented by the leaders, running true to the truths of God? To what were the people, as a nation, comparable in God's sight? What were some of the things from which the shepherds over Israel should have been saving the people of Israel? Do you think these things included spiritual as well as physical ills? May we, at least, infer that God might possibly regard sinners, whom we are inclined to regard as being beyond help and salvation, as being merely people who have not received proper shepherding?

Read verses 11-31. What remedy of existing conditions did God declare? Note the following characteristics of the good shepherd: seeking, delivering, gathering, bringing, feeding, furnishing food, shelter and rest, binding up, strengthening. Apply each of these processes to the care of human beings. Would any of them involve the so called harsh measures of judgment and punishment usually regarded as being opposed to measures of love? When answering this question, consider the true father's manifestation of love in human family life. Is it possible that the shepherds in Israel had failed in these measures as well as in measures looked upon as measures of love and mercy? Are there counterparts of these false shepherds today among those gifted with leadership? What is God's message to the flock itself? See verses 17-19. In verses 23-31 are definite, concrete promises setting forth a bright future for God's chosen people. Find evidences from them that they have not yet been fulfilled. What is the ultimate and glorious climax of the regathering? See verses 27-31.

People, as sheep without a shepherd, figure largely in God's estimate of sinful men, and God, as the great Shepherd, working through Jesus, is one of the Bible's most common pictures of the plan of salvation. Read, in connection, Matt. 9:36; 25:32; John 10:8, 11; Heb. 13:20; 1 Peter 2:25; 5:4.

OUR HEIRSHIP

By R. A. Curtis

MANY persons look with admiration, sometimes, possibly, with a little envy, upon an heir to vast earthly possessions, or position of royalty. But such heirship sinks into insignificance and nothingness when compared to the heirship of the humblest Christians, who are heirs of God and joint-heirs with Christ, to all the wisdom and wealth of the world to come. Rom. 8:17; Heb. 2:5. Earthly heirships are very transitory, at best, and are liable to be abruptly terminated at any moment by death. As the number of heirs to an earthly possession are increased, the allotted patrimony of each heir is diminished in an equal ratio. These considerations should teach us the folly of wasting our lives in

amassing treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal, to the neglect of the true riches that are enduring as the years of eternity. Matt. 6:19-21; Luke 12:33; 16:11; Eph. 3:8; Rev. 3:18. Therefore let no man glory in men. For all things are yours; whether Paul, or Apollos, or Cephas, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's.—1 Cor. 3:21-23. Christians are earth's true nobility. The royalty of the world to come is theirs to anticipate and enjoy in all of the immensity of its unmeasured fulness. (Matt. 19:27-29; 25:31-34; Luke 12:32; 22:28-30; Rev. 2:25-27; 3:21; 5:9-10.) It would take us a long time, dear brethren, to exhaust all the consolation to be found in the Bible references that direct our minds to that (life) which is to come, in contradistinction to the life that now is. (1 Tim. 4:8.) The present life is compared to a vapor that appeareth for a little time, and then vanisheth away. (James 4:14.) The life that Christ's followers will inherit in the world to come will consist, in length of days, for ever, like his own changeless life. (Mark 10:28-30; Luke 18:28-30; 20:34-36; Rom. 6:5, 9; Psa. 21:4.)

Our heirship, as Christians, includes eternal life. Having been justified by his grace we are made heirs according to the hope of eternal life. (Titus 3:7.) It is a subject of promise. "And this is the promise that he hath promised us, even eternal life."—1 John 2:25.

It is a matter of hope. "In hope of eternal life, which God, that cannot lie, promised before the world began."—Titus 1:2.

It is through his name that believers obtain this inestimable boon. (John 20:31; 3:14-16; Rom. 6:23; Col. 3:4; 1 John 5:9-11.)

Our heirship, as Christians, includes participation in a divine theocracy, that God will set up under the whole heaven, and whose benign authority shall extend over all the earth. (Dan. 2:44; 7:27; Zech. 14:9; Psa. 72:1-11.)

"Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."—Luke 12:32. Well may our fears vanish in the light of such thrilling testimony as this, coming, as it does, from one who did no sin, neither was guile found in his mouth. (1 Peter 2:22; Isa. 53:9.)

Again his words fall like a benediction upon listening ears—"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.

"Hearken, my beloved brethren, 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; Luke 6:20.

O Christian, lift up your voice
And joyfully sing,
For you are an heir to life
And the joys of your King.

"Our Lord's Return"

We have received several orders for the above named booklet by McKay, a new edition of several thousand is being printed and we shall receive a supply in a few days, there has been a little delay in getting the edition from the press. As soon as they arrive orders will be filled promptly. Address all orders to me at Elyria, Ohio.

C. C. Maple.

THE RESTITUTION HERALD

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Resurrection

By Lyman Booth

IN Paul's argument in the four verses, twelve to sixteen, of 1 Corinthians fifteen, he has laid down the proposition, Resurrection or no resurrection. If there be a resurrection then there is hope of future life; if no resurrection then there is no hope of future life, and all of his preaching was in vain. Thus far in this chapter he has labored to prove both the possibility and the certainty of the resurrection, and has made no limitations or special qualifications.

In the twentieth verse he proves the possibility of a resurrection by calling attention to the fact that Christ had risen, which fact he had proven beyond all dispute by more than five hundred reliable witnesses. He uses this to prove the major proposition, which is this: the dead shall be raised. Now the minor proposition to be logically true must follow in line with the major.

Before proceeding further I wish to answer, in part, a question which has been asked many times: Why should all men die because of Adam's transgression, and why could he not have died and his posterity been permitted to live? In reply I will say that there are two principles in God's fixed laws that would prevent it. God could not have permitted it without having violated his own laws. One is this: No stream can rise higher than its fountain-head, or source. Adam was the fountain-head, or source, from which the stream of humanity has flowed till it has covered the earth. He being a sinner could produce none better than himself. The other principle is this: Like produces like. We find Adam a mortal man; a sinner under the sentence of death. According to this law he could produce only his kind, or the kind like unto himself.

Again, when Adam was driven from Eden the presumption is that they had no children. If that be true then the whole human race was locked in his loins. He being under condemnation his offspring would be under the same sentence. He lost the dominion of the world and the freedom he formerly had; sold them into the bondage of sin for a taste of the forbidden fruit, and consequently all that was his went with this sale.

This principle is nicely illustrated by the custom practised in Negro slavery in the Southern states. When a Southern planter bought a negro and his wife, they were considered by the law to belong to the one who purchased them. If they became the parents of children while in his possession the children, also, belonged to the one who bought the parents, having been sold into, or under, slavery before their birth. Thus when Adam sinned he sold his freedom which he formerly enjoyed into, or under, sin, or satan, and hence all his posterity

An Arab Saying

REMEMBER, three things come not back;
The arrow sent upon its track—
It will not swerve; it will not stay
Its speed: it flies to wound or slay.

The spoken word so soon forgot
By thee; but it has perished not;
In other hearts 'tis living still,
And doing work for good or ill.

And the lost opportunity,
That cometh back no more to thee,
In vain thou weepest, in vain dost yearn,
Those three will never more return.
—C. E. Brooks.

went with the sale; and was, therefore, sold under sin. Satan paid for them with a subtle lie and deceit, and hence he holds the title, and there is only one way for the title to pass to another, and that is by way of redemption.

In the days of slavery a person could buy a negro from his master and then give him his liberty if he saw fit to do so. This was the case in some instances. So also it is with man. God, in his infinite mercy, has provided a means whereby the race of mankind can be purchased and its freedom restored. He has provided a Redeemer, who is able to pay the necessary ransom price. He has paid the price and in due time will claim his purchase.

Turning back to his minor proposition which we find in the twenty-first verse, we find this: "For since by man came death, by man came also the resurrection of the dead." That is to say: One man brought death; the other the resurrection. From the two propositions he draws his conclusion as given in the twenty-second verse: "For as by Adam all die, even so by Christ shall all be made alive." Unless the major and minor propositions agree the logic would be faulty. His first is death by Adam; resurrection by Christ. His second is death to all men by Adam; resurrection to all men by Christ. This is his logical conclusion. It would have been poor logic if he had said, Death to all men by Adam; resurrection to only a few by Christ.

Up to this point he has made use of no qualifying terms or limitations except the word all, and he applies it alike to the dead and the made alive. In the twenty-third and twenty-fourth verses he mentions three divisions, or properly two, bands or companies, according to the Greek word (tagma) instead of order. The first is Christ the firstfruits and afterward they that are Christ's at his coming. Christ and they who are his form one band or company. According to his reasoning this brings Christ and all in Christ from their graves. According to some writers and critics there will be no resurrection for any others. What does Paul say? What is Paul talking about? The resurrection of the dead. Does he mean a part, or all of the dead? Let him an- (Continued on page 300)

It Is Coming

By A. J. Eychaner

READER, have you ever been upon a sandy, wind-swept desert, where the heat of the sun was blistering by day and the frost was chilling by night? Did you wonder why such a lonely, barren, dreary waste should exist in God's creation? Can there ever any good come out of such a place?

Three-fourths of the earth's surface is covered with a raging waste of waters—oceans, seas, gulfs, bays, straits, ponds, lakes and rivers. On the remaining one-fourth of its surface there are vast barren regions of unproductive, sand-swept areas, known as deserts.

Another considerable portion of the one-fourth of its land surface consists of snow-covered and rocky ridges of mountains; which are not habitable and are almost entirely void of products of food for either man or beast.

Taking all existing facts into consideration, and remembering that not only the waste places, but also all the best portions of the earth's surface together, are under the curse of God, one asks: "Were these things so by creation? Was there a hidden design in the formation of things as they exist? Or have they been changed on account of sin?"

If man's transgression brought a change in his condition physically, would not the curse of sin coming on the ground change the condition of the ground physically also?

As we look at the face of nature we see only the present condition, as marred by sin; and the picture is not as full and clear as it once was. Something is wrong! Sin has changed the condition of man, and the condition of his home—the earth.

The earth is a vast storehouse and necessary to the very life of man and other animals, yet not always full; the ground does not always yield its increase. Vast areas upon earth's surface seem to be useless, and unprofitable. Will there ever be a change?

In our limited knowledge of God's purpose we are inclined to judge the future by our experience of the present and by the condition of the earth as it appears to us today. There will be a redemption, and a change—a change so wide, so deep, so complete, that the future will be "New."

There is to be a future for this earth so grand and glorious that its physical condition of the present affords but little information of what it is yet to be. Slowly but surely the God-problem of ages is being worked out, of which we have been given hints in the Bible.

There is perhaps no one factor as necessary in the development of the physical condition of our earth, as the home of man permanently, as the "use" of water, and the cessation of its use, somewhere in the future. Under present conditions water is necessary—so God (Continued on page 300)

(1) THERE are today more men under arms in Europe than in 1914, and at least eight countries are on a war footing.

(2) There are more active causes for war, and these causes are being more actively agitated than at any time within the past fifty years.

(3) Except in England, the dread of war does not exist. The people think war preferable to the way they are now living—for somehow soldiers get enough to eat.

EUROPE AN ARMED CAMP

Europe today, needing useful production more than it ever did, is devoting its largest energy to the making of munitions and airplanes. The Creusot works in France and the famous Skoda works in Czecho-Slovakia, which is owned by the Creusot people, are engaged almost solely on munitions and locomotives. Whatever repairing of railways and rolling stock has taken place has been with a view to possible war. These two big factories, with their branches, have made the munitions for France, Czecho-Slovakia, Poland, Roumania, Jugo-Slavia, and Turkey. The Vickers-Armstrong interests in England and Jugo-Slavia have made munitions for Greece. Last year the Roumanian government fixed a price for its wheat crop, compelled all sales to be made to the government, and pledged the profit on the transaction to France for the purchase of airplanes. There are enormous stocks of munitions in every country except Germany, Austria, Hungary and Bulgaria. France has more airplanes than during the war. England has just launched on a big airplane program. Russia plans to increase its army to a million and a half men in 1924 and has a large, although probably fantastic, airplane program. Italy has plenty of airplanes. Poland is fairly well supplied. Jugo-Slavia, Greece, and Turkey have very few.

These people in Europe are thinking of war largely because they have precious little else to think about. They are hungry, they are desperate, and they are armed. The big war did not teach them the futility of war. They mostly think that the war stopped too soon and that they were juggled out of their rights by the peace. This applies equally to the victors and the vanquished.

And for most of them the war has not really stopped. Turkey set the example by going to war with Greece after the Peace Treaty. She lost in the great war because she was on the side of Germany, but she won her private war with Greece and revised the peace terms. Italy got away with Fiume. France is in the Ruhr and along the Rhine and in addition to her plans for reparations and security has some grandiose plans for the domination of Europe. Only the fall of the franc altered those plans and paved the way for a possible settlement through the Dawes Commission.

It is the opinion of a number of the men I talked with, who knew the Russian situation thoroughly, that unless the Red Army is occupied with a foreign war it may turn into a Praetorian Guard and set up a military dictatorship in Russia.

ALL COUNTRIES SUSPICIOUS

As a matter of plain fact, England and America are the only countries engaged in the war who have tried to get on a peace basis, and many men in England believe that it was a great mistake to demobilize too quickly the English Army. For England, without an army, yields on the Continent nothing like the influence she would have with an army. But even though demobilized on land, England has had until lately about twenty thousand troops in Constantinople and at the Dardanelles, in addition to a big fleet scattered about the Sea of Marmora, while France and Italy had about five thousand troops each in Turkey, the French troops being mostly in Thrace and Constantinople. Both of these countries also have fleets in the neighborhood. We ourselves had a destroyer fleet with about twelve hundred sailors in the Bosphorus. Under the terms of the newest Turkish treaty, Constantinople has been evacuated by the foreign troops, but when I was there it was an armed camp, with the Allies watching each other more suspiciously than they watched the Turks.

The French army has been only partially demobilized, and the approximately nine hundred thousand troops in war service are on practi-

cally a war footing. It is hard to get at the real number. The French troops in Germany, of course, are on an actual war footing, as is also that portion of the Belgian army which is in Germany. I found it very difficult to get at the actual strength of the Italian army, because in addition to the regular army there is a big force of carabinieri, who are picked troops acting as policemen, while the Fascisti militia is a strong force made up of men and officers who fought in the late war. Probably Italy has half a million men actually under arms. Jugo-Slavia has three hundred thousand men in service, and they are fine soldiers. Their lack is officers, and these are being supplied by France. Roumania has, officially, about half a million men, but it is not much of an army, and French officers are trying to whip it in shape.

REVOLUTIONS AND DICTATORSHIPS THE RULE

Poland has also more than half a million men, and this army also is being French instructed. Czecho-Slovakia has an army of somewhere between one hundred and two hundred thousand. I found it impossible to discover the real number through any official source. It also is under French tuition. The Russian army is now largely commanded by ex-German officers, and all the pow-wowing about orders, the committee representation, and the Communist stuff which marked its beginning has been cut out. Greece is on a war basis but the size of the army is indeterminate. The command is so lax that it is hard to say who is in and who is out of the army at any one moment. A large force, however, is being maintained in Thrace. The Turkish army, and here again I found it hard to get at exact figures, will probably run to two hundred thousand, with as many more men available in case of war and with plenty of equipment and munitions. Germany has no army and it would be very difficult to raise one except in conjunction with Russia, simply because Germany no longer has any army equipment. The same is true of Austria and Hungary. Bulgaria cannot maintain an army under the Peace Treaty. She has plenty of officers, all German trained, plenty of men accustomed to war, but no munitions.

These armies exist because the single argument which has any weight in Europe today is force. This shows not only in the international relations, but also in the domestic relations. Nearly every country, has since the Armistice, had some kind of a revolution in which force replaced the ballot box. Germany has had one revolution and will probably have another; Hungary had a Red revolution and it was put down by a White revolution; Austria went through almost the same course; Bulgaria has had two forcible seizures of power; Turkey had the revolution which brought Kemal to the front; Italy had the overturning which brought up Mussolini; and now Spain has come into line with a military dictatorship.

NO INTEREST IN WORLD COURT

All the ordinary considerations that usually influence public affairs have been thrust aside and force is in the saddle. What interest I found in the League of Nations was a financial one; Austria got a big loan through the League. The small countries of Europe who are in the League stay solely in hope of being able to borrow money. They do not pay their share of the expenses and they have no intention of so doing. They are not interested in a World Court. They are not interested in justice unless justice be defined as giving whatever they want. As a Russian Prince, who for many years was in the Imperial service and who is now the confidant of many governments, said to me in London:

"The mistake you Americans make in European affairs is in believing that anyone wants justice and fair play. I never have found that the question of right and wrong entered into any European situation. The one question is What can you get and keep? What you can take is yours. What you can't take you give to the other fellow and pretend you are compromising."

My own investigations entirely bear out the Prince's remark.

The next war will not be between France and Germany. Germany cannot make war; it can only have a revolution. But how could any war be financed? There is not enough money

for peace, but there is everywhere enough money for war; it would not cost much more to make war than it does now to maintain the armies.

The horrors of war? Part of war is getting killed—but still one has to die sometime anyway. And part of war, so the man who does the fighting reasons, is sitting about doing nothing and getting three square meals a day for it—and three square meals a day are just now at a premium.

OBITUARY

Susanna Hunt McCandless

"Susanna Hunt was born September 21, 1845, in the state of Maryland and departed this life April 13, 1924, at the age of 78 years, 6 months and 22 days. She came with her parents to Warren county, Indiana, when two years of age and spent most of the remainder of her life here. She was the last of a family of fifteen children.

"The subject of this sketch was united in marriage with James Alexander McCandless, September 19, 1863. To this union five children were born, the two older ones dying in infancy. The other three—Delia Pence, Belle and Ernest—live in the immediate vicinity (Pence, Indiana) and were at her bedside in the hour of death, and remain to mourn the loss of a self-sacrificing, loving, and devoted mother.

"The husband died in 1910.

"She united with the church of God in 1890 and was baptized by L. E. Conner, and requested that he officiate at her funeral.

"Throughout her life she remained steadfast in faith and devoted in worship. When deprived of the privilege of worshiping in the church of her choice she affiliated with other churches, but was ever waiting for the coming of her Lord and Master, Jesus Christ.

"On February 16 she had an attack of heart trouble from which she never recovered, being confined to her bed for eight weeks, when she fell asleep in Jesus. Being conscious to the last, she patiently awaited the call of the Master and was ready and willing to go, trusting in the blessed hope of the resurrection and rejoicing in the thought of meeting her loved ones in the coming kingdom."

The above, written by a member of the bereaved family, gives a short history of a life well spent. Sr. McCandless, as I knew her for many years, was a kind and generous woman, full of faith and hope through the gospel of Christ, and was sincerely devoted to the cause of truth and righteousness. I enjoyed a short visit with her a little more than a year before her death and although she was suffering with rheumatism, yet she was not despondent, but cheerful, trustful and full of hope, the coming of the Lord and his kingdom being her topic of conversation. She felt that she must soon fall asleep, but she reasoned logically. She had borne many burdens, endured many sorrows and suffered much pain, and under the load her mortal body had broken, while her hope of life and immortality in the soon coming kingdom was being renewed day by day, until she fell asleep, to rest until that day for which she had lived, hoped and prayed.

After appropriate funeral services she was borne, by tender hands, to the silent city of the dead, there to rest and await the coming of our Redeemer.

L. E. Conner.

SOME DEMANDS

By Samuel E. Haney

YE must be born again"; a spiritual begetting, a spiritual gestation (growth in grace and knowledge, etc.), and at the return of Jesus, a spiritual birth-change.

"He who believes, and is immersed will be saved."—Mark 16:16; Matt. 28:19.

Baptism symbolizes the death of the natural, Adamic life, and the resurrection of the new creature in Christ Jesus, Col. 3:3, 4. This is an essential assistance in keeping the old man down. The Lord's *modus operandi* is fiat.

"If we suffer with him we shall also reign with him". This incorporates ostracism, ignominy; and a yielding up of opportunities of gathering easy money by oppression and grafting.

Reputation and character differ, the former being external and the latter being internal. It is thus with pride and self-respect; pride being without and self-respect within—antithetical. Such a union begets simulation—affection transposed to affectation. Pride is foreign and detestable to the new creature in Christ Jesus: it is the old man with "crimson ornaments of gold and painted faces" striving to fulfill prophecy. Jer. 4:30. Pride and self produce more contention and trouble than all other agencies. Peter says, "Humble yourselves, etc." The inference is that thereby escape the "Rod".

"Let him deny himself, and take up his Cross and follow me." Himself is the natural man's desire for "The things that are in the world". The cross constitutes the battle ground between the flesh and the Holy Spirit. Reader, which is master? Your everlasting joy, or everything chagrin, to say the least, is in the balance. This life is one of sacrifice. Christ and his apostles sacrificed all that they might please the Father and obtain everlasting life. Jesus says, "Follow me" (as I walked when a man). This cannot be done on a discount basis. We must take seriously, and consider him with whom we have to do; and be ready when he comes to "gather my saints together unto me; those that have made a covenant with me by sacrifice."

"Set your affection on things above, not on things of earth." It is dangerous, in these days, to discount this commandment even one percent. We must set our affection on the infallible promises of God's word—not the temporal, but the invisible, eternal. 2 Cor. 4:18.

"Love them that despitefully use you and persecute you for my sake." Hard? Yes, but Jesus did it. It is a command.

"God hath Called us with an holy calling."—2 Tim. 1:9. Success is contingent on our making this our paramount objective. Obedience is an asset, dereliction a liability.

"Whatsoever you wish that men should do to you, do ye even so to them"; even if some instances were to be transposed.

"If ye love me, keep my commandments"; not a selection befitting our temperaments.

Likely 90 per cent of many Christians' troubles, in the midst of this turbulent sea, is the result of striving to keep up the old pace; unwilling to readjust their affairs in keeping with the narrowing circle of existence. And, oh, how narrow the way, and how futile to try checking the astringency!

"Come out from among them, and be ye

separate" and "From such turn away" (2 Cor. 6:17, 18; 2 Tim. 3:5), mean exactly what is commanded. A drunkard's efforts to reform are of no avail so long as he travels with the old gang. Obedience involves the touchstone of fidelity—the crux of spiritual stamina. Jesus drew the line with his own flesh and blood; for his brothers did not believe in him and he stretched forth his hand toward his disciples, and said, Behold my mother and my brothers. John 7:3, 5; Matt. 12:46-50. Oh, how rigid the way! but it means peace; the approach to perfect peace; and the development into an avenue that leads to "A city which hath foundations whose builder and maker is God", everlasting life—never ending joy.

But to win the victor's crown we must "Put on (and keep on) the whole armour of God", knowing the warfare is from start to finish. Then, by his grace and strength, "In all these things we are more than conquerors through him that loved us; and what shall we then say to these things? if God be for us, who can be against us?"—Rom. 8:37, 31.

ADAM'S PENALTY

By E. O. Stewart

A WRITER says that "Gen. 2:7 has no reference to Adam's natural death." I wish to ask a few questions on this subject, which I think are to the point. I would love for them to be answered scripturally.

First: If natural death was not the wages Adam reaped for eating of the forbidden tree, what caused his natural death?

Second: Would eating of the tree of life after Adam sinned restore him to his spiritual standing before God? If it would, why did God forbid him eating of it after he sinned?

Third: What kind of death did Adam die by being driven away from the tree of life? Would he have died a natural death had he remained where he could have partaken of the life-perpetuating tree?

"By the disobedience of one man sin entered into the world, and death by sin, so death passed upon all men."—Rom. 5:12.

What kind of death passed upon all men? Natural, violent, or spiritual? If violent death is the penalty then all who have died out of Christ will have to be raised from the dead in order to die a violent death to satisfy the law; else all must admit that natural death was the penalty for some at least who have died a natural death. Prov. 21:16 has been cited to prove that "Those who wander out of the way of understanding shall remain (eternally) in death." I wonder if any of those who have wandered out of the way of understanding died a natural death? If so, was not that death brought on them by the disobedience of Adam? And if it was, have they yet died for their own transgressions? If not, when will they? If spiritual death was the penalty, then man can bring about his own resurrection by being converted.

If I did not believe in a resurrection of all of Adam's posterity, I would never have added the post script added by aforesaid writer. He refers us to the covering for sin, and says Adam and Eve accepted the coming Redeemer. I wish to say, Amen, to that. Now, if Adam accepted the coming Redeemer, was he not in Christ? Then and there Adam got out of Adam into Christ just like the writer will say we get out of

Adam into Christ now—by obedience. If this reasoning is sound, what does 1 Cor. 15:22 mean? "As in Adam all die, even so in Christ shall all be made alive." If a man is in Adam he is certainly in Christ; for the writer says Adam was in Christ. If the world dies in Adam, and Adam was in Christ, is the world not in Christ in some sense? Yes, indeed. And it will all be made alive. Then the tree of life will be restored and each person individually shall be given a right to life through that tree—excepting those of the church who shall have been immortalized at the appearing of Christ. There has never been a penalty executed for eternity; for eternal judgment is not yet set.

Why is satan to be bound a thousand years? Why is the tree of life to be restored? if it is not for the purpose of all people having a right to the covenant that is established upon better promises? Why should satan be bound and not deceive the nations for a time, if God does not intend to place all people in the same state in which Adam stood before his transgression? Why loose him then for a little season if it is not to tempt all mankind just as Adam and Eve were tempted?

This work in Eden was a type of the world of mankind. The great drama will be carried out through the second Adam and his bride, when all flesh shall see it together.

IN ADAM, IN CHRIST.

By Alex. Allan

THE writer would rather not enter this discussion about the meaning of First Corinthians 15:22; for there is no real cause for controversy; but this text has been pulled and bent and twisted in an effort to make it support "Universalism, or some other "ism". It has been said that it would be permissible to change the phrase "in Christ" to by, or through Christ. Of course, this would be quite a prop for Universalism to have this read; all through Christ shall be made alive. But this is not at all permissible; for the Apostle is here writing in the dative case—to Christos, in Christ—and not in the accusative—*tou* Christos, by or through Christ. The accusative works out from the centre and the article is "*tou*", "of the". The dative works toward the centre, and the article is "*to*", "to the".

Again, in this place, it is not just all in Christ "shall be made alive", or made to live again—Zao—but it is all in Christ shall be made to have life—zoe. This life is in Christ, and as by man there is death, through a man, also, there is a resurrection of the dead, and this is why there is a resurrection from the dead, that the ones (*oi*) having life (in Christ) should no longer live unto themselves, but unto him who died on their behalf and rose again. 2 Cor. 5:15.

THE BEST THING IN LIFE

THERE is a higher meaning, something broader, deeper, and nobler, in a vocation, than making a living or seeking fame. Making a life is the best thing in it. It should be a man-developer, a character-builder, and a great life-school for broadening, deepening, rounding into symmetry, harmony, and beauty all the God-given faculties within us.—Dr. Orison S. Marsden.

WHAT DOES IT TEACH?

By W. S. Tomlinson.

THERE are some that seem to see more in Romans 8:19-23 than what, to our mind, the text really teaches.

Beginning with the first verse of this chapter and following on to its close the blessedness now and the glory in store for those who are in Christ Jesus shine forth in all its wonderful verses, and the introduction of another subject seems to be out of place.

But some one will ask, "What does it mean when it says the whole creation groaneth and travaileth in pain until now."

To answer this question aright we ought first to know the meaning of the word creation. It comes from the word "ktisis", and occurs nineteen times in the New Testament, twelve of which are found in Paul's writings and is translated "creation" 6 times, "creature" 11 times, "building" once, and "ordinance" once. Some translators prefer creature and some creation, so it seems permissible to use either word as best conforms to the meaning of the context.

We prefer the word creation in Romans 8:19-22 for the following reasons.

In Rev. 3:14 we read, "These things saith the Amen, the faithful and true witness, the beginning of the creation of God". We all understand that this refers to Jesus, the Son of God, but not according to the Nicene creed which affirms that the 'Son of God was begotten of his Father before all worlds, by whom all things were made.'

This beginning of the creation of God we understand to be that referred to in Col. 1:15-18,—"Who (the Son) is the image of the invisible God, the firstborn of every creature: (all creation. R. V.) for by him were all things created, and he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the pre-eminence." Jesus then is the beginning of a new creation, the first of an order of immortal beings destined to live upon this earth when "all things are made new." This is confirmed by Heb. 9:11; for there we read, "But Christ having come a high priest of good things to come through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation." R. V. If the good things to come are not of this creation then of necessity they must be obtained by another creation. Here are two creations brought to view. We all belong to one and if we desire to get the good things to come by the other we must get into it.

How it is to be done? Let 2 Cor. 5:17 answer: "Therefore if any man be in Christ he is a new creature, old things are passed away: behold all things are become new." Also Gal. 6:15, "For in Christ Jesus neither circumcision availeth anything nor uncircumcision, but a new creature." All in Christ have changed their relationship. They get out of Adam into Christ, and out from the old creation into the new, of which Christ is the head and beginning. All such are styled "children of God" and "joint heirs with Christ". Rom. 8:17. But the joint possession is contingent upon suffering with him now. See Rom. 8:17, 18: 2 Cor. 4:17; and 2 Tim. 2:12. Because of this suffering condition, and knowing that good things are to come to all such, the Apostle exclaimed, "For the earnest ex-

pectation of the creation waiteth for the revealing of the Son of God. For the creation was subjected to vanity, not of its own will, but by reason of him who subjected it in hope, that the creation itself also should be delivered from the bondage of corruption into the liberty of the glory of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now." R. V.

An objection is sometimes raised to this idea because a distinction is made between certain ones in verse 23, but they are all of one class, all are in Christ, all are heirs of God and joint-heirs with Christ to the promised blessings, and the only difference between them was the possession of the firstfruits of the Spirit by the apostles and some others whom God had called. (Act 2:39.) Lest some might think those who possessed the firstfruits of the Spirit were more highly favored than the rest the Apostle adds, "And not only so, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for our adoption, to wit, the redemption of our bodies." R. V.

Submitted in love.

CAME OUT FROM GOD

By R. H. Judd

BEFORE the matter of the preexistence of Christ is finally dropped by The Herald there is one phase of the question in Bro. Fiske's letter (No. 2) which seems to me as questionable.

Bro. Fiske certainly has the faculty of clear thinking and the ability to clearly express his thoughts, and I must acknowledge my indebtedness to some of his remarks relative to this subject.

I cannot, however, agree with him that Jesus Christ existed in God as Levi is said to have existed in the loins of his father, Abraham.

I notice Bro. Fiske gives us the part of John 16:28 which reads, "I came out from God. In the previous verse the Revisers have altered the reading "out from" to "forth from" and they have done the same in chapter 17:8. These instances, and others which might be given seem to imply that both phrases carry practically the same meaning.

Many writers endeavor to find proof for preexistence in the word "sent" but in John 1:6 we read, "There came a man sent from God." Is it not reasonable to suppose that both words are used in the same sense in each case?

It has also been argued that the Greek word "para" means "from beside", and hence, the preexistence of Jesus Christ is upheld; but if the Greek thus proves the preexistence of Jesus Christ, it proves also that of John, for the very same word is used in John 1:6. There is one remarkable difference between the birth of Jesus Christ and that of John the Baptist which seems to be sufficient ground for proving that John did not come out from God in the sense which our brother applies to Christ, even though the same Greek word is used. Therefore if the word does not prove John's preexistence it does not anymore prove that of Christ. The difference is that when the angel appeared to Zacharias he said, "Thy wife Elizabeth shall bear thee a son, Luke 1:13; the word "thee" is left out in Matt. because Mary did not bear the Son to Joseph, Matt. 1:20-21. This

thought is confirmed by the remarkable wording of the genealogy in verse 16, where instead of continuing the use of the word "begat" and saying Joseph begat Jesus, it says, "And Jacob begat Joseph the husband of Mary, of whom was born Jesus who is called Christ." Further confirmation is found in the statement that Mary was already "with child".

That Christ did not preexist in any actual sense and that he did not come out from God in the manner indicated by the article mentioned seems proved by other considerations.

In Gen. 3:15 we read, "I will put enmity between thy seed and her seed." Her seed? Such a thought as a woman's seed is not stated elsewhere. Over 100 times, when we read of seed and seeds, of Abraham's seed, and so forth, it is always the seed of the man. The seed of the woman is a unique concept, and can apparently, only be interpreted as foreshadowing the virgin birth. The words in Deut. 18:15, 18 seem to shut out any such thought as expressed. See also, John 1:45; Acts 3:22; 7:37.

If Jesus Christ existed in the manner suggested, both before and later, by begettal and birth, would not the Bible law prohibiting the union of two diverse natures have been broken by God himself?

Other serious questions also seem to be involved by such a conception. The conclusion that seems to me likely is that the seed of the woman was directly vitalized by the Spirit of God, instead of by that same power which in a lesser degree operates through the channel of the seed of the male.

Two are said to come from God. One is John, the other is Christ. Why should we give a different meaning where the same Greek word is used?

SOME ANSWERS

The Argos Sunday School submits the following answers to Bro. Maple's questions which were published some time ago:

1. When Abraham went to make his burnt offering on Mt. Moriah, why did he have Isaac carry the wood?

Isaac carrying the wood for his sacrifice was a type of Christ bearing his cross.

2. Name the five greatest errors taught by the religious world of today.

- i. Denial of the inspiration of the Bible.
- ii. Denial of the Divinity of Christ.
- iii. Doctrine of unconditional immortality.
- iv. That baptism is not essential to salvation.
- v. That the Mosaic law is still in effect.

3. Who were the two disciples who went to Emmaus the day of the resurrection?

The two walking to Emmaus on the day of the resurrection, to whom Christ talked, were Cleopas and probably Simon the tanner.

4. Jesus said to Peter, "When thou art converted, strengthen thy brethren." When was Peter converted?

Peter was converted when he wept after his three denials of Christ. Luke 22:61, 62. Found also in the other gospels.

5. Peter was promised the keys of the kingdom of heaven. When were they delivered unto him?

The keys were delivered to Peter in the vision he had on the housetop. Acts 10.

Among the Churches

Bro. and Sr. S. J. Lindsay reached Oregon on May 29, after a nine or ten month sojourn in California.

Arrangements have been made for Bro. Siple to fill F. L. Austin's place on the program of the Brush Creek, Ohio, meeting.

The report "From the Shenandoah Valley" which appeared in last week's issue of The Herald should have been signed by F. E. Siple.

NOTICES

Conference Calendar for 1924

Minnesota, Mora, June 12-15.
 June Meeting—Argos, June 18-22.
 Michigan, Dutton, June 19-22.
 Indiana, North Salem, June 24 to July 6.
 Texas, Goldthwaite, July 12-26.
 Illinois, Oregon, August, 3-17.
 General, Oregon, August, 3-17.
 Iowa, Waterloo, August 17-24.

Programs for the Argos June Meeting may be obtained from Mrs. J. D. VanDerweele, at Argos, Indiana. Preparations are being made to care for all friends from a distance and any who are coming are requested to drop a line. Please state how many are coming. This will be of much assistance to the committee in charge.

C. C. Maple.

Dear Brethren: Recently I visited the Cleveland Church of God, L. E. Conner, pastor. I am now in the field for active work, and if any isolated member in Lorain, Erie, Huron or Medina counties, Ohio, care to communicate with me I would be glad to visit them in order that we might gather for mutual help and benefit. Also it is my intention and purpose to form a Berean organization of these counties if they will take the time to write to me at the address below. Also we might arrange to hold monthly meetings and invite Bro. L. E. Conner or Bro. C. C. Maple to address us on timely topics.

With these plans in mind I ask that all Church of God people in these four counties or any other county nearby who may desire to have closer fellowship with the Master through our association together will inform me of your desires. I also ask any information that may lead me to the residence or address of any aged or infirm member who needs cheering or help. Any correspondence may be addressed to me regarding such a union of Church of God people in the counties aforementioned.

Hoping to hear from many.

Your brother in that blessed hope and glorious appearing of our Lord Jesus Christ,

Francis H. Gibson,
1121 West 18th St., Lorain, Ohio.

REPORTS

Elder C. C. Maple held his regular appointment at Argos, Indiana, over Sunday, May 25.

It being near Memorial Day, the churches of the town all united for the morning service, Bro. Maple preaching a sermon very fitting for the occasion.

We invite any who wish to attend our Annual June Meeting, to be held from June 19 to 22. All are welcome.

Mrs. J. D. VanDerweele, Sec.

Evangelist Report for April

Sermons, 13; Expense \$7.00; Amount received, \$44.50; Total Amount of order, \$107.00; Balance due, \$62.50.

During April we followed up the work in Omaha the best we could with the prevailing sickness.

Here is an item I wish to incorporate in this report. The Methodists are now in Springfield, Massachusetts, at their Quadrennial Conference. The forty Bishops in their addresses to that Conference plead for the elimination of the ban on dancing and amusements from their discipline, saying that they are handicapped by it. And now it has been voted out and the leading ministers here in commenting on it, say that is all they could do. Mr Wayne, of the first Church said he thought such things should be left to the conscience of the individual.

Here is one of the largest denominations of the world yielding to the demands of the world. If it were true that they go to heaven when they die, I wonder if these modernists will tell those old brethren of the past, who denied themselves of all these worldly pleasures, what they missed. They knew, in times past, what the scriptures said on these matters and observed them: and inasmuch as the Bible cannot be changed there was but one thing to do, and that was to ignore it.

On the 15th I went to Palmer and began meeting there the same evening with a fair audience, which increased to the close of the meeting on the 21st. The brethren here are doing good work in keeping up their Bible Class and other activities.

The two following evenings I spoke at St. Paul, and while there visited at the home of Bro. Crowe, he himself being asleep so could not be seen. I know, brethren, that you would pray to God for this suffering brother if you only knew how he suffers. And Sr. Crowe, old and feeble but keeping vigil while her companion of many years suffers and his life slowly ebbs away. Surely the hope of the kingdom is beautiful at such times.

I stopped off the next day at Clarks and visited Sr. Robinson who was left a widow last June.

Remember the Conference at Omaha August 16 to 24.

Almus Adams.

OBITUARY

Byall - Smith

On Wednesday afternoon, May 28, Mr. Alfred Smith, of Monroeville, Ohio, and Miss Emma Byall, of Roll, Indiana, were united in marriage at our home, near the Hillisburg church.

Bro. and Sr. Smith were both members of the Church of God, Sr. Smith being a member of the church at Roll, Indiana. They will make their home at Monroeville, Ohio, where Bro. Smith is engaged in farming.

We are sorry to have Sr. Smith leave Indiana, as she was so faithful in the Lord's work. May God bless the new home and may they be workers in the Lord's vineyard until he comes, is my prayer.

J. H. Anderson.

Emma J. Cochenour

Emma J. (Chaplin) Cochenour was born on the old homestead near Pierceton, Indiana, in 1850. She was married in 1869 to Lewis B. Cochenour, to which union were born five children, two of whom preceded her in death.

She was baptized in August, 1880, by Elder Carter and united with the Church of God of the Abahamic Faith.

She always took a keen interest in the church and Sunday School work. Hers was a beautiful Christian life and she was loved by all who knew her.

Death occurred Tuesday evening, May 20, 1924, at the age of 73 years, 9 months, 4 days. Her companion preceded her in death on May 1, 1921.

She leaves three children—Mrs. Lester McDonald of Kankakee, Illinois; Frank and Nora at home; five grandchildren and three great-grandchildren; two sisters—Mrs. Helen Budgen of Kibbie, Michigan, and Mrs. Mary Tully, of Long Beach, California; one brother—Arthur Chaplin of Arkansas City, Kansas; and many other relatives.

The funeral was conducted from the Eagle Creek Church, Saturday afternoon, May 24, at 2 o'clock, in charge of Elder J. H. Anderson, of Michigantown. Interment was made in the Lerch cemetery.

Robert H. Denton

was born in Abingdon, Va., November 13, 1850, and died at Kennard, Nebr., May 21, 1924.

He married Elizabeth M. Rhea in his home county in Virginia on April 11, 1878, and the couple then soon migrated West, and settled on a farm in Washington county, Nebr., near Kennard. Six children were born to them: Francis R.; Cornelia D. (Mrs. Taylor Meadows); Margaret E. (Mrs. C. E. Mock); Burl H.; and Ethel M. (Mrs. B. D. Haller); one child having died in infancy.

He is survived also by his widow, nine grandchildren and two brothers and a sister, in Virginia.

He was a farmer all his life till a few years ago when they moved into Kennard.

About that time he became a member of the church, and has been faithful and consistent in his profession.

He was a public-spirited citizen, ever active in all that was for the good of the community, being especially admired and honored by the young, and enjoyed a very large circle of loyal friends, as was shown by the banks of flowers laid upon him by them in his last rest.

He was simple and sincere in his ideas and ideals, caring nothing for pomp and praise. His vacant place will be mourned as a kind, loving husband and father in the home, as a citizen in the community and as a faithful brother in the church.

The writer spoke of the gospel hope held by our brother to a very large assembly at the home in Kennard and he rests in peace in the cemetery near by the little city, waiting the realization of that blessed hope.

J. W. Williams.

The Restitution Herald

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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

Elsewhere in this issue of The Herald is an article by Alexander Allan entitled, "In Adam, In Christ". There is no desire to influence the reader one way or the other with reference to the thoughts in this article. In this, as well as all other articles given space in The Herald, the readers are asked to compare the writer's thoughts with the Bible, and to reach their own conclusions. The point referred to is the method used by Bro. Allan in analyzing his text. He does not try to read his own thoughts into the text as it stands, but has analyzed the original language, as found in the original manuscript. He calls attention to the use of the various cases and asks the reader to value and use the text according to the language of the writer. It would seem as though such method of Bible study and analysis should be highly approved.

GRACE ABOUNDED MORE

"But where sin abounded, grace did much more abound."

Sin was the chosen act of man. It carried with it the result foresaw by God. It opposed God; it set man over against God; it declined the extended proffers of good, and embraced the decried wrong. Thus, man brought upon himself a condition from which there was no strength from within to escape.

While in this hopeless situation, the kindness of God was manifested to man through his gift of righteousness. "By the righteousness of one the free gift came upon all men unto justification of life."

Nor was this free gift merely to overbalance the sin of condemnation which

reached through unto all men. For, that all might recognize the justice of the condemnation, "the law entered, that sin might abound." Thus, by the entering of the law, one and all have plainly seen that sin is in every life as well as in the life of the first man. Therefore all can recognize the mutiplicity of sin—its great abundance. But, "where sin abounded, grace"—God's grace giving the gift of righteousness, through Christ—"did much more abound." For, God may not lift the latch to open the prison door until the prisoner is justified to liberation. And, in this instance, man is justified to liberation from death only because the justification which was and is the gift through the righteousness of one—Christ Jesus—and which was made to abound much more than did sin abound.

DANGER! WATCH YOUR STEP!

"Look for the suspect with that magazine in his possession, and you will pretty nearly have the man who killed Robert Franks." The foregoing was the statement of the detective who was chasing down clues in search for the perpetrator of the kidnapping and murder of Robert Franks, of Chicago. The magazine is one that contained a story entitled "The Kidnapping Syndicate". Said story apparently was a visionary creation relative to a crime of kidnapping and murder. The detectives, schooled in the experience of crime, have learned the lesson that the printed story frequently furnishes the suggestion to the innocent mind to engage in real criminal effort. Herein lies a measure of the great evil that results from the wrong use of the marvelous development of the printing press.

Nor is the printing press the only agency for creating such sentiment. The all too common and too vicious "movie" show is doing the same thing, if anything, more effectively, by picturing the suggested crime or evil action before the eye of the audience. In these, as in other lines of life, things which are most beneficial to man are also distorted and used to serve the purposes of evil, thus to intensify the growth of wickedness, viciousness, ungodliness and the whole list of evils, which man practices.

To counteract these evil influences is one of the golden opportunities of the church and the individual Christian. For such counteraction the individual must guard every word and action that is manifested before the lives of others. As the evil mind continually uses evil words and suggestions before others, so the Christian mind should continually dwell upon the high ideals of Christianity. But the Christian fails too often in manifesting the proper and opportune influence. Our lives of frivolity and jocularly; our increasing use of slang, bywords and language that borders closely upon the language of the oath; our entering into places of worship and engaging upon all manner of visiting, hilarity and everything but the thought of worship, only to cease when order is called and to begin immediately the amen has been said: all these cannot help but lessen the Christian's influence for good. The constant daily life is both tempered and judged by the constant thought and expression. The seriousness or the earnestness with which one worships must

be measured largely by the seriousness or earnestness with which one enters the house and hour of worship.

Because of these ever recognized facts, we earnestly urge that every professing Christian will more seriously consider their personal influences, and cultivate daily habit of act, thought, and word with a view to radiating light that shall at all times guide others in the way of truth.

HERALD RECEIPTS

Mrs. E. L. Griffin; Mrs. Lillie H. Willis; Mrs. J. M. Penland; Mrs. J. A. Compton; J. N. Lillybridge; Lillian Myers; E. E. Warren; Mrs. Kittie Watt; Alfred Welliver; E. M. Wilson; Mrs. Daisy Nokes; Mrs. Ella Vickery; C. L. Wigle; J. A. Johnson.

WINCE MEMORIAL FUND

Previously mentioned,	\$331.25
Mrs. Lillie H. Willis,	1.00
Total	\$332.25

BEDROCK THOUGHTS

By R. H. Judd

Throughout the Bible Life and Death:

1. Are always in contrast.
2. Both words are elementary.
3. They have no synonyms. They cannot therefore be replaced by other words, nor can they be simplified by any attempt at definition. Even when used in a secondary sense, the primary meaning is always involved, else no reason for a secondary use would be apparent.

To deny the reality of DEATH amounts to a denial of the gospel of Christ, the Son of God, who came that he might REDEEM us from DEATH.

SIN and DEATH, RIGHTEOUSNESS and LIFE are Bible Bedrock Thoughts.

"By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, of whom it was said, That in Isaac shall thy seed be called. . . . And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: . . . being destitute, afflicted, tormented. . . . And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect."

BETTER THAN WEEPING FOR SIN

Sins are never cleansed by tears. It is well that we should weep for our sins; but if we stop there, our sins will remain. "Tears for sin are good, but praise for the pardon of sin is better. It is good to fall at His feet, daring no more than touch His garment's hem; but it is better to go up higher and lean upon His arm; and better still to sit down with him, even now, in heavenly places, without any misgiving as to my right, through His grace to be there. It is good to take the lowest place and be as the dogs that gather the falling crumbs; but better far to sit at my Father's table, as in my Father's house, and eat the children's bread." "If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness."— Selected.

"But how can a toad get them?" said Ella. "He is not quick enough."

"He catches them with a trap which he always carries," said Uncle John.

"I don't see anything that looks like a trap," said George. "Where is it?"

"Watch and you will see it soon," said Uncle John.

As the air was cooler now, many insects which had been under the shade of leaves and plants came out of their hiding places and were flying about. Soon one flew close to Billy Hoptoad who sat perfectly quiet, with his black eyes looking straight ahead. Nearer and nearer it came and all at once Billy's long slender tongue shot out like lightning and when it went back the insect was on it.

"Oh, did you see that," asked Ella.

"So his tongue is his trap?" said George.

"Neatly done. Was it not?" said Uncle John. "You see, children," he explained, "Your tongues are fastened at the back of your mouths and you cannot put them out very far, but a toad's tongue is fastened near the front of its mouth and is loose at the back, so it can be thrown out full length. Besides its tongue is covered, on the under side with a slightly sticky substance, so that if an insect touches it it cannot get away."

Several times George and Ella saw the toad take in food for his supper and then their uncle told them of how God had fitted every animal for its manner of living, and explained to them that beauty does not insure worth. While the humble toad is not beautiful, it is useful and many moths and butterflies are beautiful but not useful; and their larvae and young are very destructive in some species.

The tent caterpillar that spreads its web in cherry, apple and walnut trees is the larvae of a moth. These bright, beautiful butterflies are short-lived. One kind, the ephemera lives but one day, while a toad has been known to live thirty-five years.

"But, Uncle John," said George, "Why do we have these bugs and worms that do harm?"

"They are a part of the curse that God put upon the earth when Adam and Eve sinned in Eden," said Uncle John, "and God has sent us other insects, birds and animals that destroy many of the harmful ones, and help keep them in check. Here is a friendly bug now," said he, pointing to a small dark-colored bug with red spots on each side of it. "That is a lady bug and it destroys the green aphids." He then told the children that God would lift the curse when the earth was made new.

As they left the garden, George said, "Good-bye, Billy Hoptoad", and Ella said, "And come again, Billy."

THE RETURN AND THE REBUILDING OF THE TEMPLE

By Verna Thayer

Memory Verse: Comfort ye, comfort ye my people, saith the your God.—Isa. 40:1.

The Southern Kingdom was taken into Babylon. We learned how homesick they were in our last lesson, and also that they had received a promise that they would be returned to their homeland.

In our lesson today we find the time has come for their return. Cyrus, the Great, was now king of what was once called Medo-Persia. When he became king he said, "The Lord has been good to me, so I

will let the captives from Jerusalem go home and rebuild the temple there." So he told them that all who cared to return might do so.

Oh, but how happy they were! Of course not all cared to go, a few remained. But what a different picture we see as they return to their homeland! No sad faces are there, all are smiling, no doubt, and are very happy to think that after seventy years they may now go home. We see them marching along. There were forty-two thousand three hundred sixty of them, beside three thousand three hundred thirty-seven servants. That is quite a lot isn't it? They also had their horses, mules and camels. The king also sent all the vessels that had been carried away, numbering five thousand four hundred.

At last they reached home. How pleasant it was to be home! even if their city had been torn to pieces. They must now commence to build the temple. They wanted to worship God and not those idols. As they laid the foundation of the temple they were so happy that they sang loud and were heard far away. Were you ever so happy that it just seemed you could not sing loud enough? That is how these people must have felt.

But the people that had settled in their country while they were gone did not care to have these people rebuild their city and temple; so they formed a plan to stop them.

They wrote to the king and said, "You must have these people stop building their city and temple. If you look back over their past history you will find that they have been rather troublesome: and if you allow them to rebuild their city they will be troublesome again."

The king did not know what to think about this, but he sent word to Judah to have them stop building the temple. They stopped for a while, but finally commenced building again. Again the people from the surrounding country came and asked them to cease work. This time they were not so easily stopped. They said, "The king told us we could come home and build this temple; so if you will look at the records you will find that we were to rebuild the temple. A new king was in power, but he looked and found the record. So Judah was allowed to go on with their building of the temple. Altogether it took them twenty years to finish the temple.

DOORSTEP PROPAGANDA

THE indiscriminate scattering of tracts may be helpful; and, it may also be harmful. The indiscriminate reading of tracts may be uplifting; and, again, it may prove very destructive to one's faith. All depends upon the kind of tracts involved.

If we were to peruse every paper and pamphlet thrown upon our doorstep for some of our family to pick up, take it into the sitting room and read, not only would countless minutes and hours of our time be wasted, but, our mind would be saturated with every fallacy and every pet view of every religion and life that misguided enthusiasts seek to flaunt before men and God. A few days ago we found a little tract printed and sent forth by a follower of Russell. Last night we picked up from the step a Christian Science Monitor. Tomorrow or the next day we may pick up some Mormon literature. There is seemingly no end to the procession.

The quickest and best way for a person to get anywhere in life is to keep on the main line of the railroad and not try out every switch and siding, no matter how inviting or tempting they may be. In the realm of spiritual life we know of no main track save that of the good Book, accepted in all of its simplicity and power. Why should we take up this and that treatise upon religious subjects that are, per se, merely the outcroppings of man's brain, without any reference to the milestones of the Bible? They are religious sidetracks. God, and God only, has spoken of life eternal with the voice and pen of a Master, and compared with his mandates, the emotional ebullitions and schemes of the human brain have very little merit or significance.

We cannot be too careful in permitting unknown, and many times, pernicious pamphlets to find place in our family circles. There is too much that is eminently good and safe along the reading line for us to waste any moments upon doorstep reading matter. The best and safest way is to destroy such at once and not allow the members of our household and others to puzzle over the thoughts and ideas of the travellers upon the sidetracks, good intentioned though they may be.—Selected.

A TRIP THROUGH FRANCE

By Lottie E. Young

BY nine o'clock in the morning on February fifth we were in the train with a thirteen hour ride ahead of us, as Marseilles (450 miles distant) was our destination. There were six in each carriage, and as my seat was next to the window I could see and enjoy the panorama flying past me. The Forest of Fontainebleau was seen in the distance soon after starting, covering over sixty-five square miles, in which is one of the palaces of France, famous in history. Most of the houses we passed looked very old and poor, but occasionally a fine chateau was seen. The people did not look as sallow as I had rather imagined all Frenchmen would be, but often had quite fresh color in their faces and light eyes. The landscape put me more in mind of the States than did the carefully cultivated fields one sees in England, and there were some very fine bits of scenery. We had the river Saone, the first part of the way, the Rhone joining forces with it at Lyons, and going with us the rest of our day's trip. This city is a very old one, and has been noted for hundreds of years for its manufacture of silk, velvet, etc.

We also went through Burgundy, where we saw the terraces over which the grapes grow for this far famed wine. The history of this country dates back to pre-Roman days, and there persecutions have been endured by Christians on the part of heathen peoples, and also Protestants have endured persecution from the Romanist. Orange was a Roman colony when Jesus Christ was born, and still has two monuments going back to that time, while Avignon was the residence of one pope who claimed to be infallible, and another contested his authority in Rome during the years 1378 to 1429. These facts of history, and many others, were translated to me from a book in the compartment, and as we had two excellent meals enroute, the day was not a long one, although I think all were glad to see the lights of Marseilles about 10:00 P. M., and I knew where I was as soon as possible afterward.

The Sunday School

By Alta King

THE RETURN AND THE REBUILDING OF THE TEMPLE

Lesson 11 June 15, 1924
Lesson Text: Psalms 122 and 123
Ezra 1 to 6

Golden Text: Comfort ye, comfort ye my people, saith your God.—Isa. 40:1.
Memory Verses: Psalm 122:3, 6.

For Study

Review: Last week's lesson gave us a glimpse of God's people in exile. It considered especially God's message of hope and restoration, delivered through Ezekiel.

The New Lesson: This lesson considers the partial fulfillment of those prophecies. It is partial fulfillment because the prophecy of restoration, as spoken through Ezekiel, involves the twelve tribes and the reestablishment of the ancient kingdom. See Ezekiel 34:22-30; 37:20-28.

The restoration considered in today's lesson involves only the two tribes of the Southern Kingdom and the rebuilding of the temple, but no kingdom.

I. The Restoration Under Zerubbabel. Ezek. 1 and 2. The authority which backed the return is noted in 2 Chronicles 36:22-23. Note these points: God working through Gentiles to accomplish his purpose concerning Israel. Cyrus' acknowledgment of Israel's God. (Compare this acknowledgment with God's purpose in his chosen people.) How did it happen that the king of Persia directed the return of a people who were taken captive by the king of Babylon. See Dan. 5:24-31.

The Official Proclamation. Ezra 1:1-4. Response to the Proclamation. Ezra 1:5 to 2:67. What evidence in Ezek. 1:5, 6 that Ezekiel's teaching had had its effects? How did King Cyrus help in a material way? Note the careful genealogical record. See especially Ezra 2:61-63. What does this give evidence of?

The Arrival. Ezra 2:68-70. What was the first concern of the returned captives? How does this harmonize with the great and divine purpose of this people? In what condition did they find the temple? See 2 Chron. 36:14-21.

2 Worship Reestablished. Ezra 3. Why did not the people wait to begin religious worship until the temple was rebuilt? Had the terrible experiences through which God had put their foreparents destroyed their faith in God? (Note that some of the foreparents themselves were among the returned ones. Might we not apply, in a small way, Rom. 8:18 to this incident in Israel's history.)

In what way did the people back up their formal worship? What was the reaction from reestablishing the worship of God and laying the foundation of his house? In this demonstration we have a small foretaste of what will take place in the hearts of all people when the knowledge and worship of God is fully established throughout the world.

III. Hindrances. Ezra 4. Every movement starts and meets with its counter movement. The movement to reestablish the definite, outstanding worship of the true God in the land chosen for that purpose, was no exception to this rule. Read Ezra 4:2 carefully to identify the source of

this counter movement. 2 Kings 17:24-41 tells who these people were and the kind of worship they rendered to Israel's God. What evidence that Zerubbabel knew the nature of these people and their offer?

Almost immediately, the returned exiles were confronted with the old temptation of making an alliance with human strength, tangible and near at hand. Perhaps the temptation this time was more subtle than it had ever been before; for it came from a people who claimed allegiance to Israel's God. How was the temptation met? What dire results of such an alliance would the leaders foresee from past experiences?

How did these idolatrous worshipers of Jehovah show their true colors? If their interests had been purely in the rebuilding of the temple would they have done this? What probably were the human, fleshly motives back of this opposition? What, in Judah's history, counted against her now?

Success. Ezra. 5 and 6:1-15. God was not beaten in this step of the long contest to establish his name supremely among men. As it was then, so it is now, every inch of progress is contested by human jealousy, enmity, hatred, etc. But as then, so it is now, God wins each step of the way, and finally his name shall be supreme throughout the world.

Through what two men did God begin his counter movement in this particular instance? Note that through the influence of these two men the rebuilding was quietly resumed regardless of King Darius' decree that work should cease. Evidently these men were prepared to meet the opposition that would surely arise.

From whom did they claim first authority when called upon to answer objections? Were they willing to admit the rebellions which had been charged against the nation? (Note that they regarded their rebellions as against God, rather than against man.) What was their weapon of defense? How did it work out? Read carefully Darius' message to the objectors. Though these mighty monarchs had been able to make and keep the people of Israel captives, they had learned and they demonstrated a wholesome fear and respect for Israel's God. There in no evidence of "love" the perfection of worship, but the necessary beginning leading to "love" had been accomplished, to some degree, at least.

Thus were idol worshipers made to administer of their wealth and influence to the establishment of God's name in the earth, and consequently to the ultimate destruction of their own name and influence.

IV. The Dedication. Ezra 6:16-22. Note the spirit of the dedication.

For Class

Discuss the connection between this and last week's lesson.

Why cannot the events of this lesson be considered the final and complete fulfillment of Ezekiel's prophecy?

Discuss the topics as listed. Each topic should center around the fact of the progressive fulfillment of God's purpose in Israel.

"All the kings of the earth shall praise thee, O Lord, when they hear the words of thy mouth."—Psa. 138:4.

The Children's Column

THE VISITOR

By Alice B. Curtis

THE day had been warm, but toward evening a breeze was stirring and made it pleasant, and John Rader was working in the garden. He had not been as well as usual through the winter, and his brother, Dr. Rader, had told him to be out in the fresh air and sunshine each day. As he wished to be well and as he loved to work with plants, he was caring for his brother's garden. He was "Uncle John" to George and Ella, the Doctor's children, and they had come into the garden.

They were very fond of their Uncle John and they liked to see the well kept garden, so they were careful to not step upon the tender plants.

Uncle John had written the names, "George" and "Ella" in the soft earth a few days before and had sown some quick growing seed there. Now the tiny plants were up and the names showed in letters of living green. Uncle John did not tell the children, but let them come to the place where the names were.

"Why look," said George, "here are our names growing."

"Did you write them, Uncle John," said Ella.

He told them he did, for he wanted them to have an interest in the garden.

Uncle John began to prune tomato plants and to attach them to nearby stakes. As he lifted a heavy branch there was a stir near it and out hopped a toad into the path in front of Ella.

"Oh!" she said, "an ugly toad! Shoo it away George."

"Wait till I get a stick or a stone," said he, "and I will make it go away faster than it came."

"Wait, children," said their uncle, "don't be rude to a visitor. That is Billy Hoptoad. He comes every now and then."

"I think he is an ugly visitor," said Ella.

"My mother used to tell us, "Pretty is as pretty does," said Uncle John.

"But I don't think he acts pretty," Ella said. "He just sits and stares."

Their uncle said they would like him better when they knew more about him; for he was a help in the garden.

George said, "What can he do to help?"

"He is on police duty," said Uncle John, "watching to catch some robbers."

"Why! have there been robbers in our garden?" said Ella surprised. "I did not know they ever bothered a garden."

"A little fellow like Billy Hoptoad could not catch a robber, could he?" asked George. "We ought to have a cross dog."

"A dog could not help him," said Uncle John. "Look here and you will see that there have been robbers here." And he showed them where something had eaten holes in the young beet and bean leaves, and as he brushed his hand over a radish plant a little black beetle hopped away.

"There goes a robber," said Uncle John.

"But that little bug could not do much harm," said George.

"No, not just that one, but he has many relatives, brothers and sisters, uncles and aunts and cousins. There are big bugs and little bugs and worms to destroy our plants," their uncle told them.

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Teaches as Taught

Paul Reasons of Death

By Lyman Booth

IN first Corinthians 15:25, 26 Paul calls Death an enemy, and says, "He (Christ) must reign until he hath put all enemies under his feet, the last enemy that shall be destroyed is death." Then the dead, so long as they remain dead, are in the land of the enemy, said to be in captivity. In Luke 4:18 Christ said he came to preach deliverance to the captives, to set at liberty them that are bruised. Who are the bruised to whom he will give liberty if not to all those who are held in the bondage of death? The original decree was that Satan should bruise the heel of the woman's seed and that her seed should bruise Satan's head. To bruise the heel is to cripple; but to bruise the head is to kill or destroy. In Romans eight Paul teaches the deliverance of the whole creation (not a part, but all) from the bondage of death. He says, "the earnest expectation of the creation longs for the revelation of the sons of God, for the creation was made subject to frailty" (or death). The Greek word according to Liddell and Scott should be rendered death instead of vanity.

There are other instances in which Paul teaches this same thought.

In First Timothy he says, We both labor and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe. Observe that a special salvation to those that believe implies a special salvation of some kind for those who do not believe, or, in other words, for those who never have believed. When Jesus talked with Nicodemus he said, For God sent not his Son to condemn the world; but that the world might be saved. John 3:14.

Again Paul says to Timothy, For this is good and acceptable before God the life-giver; who would have all men live, and be converted to the knowledge of the truth. For God is one, and the mediator between God and men is one (namely) the man Jesus the Messiah; who gave himself a ransom for every man, a testimony that arrived in due time. 1 Tim. 2:3-6.

Paul told Timothy that Jesus gave himself a ransom for every man. I wonder if every man means the same as all men. If so Jesus must have given himself as a ransom for every (Syriac) man or all men. With regard to this ransom, Paul, no doubt, refers to a custom among kings and captains who conquered an army of another nation and placed them in captivity. The king who held the captives would place a price or ransom upon each one. If the defeated king could pay the price he could buy back his men; but in every instance the ransom could only restore them to their former rank or position or relation to their king and country. A private came back a

My Bible and I



WE traveled together, my Bible and I,
Thro' all kinds of weather, with
smile or with sigh!
In sorrow or sunshine, in tempest
or calm;
Thy friendship unchanging, my lamp and my
psalm.

We've traveled together, my Bible and I,
When life had grown weary and death e'en was
nigh!
But all thro' the darkness of mist or of wrong
I found there a solace, a prayer, or a song.

So now, who shall part us, My Bible and I?
Shall "isms", or "schisms", or "new lights" who
try?
Shall shadow for substance, or stone for good
bread,
Supplant thy sound wisdom, give folly instead?

Ah, no! my dear Bible, exponent of light!
Thou Sword of the Spirit, put error to flight;
And still through life's journey, until my last
sigh,
We'll travel together, my Bible and I.

—Rose Benn.

private and a captain came back a captain. The ransom served only the purpose or restoring them, or to redeem, by purchase, those who were in the enemy's control.

Adam was God's first son—son by creation. He was good, pure and sinless, a free man, and had dominion of the earth; but the evil one conquered him and made him his captive and has held him and his posterity in captivity ever since, and must remain in its captivity unless some one can ransom or purchase back those captives. How thankful we should be that God has made ample provision for the ransom of every prisoner held in captivity by the arch enemy of mankind.

The ransom price has been paid and in due time the enemy will have to deliver up every one of them; for Christ died for every one and unless all are released the one who paid the ransom will be defrauded of his rights. I do not believe he who gave the ransom will suffer the enemy to with-hold a single one for whom he died. No! no! He is too wise and too powerful a general to permit the enemy to with-hold any portion of his purchase. He has met the enemy twice and won each victory. He met him and won the greatest moral victory ever achieved by any one. The second was the victory over death and the grave. He announced to his beloved Apostle, John, while on the lonely Isle of Patmos, I am he that liveth and was dead; and behold I am alive for evermore, Amen; and have the keys of hell (the grave) and death.—Rev. 1:18.

Blessed good news, Jesus went down into the land of the enemy, into the darkness of the tomb, the valley of death; and when he came back he brought with him the keys of the grave and of death. What will he do with those keys? (Continued on page 308)

The Great Dragon

Who And Where Is He?

By Ed. C. Jaeger

AND there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.—Rev. 12:3.

We have been told that the great red dragon was Pagan Rome. It is also applied to Herod who tried to kill Christ at His birth; and again, because there was war in heaven some apply it to Lucifer, a fallen angel. Let us now try to find the truth.

The Bible often uses different symbols and illustrations for the same being; but nowhere does it use one symbol to represent different beings and powers. Read Daniel, 2nd, 7th, and 8th chapters. There the angel gives the explanation. But where we have a symbol and no explanation, we must be very careful how we explain it.

Now, if these things are all in the past, what about the things and conditions in our days. They are worse now than before.

Revelation is a prophetic book; and as such, it is only for the future. This prophetic book was written 96, A. D., about 63 years after the ascension of our dear Savior. Herod was dead long ago; and the iron Rome was in existence before all that. John knew all about these facts. Therefore, if these explanations are right, God revealed something to John that he knew already. But it is not so. The first verse of Revelation reads: "Things which must shortly come to pass." That proves it was in the future.

But the greatest blunder of all is to make the great red dragon an ex-angel. This red dragon was shown to John to be in heaven. Where is heaven? In the first verse of this chapter we read about a woman, clothed with the sun, with child, to be in heaven. Bible students will tell us that this woman was the Virgin Mary, and her child was Jesus Christ. Was Mary in heaven at the time Christ was born? We all know it took place on earth. Others tell us that this woman was the apostolic church. But John knew all about this church, and about Mary, yes, he also knew more about her Son long before this revelation was given to him, than most of the Bible interpreters do.

Again, if this great red dragon is in the heaven, where the Throne of our great God is, how did he ever get there? Would God, the Almighty, and the All-knowing, create such an angel, when he knew that this angel was going to become such a horrible thing, causing so much trouble, so many tears, and so much horror, and a great revolution in heaven? When did it happen? You tell me that it happened at the time of creation; but, if so, why was it shown to John to be yet in the future? "And (Continued on page 308)

Berean Column.

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Slogan: We Stand for Unity, Truth and
Righteousness

BUT ONE HOUR TO LIVE

By Edna B. Anderson

IF I had but one hour to live I would put the true value on time—time made up of golden hours composed of diamond minutes. I would not procrastinate during that last hour.

If I had but one hour to live I would call in my record and wipe it clean of all unkind and hasty words; of all acts of selfishness; of all acts of impatience and all uncharitable acts; of all discourteous and disrespectful acts toward my elders, realizing that they know more, perhaps, than I will ever know.

If I had but one hour to live I would see God in nature, realizing the wonder and beauty of it all.

If I had but one hour to live I would ask for a book to read; not history, not fiction, not biography, but the Bible.

If you and I would do all these things in our last hour to live why not do them in the hours we are now living?

A Letter of Thanks

Dear Bereans:

I Wish to thank you and Sr. Orpha Sanford for the help you rendered my husband and myself through our sickness of a year ago and through our grief and sorrow occasioned by the death on March 16, 1923, of our dear, beloved daughter, Mrs. Ethel Brandon. We have been in very poor health ever since her death but we are now gaining in strength and trust in the Lord for deliverance.

Mrs. J. H. Bockover.

I AM ELECTRICITY

LESSER gods discover me; not at once, but through the years. What one finds, another proves, and still another shall improve. Today through that grasp of power the world is growing smaller. Its mighty cities are but rooms in a great house whose dwellers do but raise their voices and are heard afar.

I span the globe and draw the far places together. New York, Rome, Bombay, Shanghai, Honolulu, San Francisco, Rio de Janeiro, Capetown are, through me, neighboring cities.

Over majestic mountains I arise. Along the verdant valleys do I wind. Over the trackless floor of oceans do I make my way, and as hither and thither, back and forth, up and down I go, I weave a net over all the earth; a gauze that makes man everywhere a nearer neighbor to the world.

Time and distance and darkness are no more. There is no night. A day is no longer from the rising to the setting of the sun. I am woven into the very fabric of civilization. Without me progress would be stayed.

In oscillations through ether; in impulses over a million tiny threads, I sparkle and crackle and trob over the world, bring-

ing time closer to time, man closer to man, nation closer to nation, and humanity closer to God; for I am electricity.—Selected by Rufus A. Curtis.

New Tract Ready

The new tract, "Our Lord's Return, The Christian's Hope", by McKay, of which 4000 copies have been issued, has arrived from England. All orders thus far have been filled. Those who desire copies may obtain them for ten cents each, two for fifteen cents, or twelve copies for seventy-five cents. Address C. C. Maple, Root Road, Elyria, Ohio.

RESURRECTION

(Continued from front page)

swer. See Verse 24. Then the end. End of what? Do not forget that he is talking about the resurrection of the dead. He has told about the resurrection of Christ and those who are Christ's. No one will deny that they constitute one band or company. But according to Paul there is another band or company, and refers to them by saying, "Then cometh the end. What about them? Will they remain forever in the prison house into which sin has thrust them? Paul does not say so. This is what he says: "Christ the firstfruits, afterward they that are Christ's at his coming." (When will they who are Christ's come from among the dead?) What next, Paul? "Then cometh the end." The word end in this connection is from the Greek word (totelos) meaning the rest or remainder. Since Paul is talking about the resurrection of the dead, if he is correct in the remainder then it is evident that the remainder of the dead will come forth. The word total is derived from the word totelos. The total includes all the parts of a thing. If one is omitted then the total is diminished by just the part that is left out. If all who die by Adam are raised by Christ it will be a total (totelos) resurrection. If only a part is raised then totelos is not the correct word.

IT IS COMING

(Continued from front page)

has provided a system of activity, storage and distribution, in the skies, on the surface of the earth, and in the earth itself.

That God has stored water in the ground is evident by wells that man has "dugged" to get water. There is water stored in all the sandy deserts of the earth. Since man has used the drilling machine water has been found in great abundance, even in places where no rain ever falls.

The Evening Courier and Reporter, of Waterloo, Ia., of May 22, 1924, says: "Presence of vast underground sheets of water may point to a new destiny of the Sahara. Where there is water, there can be irrigation: and where there is irrigation, there can be fertility, and cultivation, and product."

"Why should not the desert bloom like the rose, when the water that is under, is brought up and distributed on the surface?"

That this is God's plan is evident from the fact that water is there. The desert will be reclaimed and inhabited. "It is coming." God has told us about it in his Book. He created it not in vain. He made the earth for man's home, and he declares that it was made to be inhabited.

Read what God has revealed about this: "In the wilderness shall waters break out, and streams in the desert; and the parched ground shall become a pool, and the thirsty land springs of water."—Isa. 35.

"Behold I will do a new thing, now it shall spring forth: shall ye know it? I will even make a way in the wilderness, and rivers in the desert. I give waters in the wilderness, and rivers in the desert, to give drink to my people, my chosen."—Isa. 43: 19, 20.

If God gave water to the millions of Israel in the desert of Kadesh (at the command of Moses) out of a rock, cannot that same desert yield its underground store to the greater One than Moses in the future, even at the command of Jesus? Drilling machines are now reaching the water beneath the Arabian desert: and does not Isaiah tell us of a time coming when God will "open streams" in the desert?

God is the Creator. He has made the earth and planned its resources, and turned all over to man for use and improvement. Man builds dams and uses God's rivers for irrigating the dry and sandy plains. Wonderful efforts here at home, in five of our states, have reclaimed hundreds of acres of desert land and made them fruitful. The running streams in many countries are harnessed to carry their waters to make the deserts bloom. Pumping plants are working in the level deserts to raise life-giving water to the surface to give life to vegetation where no rain falls.

At Assouan, the head of the river Nile; in Brazil, Bermuda, Peru, Arabia, and even Palestine, modern methods are employed to prepare the earth physically for future perfection. God will employ men to carry out his plan. Read understandingly now, for God tells us what he is going to do.

"When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them. . . . I will not forsake them. I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water. I will plant in the wilderness the cedar, the box tree, the myrtle and the oil tree. It will set in the desert the fir, the pine and the box trees together: that they may see, and know, and consider, and understand together that the hand of the Lord hath done this, and the Holy One of Israel hath created it."—Isa. 41:17, 20.

The formation of the sand regions of the earth was not a mistake. Covering three-fourths of the earth with water was an important part of God's plan. The elevation of large ridges by breaking the strata of rocks was necessary to give current and flow to the rainfall from the clouds, resulting in the drainage system of the rivers.

There is a time for every purpose and every work in the plan of Jehovah. We comprehend in part only, that portion of it passes before us in the brief span of our life: while the eternities of the past and future are entirely beyond our knowledge, except as God has told us in his Book about them. Of one thing we are assured: that loyalty on our part to principles of righteousness and love to God, will result in eternal life in the earth made new—where there will be no more sea, and where the knowledge of God will fill the whole earth. "It is coming." God's purpose is unfolding. There will be a new earth.

the building, if the foundation is weak the entire building is weak.

My home city, Mount Vernon, New York, although having a population of about 50,000, has few houses built to accommodate more than one family each. But in New York city, where I am employed, you can see many buildings 15 to 35 stories high, and a few even higher. These buildings house from 3000 to 6000 people each, and are mainly used for business purposes and are monuments to the knowledge and skill of the men who planned and erected them. But how long, think you, would such buildings stand were their foundations the least bit unsure. In preparing for such buildings, the contractors generally dig to bed rock, making the foundation and the rock practically one. No chance is taken, no risk undergone, everything is tested, everything must be secure.

The Christian religion is as a building, and we are the builders. The foundation has been laid for us. We may not realize it; but in digging for that foundation they went right down to bed rock. For God supports that foundation and if you remember, the sweet singer of Israel likens God to a rock; "I will love thee, O Lord, my strength. The Lord is my rock, and my deliverer; My God, my strength, in whom I will trust." The foundation, going down to bed rock, is laid and has been offered to us. Will we accept it? and if we do what kind of a building will we erect upon it? Will it be of gold, silver and precious stones? or will it be wood, hay and stubble? We young people are just at that age when we must grasp this question for ourselves, and answer it. And remember our whole future depends upon the decision we make. I pray God that we accept the foundation as laid, and build a suitable structure upon it.

In the fifth, sixth and seventh chapters of Matthew we have recorded what is generally known as "Christ's Sermon on the Mount." In this lesson Christ lays down a general rule of Christian deportment. It is not an easy thing to follow, as it is not an easy matter to be a Christian. Still it is the pattern the Master has set before us, and his desire is that we build according to his plan. I will ask you to read these chapters, carefully, prayerfully, and particularly note Christ's summing up when he says, "Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the wind blew, and beat upon that house; and it fell not, because it was founded upon a rock. And every one that heareth these sayings of mine and doeth them not, shall be likened unto a foolish man, who built his house upon the sand; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it."

As before said, these words were spoken by Jesus Christ our Lord and they show what his opinion was regarding a proper foundation. But remember this, in building we must exercise knowledge, care and patience in erecting the structure; for should we carelessly build the house, should it not be plumb, should it not have the proper material, the house will not last, no matter how staunch and strong the foundation might be.

But what is this foundation, spoken of by Paul, of which he says we can build on none other. In Matthew 16 we have drawn a word picture. Jesus is the central figure and about him are his disciples, they are holding conversation and Jesus asks the question; "Whom do men say that I the Son of man am?" He is answered and then asks another question; "But what say ye that I am?" This is answered by Simon Peter, who says, "Thou art the Christ, the Son of the living God." This answer pleased Jesus greatly. He complimented Peter and to'd him that upon this rock—foundation—he would build his church. And what a foundation it is. It is staunch, strong, and secure. It will hold any structure we may erect upon it. Should that structure be gold, silver and precious stones, so much the better for us: should it be wood, hay, or stubble, the building will not stand and we shall suffer loss, but the foundation itself shall stand, it will not be shaken. No one ever can harm it.

In a previous paragraph we remarked, "The Christian religion is as a building, and we are the builders." This does not refer to the foundation, that already is laid and we cannot alter it, neither can we add to nor take from it. That foundation was laid by God, and is both secure and permanent. But the building! We are the erectors of that. The building it put up according to our own ideas. In this day God allows us to work out our own salvation by the building we choose to erect on the foundation furnished by him. And regarding this building, Peter gives us an outline of a building that has pleasing proportions. Let us see what it is. "Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And beside this giving all diligence, add to your faith virtue; and to your virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." Yes, God has given us certain promises and we must believe what God has promised shall be fulfilled. That is our faith, the first layer on the foundation, obedience to his commands comes next, then add all these others and roof the whole structure over with love—charity—and the completed building will be one that will be acceptable to God the Father. For he has been honored and glorified and his Son has been exalted. "For other foundation can no man lay than that is laid, which is Jesus Christ."

OTHER PASSAGES BEARING ON THE ABOVE

In Matt. 21 we have the parable of the vineyard and the husbandmen, in which Jesus—I always like to quote the words of Jesus—likens himself to a stone, also that stone as the head of the corner; (see verse 42); "Jesus said unto them, Did ye never read in the scriptures, the stone which the builders rejected, the same is become the head of the corner; this is the Lord's doing, and marvelous in our eyes." See Psa. 118:22.

Then again in John 10 Jesus speaks another parable. Kindly read from the be-

ginning to the end of verse 18, and you will notice that Jesus calls himself the "door". That is, the only way we can enter into salvation is through him. Verse 9. "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture."

And again in John 14:6 Jesus, in answer to a question by Thomas, says, "I am the way, the truth, and the life: no man cometh unto the Father but by me." He is the way, and he is the only way.

This time, defending the doctrine of the resurrection, I will ask you to read all of the 4th chapter of Acts, in which are noted these words; "This (Jesus) is the stone which was set at naught of the builders, which is become the head of the corner, neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

Paul also gives his testimony. In 1 Cor. 10:4, referring to the Israelites, he states, "And did all drink the same spiritual drink: for they drank of that spiritual rock that followed them: and that Rock was Christ."

The Ephesian Epistle is most beautiful—as is all scripture—and I am going to ask you to turn with me to the second chapter. I wish you would read all of it, but here we have room for only one verse. Let us commence with the 20th. "And are built upon the foundation of the apostles and prophets,—they all discerned Jesus—Jesus Christ himself being the chief cornerstone, in whom all the building fitly framed together, groweth unto a holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit."

There are many more but space calls a halt.

BIBLE QUESTIONS

1. What was Noah's first act after the ark had settled on dry ground?
2. To what office did Moses, at God's command, appoint Aaron, his brother?
3. What act of kindness did Abigail show David which influenced him to later make her his wife?
4. Which city did Cain build in the land of Nod after being expelled from the Garden of Eden?
5. How long did Seth (the son that God gave Adam in place of Abel) live?
6. Why did David take off the armour that Saul gave him when preparing to meet Goliath in Battle?
7. Why did Salome, daughter of Herodias, want John the Baptist beheaded?
8. Who was Boaz, the second husband of Ruth?
9. What did Moses do with the golden calf that Aaron had made for the people to worship?
10. Who was Obed?

ANSWERS TO LAST SERIES OF QUESTIONS

1. Abner was Saul's cousin.
2. Abigail was the beautiful wife of Nabal, wealthy owner of sheep in Carmel, before becoming the wife of David.
3. Noah ascertained when the waters had abated by sending out a dove, which returned with an olive leaf in its mouth.
4. Boaz owned the field in which Ruth gleaned.
5. Ruth married Boaz.
6. Salome, daughter of Herodius, asked King Herod for the head of John the Baptist.
7. Saul gave David his own armour, a helmet, a coat of mail and a sword with which to fight Goliath.
8. The Lord set a mark on Cain and said whoever killed him, vengeance would be taken on him sevenfold.
9. After being expelled from the Garden of Eden Cain went to the land of Nod.
10. When Aaron repented of giving the golden calf to the people as a god, Moses obtained forgiveness for him.

FURTHER NOTES ON JUDGMENT

By E. O. Stewart

OUR Brother urges that the Greek word "katabole", translated "foundation", has reference to the casting down of the world at the flood; and that Christ was ordained prior to that foundation, or casting down; and that Christ was not ordained in God's plan until after the transgression of Adam.

First Peter 1:20 says that Christ was ordained before the foundation of the world, and John speaks of him, Rev. 13:8, as a Lamb slain from the foundation of the world.

Now if it is right that the word "foundation" herein mentioned has no reference to the time prior to the flood, then Christ was not typically slain before the flood. But let us see. Read Luke 11:50-51. "That the blood of all the prophets which was shed from the foundation (Greek, katabole) of the world, may be required of this generation. Just from the flood till then? No, no. Listen! From the blood of Abel unto the blood of Zacharias. This proves too plainly that "foundation" in these texts has reference to the time prior to Abel's existence. But it is said, If Christ was ordained (before Adam was created) to die for him, then God foreordained that Adam would sin. Not so. He did not foreordain that Adam should sin, but knowing man's nature when left to himself, he knew that he would sin. Christ was tempted in all points like as we are, yet without sin. Yet God positively declares in Isaiah 42, before Christ was born, that he would not fail. Verse 4. If he foreknew that Christ would not fail, and ordained him before the foundation of the world, he also knew Adam would sin.

We are referred to Jeremiah 19:9 to prove that Judah had taken God on surprise by doing something that God says, did not come into his mind. Let us read the verse. "And they have built their high places of Tophet to burn their sons and daughters in the fire, which I commanded them not, neither came it into my mind."

The false prophets had deceived Judah and had made them believe that God had commanded them to burn their sons and daughters as burnt offerings, but God gave to understand that when he gave them the law concerning offerings he did not have in mind such things as they were doing; that, in doing this, they were not doing what God commanded. Not that he was ignorant as to what they would do, but such was not his mind when he gave the law.

The Brother says, "In previous articles we have proved that all do not die, therefore natural death was not the death passed upon all men. It is not Christ's death nor resurrection that prevents some from dying, it is his second coming. If he had not died and rose again there could be no resurrection of any, and if he never comes again there will be no resurrection, neither will death be prevented any, if he never comes again. But he died, arose, ascended, and is coming again.

Death can only be destroyed by making all men alive. I am staying right with this statement. Before death can exist somebody must die. Death is the state of dead people. Death came by sin, that is, sin when it is finished brings forth death. In

death there is no remembrance of thee.—Psa. 6:5. This certainly has reference to all the dead. It makes no difference if a man is in the grave or the sea, if he is dead he is in death. John 5:28 says that all that are in their graves shall come forth. If this means marked graves, then Rev. 20:13 means marked sea, for it says "The sea gave up the dead in it." I read of the Black Sea, the Mediterranean Sea, the Sea of Azof and many other seas. If we place stress on the definite article, "The graves and The sea" then I would like to know which one of the above named seas are so lucky as to hold the class that shall be raised. "There shall be a resurrection of the dead both of the just and of the unjust."—Acts 24:15. "The doers of the word are just before God."—Rom 2:13. So all that are not doers of the word are unjust. "Christ suffered, the just for the unjust that he might bring us (the unjust) to God." This shows that the unjust were people who had never been brought to God, therefore they had never been in covenant relationship. If this is not true, then I submit the following statements:

The just and the unjust shall be raised, but if you are neither just nor unjust you cannot be raised. Therefore if you cannot be just, be unjust. Again, God sendeth rain on the just and on the unjust. If we pick out the just and the unjust as two distinct classes, then the neutral class must live in Sahara where it doesn't rain. Psalm 22:29 says, "All they that go down to the dust shall bow before him." If this is "marked" people then it is "marked" dust. If there is a class in the dust that shall not be raised, then it locates the neutral class again—in the desert where it doesn't rain.

There was no death until the first person died. Some one had to die before that state or condition could exist. That state is not eternal. If it is, then eternal judgment has been in process ever since Adam died. God has an eternal purpose and that purpose is, "that in the dispensation of the fulness of times he might gather together in one, all things in Christ."—Eph. 1. Adam and Eve only, had a right to life. They did nothing to merit the position God placed them in. They forfeited their right to life by disobedience, and the race has never had a right to life since; because they are born under the curse brought upon them by another. Their languages are confounded, they are blind and deaf to God's love and mercy; so God has concluded all in unbelief that he might have mercy on all. Only those who have ears to hear, will receive immortality and eternal life at the appearing of Christ. 1 Thess. 4:16; 1 Cor. 15:51. They together with Christ shall judge the world. Acts 17:31; Jude 15; 1 Cor. 6:2. Then the world shall have a right to life just as Adam and Eve did have. But, says one, They have done nothing to merit such position and opportunity. True, neither did Adam and Eve, but they had the right just the same.

To Israel God says, "I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and you shall be clean: from all your filthiness, and from all your idols will I cleanse you. A new heart also will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh."—Ezek. 36:24-28.

This is equal to making Adam good and very good. But, says one, They have done nothing to merit such privilege. Neither had Adam. God says in Ezek. 36:32, "Not for your sakes do I do this, saith the Lord God." In verse 35 we read, "And they shall say, This land that was desolate is become like the garden of Eden." Here we see that they are placed in a condition like Adam was—with a clean heart, in a garden like the garden of Eden. "Then the heathen shall know that I am the Lord." If this is not his plan I can't see any use of the tree of life to be restored; for the creation shall be delivered from the bondage of corruption, Rom. 8, and a pure language turned to the people that they may all call upon the Lord. Zeph. 3:8. So the sea, grave, death, and Hades then shall give up the dead.

But we are told that if death and Hades give up the dead, death and Hades still exist and there is still somebody dead. Turn to Rev. 6:8. Under the opening of the fourth seal a pale horse comes forth and his name that sat thereon was "Death", and Hades followed with him. Power was given them over the fourth part of the earth to kill with the sword. In this verse the cause of death is personified as death. Many are killed under that power. But later on it must deliver up those in it. Then death and Hades (the rider of the pale horse) is cast into the lake of fire which is the second death. This explains how death and Hades can be cast into the lake of fire. It does not mean that the graves and the state of death was cast into the lake, but the causes of death, called death and Hades. So the rider on the pale horse is the death and Hades that is cast into the Lake of fire.

May we study these things with a view to finding the truth.

Young People's Page

A Department for the Edification of Youth
Edited by
Alexander D. Donaldson

MESSIAH'S PEACEFUL REIGN

This mundane sphere on which we dwell
By troublous times opprest,
Shall yet become, God's prophets tell,
A world of peace and rest:
The Heaven designed for all mankind
Obeying God's behest.

Psa. 72:7; Heb. 4:9; Luke 22:29, 30.

When Christ our Lord returns again
In majesty and might,
All wicked kings shall cease to reign,
Bow down before his sight,
And God's own Son shall rule, and none
Shall dare dispute his right.
Matt. 25:31; Psa. 72:11; Ezek. 21:26, 27;
Luke 1:32, 33.

Soon may our Lord and King appear
To rule the earth in love,
Regenerate this mundane sphere
Like heaven itself above;
Where sons of God, in blest abode,
Shall dwell in perfect love.
Isa. 65:17; Rev. 21:3.

—J. Mackie.

THE FOUNDATION

"For other foundation can no man lay than that is laid, which is Jesus Christ."—1 Cor. 3:11.

My business is not that of a builder: still I am enough of a builder to realize that no building is any better than the foundation on which it rests. No matter how strong

Among the Churches

The misplaced marriage notice of Alfred Smith and Miss Emma Byall, in the last Herald, was noticed—too late for correction.

Sr. Leota Hanson, of St. Louis, Missouri, spent the week end at Oregon on account of the marriage of her brother, Leland.

Sr. Musselman spent last week end with her daughters in Indiana.

NOTICES

Conference Calendar for 1924

Minnesota, Mora, June 12-15.
 June Meeting—Argos, June 18-22.
 Michigan, Dutton, June 19-22.
 Indiana, North Salem, June 24 to July 6.
 Texas, Goldthwaite, July 11 to 20.
 Illinois, Oregon, August, 3-17.
 General, Oregon, August, 3-17.
 Iowa, Waterloo, August 17-24.

Change of Date

Hasty word from Bros. Wilson and Moses reveals the necessity, forced by outside circumstances beyond their control, of again revising the dates for holding the Texas Conference at Goldthwaite.

The meeting will begin, D. V., July 11, at 8 P. M., and continue until July 20, at 11 P. M.

Those who want cots, tents, chairs, etc., will please write as early as possible to either Em Wilson or A. W. Brown, of Goldthwaite.

To the Indiana Brethren

Those coming to North Salem Bible School by automobile, please bring your bedding and pillows if it is at all convenient. We have our dormitory this year, so that we will have plenty of beds but we need bedding and pillows.

Please do not forget the date, June 24 to July 6. Bros. Siple, Anderson and Patrick will be our teachers.

We hope to have the biggest and best Bible School this year that we have ever had.

Committee.

Bible School Work

From my notice regarding a call to consider Bible School work there has arisen some interesting correspondence, showing that there are some, at least, that are believers in the value of the Sunday School work. May their tribe increase.

I shall be pleased to hear from others who have any suggestions to offer. I believe that we can and should get some plans before the brotherhood that will be workable, that we may utilize this power which we have at our command and make it bring in greater returns than we have yet realized.

My suggestion would be that we discuss Bible School work in all of our State gatherings, and send our suggestions to the next General Conference, having the work start out from there, giving it a central place and a united plan that all may follow.

Again we invite all who are within reach to gather at Argos, Indiana, June 20, at 9:00

A. M., for the discussion of Bible School work.

Your for the advancement of the truth,
 C. C. Maple

REPORTS

From Virginia

The brethren of the Church of God in the Shenandoah Valley, of Virginia desire to express their appreciation for the kindness of the Members of the Illinois Conference who were so indulgent as to deny themselves the splendid services of Bro. F. E. Siple for a while that we might have an opportunity to enjoy the excellent discourses which we were privileged to hear during the series of meetings recently held here.

We are thankful to an ever kind Heavenly Father that we had the privilege to have among us one so amply able to defend the truth and we sincerely hope that it may be our good fortune to have Bro. Siple visit us again in the future.

J. H. Andrews.

Woodstock, Va.

Report of Work for May, 1924

Sermons: Hillisburg, 3; Burr Oak, 1; South Bend, 2; Plymouth, 1; North Salem, 1; Eagle Creek, 1; Pleasant View, 2.

Money collected: Burr Oak, \$5.00; Plymouth, \$15.00; North Salem, \$8.00; South Bend, \$10.00; South Bend Junior Bereans, \$4.55; Pleasant View, \$20.00; W. E. Byers, \$1.00. Total—\$63.55.

Expenses for month, \$12.18. Applied on Salary, \$51.37.

J. H. Anderson.

Field Notes

Work is being pushed a'ong as rapidly as possible on the new Indiana Conference rooming house at North Salem getting ready for the Annual Bible School, which opens on June 24.

Good reports come from Michigan regarding the work of Bro. Randall. We trust that the good people of Michigan may be able to have Bro. Randall labor for them as state evangelist. He writes that he will be present at the Annual Conference there this year. At present, however, he has returned to his home state to make ready for the coming conference session.

C. C. Maple.

Iowa May Report

We have followed the schedule successfully that was recently announced in these pages, and results have encouraged us to believe the course was a wise one.

The joint meetings have given an opportunity for some to share the privilege of meetings who otherwise would not have had the opportunity, and the association of many who do not often meet and the formation of new acquaintances are a source of encouragement and uplifting influence to all.

The regular appointment was kept at the home church at Koszta the first Sunday, but the next Koszta Sunday was spent at Marathon. On the second Sunday we had

the regular appointment at Stanhope. None from a distance were with us, but most of the local attendants were present, especially Sunday night. Saturday night we had a lesson at Bro. Hill's home, on the Kingdom, at which the Christian minister from Stanhope, a student in Drake University, was present. Next day we had picnic dinner at the church and three sermons, closing at night.

We went to Eagle Grove on Monday and had sermons each evening during the week, closing Saturday night. The attendance was not so good as formerly, some who were interested in our preaching having since our last visit gone to the Baptist congregation for baptism, as the pastor has lately gained much influence by preaching in favor of the Klan.

Then on the next day, Sunday, we had our picnic day at Marathon, and a very encouraging time. A number from Sac City and Lake View were present, also Sr. Inez Titus from South Dakota, who was visiting her mother, Sr. Garton. We were sorry to find Sr. Garton and Bro. Selleck in such poor health.

On Monday we returned home and the next Sunday (the fourth Sunday) we spent at Hickory Grove, in joint meeting, having had a sermon the preceding Saturday night at the home of Bro. Dickinson, in Maxwell. Some of the Sealine family from Stanhope were with us on Sunday. Here we also followed the plan of an afternoon sermon, making three for the day, in addition to teaching in Sunday School.

Early in the month we held the funeral of Sr. Emma Steffa at Belle Plaine and our trip to Maxwell was made returning from Kennard, Nebraska, from the funeral of Bro. Robert Denton.

At Arion, Iowa, on the morning of the 24th we saw frost and ice.

J. W. Williams.

MARRIAGES

Musselman - Pope

E. Cedric Pope, son of Mr. and Mrs. Edward J. Pope, of Niagara Falls, Ontario, and Miss Martha Musselman, daughter of Mrs. Glendora Musselman, Matron of Golden Rule Home, were united in the sacred bonds of matrimony at the Golden Rule Home, Oregon, Illinois, on the morning of June 5, 1924.

They left at once, by auto, to visit the bride's relatives and friends at Macy and other points in Indiana; thence to Niagara Falls and other points to visit the groom's people.

Bro. and Sr. Pope go forth with the heartiest of best wishes of their many friends, and are heartily commended to all for their sterling Christian aim and character.

Austin - Hanson

Miss Mary Austin, daughter of Mr. and Mrs. F. L. Austin, and Mr. Leland Hanson, son of Mr. and Mrs. C. J. Hanson, of Lebanon, Illinois, were united in marriage at the home of the bride's parents, Oregon, Illinois, on Sunday, June 8, 1924.

Bro. and Sr. Hanson left at once on an extended auto trip to points including Niagara Falls. Returning, they will make their home in Oregon, where the groom holds the position of Assistant County Superintendent of Schools.

The Restitution Herald

A Religious Weekly (omitting one issue each year) published at Oregon, Illinois, by the NATIONAL BIBLE INSTITUTION

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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

SCRIPTURE PEARLS

For several months the office of the N. B. I. has been distributing Greeting cards and Post cards through mail and to local call. This experience has been largely a matter of feeling out the sentiment and demand of the purchasing public. It has revealed one thing of great satisfaction, namely, There is a large demand for cards for all occasions which bear a message of scripture sentiment or scripture text. It is deemed to be in time now to publish, from our own press, cards of this character. These cards should be prepared for Anniversary, Birth, Birthday, Confidence, Sympathy, Gratitude, God Speed, Cheer Up, Friendship, Gift and every other occasion for which cards of Greeting, of Remembrance, of Slogan, of Motto, can be used—all made fervid by scripture text or scripture sentiment.

With the cooperation of many it is hoped to issue a full series of such in the near future.

To this end you are asked to submit specially pleasing scriptures or scripture sentiment, which, like pearls, may be selected to be set in the midst of attractive, decorative designs and broadcasted to the fullest and farthest extent possible.

SONG BOOKS

There is an increasingly urgent demand for song books. Some are all but impatient at the apparent delay in this work. Suffice it to say that this office is ready at any time to do its full part and more in the matter of providing song books for our

churches, and those of other people. The one great deficiency is the lack of funds for the publication of same. A few years ago a committee ascertained that it would require at least \$5000 to issue an edition of song books. It would likely require some less at the present time. But it would probably still require \$2500 to \$3000.

Already consideration has been given to beginning this work, with a view to performing the part that belongs to this office. For the last two years it has been frequently announced that \$5000 to \$10,000 could be advantageously used in the publishing end of our work, yet, during that time there has been very little money contributed toward this end. Not only are song books needed, and needed sorely, but also tracts, booklets, books and periodicals. All require funds. Were the funds present, it has been urged that a song book could be published for middle or late summer use. Whether it would be possible to realize at so early a date is questionable. But sooner or later the desired end would be attained. At any rate the foregoing is sufficient to place the matter fairly before the minds of the people. With the cooperation of the many this work could be done, and all would have reason to be grateful.

It would seem only good business judgment that any amount contributed toward the work of publication should be kept fully intact if possible through the means of disposing of the printed product at a reasonable commercial profit. Thus the funds would be kept intact and the overhead expense borne and financial strength maintained, so that other matters could, in turn, be published on similar basis.

This is submitted to the brotherhood with a request that one and all give careful consideration thereto, and respond with an enthusiasm that shall bear testimony to the interest that each one has in such an undertaking. A generous word from the church will be heartily appreciated.

HE WAS TAKEN UP

The ascension of our Lord is one of the important events revealed of him. Having already passed through the veil, that is, his flesh, Heb. 10:19-20, he was in the Holiest, whither he had been seen of the apostles forty days, and had been "Speaking of the things pertaining to the kingdom of God." Being thus in the Holiest, it was proper for him to advance forward from the veil, which he had passed, even unto and upon the throne of the Father. Not till he had thus entered the Holiest did Jehovah say unto him, "Sit thou on my right hand until I make thy foes thy footstool." Thus the ascension of our Savior was more, so very much more than the mere ascending in altitude. It was ascending to the right hand of him whose authority was supreme over all of the universe. It was the placing of our Savior authoritatively in position where he, the great royal High Priest, should cause his influence to penetrate to the farthest boundaries of earth.

He will descend. He will descend from the heavens themselves, also from the Father's throne; this when it becomes time for him to occupy his own God-given throne. But he will never come out of the Holiest. He will never return through the veil into the flesh. His word of authority

will always issue from the Holiest, whither he has entered once for all.

Sitting on the right hand "of the throne of the Majesty in the heavens, a Minister of the sanctuary and of the true tabernacle", our High Priest is gloriously empowered to execute the duties of his office therefrom. The ancient High Priest was not thus able. While he prefigured Christ in the fulness of His office, yet "The way unto the Holiest of all was not yet made manifest", and therefore the former priest was a "figure for the time then present".

Now that the true tabernacle is set and the one true, real High Priest occupies the innermost position by the side of his Father, he perfectly performs the duties of his office from this position to which he ascended. It is no longer needful that the High Priest shall come forth to speak the blessings of God upon the people; rather he issues those blessings day by day as they are required for the good of his people. Therefore he could assure his followers:

"Whatsoever ye shall ask of the Father in my name, it shall be given you"; he could speak of the "Comforter", even the "spirit or truth", "Whom I will send unto you from the Father" From this lofty position he could sight a Saul at noonday, could visualize himself in the eyes of Saul and speak audibly to Saul, "I am Jesus whom thou persecutest". He could assure his disciples, "Lo, I am with you alway, even unto the end of the world".

Such gifts, such manifestation, such assurance and promises could only be executed by one who has ascended—ascended not merely upward toward and into the heavens above, but ascended by advancing from the point whither he passed the veil unto the position of the throne of God, which, too, is in and of the Holiest of all.

What ascension is this! What glory! What permanent, eternal establishment! Though he descends from the Father's right hand unto the throne of his own inheritance, he will not descend from the Holiest to the holy. Always will he continue in the exalted work, which can be rendered only from the position of Holiest authority, power and superiority.

Like the ringing, tinkling sounds that issued forth from the Holiest of former days upon the ears of the waiting ones this side the veil, so the results of the work of the great High Priest stand forth today in attractive prominence before the observation of contrite, humble, watchful ones, who have of God been received and given to the High Priest to assist him in the work of the ministry and in the making of atonement for others more distant.

Let Christians "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: and let us consider one another to provoke unto love and good works."

HERALD RECEIPTS

Josiah Middlekauff; Eugene Howard; R. A. Curtis; B. A. Reighard; Mrs. Letitia Waller; Elta Fitz; Elmer H. Magaw; Mrs. Chloe Sims; Mrs. Emma C. Miller; Mrs. S. V. Wood; Mrs. E. Glotfelty; J. F. Richardson; Mrs. C. B. Everett; Mrs. Jessy M. Sullivan; Jessie L. Groves; Mrs. R. A. Robinson; A. M. Siple; B. S. Ditmar; R. B. Dalbey.

SOME BIBLE FACTS

By Dr. A. W. Taylor

AS I know the readers of The Press Herald are interested in what has been in the columns of the Voice of the People in favor of the Bible I am sure many will be pleased to read the outlines of a lecture given by a native Indian, who is an M. A. and Ph. B. to a class of native East Indian students in Madras Bible Institute, of which he is the principal and superintendent.

So I am enclosing the outlines of this lecture as received direct from this educated native of far off India.

I am sure many of the readers of The Press Herald will be pleased to see and learn what this native of India, so long deprived of the light of the Gospel with which this land of ours has been so long and so greatly blessed, is doing.

Bible Bibliography

The word "Bible" is derived from the Greek word "Biblos", which means "book." Although there are many books, this is called "the Book". Biblos means, a book. The Greek word, Biblos, has been translated into the English word, Bible. The arguments for the greatness of this book are:

1. This book has been, to a great extent, the origin or cause of the majority of the English knowing books being written.

2. This is the only book which contains many other books. As a rule books contain chapters, but this book contains books, which in their turn contain chapters.

3. This is one of the oldest books on record. The origin of the beginning of civilization, the origin of the kingdoms and empires and many other things are written in this Book.

4. Wherever this book is read, it has brought forth a higher plane of civilization, has raised the people and has put an end to all sorts of wicked and iniquitous habits.

5. The language of this book is really wonderful. Poets, men of literature, authors and several great men have had their languages refined and bettered by this book.

6. This book gives the solution to the problems of life, to the joys and sorrows that overtake mankind and shows him how best he can pilot through the troubled waters of life.

7. This book deals with the origin of causes, tells us how the heavens and earth came into existence, and while dealing in general about the science of metaphysics tells us also about the origin of good and evil, the reward for good and the punishment for evil.

8. This book reveals in no uncertain tone that there is a Supreme Being who is the origin of all causes and that he created man, and that all other creation is subject to man, and that in due time, after having revealed himself in various other ways, he revealed himself in the person of Jesus the Christ whose name is the only name given under heaven whereby we can be saved.

9. This book has stood the persecution and opposition of many enemies, some of whom have burned the book, buried it, confiscated it, and were satisfied to see it entirely out of existence. With all that, this book is rightly enthroned in the minds and hearts of millions and millions of mankind.

10. The commentaries, annotations, notes and other things that are written in this

book seem to cover this earth thirteen times.

11. Almost all the Christian denominations as well as missions have based this book as the foundation for their origin.

12. The moral, metaphysical and mystical teachings of this book not only satisfy the high metaphysical, philosophical and psychic minds of this world, but are also understood by the illiterate and those who are very little versed in the high schools and colleges.

13. The authors of this book embrace the wisest men of this world, ambassadors, diplomats, kings, warriors, scientists, philosophers, shepherds, custom house officials, fishermen and others.

14. This book and parts of this book have been translated into over 400 of the world's known languages.

15. This book has reached almost all parts of the world, from the highest mountains to the lowest valleys, from the Torrid to the Arctic regions, and is known to almost all the races of mankind.

16. The fundamental laws of the leading governments of this world are based on the laws that are contained in this book.

17. The three chief things that man wants in this world, namely, life, liberty, and happiness are unfolded in this book. Also the way to attain them in the easiest way possible is revealed.

18. It is one of the cheapest books on the market. Parts of this book are sold everywhere at a very small cost, and from the richest to the poorest, all can buy this book.

19. This book contains almost all the knowledge that is propagated in this world, the wonderful sciences, histories, chronologies, poems, lyrics, stories, proverbs, sermons, philosophical sciences, metaphysical teachings, principles of rhetoric, elocutionary principle, the fundamentals of law, etc.

20. Finally this Book desires your present and your eternal welfare.

What do you think of this Book?

—Selected from The Press Herald.

WHO WAS HE?

By Alex Allan

IN the April 29 issue Brother Judd, in offering a review to what was said in my "Open Letter" on the subject of the preexistence of Christ, and, as if granting that the scriptures do, in an indirect way, give support to this doctrine, he says; "There is a pertinent question requiring an answer: If Jesus Christ preexisted his birth by Mary, who was he?"

Recognizing the right of our esteemed Editor to dictate the policies of his paper, and also his prerogative to refuse any or all articles sent in for publication by unofficial contributors, the writer is seeking here only the privilege to offer an answer to the brother's question, without making any mention of this subject which the Editor feels should be considered closed.

The author of the Epistle to the Hebrews fully and clearly answers this question and begins by saying: "God who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by a Son, whom he appointed heir of all things, by whom he also made the worlds." Heb. 1:1,2.

In verse 5 this Son is identified in the one of whom it was written, "Thou art my Son, this day have I begotten thee." This was spoken concerning the resurrec-

tion of Christ and by which he is declared to be the Son of God with power according to the spirit of holiness.

As to the flesh, Jesus is never said to be the begotten Son of God, but he was called the Son of God being born holy and free from the defilement of sin. His title, only begotten, identifies him to be the heir of God to all things; so we read—"God so loved the world, that he gave his only begotten Son, the only begotten" (John 3:16, see Diaglott).

It is the begotten Son of God, the glorified Christ, by whom God in these last days hath spoken to us; and it is written, "See that ye refuse not him (the one) that speaketh; for if they escaped not who refused him (the one) that spake on earth; much more shall not we escape, if we turn away from him (the one) that speaketh from heaven—whose voice then shook the earth."—Heb. 12:25.

Here then, we are positively assured that this Son of God, this one that now speaketh from heaven, is this one whose voice at Sinai then shook the earth; so that Moses said, "I exceedingly fear and quake."

But some may say, "O, we can't believe that, we have always been taught that the voice which spoke the law at Sinai was the voice of God himself." Nevertheless, it was not the voice of "the only true God" and Father of our Lord; for it is written—"No man hath seen God at any time, neither heard his voice nor seen his shape." Again, "God only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen nor can see." No man can see God and live. Yet on the other hand it is written, "He said unto Moses, Come up, thou and Aaron, Nadab and Abihu and seventy elders of Israel." "Then went up, Moses and Aaron, Nadab and Abihu and seventy elders of Israel; and they saw the God of Israel. . . . also, they saw God and did eat and drink." Ex. 24.

Now these facts seem contradictions of the statement, "No man hath seen God at any time." And this is indeed a fact. It is a most egregious contradiction unless there is a being who, while not "the only true God," whom no man hath seen nor can see, yet had, and has, such endowment of authority and power that, before the hosts of Jehovah, he was "Michael", which translated into English is, "Who is as God."

Now we are ready for the answer to this question, "Who was he?" Who was this begotten Son of God who now speaketh from heaven? If he was before the world began, who was he? Have we any record as to his name or his origin?

We are assured by the scriptures that this one who now in these last times speaketh unto us from heaven and whose voice at Sinai then shook the earth is the one, "who being in the brightness of his (God's) glory, and the express image of his person, when he had by himself purged our sins, sat down at the right hand of the Majesty on high."

And this one, by whom God in these last days hath spoken unto us, is the one who before the foundation of the world, was made the heir, the only begotten of all things, and by whom God made the worlds. This is the testimony of the scriptures in plain language and not a proverb.

I will mention the lovingkindness of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us."

The Sunday School

By Alta King

REFORMS UNDER EZRA AND NEHEMIAH

Lesson 12 June 22, 1924

Lesson Text: Ezra 7 to 10; Neh. 1:1 to 10:39; 13.

Psalm 73:13-28

Golden Text: Return unto me and I will return unto you, saith the Lord of hosts.

—Mal. 3:7.

Memory Verses: Psalm 73:26-28.

For Study

Review: Where and in what condition were God's people left in last week's lesson? Under whose leadership and in fulfillment of what prophecy were they thus placed? What was the central purpose of this restoration?

The New Lesson: This week's lesson takes place about 70 years after the rebuilding of the temple under Zerubbabel, Zechariah and Haggai. And this brief 70 years furnished outstanding evidences of the sureness of human nature to turn from God wherever there are environments that tend away from God. (It is not necessary, however, to go to Israel for such evidence. Each of us can find it in our own life, in our proneness to permit things of the flesh order and plane to push into the background the things of the spirit and of God.)

This lesson presents not only evidences of man's sureness to turn from God, but also evidence of God's sureness to follow after man, placing over him his restraining and drawing influences.

I. Ezra's Return: Ezra 7, 8. From your reading of these chapters get evidences of Ezra's character; of his unreserved recognition of the fact that God was working through him; of the Persian king's high regard for Israel's God and his system of laws.

Under whose protection did this second band of exiles make their return? Why would not Ezra ask the Persian king for soldiers? Was his trust misplaced?

II. The Need of Ezra's Return: Ezra 9; 10. There was a crying need in Jerusalem for some one to rise up and teach, though it seems that Ezra did not realize the need when he came.

It was his own heartseeking that led him to search deeply into God's truths, and it was the need and necessity for those truths to be expressed, after once grasped, that drew him back to his people to teach them. Thus did God raise up a man through whom he might follow after his wandering people.

How was their great need made known to Ezra? The depth of this sin lay, not in the mere marrying of foreign wives, but in the lack of appreciation and the disregard of God's great purpose in Israel. In spite of all her experiences, Israel had not yet learned that she had been called to be a separate people in order that she might become a beacon light, revealing to all nations the one and only true God, between whom and idol gods there could be no course—a mission, the magnitude and far reaching results of which they but little realized.

Read carefully Ezra's prayer on behalf of his people. How did God manage, through Ezra, this difficult situation? Can

we judge the step too drastic when we stop to consider God's great and beneficent purpose which has touched and will yet touch millions of lives for good?

This incident in Israel's history is concrete evidence that God has made the home the basic and chief influence in the spiritual development of a people. Israel's system of law, her religious and social institution, though God-given, were on a sandy foundation whenever the homes came, even partially, under influences that were contrary to them.

III. Ezra's Bible School: A number of years after Ezra's first work among the returned exiles, he held a very interesting Bible School, but during these intervening years Nehemiah performed a work which should be given brief consideration. The story of his work is found in Nehemiah 1 to 7. Read the story noting particularly Nehemiah's call to service; his preparation for service, Neh. 1:5 to 2:8; the opposition offered to his labors and the glory which was brought to God's name because of victory over this opposition, Neh. 6:16. Note particularly the hindrances and oppositions he had to meet from his own people. Neh. 5:1-19; 6:17-19.

In Nehemiah 8, 10 and 13 is given the account of Ezra's Bible school and its results.

The import of this national religious meeting can be better realized when we remember that copies of God's word were not numerous.

What was the high aim of Ezra and his helpers in this religious assemblage? From what source did the call for the meeting originate? (See Neh. 8:1.) Note the consideration given to women and children.

The results of this period of concentrated Bible study are recorded in chapters 9:4-39; 10:28-39; and 13. It brought into active prominence their history as a work of God's hand and of his purpose; and in strong contrast, their own continuous disregard of that hand and purpose. Viewing thus their history in the perspective, they renewed their covenant with God, undoubtedly with the high and lofty purpose of being true to it.

In chapter 13 is recorded a definite example of the renewed covenant relationship to God. This "reform" was immediately in conjunction with the reading of God's word concerning that particular evil—the laxity in temple service and Sabbath observance. But we will notice that it was the personality and aggressive leadership of Nehemiah that worked the "reform". And in this bit of Israel's history we have another evidence that human nature sways to the dominating leadership, be it Godward or away from God, and that consequently, true and lasting salvation can be accomplished only by Jesus the Christ who takes away the old nature and gives the new.

How truly this history of Israel portrays human nature and the impossibility of self-salvation. And yet human nature clings to that deception—the deception which had Adam and Eve for its first victims.

A PURE LANGUAGE

By Lillie H. Willis

IN Zephaniah 3:9 we read of a time when God will turn to the people a pure language, that is, to his people, Israel.

For centuries his people have been scat-

tered over the earth. I don't suppose there is a language in the world but some of his people can speak it. Then there is Yiddish. My impression is that this language is a mixed language.

But God will turn to them a pure language, that is, unmixed: one language only. That, I think is Hebrew. Sometimes we hear people say "The English speak better, that is, purer English than Americans." Not that they speak more correct than we do, but they use the English language only, whereas we mix in words from other languages with ours. For example, they say, "station", we say "depot", which, I think, is French.

So God will cause his people to speak pure Hebrew, and he is doing that today, in Palestine.

The Children's Column

REFORMS UNDER EZRA AND NEHEMIAH

Lesson 12 June 22, 1924

Lesson Text: Ezra 7 to 10; Neh. 5; 8; 13

By Verna Thayer

Memory Verse: Return unto me, and I will return unto you, saith the Lord of hosts.—Mal. 3:7.

Were you ever in a city or a country that had been all torn up by a storm? If you have been, you can imagine how the city of Jerusalem must have looked, only it must have been worse; for not a thing in the whole city was left standing. Now Judah had returned and rebuilt their temple, but how slow and discouraging the rebuilding of the city was, and they commenced doing some evil things again.

But now we find two men coming to encourage them and help them along. They were Ezra and Nehemiah. Ezra was in Babylon, or Persia, as it was now called, and when he heard how discouraged his people were he asked the king if he might return to Jerusalem. The king said he could go, so he started out with a large company of Jews that wished to return now. He took much silver and gold with him from the king to help with the work of rebuilding the city. Can not you see the people trodding along, tired but happy to think that they were returning home?

It was a long and dangerous journey, but Ezra trusted God and they arrived in Jerusalem safely. But what a sad sight to see how these people had so soon gone back to their sinful ways. He at once commenced work and began to teach the people. They were very, very sorry and promised to do much better with Ezra there to help them.

About thirteen years later Nehemiah came to Jerusalem. He was a cup-bearer of the king of Persia, but was always interested in his home people, at Jerusalem. One day he asked the king if he might return. The king told him to go. He came to Jerusalem and at once set to work to rebuild the walls of the city.

Thus we leave them; for this will be our last lesson on the Children of Israel. One kingdom is scattered and the other rebuilding their city and country. But they were not allowed to remain there; for they were later scattered also.

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Election and Obedience

By A. H. Zilmer

ELECT according to the foreknowledge of God the Father, through (literally, "in") sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ.—1 Peter 1:2.

Two epistles were written by the Apostle Peter. In the opening of the first epistle Peter describes himself as "an apostle of Jesus Christ," and addressed "the strangers scattered (or 'sojourners of the dispersion') throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia." The "sojourners of the dispersion" were people of Jewish birth, scattered throughout these provinces of the Roman Empire. Their numbers were considerable, for there were synagogues in many cities and towns, in which worship of Jehovah was carried on by the devout Jews, according to the Mosaic forms. The Apostle addresses particularly such of these "strangers" as had become believers in Jesus Christ.

The Foreknowledge of God

"Elect according to the foreknowledge of God the Father," is part of the Apostle's description of these brethren.

What is the foreknowledge of God?

It is desirable to have the answer to this as clear as possible before the mind, because not a little confusion on this subject is abroad. Foreknowledge may be defined as "knowledge before the event." There is no such thing among human abilities as the power to know beforehand that this or that event will certainly occur. We may expect, hope, and believe in regard to future events, our anticipations being founded on what we regard as credible testimony; but in and of ourselves we can not know what the future is to bring forth. Even in regard to tomorrow's sunrise, our expectations, though based upon the wholly reliable testimony of the divine word, are, after all, only expectations, not knowledge. Our faith that the sun will rise tomorrow morning will not be disappointed; nevertheless, until the sun actually rises, we have no absolute knowledge about it. It is possible for human beings to have absolute knowledge concerning some past events; yet, in regard to many intimate personal concerns, we have to rely on the testimony of others. For example, no human being knows, in himself, the date of his birth; he is obliged to take some one's word for it.

We cannot be certain of our own future doings. James shows how absolutely devoid of knowledge human beings are, saying, "Go to now, ye that say, Today or tomorrow we will go into such a city, and continue there a year, and buy and sell, and get gain: whereas ye know not what shall be on the morrow. For what is your

The Returns of Giving

THERE are loyal hearts, there are spirits brave,
There are souls that are pure and true;

Then give to the world the best you have,
And the best will come back to you.

Give love, and love to your life will flow,
A strength in your utmost need;
Have faith, and a score of hearts will show
Their faith in your word and deed.

Give truth, and your gift will be paid in kind,
And honor will honor meet;
And a smile that is sweet will surely find
A smile that is just as sweet.

For life is the mirror of king and slave;
'Tis just what we are and do;
Then give to the world the best you have,
And the best will come back to you.

—Madeline S. Bridges.

life? It is even a vapor, that appeareth for a little time, and then vanisheth away. For that ye ought to say, If the Lord will, we shall live, and do this or that."—Jas. 4:13-15.

The steam rising from the kettle is the illustration of our lives. Now we see it, the next moment it is gone. We live by breathing; truly we live only from one breath to the next, and so little foreknowledge have we that we cannot even say whether the breath we are at this moment taking may not be our last.

Seeing that it is often difficult and very frequently impossible for us to have accurate afterknowledge, while of foreknowledge we have none at all, we are prepared to recognize that foreknowledge is a prerogative of Divinity alone. Only God can project his mind with equal facility into either the future or the past, and have perfect knowledge of both. Only he has that power to know the future that somewhat corresponds to, yet in greatness, far exceeds, even the power of the perfect memory of a perfect human observer over the knowledge of the past.

The matter of foreknowledge is the point of the divine challenge to the false gods of heathendom: "Shew the things that are to come hereafter, that we may know that ye are gods."—Isa. 41:23.

Foreknowledge and Foreordination

The difference between foreknowledge and foreordination should be clearly recognized. Foreordination is the ordaining or determining beforehand that certain events shall be brought to pass. Foreknowledge is the knowing in advance that certain events will occur. Foreordination on God's part necessarily includes foreknowledge; but foreknowledge does not at all imply foreordination. It is possible for us to have knowledge of past events without having been at all concerned in their performance; and we may have a spectator's knowledge of present events without having anything to do with bringing (Continued on page 316)

Lift Up Your Heads

By Samuel E. Haney

THE wise shall understand": not the "earthy" but the "heavenly" wise. The earthy minded is not seeking knowledge of eschatology. Finance, pleasure and the latest fashion plates have the world so enchanted that the spiritual and heavenly are eclipsed.

The average, restive, nominal Christian, owing to the mazziness of churchianity's doctrines, is hopelessly and helplessly adrift on a tempestuous sea. But there is one here and there that views the sacred Word potentially—a streak of light (hope) is seen amidst the dense clouds; while a few others, characterized "wise", have an appreciative and pungent knowledge of where they stand on God's chart of the ages. The latter class has a privilege, a responsibility and a duty imposed upon it. The Holy Spirit ignores drones and jades. "Ye (my disciples) are the salt of the earth; the light of the world."—Jesus.

Who has the temerity to say, The harvest is past! At the first advent "The harvest truly was great, but the labourers few." The second advent harvest is here—the time of separation of wheat and tares. Matt. 13:24-30.

Reader, are you a reaper? If you should be a "Watcher", and be checking up current events with prophecy, and be using God's chronological "measuring reed (rod)", and possess a knowledge of the imminent world-wide devastation, are you a "Herald of Righteousness" as was Noah—a Paul Revere, the midnight trumpeter?

Our Lord, during his ministry, delivered Jehovah's message, John 17:8, 14, 20—"I have given them (apostles) thy word." God is observant—"And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him." Deut. 18:19. This is a privilege and a duty that the saints inherit from their Elder Brother to pass along to hearing ears—a reciprocal opportunity that is soon to end. Are we up and "about our Father's business"? Are we Marthas, or are we Marys? There are vastly too many Marthas—foolish virgins—these days.

Many precious grains of wheat are still "In the valley of decision." They are restive, groping about for a ray of Light, a way of escape from what they see to be inevitable. They have hearing ears, a discernible fact.

The tares may call us bores; but, a little help soon gets the wheat active at boring for increase, Light and liberty. They will early learn, too, that one gets nowhere by using other persons' eyes. Gradually the appetite becomes whetted, when the Holy Spirit will lead (Continued on page 315)

IN HONOR PREFERRING ONE ANOTHER

WE hear only too much of falsehood and treachery in domestic life, of chicanery in business, of fraud and bribery in politics as pseudo-statesmen scramble for "what they call the rudder of government, but which is in reality only the spigot of taxation." It is going to turn from these to lives and actions measured by the Golden Rule.

On an occasion, one of Turner's masterpieces, over which he had worked for months, a picture with a wonderfully beautiful golden sky, was hung in the gallery next to a painting which showed to a great disadvantage beside it. His fellow-artists were so enthusiastic over Turner's picture that on exhibition day eager crowds hurried to see it. Lo! the golden glory was gone. His friends exclaimed. Turner muttered:

"It's only lampblack; 'twill wash off. Poor Lawrence felt so bad."

He had deliberately dimmed the beauty of his own picture so that another might show its merit.

Ruskin says that Emerson was the only person to whom he has told this story who had nobility enough to accept its truth, so contrary to self-seeking, worldly wisdom.

The same principle is seen in the case of a little Chinese scholar in a mission school, as related by the teacher.

"A class of small children were reciting the lesson. The youngest of them had, by hard study, kept his place at the head so long that he seemed to claim it by right of possession. One day he missed a word, which was spelled correctly by the boy next to him; yet he made no move toward the first place, saying, 'No, me not go; me not make Ah Fun's heart solly.'

"That little act of self-denial, yet it was done so kindly that from several lips came the quick remark, 'He do all the same as Jesus' Golden Rule.'"

TEACHES AS TAUGHT

(Continued from front page)

Will he ever use them? Surely he will not hold them as a souvenir? Not that, he will use them to unlock the prison house of Satan and set the prisoners free. Because he has purchased their liberty he has the moral, legal, and God-given right to give them their liberty. This is one thing for which he came into the world according to his own words. Luke 4:18. He said he was anointed to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised.

THE GREAT DRAGON

(Continued from front page)

there was war in heaven." You will tell me that this war took place after the ascension of Christ. But, if so, there must have been a horrible condition in that heaven between creation and the ascension of Christ.

Again, if Christ had to die first and then go and cast out the old red dragon, and bring order into heaven, how much is left of our Almighty God? Common sense revolts at such teaching. Let us not support it. We dishonor our great and good God. We believe that the teaching of

everlasting punishment is a disgrace to our God; but the teaching of a revolution and war in heaven is worse than anything.

Again, if it was possible for one of the best angels to become such a horrible great red dragon at a time before evil was in existence then that heaven must surely be a dangerous place. Where is the assurance that the other angels, or the whole redemption, through our Savior, may not be spoiled again? If it was possible before evil was known, then it is far easier, after evil has been in existence such a long time. Babel! Babel! Christ said; When ye pray, say also, "Thy will be done in earth, as it is in heaven." Does this support the teaching that there has been a revolution in heaven? It does not.

This one passage without quoting any others should cure everyone of such teaching; because it teaches us peace and joy for ever and ever. Glorious thought!

Then, when and where is the great red dragon?

"And there appeared great wonders in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars."--Rev.12:1. "Things that must shortly come to pass," show that this was neither in the past, nor in the days of John. It was to be in the future. Therefore, that woman was neither Mary, nor the Apostolic Church, nor was that "man-child" Christ. The twelve stars were not the twelve apostles, because these are nowhere called "stars"; but they are called the twelve foundations. The twelve sons of Jacob are called twelve stars, Gen. 39:9, and "twelve angels", Rev. 21:12; and as the ten tribes were lost in the days of John and had to be identified first, we understand why there "appeared a great wonder in heaven".

As the Jews (the two tribes) are moving to Palestine, they are worrying about where their lost brethren (the ten tribes) are. We of today will (in the near future) be eyewitnesses of the "great wonder in (the religious) heaven". This "man-child" in none other than the 144,000, the "elect", the "firstfruit", the "kings and the priests", who will rule "all the nations with a rod of iron". And the mother of this child is not Mary, nor the church in the days of the apostles; but it will be the twelve tribes of Israel, as we see in the seventh chapter of Revelation. And, as this "sun-clothed woman" is not in perfect existence yet, the "great red dragon is not complete either. But we can easily see who and where he is. And as this woman will not be in that heaven, where God's throne is, neither will the dragon be there. Both will be on this earth.

Both the recreation and the redemption will be accomplished here. In other words: It is the religious and political heaven. It is the same heaven, wherein John saw flying the angel with the "Everlasting Gospel". Rev. 14:6. We all admit that this angel does his preaching on this earth, even in our days. Why, then, do we place the "great red dragon in the heaven, where the throne of God is? Well, then, where is he?

"The Bible Advocate told its readers about two years ago, that "Bolsheviki" is a Prussian word, meaning "majority"; but that is not so. "Bolsheviki" is a Russian word with two important meanings: The first part "Bolshe", literally trans-

lated, means "Greater"; "Vieki" means "Eternity". Therefore, it means "Greater Eternity". With this they try to teach us, that their dominion will grow greater and greater; and that it will last for ever; and they have grown greater since their start. The first thing they do is to organize "Soveits." This is also a Russian word, meaning, literally translated, "Testament" or "Will", which is "Last Will", and their actions show plainly what their will is. They take the property away from the rich, and divide it among the poor. They also call themselves "Krasny", which means "Reds". They wear red signs and flags everywhere. They do not need to wear red signs and flags to show their color; for, on account of their terrible shedding of blood, the world knows already, that they are red. This is true. These are facts. Here, and nowhere else, is the "great red dragon" appearing. It is not complete yet; but watch it.

The news has gone forth over the world that China has joined Russia; and that they are forming "Soveits" throughout China. This China, with its over 400,000,000 people has a great red dragon on its flags. The great red dragon grows fast. And what about Germany, Hungary, Italy, Norway, and elsewhere the world over? It is useless to deport the Bolsheviki; for the whole world is drunk with that spirit. These are facts. Do not overlook them! Watch it!

This great red dragon has "seven heads and ten horns". This shows that he is not one personal being; but that he is a combined power of so many nations and powers. Watch it!

"And the dragon drew the third part of the stars and cast them to the ground". Revelation is written in symbolic language; and this does not mean literal stars, nor angels out of heaven, as so many will tell us; but these stars are rulers of nations. Now figure how many there were before the war. Then see how many are left. Where are the rulers of Russia, Austria, Germany, Montenegro, Saxony, Bavaria, China, Turkey, and Greece? And who can tell us how many more will go, as Bolshevism advances westward?

This "great red dragon" is also called the "old serpent", the "Devil", "Satan", who deceiveth the whole world. We know that Peter was once called "Satan", and Judas was called "Devil", but we also know that the people who were before were satanic and devilish in their actions. Therefore, as the actions of the Bolsheviks are more Satanic and devilish, there is no better name for them. And it is not the personal serpent; but it is the serpent's seed, which was sown in the Garden of Eden, that is, the lie. The lie is the seed of the serpent. The truth is the seed of the woman; and this seed of the woman is to smash the serpent's head and finally kill out infidelity or atheism, whereof the foundation was laid in the Garden of Eden; and which has now spread to every country; and the result thereof is Socialism, Radicalism, Anarchism, Blackhand, Reds, and many other names and forms; but now it is Bolshevism. This is rather a nice name. Therefore it is popular and willingly accepted in every country, wherever these communistic principles are advocated and proclaimed.

(Continued next week)

people standing near. Behold the Lamb of God which taketh away the sin of the world.—John 1:29. Not the sin of a part of the world; but of the world. Note that John said, SIN of the WORLD, and not the sins.

Now, what was the sin of the world?

By Rom. 15:12 we learn that it was the sin which brought death into the world. If that sin was the cause of death, when that sin is removed which is the cause of death, it can no longer operate and its victims will be released and come forth to life, having been purchased by the blood of Jesus. Paul further says, Therefore, as by the offense (sin) of one (Adam) judgment came upon all men to condemnation, even so by the righteousness of one (Christ) the free gift came upon all men unto justification of life.—Rom. 5:18. Paul's argument here is that the same all that were condemned to death by Adam's transgression will be justified to life by the righteousness of Christ. Being thus rescued from the land of the enemy they will be restored to liberty and will sustain the same relation to their rightful sovereign, which they enjoyed before they fell into the hands of the enemy, because Jesus, alone, with the infinite wealth of love and mercy, purchased their freedom. Thus, it is seen how that Jesus came into the world, not to condemn it (to death without mercy); but that the world through him might be saved. John 3:17.

THE GREAT RED DRAGON, WHO AND WHERE IS HE?

By Ed. C. Jaeger

(Continued from last week.)

TROTZKI and Lenine, two Jewish infidels say that Christianity has failed to give the whole world a communistic system. Therefore they are going to force it on them. They destroy and dishonor every house of worship and say they are going to give the world a better religion; and whoever joins them gets a great reward. Therefore, "he deceiveth the whole world."

This is the power Daniel speaks of: "Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god; for he shall magnify himself above all. But in his estate shall he honor the god of forces."—Dan. 11:37, 38. How true! They abolish marriage and the worship of God and force free love and horrors on the people, and the whole world is willing to accept their doctrine.

The above quotation is often applied to the Catholic Church; but that is wrong. The Catholic Church has never encouraged or forced free love; nor has it ever tried to abolish and destroy every kind of religion, as infidelity does. They cultivate it in their way, as we all know; and they have done that since their beginning; and yet the whole world is just as far from becoming Catholic as it ever was. But infidelity is everywhere. "And he shall divide the land for gain."—Dan. 11:39. Has the Catholic Church done this to such an extent? The Bolsheviks do. "Neither shall he regard the god of his fathers." The following clipping from the "Providence Journal" may explain this for us:

Soviets to Bunch Holy Days

"Mrs. Charles M. Willoughby, returning from Russia, reports that a movement is on foot there to abolish Sunday as a day of rest, and substitute Wednesday, the idea apparently being to persuade the

Mohammedans to give up Friday and the Jews to abandon the observance of Saturday. The whole trouble with the whole soveit system is that it does not take human nature and long established customs into account. It determines that a certain policy or course of action is theoretically desirable and then sacrifices everything else to this. Theoretically, there is something, of course, to be said for concentrating the adherents of all religions on a common day of rest. Practically, there is hardly another proposition that would arouse more antagonism."—Providence Journal.

Did the Papacy do that? He would have; but he could not; because the whole world has never served him, nor do they serve him now. But under the Bolsheviks the Catholics have to suffer just the same as others. It does not matter how much great Bible historians have said and blamed the Pope for. If they all would have postponed their explanations until after the great war, they would surely not have applied them to the Catholic Church.

"Having great wrath, because he knoweth that he hath but a short time."—Rev. 12:12. Who? The great dragon, of course. Now, if that great red dragon was Pagan Rome, why their fear that they will have "but a short time"? Again, if it was finally the Papal Rome, 538 to 1798, can we call that "but a short time"?

But the Bolsheviks will have "but a short time". The world is already making soveits, that is, testaments, and in this testament their "last will" is expressed; and in making this, their last will, they admit their fear that they will have "but a short time". But why will they have only a short time? Ah, the coming of our Savior is at the door. Therefore, lift up your head, dear reader, our redemption is nearer than ever before.

And for this cause, God shall send them strong delusions, that they should believe a lie. 2 Thess. 2:11. Here again we have infidelity. The Catholic Church has taught many errors; but infidelity teaches a lie. And the greatest lie of all, is to say, that there is no God, and infidel Bolshevism does that. Therefore, shall the wicked be revealed whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming. This wicked reign is the outgrowth of the old serpent lie; and it is this regime that will be in existence at the coming of our Lord. These are facts, whether we believe them or not; and these facts will prove true, whether we see it or not. It is for us to get acquainted with these facts. Otherwise it will be said of us: "Because thou sayest, I am rich and increaseth with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." May God forbid! "He which testifieth these things saith, Surely I come Quickly. Amen. Even so, come Lord Jesus."

Some may ask: What caused the Russians to adopt the name "Bolsheviki"? The Bolsheviks are more or less infidels and have very little use for the Bible. But they like the verse in Dan. 2:35, where it says that a stone smote the image of gold, silver, brass and iron and broke it to pieces; and the stone became a "GREAT" mountain; and in verse 44 it says that the stone kingdom shall stand "FOR EVER". They say that Bolshevism is that stone

kingdom, and that it will stand for ever. So here we have "GREAT EVER". That is "Bolsheviki". I am sorry to say that many honest Christians, and among them many Sabbath-keeping people, believe and teach those things. The Great Red Dragon is far on the way to deceive the whole world; but if Bolshevism is that stone kingdom, that shall redeem the world, and that shall last for ever, then may God have mercy on us.

VIEWING MARSEILLES

By Lottie E. Young

MY first impressions of Marseilles, on the morning of February 6 were not pleasant, as a very high wind was blowing clouds of dust in every direction. However, I walked down a main avenue and then back; as I was afraid to venture far from the beaten track. Marseilles was a colony of the Greeks six centuries before Christ; it is built on hills, and numbers of side streets come into some central square, puzzling newcomers as to where they will find themselves if they venture too far afield. I "discovered" some of the public buildings, but was not impressed with them. In an old part a huge square in which fish nets many yards long were drying, and close by was a public washing station, where some half a dozen women were soaping, scrubbing with a brush, slapping on a board, and finally rinsing their clothes, but it is hard to understand how dirty things can be cleaned without either warm water or boiling.

The houses are tall, often six stories in height, and all have shutters, as I presume in the summer the sun is hot. This day though the policemen were wearing long, blue, cloth capes, and car drivers had on sheepskin coats to keep them warm, even though on many open booths fresh spring flowers were being sold. There were several good monuments, generally to the memory of those whose lives had been given to France, but I noticed one to the memory of Pierre Puget, who lived 250 years ago, and wondered if he were the one from which our big sound gets its name. Marseilles was where the French Revolution started, the national anthem of France being written by one of her sons.

Traven certainly is a great educator, and we realize that after all one people is not so different from another. In Marseilles we saw many dark skinned soldiers, as France controls part of northern Africa. I noticed several different colored bands and caps, ranging from light blue to darkest red, which may have indicated rank, or simply the division to which they belonged. Eyes have to be shut in traveling as to sanitary conditions, as I saw huge baskets of bread carried through the dusty streets without even a scrap of paper to cover them, one has to eat their "peck of dirt" sooner or later.

I generally find a trolley car ride gives one a fair idea of a city, so, asking advice of Cook's office, I found car No. 83, which, after winding through narrow streets of shops finally came out on the Corniche Road, where a magnificent view was had of a long rocky shore and the Mediterranean Sea, dashing at the base, lashed into fury by the high wind. The road then turned into the Prado, a residential section, where some fine houses and grounds were seen, and then back to the starting point.

NOTES ON NUMBERS

By C. R. Vedantachari

(Outline notes of a lecture to a class of students preparing for missionary work among native Indians.—Ed.)

Nomenclature and Authorship

NAME. This book is called Numbers because of the fact that in it is an account of the double numbering of the people as at Sinai and afterward at Moab.

The Book of Numbers is one of the five books of the Pentateuch and the same reasons that have been brought forth for the authorship of the other books of the Pentateuch can be quoted for this as well.

1. The book is named the Book of Moses called Numbers.

2. The Jews who have great faith in the Pentateuch, to this day ascribe the authorship to the man of God, Moses.

3. The enumeration of the various tribes was done at the command of Moses, and he alone is able to describe it in such detail as it is done in this book. References from the Book of Numbers concerning the covetous prophet, Balaam, are mentioned in the New Testament and it can be conjectured that the various authors had in their mind that Moses was the author of the Book of Numbers.

4. As the style of the previous books correspond with the style of this book and it has already been proved that the other books were written by Moses, we can also infer that this book was written by the same man of God.

5. The life in the desert is vividly described here and no one could be better acquainted with this phase of life than he who spent forty years of his life in the desert of Midian.

Contents

It is a brief record of what the nation did from the second year after leaving Egypt, up to its arrival at the borders of the promised land. In time, it embraces about thirty-eight years. Its relation to the previous book is the covenant had been made; the law given; the sanctuary set in; the priests consecrated and it now remained for the nation to conform to the law and be trained for its great work. In Leviticus the lessons are given. In Numbers we see the chosen nation at school getting the lessons.

The Object

The immediate point toward which the narrative moves is the occupation of the promised land. Hence the book opens with a mustering of all the fighting men. The purpose of the scene is clearly stated in the expression "all that are able to go forth to war" which occurs thirteen times in the first chapter. There was to be hard fighting and every man from twenty years old and upward able to bear arms was enrolled in the army and trained for the holy war. God was behind Israel but Israel was charged to respect the point of discipline and training.

Accomplishment of the Object

(a) The advance of the army to the promised land took place soon after the first mustering. Spies were sent into the promised land. They reported a goodly lot of musketry and obstacles in the way.

(b) The March to Victory. When a new generation had grown up which had been known in Egypt and which had undergone

the discipline of two score years, a second mustering was held and this new generation of warriors marched to victory over the Canaanites.

The Discipline of the Desert

Few great or startling events occurred. For the most part, the time was spent in a daily round of duties. We have but a few meagre records of these years. But a new race grew up, inured to hardness, trained in God's laws and imbued with courage, self-help, self-reliance, not a race of ex-slaves, but an army of daring and disciplined warriors. The desert of Sinai, as is known, was capable of sustaining a large population at the time of the exodus. It is not likely that the whole multitude marched every day. The distinct forward movement was made from time to time. We may picture the scene. The tabernacle surrounded and cared for by the leaders and Levites formed the rallying point which was moved forward from time to time, while the great bulk of people, like the Arabs of today, was scattered abroad seeking pasture for their flocks and herds.

Moral Lessons

In preparing the people to enter the promised land God enforces certain rules, which are, in themselves, accepted principles for the training of every Christian believer. Purity is enforced. Certain offerings are demanded. Festivals must be observed. God should be looked upon as the Savior and protector of the people. Any rebellion against God's chosen people is soon found out and results in the destruction of the rebellious. The enemies of God's people are killed sooner or later. No man can do work for God and yet covet money as Balaam did. Whenever Israel sins she is defeated. Provision is made for the various tribes to enter the promised land and the truth is established that in the sight of God there is no sexual difference.

EXTENT OF GOD'S LOVE

By Lyman Booth

WHO are the bruised and who are the captives? The Lord answered this in the beginning when he talked with Satan immediately after he (Satan) had beguiled the woman. The Lord said, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head and thou shalt bruise his heel." To bruise the heel is to cripple to the extent that one may not be able to walk. To bruise the head may result in death. It is evident that Satan has bruised the heel of every son and daughter of mother Eve. And all are unable to walk alone. All need help, and when the time shall have come for the rest (totelos) of the dead to be set at liberty, he who holds the keys to the graves will open the cold charnel house of death and bid the bruised prisoners come forth to liberty. And in due time the last enemy, which is death, shall be put under Jesus' feet. Satan's head will be bruised and he will go down in defeat at the hands of the King of Kings and Lord of Lords. Everlasting destruction will be his portion.

If it is true, as some teach, that only a very few of Adam's posterity will be raised to life, and be permitted to see the light as it will be revealed in Christ Jesus, then his atonement will be limited to only the same few and also the restoration will ex-

tend to them only. But what saith the Word? None will hardly deny but that God in his infinite love and mercy provided a wise plan for man's redemption from sin immediately after Adam fell, or Cain and Able could have had no grounds upon which to base any kind of hope of life. This is proven by Rev. 13:8, where we learn that Jesus was the Lamb slain from the foundation of the world. From this statement we learn that Christ was included in God's plan of redemption, a lamb slain from the casting down of the Adamic arrangement (Diaglott). If Christ made an atonement for that which was lost, then he must have made it for every son and daughter of Adam, else his was only a partial atonement, and I do not feel at liberty to place any limitation other than is expressed in the little word, ALL. For God's love as expressed in the atonement embraces the entire human family, else how can he select, from all ages and all generations, a people for his name?

Jesus said to Nicodemus, 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. For God sent not his Son into the world to condemn the world; but that the world through him might be saved.—John 3:16, 17. Please observe that Jesus said the world, not a part, nor those of the Gentile ages. If this be not true, then what constitutes the world embraced in God's love and mercy? Let Paul answer. For when we were yet without strength, in due (appointed) time Christ died for the ungodly. But God commendeth his love toward us, in that while we were yet sinners Christ died for us.—Rom. 5:6-8. Here Paul includes himself with those who have been recipients of God's love and mercy, and he the chief of sinners.

On one occasion the Pharisees complained because Jesus associated and ate with sinners. They must have been bad men, indeed, for the Pharisees to call them sinners. In reply, Jesus said, They that be whole need not a physician, but they that are sick. But go ye and learn what this meaneth, I will have mercy and not sacrifice; for I am not come to call the righteous, but sinners to repentance, Matt. 9:12, 13, thus teaching the Pharisees that he was going to demonstrate God's love and mercy to sinners, instead of demanding sacrifices. In this he exhibited the benevolence of his mission.

Paul bases all his hope of future life upon the love and mercy that Jesus exhibited for sinners. He said, This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.—1 Tim. 1:15. Any plan of redemption that would extend God's mercy to the chief of sinners could easily favor all others. Again, he says, But the scripture hath concluded all (not a few) under sin, (Why?) that the promise by faith of Christ Jesus might be given to them that believe.—Gal. 3:22. This is equivalent to saying that all mankind is included in sin that the promise might be extended to all. How can the promise be extended to all unless all hear the promise? Also when will the many millions who have never heard the promise be permitted to hear it? John the Baptist has given the key to this situation when he saw Jesus coming to him, and when he said to the

Among the Churches

Remember your State Conference and attend if possible! Cooperate with, and uphold the efforts of those chosen to direct the work.

From friends in Los Angeles we learn with joy of Sr. Lillian Peck's mother, sister, and brother-in-law accepting the gospel. May the good work go on.

After nearly two weeks in bed, Sr. Woodward is up, though still very weak. There is a great deal of sickness among the brotherhood throughout the state of Michigan.

With an elongated instrument of manual industry (a common shovel) in hand, Bro. Siple, President of the Illinois Conference, is busy directing and assisting the work of finishing the Conference Hall and grounds for the forthcoming meetings. He expects a very large attendance this year—to inspect his work.

The baptism of Vivian, Magaw, of Lester Prairie, Minnesota, on Sunday, June 8, by his brother Sydney, is especially good news. Good because we rejoice with Vivian in the new hope that is his, and good because of the fruitful reward to Bro. Sydney for his persevering labors, in spite of various difficulties and discouragements. May God's grace abide with both these young people.

NOTICES

Conference Calendar for 1924

June Meeting—Argos, June 18-22.
Michigan, Dutton, June 19 - 22.
Northwest, Corvallis, Oregon, June 26 - 29.
Indiana, North Salem, June 24 to July 6.
Texas, Goldthwaite, July 11 to 20.
Illinois, Oregon, August, 3-17.
General, Oregon, August, 3-17.
Iowa, Waterloo, August 17-24.

Northwest Conference

The Northwest Conference of the Church of God will be held at Corvallis, Oregon, from June 26 to 29 inclusive. Come, meet with us, and help advance the cause, as well as renew your faith.

Yours in the Blessed Hope,

Grace M. West, Secretary,
101 E. 69 St., North Portland, Oregon.

South California Conference

The Annual Bible School of the Churches of God in Christ Jesus, in South California, will be held at Pomona, California, in the Williams Street Chapel, beginning June 19, and continuing over Sunday, June 22. A cordial invitation is extended to all.

Mary E. Bailee, Secretary.

Iowa Announcements

The date of the Joint Meeting for Waterloo has been changed from July 6 to June 29, owing to local conditions. Let all note the change and come who can.

Announcement of the Clarksville Meeting will be made later, as above date was to have been theirs.

J. W. Williams.

Texas Conference Notice

We have been obliged to again change our Conference date on account of not being able to get the use of the reunion grounds as first planned. The Conference and Bible School will be held at the Reunion Grounds, Goldthwaite, Texas, July 11 to 20 inclusive. We trust that all will make plans to attend the full time. There will be classes for all, old and young. Bring the children so that they can get the benefit of the school. We owe it to our children to see that they get a good understanding of the Bible while young. There is so much to take their minds from the things that concern their future welfare. The National Berean Society will send one of their workers to assist in the Berean work. There are several matters of importance to come before the Conference and a large attendance is desired. Our work in Texas is just getting nicely started and let us not consider any sacrifice too great to carry on the work started. There are places where meetings are wanted and unless all help the work cannot be carried forward as it ought to be. We trust that every member in Texas will realize his responsibility in this, as well as in other phases of the work. Let us not hide the one little talent that God has given us, but let us put it to work and see what he will do for us.

Meals will be furnished on the grounds to all who wish. Also tents and cots, by writing Bro. Em Wilson or A. W. Brown, Goldthwaite, Texas, telling them your needs. Expenses of the table and Conference will be cared for by voluntary contribution.

Goldthwaite is on the Santa Fe Railroad west from Temple, east from Sweet Water.

Bros. Bradley, Stewart and Siple will be with us, D. V., and we hope others of our preaching brethren may be with us also. Sr. Dorothy Lyon, of Alabama, also expects to be with us, representing The National Berean Society.

Let us lay aside the cares and worries of the old world for a few days and learn something of God's great plan concerning those who love and obey him.

These are important days and if there ever was a time when the Apostle's exhortation, "Forget not the assembling of yourselves together," was needed, that time is now. The encouragement and spiritual strength to be gained therefrom are estimable. Our time of labor is short and the best judgment of all is needed in making plans for future work.

Your brother on the Master's service,

E. W. Moses, President.

MARRIAGES

Moses - Huff

Married, at the home of Bro. and Sr. Charles Kenyon, 2037 Horton Ave. S. E., Grand Rapids, Michigan, at 7:00 o'clock, P. M., Sr. Ada Moses to Bro. Adelbert Huff, Sr. Woodward officiating. Bro. Blakely offered a very appropriate prayer, after which a fine dinner was served. The happy couple will be at home to friends after June 8, at 2134 Horton Ave. S. E. Many kind wishes go with them.

Partlow - Junker

Miss Laura Partlow, daughter of Mr. and Mrs. Frank Part'ow, of Casey, Illinois, and Mr. Russell P. Junker, of Terre Haute, Indiana, were united in marriage on Sunday afternoon, June 8, 1924. The bride is a faithful and active member of our Restitution Church, near Casey, Illinois. The young people are at home at 2220 Third Avenue, Terre Haute, Indiana.

REPORTS

On Sunday, June 8, after the morning service, in Jay County, Indiana, we went to the river and baptized Sr. Carrie Boggs, wife of Stanley Boggs, whom we baptized some time ago. These young people were married recently and we are glad that they are one in Christ. Sr. Boggs is a daughter of Bro. J. M. Snodgrass.

J. H. Anderson.

OBITUARY

Katie Autry Fisk

Katie Autry, daughter of Mr. and Mrs. Charles Autry, was born in Callas, Missouri, December 4, 1890 and fell asleep in Jesus at Arkansas City, Kansas, March 22, 1924, at the age of 33 years, 3 months and 18 days.

Feb. 3, 1909, she was married to Fred L. Fisk, at Medford, Oklahoma. To this union were born Clinton, Ruth, Leora, and Harriet, the last preceding her in death June 19, 1923, and also a son who was born and died on March 21, 1924.

She was baptized into the Church of the living God, August 28, 1916, by Eld. J. J. Heckman. Since then she led a life consistent with her Christian profession and we trust that she will receive the Christian's reward in the resurrection of the just.

Her funeral was held from the Grant Undertaking Parlors in Arkansas City, March 25th, conducted by Eld. J. H. Luman, who spoke words of comfort to a large gathering of sorrowing relatives and friends.

The deceased was then taken to the Spring Creek cemetery near Caldwell, Kansas, where, after short services conducted by Prof. L. Dervage, the body was interred.

She leaves to mourn her loss, besides her immediate family, a mother, five sisters and four brothers, and a host of friends.

John R. Fiske, Jr.

Ida Decker Hill

Ida Decker was born to Richard and Ellen Decker at Newcastle, Canada, March 11, 1856, and died at the home of her daughter, in Big Rapids, Michigan, on June 1, 1924, being past 68 years of age.

At the age of twelve she was immersed and later became a member of the first church organization in Milbrook, Michigan, known as the Church of God. She remained steadfast to the Faith of the Gospel as taught by the Church of God until the very end. The hope of the soon coming of the Lord was her greatest joy. For fifty-six years she has lived an exemplary Christian life—a living epistle to all of us.

On October 19, 1875, she was married to John Fletcher Hill, who preceded her in death on Jan. 22, 1923. To this union were born a son and a daughter who died in early life, and also Mrs. Garret Beimers (Fannie), of Big Rapids, Mich., and Jennie, who lived at home with her. (Continued on page 316)

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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

GRADUATES

To the youth of our homes everywhere who are completing another school year, many of whom are graduating from one branch or another of the country's school system, Greeting:

Congratulations, all. Your days and weeks of patient, persevering toil have accumulated for you a store of knowledge, as well as having trained you for analyzing and reasoning. While diligent research has been rewarded with many opinions which may not stand the test of time, yet there are many tried and tested truths—foundations—which have apparently been proven true beyond all question, that have likewise been implanted in your lives, there to remain throughout your lives, as foundations for all future effort.

Education, of itself, is not much. It is the use one makes of education that counts. Speaking generally there are two directions in which educated persons may travel:

One, the only one worthy of contemplation, is the direction of right; the other is the opposite—the way of wrong. Those who follow the latter are those who seek only self pleasure. To realize this they use their mental training to acquire for self the particular end that self craves, and this, too often, with little care as to the injury forced upon another.

Education can use the rules of mathematics to compute for evil purposes as readily as for right. And it does. It uses chemical formulae to compound bombs with which to wreck homes and society as well as bombs to shatter stone and rock. Education manufactures gases for benefi-

cial uses, but it also manufactures gases for the sole purpose of wronging other people in order to attain self's selfish aims.

Without education crime and evil could not possibly rage so tempestuously as they do rage at the present time. And without education the glad tidings of the kingdom could not be published around the world as at present. Education—the training and equipping of the mind, is one of the foundations of all human activity.

In order that that activity shall yield the best possible harvest to self and to all others it should be founded upon, and should be guided by God and his truth. Education thus founded and guided is invaluable to any individual.

Therefore The Herald prays God's blessings upon every young person striving for education, and especially upon every one who earnestly seeks to serve God and be guided by him.

I WILL WALK AMONG YOU

There is something entrancing in the thought of God being present in the very midst of a people.

How stricken with solemn awe must Israel have been to know from time to time of Jehovah's presence within his tabernacle, in the midst of their encampment. How the whole mind must have completely turned to him. The rapture of it all is more than one can imagine.

But what was true under the shadow or illustration in the Old Covenant with Israel will be even more intensely true and more wonderfully potent under the New and permanent Covenant. "God himself shall be with them and be their God."

Little wonder that "all things" will "be made new."

The True Tabernacle

But this returned presence of God in the midst of his people will be when "the tabernacle of God is with men" again. And the coming tabernacle will be "the true tabernacle which the Lord pitched and not man." The true? Yes, "the true," that is, the real; the true and real abode of God. In future, as in past, he will have a shelter from the vision of the congregation of the nation of the kingdom. Their eyes will not rest on him; his Divine life may not be scanned by them. He will dwell within his tabernacle—his true, real, tabernacle; sheltered, not from burning sun nor tempest strong, but from lives unable to see the life of him who dwells beyond the veil, beneath the covering where enters no ray of light.

Our Ministering High Priest

As God appointed, sanctified, robed one to minister unto Him in the olden tabernacle, so has He ordained a minister of the true tabernacle, Jesus Christ, now sitting at His own right hand. It was through Aaron that Jehovah conveyed to the people His purposes and blessings. And He has likewise appointed a High Priest to enter once only into the Holiest Place to minister therein the ministrations of God to his people.

To aid Aaron in the great work, Jehovah called out, selected, sanctified, appointed a people whom he gave to Aaron to do the service of the tabernacle, and make atonement for the children of Israel. These given people had previously been wholly given unto God. They were His and He appointed them to wait on all of the service of

his dwelling place. It was for them to go in and out; to perform the duties relative thereto; to thus live separate and distinct from the nation, from which they had been called.

For the service of the greater and more perfect tabernacle another people are being consecrated to Jehovah; have been and continue to be given to Christ the High Priest, as joint-heirs with him, not only in his kingdom work, but also in his Priestly service. These are the ones of whom the Apostle spake, that they had liberty, or boldness to enter into the Holiest of all. None others may so do. It is within this people, as it was within the tribes of Levi, formerly, that God has appointed his dwelling place, and even today, by faith and in spirit, God dwells within this people, which groweth unto an holy temple in the Lord.

How doubly awe-inspiring is such position. Not only will God dwell within the people specially called and given for this work, but through them His presence and power will be made manifest to the congregation of the nation of the kingdom standing beyond, where they labor the labors of life.

If it is wonderful to realize that the presence of Jehovah is near, what will it be to realize He is not only near, but to be one of a people through whom his presence and power are made for ever known to others.

FOURTH GENERAL CONFERENCE

The Fourth Annual Gathering of the General Conference of the Church of God will convene, God willing, at Oregon, Illinois, at the local church building on North Third Street, August 3 to 17, to transact any and all business properly coming before said Meeting, and to confer on Bible topics.

The program this year provides for an additional step toward the original aims as understood at the first gathering of Waterloo, Iowa, in 1921, in that it provides opportunity for a daily afternoon Conference on Bible questions, following the afternoon Bible School Lesson, excepting on those days required for business meetings. The object of these daily conferences is to aid each other to more fully discover God's revelation to man, and thus to aid each other in Christian advancement.

The Committee appointed last year on Amendment of Working Rules and Constitution will report early, that time may be had for careful consideration.

Further announcement will be made in the next Herald, which will be mailed to all the brotherhood, as listed on the Secretary's mailing list.

To aid in making announcement as complete as possible all readers are asked to write, very plainly, the names and addresses of any member of the church whose name they think to be absent from the Secretary's mailing list, and mail to him at once.

Let us unite in making this conference most helpful to the cause.

F. L. Austin, Secretary.

HERALD RECEIPTS

Mrs. Bertha Logan; E. L. McDaniel; Mrs. Mary A. Young; A. L. Corbaley; Jessie M. Kauffman; H. S. Lasher; Wm. F. Gross; Ella M. Fales; Delos Andrew; Jacob Christensen; L. H. Ralston; N. Goodreau; T. F. Presley; Jessie M. Wilson; Mrs. J. M. Prime; Mrs. G. M. Myers.

EMERGENCY FUND

H. S. Lasher,

\$2.00

such on a living man, death must be inflicted. Such a conclusion is inevitable, and it is surely far more in keeping with common sense, and with the Record, to suppose that his continuance in life was mercifully permitted owing to extenuating circumstances which had intervened since sentence was first pronounced, than to suppose a death centuries later fulfilled the threat of "in the day thou eatest thereof". Adam lost the right to life through the tree of life, by his sin. By accepting God's covering for sin (in type) he was forgiven, and in prospect, not then in fact, he had the "promised" eternal life. That the same promise of life passed to his descendants (who, like him, were mortal) is clear from the Record. Let the interested reader trace it through.

When it is said, "If a man is in Adam he is certainly in Christ", I say, "No"; for if such were the case the need for individual acceptance of the Gospel is abrogated. Again I say, "No", in the most emphatic terms; for every son of Adam must get into Christ by faith, and walk in the narrow way as Adam had to do, or else go along the broad road to destruction. That there will be more inheritors of eternal life than some suppose I am willing to allow, but the gift of eternal life is too precious to be lightly bestowed. It was my Master who said, "Enter ye in at the strait gate, for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat, because strait is the gate and narrow is the way which leadeth unto life, and few there be that find it." The only possible conclusion to be arrived at from such a statement is that some will have life, and many will not.

That Scripture reveals a "life of the age", not to be confused with the endless life of the believer, is, I think, correct; but space forbids its consideration now.

The ever growing belief in a species of universalism, even among Conditionalists, is much to be regretted, and comes from a lack of balanced study of the various aspects of this important theme. Another brother says, "There is no real cause for controversy" on 1 Cor. 15:22. There, two facts are brought into the limelight. One is that all in Adam die. The other is that just as surely, all "in Christ" shall be made alive. That the 15th chapter of 1 Corinthians does not refer to any but the resurrection of those "in Christ" can be proved from an analysis of its contents. The argument advanced upon "then cometh the end" is not conclusive, because based on unproved inference. Bible doctrine must have definite statement for its basis, which is in full harmony with other revelation.

There are exceptions to every rule. So strongly is this recognized that the exception is said to prove the rule.

For instance, "It is appointed unto men once to die...."; "As in Adam all die." But, when the Lord comes, the living saints will be changed, they will not die. It is because some do not recognize these things that confusion and error creep in.

Matt 7:13, 14 are the words of the Master himself, and I believe them. They are true to nature and true to fact. No good husbandman but knows that the quantity of fruit is out of all proportion to the amount of bloom, or even to the amount of set fruit. I have no wish to place a new value on human life (Christ himself did not), but,

if man did not place too high an estimate upon himself, there would not have occurred in scripture so many humiliating passages reminiscent of the fleeting character of his life.

Matthew 7:13, 14, and scores of similar passages, stand like a bulwark against the awful doctrine of eternal torment, and they equally overthrow the supposition that all men will be saved. The first error is a libel against a holy God, and the second causes those who hold it to slacken their efforts in sounding forth the "words of life" to those who sit in darkness and the shadow of death.

Do not be afraid, friends, that the victory which God will gain over sin will not be an abundant victory. Sin abounds, on this earth for a time; grace and righteousness shall much more abound throughout the long ages of eternity; for only those who do the will of God shall "abide"; they, only, will "never perish". What portion will you have in winning some of the great multitude from among all kindreds, tribes and nations who shall sing the praises of our Redeemer and his Father and God? I should rejoice to see one corner of our paper given to this end.

God had promised David that his reign should be for ever, and that involved the perpetuity of Jerusalem and Judah. The promise is still observed in the world-wide reign of "great David's greater, Son."—Peloubets' Notes.

Question: If the promise to David involved the perpetuity of Jerusalem and Judah in Hezekiah's time, why does it not now? How can the promise "still be observed without the perpetuity of Jerusalem and Judah? How sure we are to cross ourselves whenever we try to interpret and fix God's word to fit our ideas of what should be.

LIFT UP YOUR HEADS

(Continued from front page)

them to the Christ, "The Way, the Truth, and the Life."

It is as of yore, the common people heard him gladly. But, as a rule, the affluent, and they that are fascinated by the things that are in the world are not much concerned about the return of the King of kings.

The world is busy building, buying, selling, marrying, pleasure-seeking, etc. Are we busying ourselves preparatory for an abundant entrance into the everlasting kingdom of our Lord? Are we as much interested about our future abode as in the world about details of this precarious life? Are we equally concerned about our wedding garments, Eccl. 9:8; Matt. 22:11-13, as is the world about its apparel, painted faces, etc. Are we striving to horde more dollars to maintain a statu quo? Filthy lucre and aggrandizement are likely soon to be casualties of a multiplicity of jeopardy.

Remember:

Great men are not always wise.—Job.

The wise shall inherit glory.—Proverbs. There is more hope of a fool than there is of a person that is wise in his own conceit.—Proverbs.

See then, that ye walk circumspectly, not as fools, but wise.—Paul.

Yes, the wise shall understand; and, if sober, shall shine as the brightness of the firmament.—Michael.

THREE DAYS AND THREE NIGHTS

Dear Bro. Austin:

Enclosed find a short article which I trust may be suitable for the Herald. I was glad when I read your editorial on "Good Friday"; for you hold to my view in some respects at least.

It seems to me to be an impossibility for Christ to have been crucified on Friday and fulfill the sign of Matthew 12:39.

Christ was raised, as you know, on the third day. 1 Cor. 15:4. If he was in the grave three days and three nights he would have been raised the fourth day. Then how do we account for Matthew 12:39, which I take to be three full days and three full nights?

This is my plan, and it is the only sign that I see in the case. Jonah had a work to do for God, or rather God wanted him to do a certain work, but because of his unwillingness God gave him into the hands of an adverse power for three days and three nights. When the time was up he was released and did as God commanded him.

Likewise Jesus was interrupted in his work for three days and three nights. Then God raised him from the dead.

Now, as I see it, from the time Jesus was taken captive in the garden until he was raised from the dead was just the required time to fulfill the sign of Jonah the prophet—three days and three nights. This would make the crucifixion Thursday and the burial after 6 p. m., which was Friday and the resurrection Sunday, i. e., some time after 6 p. m., our Saturday.

Paul dates the resurrection from the burial in 1 Cor. 15:4. I believe you will be able to get my idea, so will not burden you further.

The apostacy teaches that Christ was crucified on Friday and they do not have the truth on any subject.

Love to all of like precious faith.

Yours in hope,

W. S. Tomlinson.

(The foregoing is in perfect harmony with the understanding of the editor, excepting that it seems that the burial must have taken place prior to 6 p. m. Thursday; for after 6 p. m. would be Friday, the Pass-over Sabbath.—Editor.)

JESUS BEFORE THE LAWYERS

By Alta King

JESUS, at the age of twelve, had such intensive and extensive knowledge of the scriptures that he was able to hold his own with doctors of law, having had years of experience in study and argument.

It is not necessary to conclude, however, that this unusual knowledge was all a miraculous gift. The fact that God had given Jesus a brain to think with, and had put within his reach the written word of truth, is proof that God designed that Jesus should get at least some of his knowledge through the ordinary process of study and listening to elders in knowledge.

The little phrase, "sitting in the midst of the doctors, both hearing them and asking them questions," shows that Jesus was seeking diligently for knowledge. He was not there, as is often the impression, confounding and putting to shame those lawyers. He listened intelligently and asked intelligent questions, and all were astonished at his understanding.

The Sunday School

By Alta King

REVIEW—REHOBOAM TO NEHEMIAH
Lesson 13 June 29, 1924
Responsive Reading: Psalms 46; 47; 48

Golden Text: Righteousness exalteth a nation, but sin is a reproach to any people.—Prov. 14:34.

For Study

The lessons of the quarter have covered a long period of the history of God's people. They began with the division into two kingdoms because of sins under the third king, Solomon; have traced both kingdoms through an almost unbroken course away from God; and they leave all twelve tribes in a state of captivity to Gentile kings, waiting (from God's viewpoint) for their great King, the Messiah, but in no sense (from God's viewpoint) ready to meet and receive him.

During this period of history God has worked through various men and circumstances, as well as through direct manifestations of his power, toward bringing this stubborn people, of his own choosing, to the plane of spiritual discernment from which they will want and accept the salvation which he has to give through Jesus, their Messiah.

For a brief summary and review of the quarter's lessons consider them from the viewpoint of the men through whom God worked, which are: Rehoboam, Jeroboam, Elijah, Jezebel, Ahab, Elisha, Amos, Hosea, Jehoiada, Joash, Isaiah, Hezekiah, Jeremiah, Jehoiakim, Ezekiel, Zerubbabel, Ezra and Nehemiah. The old Lesson Leaflets should be of service. The characters might be assigned to various members of the class, each to prepare a short paper or talk.

The great central purpose of Israel's existence and fulfillment of that purpose should always be kept foremost in mind in the study of Israel's history.

A PARADOX

By Alta King

ISRAEL'S history presents a paradox—a seeming paradox, rather.

The one outstanding demand which God made of his chosen people was strict obedience to law. Over and over again is this necessity emphasized by word of mouth and by judgments.

On the other hand, the history of Israel is a living demonstration of the truth, so clearly set forth in New Testament writings, namely, that law cannot save. Time and again did Israel make high and lofty, and no doubt sincere resolves, to obey all laws given to her by God and as many times did she fail.

Did God demand of his people obedience to law, knowing in his heart, all the time, that which was many years later spoken definitely—namely, that there was no salvation in that direction?

There are two avenues of approaching this seeming paradox.

First: The demand for obedience to law, oft reiterated through word of mouth and judgments, put across into human consciousness the absolute necessity of obedience to law. It slowly developed, and is developing, human consciousness of the fact that submission to law is the only road to liberty.

But God's demand for obedience to law did not carry with itself the living power to do. True, Israel at once assumed to herself the innate power to meet God's demand, and as oft as she has done this she has had to bow her head to the dust in the shame of failure. But her failures, which God knew would be forthcoming, did not in the least do away with the necessity that the demand for obedience to law be made. Israel must learn, as all men must learn, that liberty lies only in submission to law. Once the necessity of obedience to law, and the desire for it, were thoroughly incorporated into Israel's thinking, then the power to do could be granted. But the spoken and written laws carried no such power with them. The power to do, salvation, was to flow from God through another avenue—the Living Word, the Son of God, not the deadness of the written and spoken letter. From this viewpoint, then, the N. T. teaching that there is no salvation in law does not make God's demand for obedience to law a mockery.

Second: God's demand for obedience to law is not mocked by the fact that there is no salvation in law, for the simple reason that no spoken or written law, whether moral or ceremonial, could possibly embody and radiate the living presence of the living God, and salvation, in its complete sense, is consciousness of this presence and fellowship with God through it. This salvation includes law obedience, and much more—the fellowship with God through Jesus the Christ. Even though the whole nation of Israel had been able to attain to that state of law obedience to which a very few of her best, as Paul, attained, by means of that power given through natural birth, she would yet have been entirely outside the realm of salvation, for she would have yet lacked the personal fellowship with him as Father, even as she now is outside salvation because she has not accepted Jesus the Christ, who is God in the flesh.

The fact, so oft set forth in the N. T., that there is no salvation in law in no sense does away with the necessity of obedience to law, nor with reverence for law. It was necessary for Paul to emphasize this fact because many of his people had reached that degree of law obedience where they were perfectly satisfied and blind, therefore, to anything that was beyond the keeping of the letter of the law. Self-satisfaction is death to growth.

ADAM'S PENALTY

By R. H. Judd

I did not wish to enter further into this question, but in the issue of The Herald of June 3 Bro. Stewart asks questions evidently prompted by an article of mine which appeared some little time since. I will endeavor to comply with his request and take up the consideration of his remarks in the order in which he presents them.

FIRST. "If natural death was not the wages Adam reaped for eating of the forbidden tree, what caused his natural death?"

There are some questions more easily answered and better understood by asking another question and getting an answer to that. The above question is one such. Now I ask, Was Adam created mortal or immortal? The answer to that question will supply the answer to the one under consideration. Our Brother requires a scriptural reply, and he has a right to it.

If he will turn to Gen. 3:22, 23 he will find the following statements of Jehovah:—"And now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever; therefore the Lord God sent him forth from the garden of Eden to till the ground from whence he was taken." From these statements it is evident that Adam was created mortal, and was placed under test; for only by eating of the tree of life could he "live for ever." Turning man out of the garden of Eden did not change his nature in relation to life, but took from him the opportunity of having his nature changed in that respect, since he had corrupted himself through sin. Therefore, Adam's death was caused by the laws of his own nature.

Some people take the ground that Adam was neither mortal nor immortal. I, personally, cannot conceive of such a possibility, nor can it, to my mind, be logically expressed. A simple analysis of Gen. 3:22, 23 will settle the question to the satisfaction of the average mind, and it is my growing conviction that all the fundamentals of belief are expressed in language so plain that "he who reads may run". God's word is mainly for "the common people", though it contains much for those who rightly desire to "increase in knowledge"; it is a mine of unfathomable treasure to them which nearly 2000 years of diligent study has by no means exhausted.

Read Gen. 3:22, 23 over again, my Brother, and you will find the answer to your question, "What caused Adam's natural death?" See also Gen. 3:19. He was deprived of the tree of life, and could not therefore continue in life beyond the power of the life already possessed.

Second. "Would eating of the tree of life after Adam sinned restore to him his spiritual standing before God?"

Answer. No, certainly not; for according to the record in the verses quoted above, eating of the tree of life would cause him to "live for ever." It is not the fact that we have life that assures our "spiritual standing before God", but rather, the way that life is lived. Adam was, undoubtedly turned away from the tree of life lest he should become an immortal sinner (a thing unknown to the Bible) and thus lose eternally "his spiritual standing before God".

Third. "What kind of death did Adam die being turned away from the tree of life?"

Answer. A natural death. See Gen. 5:5; Rom 5:12.

Fourth. "Would he have died a natural death had he remained where he could have partaken of the life-perpetuating tree?"

Answer. Certainly he would, for only by eating of that tree could his life be perpetuated. It was the tree that was to give life, not the locality.

Romans 5:12 is quoted and the question is asked, "What kind of death passed upon all men? natural, violent or spiritual?"

Natural death, without a doubt; for all of Adam's descendants partake of his nature. They are called "mortal man". Job 4:17.

The question at issue, heading this article is "Adam's Penalty". To my mind Genesis 2:17 clearly indicates that the penalty threatened, threatened to Adam (he had no descendants then), was death "in the day" that he sinned. To accomplish

THE RESTITUTION HERALD

Volume 13

Oregon, Illinois, June 24, 1924

Number 39

Fourth General Conference

August 3 to 17, 1924

THE General Conference of The Church of God will convene at Oregon, Illinois, on the date required by its Constitution, July 22, 1924. This meeting will, however, be adjourned at once to reconvene on Tuesday, August 12, 1924, at 3:30 p. m. The business meetings will continue to occupy such time as may be necessary on the 13th and 14 for the transaction of any business that may be proper. The Bible Conferences will begin at 3:30 on Monday, August 4, for studying and conferring on Bible topics and Religious work. Such meetings will be held on each succeeding day, unless otherwise announced.

Among other amendments that may be presented, will be one to change the time for holding the Annual Conference so that the date may be movable to agree with circumstances. An amendment will also be offered to Section 1 of Article 4, to permit the securing of temporary credit for the financing of current activities should occasion require. Also an amendment will be offered to Section 5 of Article 3, giving the Executive Board power to transact all business relative to the matters mentioned in a, b, c, d, e, f, g, and h; excepting that they shall not transfer properties used for permanent occupation without the advice and consent, as is now provided, of the Advisory Board.

F. L. Austin, Secretary.

The brotherhood is again entitled to receive extended report as to the progress of the various activities of the National Bible Institution. It is with a sense of keen regret that the Secretary finds it impossible to give an up-to-date report of the work. A financial report was made in February to the effect that in operating the Publishing House since October 1, the Floral and Gift Shop from the same date, the Greenhouse from March 1, and the Golden Rule Home from January 1, and the Bible Training Class from November 1, there had been a net profit of \$1999.17 during 1923. This report did not include the salaries and some of the expenses of the office. Summing up all of the activities, including office salaries and expenses, together with the office receipts for field work, there was a net profit, for the year, 1923, of \$295.56. That is to say, the operation of our headquarters activities has been self-sustaining and has netted a profit which has been turned back into the work, amounting to \$295, while all contributions to the work have gone to the paying of the indebtedness on the Home, buying of furniture, fixtures, tools, supplies and merchandise for the various enterprises.

It should also be understood that the

God's Chosen People

A STRANGE bewildering people,
The Israelitish race,
Whom God chose from the nations
To magnify his grace;
At first they were but feeble,
Yet fast their numbers grew,
Until in every country
Today, we find the Jew.

A proverb and a by-word,
Accused in many lands,
And yet, forever graven
Upon Jehovah's hands,
Of ages past the wonder,
A marvel still today,
They rode in Pharaoh's chariot,
Then made him bricks of clay.

We see them still adapting
Themselves to every clime,
And spite of persecution
How bright their talents shine!
Defying competition,
They oft win wealth and power
And rise to great distinction
E'en in oppression's hour.

Not numbered with the people,
We see them dwell alone—
Without a King or Temple,
Far from their native home.
Dead as a body-politic,
Immortal as a race,
They are a perplexing problem
For nations now to face.

amounts entrusted for the maintenance of the members of Golden Rule Home is kept separate and distinct from other funds, so that at all times this money is available at a moment's notice, for the purpose for which it has been entrusted.

Having demonstrated that the work is both practicable and workable from the financial point of view, your secretary feels much freer to urge upon the brotherhood everywhere the advisability of pressing the work forward unto much greater activity.

It is true that there has not been the showing in printed matter that all had hoped; but it is also true that when the work began to open up at the first there were so many who urged the Home feature as the work of first importance that it has taken all of the funds that have been raised to put this phase of the work into activity. There has been very little money for use in printing. Our printers have been working at disadvantage in doing their work. The plant sorely needs considerable added equipment, and we are in great hope that the same can be provided in the near future.

Up to the present time, the Greenhouse, which was an unexpected, additional activity, has demanded much time and thought and energy from the office. We greatly hope that we have at last secured a practical, competent manager for this phase of the work. As soon as he can take the work over the office should be able to concentrate more upon (Continued on page 321)

The Preeminence of Prayer

By H. R. Clissold

OVER the archway of Christian activities the gospel of Jesus goes on its mission of salvation to the world. God has chosen to make Prayer the keystone of that arch. To us it is given, by loyalty to his plan, to help keep the keystone in its divinely appointed place, that it may serve God's great purpose; disloyalty to his plan tends to loosen and dislodge it—bringing disaster so far as our share in the Lord's work is concerned. "Knock out the keystone, and you have ruin."

God has put his strongest emphasis on the necessity for Prayer; we cross his purpose if we change his order. We are to work for him in many ways, and he graciously promises to work with us, and help us; yet in his Word the results we desire and that he is anxious to give are conditional on Prayer to him.

The cunning of God's old enemy and ours is seen in the fact that Christians do not deliberately oppose Prayer. The devil is satisfied if we play into his hands by simply ignoring the power and importance which belongs to Prayer. So it is pushed aside to allow for things which cannot take its place, and were never designed to do so. There being no substitute for Prayer, we suffer and the Lord's work suffers by the displacement.

Practically everything helpful to, or indicating, growth in the Christian life, as well as the greatly-desired results of Christian activity, is definitely promised by God in response to Prayer. So it is clear that any church neglecting Prayer, weakening or slighting the meetings for Prayer, by so doing bids for failure. "Continuing instant in Prayer" is one of God's specific instructions to the churches, as well as to individual believers.

In the belief that they may help to keep Prayer (and especially united Prayer) in the preeminent place designed for it by our allwise Father, a few of the many things said on the subject by Jesus and his disciples are repeated here—Moffatt's translation being used for fresh interest.

Ask, and the gift shall be yours.—Matt. 7:7.

All that you ask in prayer you shall have.—Matt. 21:22.

The prayers of the righteous have a powerful effect.—James 5:16.

I want the men to offer prayer at any meeting of the church.—1 Tim. 2:8.

Pray the Lord of the harvest to send laborers to gather his harvest.—Matt. 9:38.

How much more will your heavenly Father give good gifts to them that ask him?—Matt. 7:11.

I am going to my Father, and I will do whatever you ask (Continued on page 321)

HELP STILL NEEDED

By J. J. Heckman

IN the Easter Number of The Herald and the one following Brother Conner lends us a helping hand on 1 Cor. 15:22, etc. which we greatly appreciate; but we fear he has not yet cleared the text, and wish to give a little more on said text. We still think it clear that this text only mentions one class as being resurrected, and that the righteous; notwithstanding, we believe others are mentioned as being resurrected in other portions of God's eternal word.

For the following reasons we still think this text teaches only a resurrection of the dead in Christ.

I. "For since through man the death and through man a resurrection of dead." Greek, literally translated. In this chapter there is no article in the Greek till we reach verse 29, which speaks of being baptized for the dead; we think no one will contend that our baptism has anything to do with the resurrection of the wicked, and ignorant; if they should they would be putting in other conditions beside Christ's death, and that would make even the resurrection of wicked conditional, and do away with the theory that Christ's death, and that alone, brought about a resurrection for mankind. But even in that verse we read, "If at all dead are not raised, why are we baptized for them?" Literal translation. Again not the dead. Thus we see when we compare such passages as Matt. 10:8, where the article is omitted in the original, and we know only a portion of the dead are alluded we have a strong inference that such is the case here.

II. "Through." This word usually makes it imperative that the person who passes through a place or thing gets in that place of thing,—thus, Paul passed through the upper coast coasts," Acts 19:1; Jesus went "through Samaria," John 4:4; "through the corn," "through dry places," Matt. 12:1, 43; "through the eye of a needle," Matt. 19:24; "through Jesus Christ," Rom. 1:2; "through faith," Rom. 3:30. See many other passages, all of which teach the fact that what one gets through Christ he gets by being in him, and not by being disconnected from him.

III. "In" This is a very small word; but does great service in the scripture, and while we admit that in the common version it is translated, "by", a number of times, we find that number greatly reduced in the revised and other later versions. We find, also, that while "by" is used about 100 times in the common version, "in" is used several hundred times in the same version to represent the same original. The apostles preached in Jesus resurrection (ek) out of the dead, Acts 4:2. The Greek is "anastasin ten ek nekron," and refers to a special resurrection in Luke 20:35, and Phil. 3:11. Thus, the resurrection "en" Jesus is a special resurrection, and not that in which the wicked participate.

IV. "But each in his own rank." Literal Greek. Each of who? Each one who is raised in Christ, or "Christ the firstfruits, and afterwards those who are his." Christ cannot be the firstfruits of those raised mortal, as he was raised immortal. The later ripened fruits are like the first ripened, and we can always tell the kind of fruit a tree bears by the first ripened it brings forth.

V. "Then the end" The end of what? "The resurrection," some say. Well let us

read further, and see the conclusion we are compelled to reach if such be the truth. "When he shall have delivered up the kingdom to God." This clearly shows that the end comes after Christ delivers up the kingdom. But, "He must reign till he hath put all enemies under his feet." Hence all enemies have been put under before he delivers up the kingdom, and before this end comes. Therefore, in this end resurrection there are none raised either to be put under Christ's feet by conversion or destruction, and it can be only righteous who are raised here, again making it conclusive that resurrection for wicked is not taught in this great chapter.

VI. The Greek word "zoopoi" is used here for "made alive", and Paul tells us, "And if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead will also make alive your mortal bodies." This makes the making alive or zoopoi depend upon the indwelling of the Spirit of God, and again proves conclusively that Paul here speaks of only the making alive of the righteous.

VII. "The dead shall be raised incorruptible." This is said after all Paul has said of resurrection in this wonderful discourse. Would it not be surprising that Paul would tell of millions of dead being raised mortal, or corruptible, and then declare in contradiction, "The dead shall be raised incorruptible? It would be a plain contradiction, and nothing else could be made of it. So, again we have positive proof that Paul here only speaks of the resurrection of righteous people. This chapter, taken for what it says, can only teach resurrection of the righteous.

Submitted in love.

Our Sunday School Work

In a recent article Bro. Maple mentioned a move to improve and extend our Bible School work and the idea appeals to me very much. The field is large and we are at present not accomplishing the work which we should. Let us give this matter careful consideration. Be ready to discuss it at the coming conferences and later when the time for action arrives we will be ready to take a definite stand for any forward movement.

Yours for better Sunday School work,
E. W. Wichern.

A SONG TELLING OF ZION'S REDEMPTION

LET the moorland and desert rejoice,
Arbah laugh and with lilies spring up;
be fruitful in produce and laugh, ah yes,
laugh and shout.

For now Lebanon's glory is here; Carmel's
splendor, and Sharon's combined; they see
our Lord's splendor—the glory of God!

Cheer up the weak handed, the trembling
knees help: Say, "Courage, weak hearts,
you need no longer fear. See! your God
comes your wrong to redress, God Himself
comes as a Savior to you!"

Now the eyes of the blind shall be opened,
the ears of the deaf be unclosed, and the
crippled shall leap like a stag, and the
tongue of the silenced shall shout! water
spring on the moorland, and rivers in Arbah.

The mirage be lakes, and the dry sand
have springs, snake's dens, water meadows,
with rushes and reeds.

And a highway shall be there, they shall
name it "The road of the right," and the
vile shall not use it, but He, Himself lead;
and the wicked not traverse that way.

No lion be there, nor shall fierce beasts
ascend, nor avenger met walking therein;

But the Lord's ransomed returning, re-
turning to Zion with cheers, with delight
everlasting, and joy on their heads; grief
and anguish will fly as with joy they re-
turn!

—Ferrar Fontun's Translation of Isaiah 53.
Selected by Auntie Wince.

AMONG THE CHURCHES

(Continued from page 313)

Those left to mourn are the two daugh-
ters; two grandchildren, Donald and Dorothy
Beimers; two brothers, Darwin Decker of
Germfask, Michigan, and Leonard Decker
of the state of Idaho; and two sisters, Mrs.
Mary Kearney of Blanchard, Michigan, and
Mrs. Rance Lake of Birmingham, Michigan;
besides a host of other relatives and friends.

Passed away from earth for ever,
Free from all its cares and fears,
She again will join us never
While we tread this vale of tears.

For the turf is now her pillow,
And she sleeps among the dead;
While the cypress and the willow
Wave above her lowly bed.

With what grief and anguish riven
Should we see the loved depart,
If there were no promise given
Which would soothe the wounded heart!

If the chains with which death binds them
Ne'er again should broken be,
And the prison which confines them
Ne'er be burst to set them free!

But a glorious day is nearing,
Earth's long-wished-for jubilee,
When creation's King, appearing,
Shall proclaim his people free!

When upborne on Love's bright pinion,
They shall shout from land and sea,
"Death, where is thy dark dominion?
Grave, where is thy victory?"

—U. Smith.

The writer was called to administer com-
fort to the sorrowing ones of the family and
community, the services being held at the
church at Blanchard on Tuesday afternoon,
June 3, 1924, after which we laid our sister
away in the Decker cemetery to await the
call of our Lord and Savior when he comes
again. "Be thou faithful unto death and I
will give thee a crown of life."

F. V. Blakely.

ELECTION AND OBEDIENCE

(Continued from front page)

them about. Similarly, God has (to
the extent it pleases him to exercise
his power) advance knowledge of fu-
ture events, without being, in any way,
responsible for the occurrence of any of
them, except those he may have foreor-
dained or predetermined in his own pur-
pose. Thus we can see that God certainly
foreknows as much as he pleases of the
future events he has not foreordained.
Having now, we hope, cleared the ground,
by these brief explanations, let us proceed
to the consideration of election, particu-
larly as it affects us of today.

(Continued next week)

Young People's Page

Edited by
Alexander D. Donaldson

Golden Text: 1 John 2:16, 17

JESUS

In heavenly love abiding,
No change my heart shall fear
And safe is such confiding,
For nothing changes here.
The storm may rage with out me,
My heart may low be laid;
But God is round about me
And can I be dismayed?

Wherever he may guide me,
No want shall turn me back;
My Shepherd is beside me,
And nothing can I lack,
His wisdom ever waketh,
His sight is never dim;
He knows the way he taketh,
And I will walk with him.

Green pastures are before me,
Which yet I have not seen;
Bright skies will soon be o'er me,
Where the dark clouds have been.
My hope I cannot measure.
The path to life is free;
My Savior has my treasure,
And he will walk with me.

DUTY — LOVE

Duty is the fulfilling of an obligation, and all obligations must be fulfilled; therefore we must be dutiful. But if we simply fulfill an obligation because it is our duty to do so, we deserve no credit. To illustrate, we purchase a certain article from a dealer at an agreed price of twenty-five dollars. It is our duty to pay that sum of money to the dealer. Should we fail to do so we would be dishonest and deserve censure. But when we do pay it we do not deserve any praise, we simply have paid the dealer what was his rightful due. We have done our duty, we have proven our honesty, nothing more. Our obligation has been fulfilled.

Our God is the great Jehovah. It was he who made this world and all things that are therein. It was he who created us as well as all things needed to sustain us, to comfort us, to make us happy. He also hath ordained a future life, a life of joy that shall last throughout eternity. And he has invited us to share this life providing we meet his conditions, by walking in his ways, by doing his will. To induce us to come unto him he has presented us with a gift, a gift mighty and full of love, a gift so great that no other gift was ever like unto it. And this gift is none other than God's only begotten Son, of whom we read that he was born and made unto us Wisdom, and Righteousness, and Sanctification, and Redemption.

By the above we see that God not only created us, but he also made provision for us while we journey through the mortal or natural life. More than this, he has made arrangements for a life of immortality for all those who will come unto him, and he also has provided a "way" by which we may come to him. God has certain plans and purposes, all of which are to be fulfilled by and through Jesus the Christ. In God's word, the Bible, we read all about God, his plans and his purposes, also about the Son of his love, Jesus, and the part the Father

has given him in the fulfillment of his (God's) plans. It is an interesting account which we have regarding the life of Jesus. We read of his birth and the homage that was paid him at that time. There is a story about his boyhood and the wisdom he displayed when he talked to full grown men. We read of him reaching manhood and his obedience to the will of the Father in being baptized. We also read of his preaching, his doing good wherever he went, healing the sick, restoring dead to life; feeding the multitudes. (And when you are reading the things concerning the life of Jesus while he was on earth, remember that he never was in the presence of death but that he restored the dead one to life. Did you ever think of that?)

In the life of Jesus we have a record of pain, of grief, and of sorrow, but there is also a mingling of joy and gladness. In the end we read of his death by crucifixion, through false accusation by his enemies. Then his resurrection, in time culminating with his ascension and the promise of his second coming.

In the life of Jesus we have the acme of unselfishness. Never, for one moment, did he consider his own comfort or convenience. His life was lived and spent for others, and among those "others" are you and I. We have benefited by his sufferings. Through his death we have hope of life for evermore. Every pain he bore was for the purpose of bringing joy to us, and in his suffering and sorrow he laid the foundation for our everlasting peace and happiness. In his very death was an offering for our sin. In his resurrection we have promise of life beyond the grave. And at and through his second coming shall all the promises of God be consummated.

With all this having been done for us, do you not think that we are under a heavy obligation to God and his Christ? Do you not believe that we owe them a great debt of gratitude? But how are we to discharge our obligation? and by what manner are we to show our gratitude? Merely by doing our duty in accepting the proffered gift and in a perfunctory manner mumbling our thanks? That would be rank selfishness, wouldn't it? Jesus was not selfish with us and surely we do not want, through selfishness, to accept what he has done for us. You know we have no right to all this that God, through Jesus, has done. It was done through the love of God and the obedience of Jesus Christ, as a privilege to us. And it is as a privilege we must accept it. And in accepting it we must give God the honor with glory and praise, and strive to do the will of God by obeying his commands, walking in his ways, letting our light shine in obedience to his command of "Love thy neighbor as thyself."

Love is the fulfilling of all law.

That which is done as an obligation is but half done. But that which we do as a privilege is wholly accomplished, because our heart is in our work and we do the best we know how.

The things that we do through duty only are not done with a full heart fervently. But the things which we do through love are perfect and complete. They reflect our very beings and carry within them a message of faith and trust.

Here we have two sides, one with obligation and duty, the other with love and privilege. In the commands of God to us

the first two never are mentioned. What God wants from us, what he demands, is a willing service, done as a privilege, through love. God is the embodiment of love, God is Love, and he will accept nothing else than love from his children. God is not wrathful, he is not angry, he is not revengeful, that we must approach him in fear, doing things to appease him. God loved us while we were yet sinners at enmity with him. He gave his only begotten Son to draw us unto him. And what we do in our worship of him, if it be done in love, though it be but partial, will be accepted by him as perfect, for our deficiencies will be covered with the perfection of Jesus Christ who is altogether righteous and pure.

Love is the key that unlocks every door, that leads to the solution of all mysteries regarding the gospel of our salvation. God used love, Jesus used love, we must use love. It is through love only, our love to God and his Christ, our love to our fellows, that we ever can expect to have our hope fulfilled to be with Jesus in the presence of God, throughout eternity. O, may we so love that when Jesus comes he will not be ashamed of us, but will say, "Enter thou into the joy of thy reward."

Duty is ice cold. Love is warm. Be dutiful! be true to every obligation! But don't be dutiful merely for the sake of duty. Fulfill every obligation willingly and with love. Come, Lord Jesus, and come quickly, and fulfill thy mission of love.

BIBLE QUESTIONS

1. On what Mount did Aaron's death occur?
2. What happened to Nabel that left Abigail free to become David's wife?
3. Of what great offence were Abihu and his brother Nadab guilty and how were they consequently punished?
4. Who were Abihu's father and mother?
5. What important post in the army did Saul assign to Abner?
6. For whom was the city of Enoch named?
7. How old was Adam when Seth was born?
8. Who was the first martyr of the Bible?
9. What did David take with him when he went to fight Goliath?
10. When Salome's dancing pleased King Herod what did he promise her?

ANSWERS TO LAST SERIES OF QUESTIONS

1. Noah's first act on coming forth from the Ark was to build an altar and offer sacrifice.
2. Moses, the prophet, at God's command, appointed Aaron to the office of the high priesthood.
3. Abigail supplied David and his followers with provisions when Nabel, her husband, refused them help.
4. Cain built the city of Enoch in the land of Nod.
5. Seth lived 912 years.
6. David took off the armor that Saul gave him to fight Goliath with, because he was not used to wearing it.
7. Salome asked King Herod for the head of John the Baptist because her mother wanted revenge on John for having denounced her as sinful.
8. Boaz was a wealthy kinsman of Elimelech, the husband of Naomi.
9. Moses burned the golden calf that Aaron had made for the people to worship.
10. Obed was the son of Boaz and Ruth.

AN ANSWER

The passage printed on this page, in the issue of June 10, under the caption, "A Question", is the first half of the seventh verse of the sixty-third chapter of Isaiah. We thank all those who sent us replies.

HIS GREAT WORK

By Lyman Booth

ACCORDING to John, God sent his Son into the world not to condemn it; for that would have been needless, as the world was already under condemnation because of Adam's sin. Then, for what did he send his Son? Simply this, to freely justify to life all those against whom the sentence of death had been passed. In all courts of law, when a person has been adjudged guilty of an offense, a sentence is immediately passed by the judge, and that sentence must stand against the criminal until executed or remitted by the court. As soon as the sentence is remitted the criminal is said to be justified to liberty and he is then given his freedom. A person may be sentenced to prison and remain there for a period of years, after which he may be adjudged innocent and may be given his liberty as soon as those in authority can arrange for his release. He then goes out into the world justified under the law, entitled to full citizenship and the protection of the law of the land, the same as before being confined in prison. One may be imprisoned for another's offense. Adam partook of the forbidden fruit. This act constituted his sin which is called the sin of the world, causing death to himself, and while none of his descendants ate of the same fruit, yet, through the law of heredity death has passed upon all, and all are being held in captivity or prison since. Without the intervention of some friendly aid all will remain there for ever.

We have previously shown that Christ has paid the ransom price for every son and daughter of Adam. Having done so he has the undisputed right to claim their freedom from the sin of the world, and to proclaim liberty to the unnumbered millions of Adam's family. Under human laws when a criminal is pardoned he is no longer held in prison but is given his liberty. Will God be less just than man? If Jesus freely justifies all to life and liberty will they not receive life from the dead and liberty from the grave?

Assuming that some of my readers may accuse me of believing in universal salvation. I will answer by saying, Yes and no. Yes, I believe All means All; for God, who is merciful, will have all men to be saved and to come unto the knowledge of the truth. 1 Tim. 2:4. If, however, there be any who, after coming unto this knowledge, will not obey it they will perish. Luke 13:1-5.

Permit one more observation regarding the plan of salvation. None will deny that God has prepared a perfect plan for man's redemption. Our Lord has represented the world as a field. Matt. 13. On one occasion, when he looked with compassion upon the multitude he said to his disciples, "The harvest is plenteous, but the laborers are few," and requested them to pray that the Lord of the harvest might send forth laborers into his harvest. Matt. 9:36-37. If the world is his field and he has devised the means of harvesting that field for which he had so much love that he gave his only begotten Son to die for it, is it not reasonable to think that he will be able to save more than a mere handful of the precious grain, instead of letting Satan take the bulk of it. A farmer who would use a machine that would save only a very

small portion of his crop would be considered very injudicious and wasteful. I do not believe our heavenly Father will permit the enemy to sow the field with tares and then take most of the grain.

In First Corinthians 15:24, 25 we read that Christ will put down all rule and authority and power, that he must reign till he hath put all enemies under his feet, the last enemy that shall be destroyed is death. His reign upon earth will begin subsequent to his return and the resurrection of his saints, which righteous reign will continue despite opposition till earth's millions shall have been set at liberty and death destroyed. According to this scripture, the work which Christ and his saints will perform in subjugating the world will be under his personal supervision. His throne and glory will be not far from the scene of his humiliation and death. This is made plain in Paul's charge to Timothy. I charge thee therefore before God and the Lord Jesus Christ who shall judge the quick and the dead at his appearing and kingdom. 2 Tim. 4:1.

In this chapter Paul affirms two things. First, that Christ will not set up his kingdom until his return. Second, that his kingdom will be on earth and not in heaven. Earthly kings and governments will be on earth at that time; for Daniel says, 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 for ever. Dan. 2:43, 44. Four universal empires, Babylon, Medo-Persia, Greece and Rome have come and gone and their fragments have become mixed with clay, and they have no strength, and are crippling along on crutches, struggling in misery, woe and war, crying, Peace, Peace, and there is none. There will be none until Christ returns and builds again the tabernacle that is fallen down. Acts 15:16.

The twenty-fourth verse seems to include two subjects. First, the end of the resurrection, when the remainder (totelos) of the dead shall rise as foretold by the Revelator. After describing Christ's reign upon the earth for a thousand years, he says, but the rest of the dead lived not again until the thousand years were finished. The second subject in connection with the resurrection of the firstfruits is the reign of Christ upon the earth to bring it into subjection to his Father's will. His reign is for the purpose of putting down all rebellion, and the last enemy to be destroyed is death.

The twenty-seventh verse is, in substance, a quotation from the eighth chapter of Psalms. What is a man that thou art mindful of him, or the son of man that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the work of thy hands. Thou hast put all things under his feet. This work of subjugation is understood to be the act of the Divine will, in which God delegates to his Son the power and undisputed right to rule over all the earth, and to subdue all enemies. Having this right he could say, All power is given unto me in heaven and in earth; for he (God) hath put all things under his (Christ's) feet. But when he sayeth, All things are put under him, it is manifest that

he is excepted which did put all things under him. This carries clearly the idea that God has given his Son dominion over all things and he is to reign until he brings all things in subjection to his Father's will. He has dominion over all and will bring all into subjection, except the Father. After having done so he will surrender all to the Father, that he may be all in all.

What a glorious result of his faithful service; for then will be the fulfillment of God's promise when he said, As truly as I live, all the earth shall be filled with the glory of the Lord.

If you are not a regular subscriber of The Herald, send us Two Dollars for a year's subscription. We think that you will be greatly benefited.

UNBELIEF

By Alta King

THE "whereby shall I know this?" of Zacharias was rewarded with physical dumbness. The "how shall this be?" of Mary was met with patient explanation, by word of mouth, and by concrete illustration. Both manifested the disbelief characteristic of human nature, in that they failed to accept the angel of God at his word. Why, then, this difference in treatment?

Zacharias had a number of concrete examples in the history of his people to answer his "whereby". Physical dumbness gave him a concrete example of the spiritual dumbness that was his, in his failure to grasp and retain in his mind the fulness of God's power that had already been manifested.

Mary had nothing in history to answer her "how shall this be?" and give her basis for acceptance of the angel's message. Hence the angel's explanation and association of an entirely new event with an old. (God never asks blind, unreasoning acceptance of his words.) As soon as Mary's mind associated the suggested "new" with the known "old"; saw the similarity as to "how" in both cases; and that the one was no more a miracle than the other, she accepted the angel's message fully and rejoiced therein.

In fact, Mary's "how" was not so much the "how" of disbelief as it was the "how" of a reasoning mind, ready and willing to believe. And it is this mind only that can truly "accept". Any acceptance which does not have back of it some degree of satisfaction, due to reason and common sense, is not "acceptance" but mere servile agreement.

How much Mary's type of mind is needed among human beings. Thousands are ready to "accept" anything new on the spur of the moment, without thought given as to "how?" or "why?" Such are ever being driven about by every wind of doctrine, and can never come into communion and fellowship with the one God, the God of reason and intelligence. Thousands more are indifferent, making not even this sham acceptance.

On the other hand, the majority of "thinkers" are reluctant to "accept" anything that purports to be done outside the realm of man's innate power and the particular set of nature's laws which man knows. God works, they admit, but only through human agencies and in accordance with his laws,—and "his laws" are limited to the number which man happens to know.

REPORTS

Fonthill May Meeting

The Annual gathering at Fonthill of the members and friends of the Church of God, met for prayer, praise and testimony in the little church in the heart of the village. How deep and sincere the interest was is manifested by the fact that some who came to hear Bro. Conner and Bro. Marsh give forth words of life drove 800 miles in order to be there.

Bible study was largely on the eighth chapter of Romans. Bro. Conner tactfully drawing out expression of opinion from various members of the class, so that helpful interchange of thought might result. Sunday was an especially busy day. Services were well attended, and one was delighted to see many new faces, but none the less so to see the faces of brethren and sisters who had found fellowship and spiritual help there in years gone by. Old friends are always welcome.

The Sunday afternoon address was based upon Matthew 25:31-46. Bro. Conner here presented new thoughts which linked the interpretation with the national aspect rather than the individual, and this, to many, seemed to bring harmony with the context and other lines of thought not otherwise attained.

A short service previous to the evening service gave opportunities for open testimony by members of the congregation and many availed themselves of the privilege, realizing that when they gave to others the good that God had given them, they thereby made the blessing doubly their own.

Throughout all the services, especially those conducted by Bro. Marsh, the soon coming of our blessed Lord and Master was dwelt upon, so that in various ways the cry is going forth, "Behold the Bridegroom cometh." It is the great hope of the writer that those who received spiritual blessing to their own souls, will manifest its reality in their lives by bearing in mind that there are others who "shall yet believe" on his name and that we, each one, have the responsibility of carrying the message to them.

R. H. Judd.

Minnesota Trip

It was our privilege to attend the Annual Session of the Minnesota Conference held at Mora, over Sunday, June 15. This was the first time that our people there had held a service in the town, all previous meetings having been held in the country in school houses. The Conference had been well advertised and the town people responded in a very pleasing manner. We found the brethren full of hope for the coming year and Eld. C. E. Randall was selected as State Evangelist, to begin duties at once.

We spent four days at the Fundamentalists Conference at Minneapolis and made a pleasant visit at Oregon on the return. We shall have more to say about The Golden Rule Home and the work in general, which we found to be in a very prosperous condition and we trust may continue to receive the support of the entire brotherhood.

C. C. Maple.



An Iris Bed at the Oregon Greenhouse

BIBLE TRAINING CLASS

THE work organized last fall has been progressing slowly. Slowly because of the immense handicap under which we are working, especially our instructor. It is impossible for you, at a distance, to realize the difficulties which have confronted our effort during the past year, resulting from the great overload of work. Nevertheless, the work has advanced steadily. We are trying to lay a foundation upon which to build throughout all coming time. Our classes are vitally interesting, immensely profitable. Opportunity is given for practical work, not only before the class, but also in the local pulpit and at neighboring churches.

The outlook for the future is bright. We hope during the coming year to broaden the scope of our studies. We hope to make far greater progress. You have supported the business end of the N. B. I. work, and the result of that support and cooperation is now registered in the remarkable success of this effort. But our real effort, our prime objective, is to send the gospel to a dying world. It is the intention, during the coming year, to emphasize most strongly the spiritual side of the work. Are we not justified in asking your support, not only morally, not only financially, but also in your prayers?

Melville Lyon, Sec.

OBITUARY

Henry Rawlings

Henry Rawlings, son of George and Mary Rawlings, was born in Warwickshire, England, January 16, 1832, and grew to manhood there.

October 14, 1853, he was united in marriage to Miss Lucy Gibbs. To this union seven children were born, two of whom died in infancy.

In 1857 they came to United States and settled in New York state. Four years later they moved to Michigan, locating near where they both died. Bro. B. W. Woodward baptized both Bro. and Sr. Rawlings in 1885. Bro. Rawlings remarked at that time, "Bro. Woodward, we have started for life." Thank God, they have always kept that vow, never growing weary of the cause of truth.

Bro. Rawlings' sickness was of short duration, and on June 9, 1924, he fell asleep, at the age of 92 years, 5 months. The writer conducted the funeral services at the residence.

Sr. Ella Rose, the daughter, who has been to them a faithful companion and

nurse for many years, and four faithful sons, with many other relatives and friends, remain to be still benefited by his godly life and worthy example.

Mary A. Woodward.

FOURTH GENERAL CONFERENCE

(Continued from front page)

the religious effort: publishing, class work, evangelistic work, and so forth. This is the one great aim that is at present before us, and now that we have proven, by actual demonstration, that the entire effort is workable, and that it is capable of sustaining itself, we sincerely pray that those who have been waiting to see results will be willing to lend the strongest and heartiest cooperation in every manner, including financial cooperation, to put the enterprise upon a completely financed basis.

We urge a consideration of this by every interested person. We urge that those who pledged funds, but who have not paid same, will pay at earliest convenience. We also urge all to contribute toward the work as freely as possible. We earnestly request that everybody will kick! kick hard!!—toward the home goal!

F. L. Austin, Secretary.

THE PREEMINENCE OF PRAYER

(Continued from front page)

the Father in my name.—John 14:15.

If two of you on earth agree about anything you pray for, it will be done for you by my Father in heaven; for where two or three have gathered in my name, I am there among them.—Matt. 18:19.

God's plan for blessing his people is pictured in Ezekiel 36. There a great many good things—typical of what all good Christians and Christian churches need—are promised definitely by God on this condition: "Yet for this will I be inquired of by the house of Israel, to do it for them."

In view of the strong, clear, positive statements of God's Word, it is impossible for us to escape two conclusions:

(1) "Christ actually meant Prayer to be the great power by which his church should do its work in the world; and nothing avails without it."—Andrew Murray.

(2) "A church may have a constant rattle of machinery, and may give much money, and yet be of less worth in God's service than a seemingly weak and poor church that knows how to pray, and that cultivates the prayer life."—O. P. Eaches, D. D.

—Illinois Trumpet Call.

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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

ALMOST THOU PERSUADEST ME TO BE A CHRISTIAN

The above words, spoken by King Agrippa, are full of pathos. It is the expression of the ruler, upon the throne, speaking to the prisoner, in chains. The king is struggling against his own seeming convictions. He is almost persuaded to renounce his former attitude and take a stand with the prisoner who has been brought to him for trial. What a victory it would have been could Agrippa have put carnality aside at that moment; have yielded completely and submissively; and have taken his seat by the side of the prisoner in fact and in spirit. Such would have been works meet for repentance.

And is it not true that at all times, when we fight the good fight of faith, it is essential that we do what Agrippa did not do; that we put self down and that we humble ourselves before the truth and the requirements of him who is Lord of lords, and King of kings? Such are not only almost but altogether Christians.

MICHAEL A PRINCE

"At that time shall Michael stand up, the great prince which standeth for the children of thy people." This is the language of Daniel as given in 12:1 of his prophecy. The great truth sinks more deeply into one's mind on reading Dan. 10:21. "There is none that holdeth with me in these things, but Michael your prince"; also verse 13, which speaks of Michael as one of the Chief princes. These scriptures bring to us the fact that there are chief princes

among the angelic family; that these princes are princes over people of the earth; that Michael was prince over Israel; that in the last day when there "shall be a time of tribulation such as never was since there was a nation, even to that same time"; then, at that time, Michael, Israel's prince, shall stand in the strength of his power for Israel. It is evidently under such leadership that Israel is to be brought again to her own.

AN UNPLEASANT DUTY

After starting, "I wish I could see a greater effort toward evangelistic work," in a personal letter, Bro. R. H. Judd, of Grafton, Ontario, then continues as follows: "I am persuaded that it is a mistake on the part of our brethren, to be so taken up with the differences that there is no time to think of those who sit in darkness. Will not God hold us responsible in this matter? Surely he will."

This thought is heartily endorsed by the editor of The Restitution Herald. It is undoubtedly very beneficial, when different ones express their views on scriptural texts and scriptural subjects, but after having expressed those views it is questionable as to how much good is accomplished by

a continued, drawn out, debate of the same, just because someone else may have expressed an different view. It is this continued, long drawn out, repetition which should be avoided.

In harmony with Bro. Judd's thought, the editor has reluctantly decided to decline different articles that have recently arrived, including one from Bro. Judd himself, pertaining to 1 Cor. 15; as it seems as though both sides of this question have already been presented in the last few numbers of The Herald, and the copy in hand would surely invite others to reply in effort to refute.

It would, except for the conditions mentioned, be a pleasure to publish these articles, as, in most part, they express the Editor's personal views.

HERALD RECEIPTS

Mrs. T. E. Wickwire; J. A. Grant; Arthur Anderson; Mrs. Lillie Franklin; Mrs. Wallace Woolf; Wm. Glendening; Lee West; Mrs. Calvin Hammond; J. T. Witley; Mrs. E. O. Richardson; Davis Pearson; Ora Worley; Charley Carter; George Hodson; Glen Cruikshank; Gladys Dalbey; James Berglund; J. E. Lind; Alfred Peterson; M. F. Webb; Mrs. W. A. Taylor; Walter Randall; Mrs. E. J. Randall; C. H. Adams; Geo. Knife; Mrs. A. J. McCormack.

Among the Churches

Watch the different Conference Dates.

Bro. S. J. Lindsay is holding meetings in Missouri.

Work on the Conference Hall at Oregon is progressing nicely.

Bro. E. O. Stewart has been engaged for Oregon Bible School and Conference.

F. L. Austin supplied fro Bro. Siple at Casey, Illinois, on Sunday last.

It is reported that Indiana will initiate their new Conference dining hall this week.

Be prepared to take care of your Bible needs while at Bible School and Conference.

We are glad to report gradual, though slow, improvement in health for Mrs. Austin.

We are encouraged to think we can soon announce a new, small song book. Further notice later.

Bros. Melville Lyon and Harry Sheets filled the pulpit at Oregon, Sunday morning and evening.

Bro. C. C. Maple was a caller upon the N. B. I. office and activities on his return trip from the Minnesota Conference.

Bro. F. E. Siple left Saturday for his Chicago appointment. From there he goes to the Indiana Conference, thence to Alabama, thence to Texas, returning home the last week of July.

Drop Sr. Siple a card.

Our new Greenhouse Superintendent expects to prepare to take mail orders for plants—both annuals and perennials. And

when he does, no plant will knowingly go out unless it is true to name.

Word has just come, to the effect that Bro. D. C. Robison, of Salem, Ohio, has been in very poor health for several months. We pray God's blessing to attend him and his in this weakened condition.

We have a good stock of tracts entitled, "Life! Life! Eternal Life!" by R. H. Judd, at 10 cents per dozen and 60 cents per hundred, postpaid. They may be secured from either Bro. R. H. Judd, Grafton, Ontario, Rt. 1, or from the National Bible Institution.

NOTICES

Conference Calendar for 1924

Northwest, Corvallis, Oregon, June 26 - 29.
Indiana, North Salem, June 24 to July 6.
Texas, Goldthwaite, July 11 to 20.
Illinois, Oregon, August, 3-17.
General, Oregon, August, 3-17.
Iowa, Waterloo, August 17-24.
Ark - Okla., Cleveland, Ark., Sep. 11-20.

Illinois Conference Call

The Illinois State Conference and Bible School is scheduled to convene at Oregon, Illinois, August 3 to 17, 1924. Extensive preparations have been and are being made, and indications are that this will be the largest school ever held in the state.

A hearty welcome awaits all who are desirous of a better understanding of the Father, and who desire to see the Master's cause advanced.

Board and beds at the dormitory are free, but if room is desired in the city write Mrs. Mabel Andrew, Oregon, Illinois, at once. Each bears own expense for such rooms.

Come and let us study and plan together.
F. E. Siple, President.

and, in fact, all miracles.

One of these modernists was recently talking to a group of high school boys who are members of an organization which stands for the encouragement of a high type of religious manhood. In the course of this man's speech he aired his views. Most of the boys grinned and seemed to pay slight attention to it. One lad, however, when the meeting was over, decided it was time to declare his principles. He came home with a report something like this.

"Mother, I had the greatest experience tonight. That Mr. — spoke to the Hi-Y boys tonight and gave us a lot of his modernistic ideas. He thinks people have outgrown Jonah and Daniel and the miracles and we ought not accept stories like that. Says they were written for the race in its infancy, and so on. Well, after it was over I went to him and told him I didn't believe the things he said and that if he was going to discard any of the Bible he might as well discard it all.

"We had quite a talk and he said a good deal. Of course I wasn't very well prepared, but anyhow I told him, if I knew how to tell him, what I had studied for myself and what I understand. I wouldn't stand for what he had said to me. I never had such an experience before, mother! I never had such an experience.

It surely gives us a new vision for our work to know that our young people, our Berean students are gaining such courage. It takes real courage for a boy to tell a man of mature years and wider experience that he will not accept such ideas. We wish then that he were better prepared, and the boy wishes it too. He will be better prepared next time, too; for such mustering courage increases courage and desire for growth in grace and in a knowledge of the word.

May we, as elders, have the needed wisdom to prepare these children for their battles with skepticism and unbelief in their various forms.

The Children's Column

THE BIRTH OF JESUS

Lesson Text: Matt. 2; Luke 2

By Verna Thayer

Memory Verse: For unto you is born this day in the city of David, a Saviour, which is Christ the Lord.—Luke 2:11.

Almost two thousand years ago, there lived in the city of Nazareth a young lady named Mary. One day an angel appeared to her and said, "Mary you have found favor with God, you will have a little son, and you shall call him Jesus. He will be the Son of God and he will be a great man."

How astonished Mary was! She could hardly believe that she would have a little son that would be the Son of God.

A short time after this Mary was married to a man named Joseph.

It was at the time of the year that they must go to Jerusalem to be taxed. When they reached Bethlehem they could not find a place to stay. All the inns, or hotels, were full and they could find no place to sleep. What were they to do? At last they found a place in a barn. That was not a very good place to sleep, was it? But

that was all they could find. And in the night what do you suppose happened? This little son, Jesus, was born to Mary and he was laid in a manger. We would think it would be terrible to have our little babies in a manger.

After Jesus was born a bright star shone over Bethlehem. Why? To guide the wise men to see this baby, Jesus. They came, as did the shepherds, to see baby Jesus and brought him fine presents. How the news spread!

At last the king heard about this wonderful baby, whom every one said was to be King of the Jews. He did not like to hear about it. He said, "I will have all the babies under two years old killed, then I guess he will never be King of the Jews."

Was baby Jesus killed? Oh no! for an angel had told Joseph to take Mary and the baby Jesus to Egypt. So the king could not have the baby Jesus killed. Here they lived until the wicked king, Herod, died. Then they returned to the city of Nazareth where Jesus spent his boyhood days.

ELECTION AND OBEDIENCE

By A. H. Zilmer

(Continued from last week.)

Arbitrary and Conditional Elections

GOD is the elector in the elections now to be considered; and one of the first things that is realized in regard to his methods is that some of his elections, choosings or appointments are quite arbitrary in their nature, while others are conditional, the conditions to be fulfilled being in every instance laid down by the Almighty. These two kinds of election are beautifully illustrated in the account of God's dealings with Abraham, as well as in some other matters.

God arbitrarily elected, or chose, to subject the whole human race to death on account of one man's sin, the Apostle Paul expressly stating that the whole creation was made subject, "not willingly, but by reason of Him (God) who hath subjected the same in hope." The creation was not asked or in any way consulted about this, neither did Adam's posterity do anything or fulfill any conditions with a view to their subjection. All this was determined before the first of Adam's children was born, and every one of us has come into the world a born subject of death. This was, we see, quite arbitrarily arranged by the Almighty. Rom. 5:12; 8:20.

Equally arbitrary is God's election, or foreordination, that all the families of the earth shall be blessed; but associated with this is the election of Abraham upon fulfillment of certain conditions.

When God called Abram to leave his own country, and go to a strange land to which God would lead him, the promise—subject to the fulfillment of the conditions—was that in Abram all the families of the earth would be blessed. If Abram obeyed, the blessing would flow to all the families of the earth through him; if he did not fulfill the conditions, the families of the earth would still be blessed, but not through Abram. The promised Seed of the woman would have come in some other line. Without now referring to details, it may be stated that Abraham fulfilled the conditions; he thus secured for himself the distinguished honor of being progenitor of

the Seed through whom the promised blessing would be given to all mankind that had been arbitrarily subjected to death; the promise was strengthened with the divine oath; and Abraham's son, Isaac, was informed that he was in the line of inheritance of the honor of being the progenitor of the blessing Seed, not because of his (Isaac's) own undoubted faith and obedience, but "In thy seed shall all the nations of the earth be blessed; because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." Gen. 26:4, 5; see also Gen. 3:15; 12:1-3; 22:16-18.

Arbitrary Determination to Have Joint Heirs With Christ

That there should be a class of joint heirs with the Son of God was God's own determination. The height of glory to which these are to be exalted is in itself sufficient to prove this; for none but God could elevate a being to the divine glory in which these are to dwell for ever with his Son.

The joint heirs are grateful that the Son of God should be willing that they share his glory; but still more are they grateful to God whose opulent favor has devised this purpose and has given the Son authority to execute it. John 17:24; Eph. 1:17-23; 3:1-9; 1 Thess. 2:12; Rev. 4:8-11; 5:9, 10.

The determination to have such a class of joint heirs is therefore quite arbitrary on God's part, and will be accomplished regardless of the opposition of men and demons. This sort of divine arbitrariness is well illustrated by the word of John the Baptist to the Pharisees and Saducees, "Think not to say within yourselves, We have Abraham to our father, for I say unto you, that God is able of these stones to raise up children unto Abraham."—Matt. 3:9.

The same arbitrariness is illustrated in our Lord's word to the Pharisees who asked him to rebuke the disciples who shouted on the occasion of his triumphal entry into Jerusalem. He said, "I tell you that, if these should hold their peace, the stones would immediately cry out."—Luke 19:40.

It was part of the divine program, foreordained, foreknown, and predicted, that the Son of God should be acclaimed when he entered Jerusalem, and the prophetic command to "shout" must be obeyed by some persons or things; therefore if the people did not shout, the stones would. Zech. 9:9.

Not only is the determination to have the class of joint heirs arbitrary on God's part; the time for the election of the members of this class is also arbitrarily fixed by him.

This fact is shown in many places in the New Testament. A short statement on the point is the following.

"Whereof I (Paul) am made a minister, according to the dispensation of God which is given to me for you, to fulfill the word of God; even the mystery which hath been hid from ages and generations, but now is made manifest to his saints; to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory."—Col. 1:25-27. The glory of joint heirship is here referred to.

Many more passages of the same import could be quoted, but for the present this one will suffice.

(Continued next week)

The Sunday School

By Alta King

THIRD QUARTER THE BIRTH OF JESUS

Lesson 1 July 6, 1924

Lesson Text: Luke 1 to 2:20
Psalm 89:35-52

Golden Text: For unto you is born this day in the city of David a Saviour, which is Christ the Lord.—Luke 2:11.

Memory Verses: Luke 2:13, 14.

For Study

Introduction: Again, in the course of a year's study, we have come to the climax of Israel's history—the birth of Israel's Christ, a climax the highest point of which has not yet been reached.

There are various roadways over which one may walk and view the history of God's people. For instance, there are her great men, or rather chosen men, through whom God has specially and distinctly; or there are the covenants, which God has made to his people, and their progressive fulfillment; or there are her peculiar institutions and laws, all designed to point to and particularly reveal the "One God" idea to human consciousness. But each and every one of these roads, traversing Israel's history, leads to and merges into the Christ, the end and purpose of Israel's national existence, and from the living Christ each of these roads emerges again, vitalized and active, to penetrate, not only the nation of Israel, but all nations of the earth, that all nations may become God's in deed and in fact as they have always been in his mind and purpose.

As we pass from last quarter's lessons into this, we should keep in mind that we are not dropping one subject and taking up an entirely different line of history—but Israel's history entering upon full, complete and glorious fulfillment of God's covenants to her, and of her world wide mission.

We left Israel last quarter, a dependent and vassal people, having no king, but privileged to retain her own religion and law institutions; and, under the leadership of Ezra and Nehemiah, passing through a period of reformation. She was rich in, but only dimly conscious of, the promises of a coming Savior, who would be far more than a reformer. Israel remained in this condition for something more than 400 years, or until the birth of her Savior.

I. The Intervening Years. Space, here, does not permit even a brief account of these 400 years, but it may be obtained from any of the various Bible helps. Peloubet's Notes gives an interesting account.

II. The Approaching Birth. Luke 1. Luke's account gives more fully than any other, those events which immediately preceded the birth of Christ.

Verses 5-25 and 57-80 give the story of John the Baptist, the forerunner of the Christ. Note the miraculousness of his birth; God's foreordination as to his mission and even his name; the character of his parents. (Law does not save and flesh obedience to law does not save; but spiritual obedience to law and reverence for law are two of the many elements which go to make up the large salvation which is granted by God's free grace through Christ.) Note also the large results that were to

evolve from this miraculous birth and foreordination. See verses 14-17. (It would be hard, indeed, to feature the condition of the world if God had not, from time to time, pressed upon the world, as it were, such manifestation of his power and wisdom.) Note Zacharias' unbelief and its result. Unbelief could not speak for God, nor dispense his blessing as was ordinarily the duty of the priest. Again, note his dawning faith, as indicated by his acceptance of the divinely appointed name, and vision of the Messiah's mission. Note how narrowly Israelitish it was.

Verses 26 to 56 give the story of the announcement to Mary. To what family was the promise of a Messiah originally made? To whom was it reiterated immediately preceding its fulfillment? What puzzling question came to Mary's mind as the angel finished his announcement? Why should this question arise in her mind? Read carefully the angel's answer. Was the "how" of the conception of Mary's child to be due to God's power? To what former conception did the angel refer Mary that she might have faith in the predicted conception of her own child? Was Mary's hesitant belief turned to belief by the angel's answer and concrete illustration? What was the first and basic reason for calling Mary's son the Son of God? Note the tribute which Elizabeth paid to the "belief" which Mary manifested. Mary's song of praise presents to us her grasp and understanding of the great work God had wrought through her. Note the far reaching results that were to come from this silent and secret working of God's power. May we, too, realize, as did Mary, the large meaning of God's gift to the world, and offer him our praise and gratitude.

III. The Birth. Luke 2:1-7. Read the simple, unassuming story.

IV. The First Announcement of the Birth. Luke 2:8-20. To whom was it made? "The shepherds, as a class, were under Rabbinic ban because of their necessary isolation from religious ordinances, and their manner of life which rendered strict legal observance well nigh impossible."—Prof. Marvin R. Vincent. What significance in the fact that the announcement was made to this class rather than to the constituted authorities? Perhaps no class of people was better able to grasp the nature and need of the mission of the Great Shepherd, so long foretold in prophecy.

With what words did the announcement begin? Does the message partake, in the least, of Israel's narrow national conception of the Messiah's mission? Was Jesus accepted by God at this early hour as Christ the Lord? Who first, among men, published the glad news of the Christ and his mission? Note how separate and distinct from all constituted authority and institutions was everything concerning the Christ and his mission, even though those authorities and institutions were established by God. There is no "go between" between the people and their Savior. The contact is direct, even as the angels spoke directly to the people.

For Class

Discuss and make clear the connection between this and last quarter's lessons.

If possible, give a brief account of the period between Nehemiah and Ezra and the birth of Christ.

Berean Column.

Edited by
NATIONAL BEREAN SOCIETY,
Leota B. Hanson, Editor,
106 South Second St., St. Louis, Mo.

WITHHOLD NOT

DEAR Bereans, not only of Indiana, but all over this great and greatly blessed country of ours:

Sr. Lois Thompson Hunt, more than a month ago asked me to contribute an article for the Berean Column that would start enthusiastic and generous giving for the oncoming Berean year; but up to the present time every possible hindrance has, day after day, been put in the way, and I could not see why. Now those hindrances seem to have been providential.

You Bereans will remember that several weeks ago Bro. C. C. Maple told of having been to Sedan, New Mexico, on an Evangelistic tour, and of having baptized eight at that place, and that he, thinking it a wonderful field for future work, called for some preacher to go there and work. A brother wrote Brother Maple that he would give the matter consideration and investigate the field to discover more thoroughly the conditions there.

The time is so short before Christ comes, he wants to be doing more for him. He wants to lead others to Jesus, that he may not be entirely barren of profit with the talents God has given him.

These calls for mission work in the highways and hedges are of God. We are responsible for the answering of such. We may not be able to go ourselves, but we can send some one. We can make Sedan our own dear mission. We can adopt those people as our people.

We can obey God's command to "Go into all the world and preach the gospel to every creature" by going there by proxy, and can so prove that we do, indeed, love God.

God has always blessed a missionary people. He always will do so. We need have no fear that the means to give will not be put into our hands. He will see to that part of the matter, if we see to our part of it. It is very easy for him to multiply the seed we sow. The power is his; the wealth of the world is his. "There is that withholdeth and impoverisheth." Give confidently, give trustingly, give lovingly, give hopefully, give obediently. Sow beside all waters. God will give the increase.

Auntie Wince.

A BRAVE STAND

By Idona Romine

ABOVE all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.—Eph. 6:16.

So much is being said these days on modernism that even those well grounded in the idea of the inspiration of the Holy Scriptures, tremble and fear for its effect on the younger people.

Modernism has been an attitude of thought, rather to be concealed by those who held it up to the present time. But now come some of the leaders of a prominent church with open, unashamed declarations as to their beliefs. They would have us discard the virgin birth of Christ, the experience of Jonah, Daniel's deliverance

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"Even So I Do"

By S. Roxana Wince

"As the Father gave me commandment, even so do I."—John 14:31.

THE destiny of the whole human family was involved in the obedience of Jesus to the law of God. If he lost in the battle, it was lost. There would have been no one to pity, no arm to save. Death would have been the victor and would have held its captives in the bondage of corruption for ever.

But Jesus did not fail. He fulfilled the righteousness of the law to the very letter. "For the joy set before him, he endured the cross, despising the shame."

Through that very suffering he reached perfection. Through that very suffering he climbed to the mountain heights till he stood mountain high above his fellows, 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, being lifted up on the cross that he might draw all men after him, or unto him. John 12:32.

To his disciples he said, "Ye are my friends if ye do whatsoever I command you." "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."

Drawn unto him by his death, Jesus' followers can climb to the mountain heights with him, but they must take the same food that he took. "If we suffer with him we shall also reign with him," for he says, "To him that overcometh will I grant to sit with me in my throne, even as I overcame and am set down with my Father in his throne." Will not to be seated thus place us mountain high?

But, "Greater love hath no man than this, that he lay down his life for his friends." I think that Jesus implied here not only that he was to die to save those who would believe on, love, and follow him, but that his followers would also have to go to prison and to death. He would die for them, and they must suffer, must die, for his sake.

"The fittest place for man to die is where he dies for man."

"The martyr's blood is the seed of the church"—"the seed of the church"—because when a man is tied to the stake, the fagots piled around him and the fire lighted and leaping in fury, blinding his eyes and crisping his flesh—if then he will not recant, will not deny his Lord, the onlookers are led to think that he must be in the right, that he must have the truth; and they go away, search the Book and are convinced and converted. Burning Christians, throwing them over precipices, and sawing them asunder will not stamp out the truth. It is like trying to put out a prairie fire with a walking stick; it but scatters

"O Ye of Little Faith"

AS SOWER sowed his seed, with doubts and fears; "I dare not hope," he said, "for fruitful ears; Poor hath the harvest been in other years." Yet ere the August moon had waxen old Fair stood his fields, a waving sea of gold. He reaped a thousand fold.

In a dark place one dropped a kindly word; "So weak my voice," he sighed, "perchance none heard, Or, if they did, no answering impulse stirred." Yet in an hour his fortunes were at stake; One put a life in peril for his sake, Because that word he spake!

"Little I have to give, O Lord!" one cried, "A wayward heart that oft hath thee denied; Couldst thou with such a gift be satisfied?" Yet, when the soul had ceased its mournful plaint, God took the love that seemed so poor and faint, And from it made a saint!

the sparks more widely. Pagan and Papal Rome both tried to put out the light of truth by putting to death all who were holding it up. But for every lamp they put out, a score or more of others were lighted, and they have had to give up the fight.

But as those who make up the body of Christ must be presented unblamable in holiness before God, even so at the coming of our Lord Jesus Christ, he too must be blameless, else could he not clothe them with his righteousness as with a garment.

I have said before that the destiny of the whole human race was involved in the obedience of Jesus to the Law of God. He must have done the will of the Father in everything. And in this thing Paul affirms that He, "the Apostle and High Priest of our profession, Christ Jesus," was faithful to Him who appointed him. Heb. 3:1, 2. Tried in the courts of men, no fault was found in him. John 18:33. Tempted as we, but was yet without sin. Heb. 4:16.

Death could therefore have no power over him; for he had fulfilled the righteousness of the law in every particular. If death could have talked in the language of men it would have said, "What are you bringing this man to me for? He has done no evil thing. There is no cause of death in him. He is holy, harmless, undefiled and separate from sinning. I cannot take his life away, and no man can (lawfully) take his life from him."

This is how Death would have talked. How, then, did Jesus come to die? and why did Peter say to the Jews, "Him have ye taken and with wicked hands have crucified and slain"? That is not all that Peter said. The first part of the statement reads, "Him being delivered up by the determinate counsel and foreknowledge of God, have ye taken." They could not have taken him and put him to death if God had not delivered him up. (Continued on page 332)

Food That Starves

By Samuel E. Haney

ACCORDING to their pasture, so were they filled, and their heart was exalted; therefore have they forgotten me."—Hosea 13:6.

Diet and psychology play the chief parts in our corporiety. It is not the quantity but the quality of food that nourishes the body. One may partake of six copious meals daily and yet be under-fed. Our organism is a factory, a razing and a raising process is always in action. As old tissues go down new ones are being erected. So proper material is necessary for reconstructive work. The thirteen component parts must be supplied by what we breathe, drink and eat. Likely wheat is the best single, all-round factor in body building. But other ingredients are essential.

The mind, too, needs food. Worry and fear are wily enemies (most troubles will adjust themselves, if left alone), while absence of fear, and a feeling of security and content make "The heart merry, and doeth good like a medicine."

It is thus with the embryo-new creature in Christ Jesus. But its food, which is inexhaustibly supplied, has but one source; "For the bread of God is he which cometh down from heaven, and giveth life unto the world..... 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."

Reader, What effect is this spiritual food having on your life? Are you thinking, talking and acting differently than of yore? Has it driven you from your former physical and mental haunts? Have "old things passed away", and have "all things become new"? Do you delight to talk of the return of your Master, and of his glorious kingdom?

The reason humans, regardless of acumen, profundity and education, fail to understand by current events (which should be cogent evidence) the increasing chaotic condition of all phases of life is, they have been grazing on the wrong pasture.

Papal Rome, for instance, has been a glutton for 1260 years, and for 360 years Protestantism has been on an omnifarious diet, with a multiplicity of gastronomic rules. Yet, both these systems are about starved to death spiritually. They have become so emaciated that the spiritually clarified mind can see through them. The mother and her daughters have been ever learning, and never able to come to the knowledge of the truth. The result is, while the inner man has deteriorated on a skim-milk diet, the natural man has developed unto a giant for the final gigantic battle for a continuance of his (Satan's) regime.

It has been pub- (Continued on page 329)

LECTURES ON THEOLOGY

By C. R. Vedantachari

THEOLOGY is the science which teaches us about God, and his dealings with man. The word, Theology, comes from the two words "Theos", which means God, and "Logos", I describe. Hence, Theology may also mean a description of God or a description of things supernatura^l.

Theology is as old as man himself. Ever since mankind had origin they have been trying to express their belief in all their experiences concerning the Supernatural. This has been the foundation of Theology. The Theology of the Christians, as it is understood today, is narrow in the true sense of the word. There are many different schools of Theology and the difference in the creeds and doctrines accounts for the various systems of Theology, that have been propagated from time to time.

Theology is a wide embracing subject and includes in its scope the different sciences of this world. The science of Metaphysics, of Philosophy, of Epistemology, of Logic, Ontology, Teleology, and several other sciences all help Theology and go to make it a grand science which helps us to derive much benefit and to have definite ideas concerning religion, God, the plan of God, the forces of good and evil, man, sin,

man's redemption, man's future existence, eschatology and so forth.

A deep study of the science of Theology makes us to get a clear idea of religion, of God and all his dealings with man. Christian Theology helps us to assimilate God's plan to mankind through Christ Jesus and at the same time to get definite ideas about the various points of our religious beliefs.

Not only Theological students, but also laymen and all could study the science for what it is worth, and for the disciplinary effect which it has upon the mind and the morals. A study of Theology helps a man spiritually in that it makes him to know more of God's will and at the same time surrender himself wholly to the Divine Being.

THE TWO ADVENTS

Selected by R. A. Curtis

THOSE who are addicted to the pernicious habit of spiritualizing everything in scripture which pertains to the second advent of the Messiah, will do well to examine the following comparison of the two advents; wherein it is shown that the predictions of scripture concerning the first advent of the Christ, do not foretell more literal facts, were not uttered in plainer language, nor fulfilled in a more visible and personal manner, than will be those glorious prophecies, which speak of

his second appearing and Kingdom. His glorious, incorruptible body will not prevent his second appearance being as literal, visible and personal as his first. His humiliation on Mount Calvary was not a greater fact than will be the transcendent glory of his exaltation on the holy hill of Zion. As certainly as he preached the gospel of the kingdom when he was upon the earth, so assuredly will he come again to establish that kingdom whereof he then proclaimed the good news.

FIRST ADVENT

1. Predicted. Gen. 3:15; 49:10.
2. Literal, visible and personal. Luke 2:27.
3. Of the tribe of Judah and the house of David. Isa. 11:1; Psa. 89:3, 4; Jer. 23:5; Heb. 7:14; Matt. 1:1; Acts 2:30; 13:22, 23.
4. Was a subject and paid tribute. Matt. 17:24.
5. Was humiliated. Phil. 2:8; Matt. 26:39; Heb. 5:8; 12:2.
6. Found in form of a servant. Phil. 2:7.
7. Serpent bruised his heel. Gen. 3:15.
8. Subject to death. John 19:33; Rom. 5:6; 1 Cor. 15:3.
9. His enemies slew him. Luke 23:21; Matt. 20:19; John 19:6; Acts 2:23, 24; Rev. 11:8.
10. As a sheep before her shearers is dumb, so openeth he not his mouth. Isa. 53:7; Matt. 27:12.
11. Pierced with a spear. Psa. 22:16; John 19:34.
12. They wagged their heads, and shot out the lip in derision. Psa. 22:7; Matt. 27:39.
13. Came to send a sword on the earth. Matt. 10:34.
14. King of the Jews written on his cross in scorn. Matt. 27:37; Mark 15:26; Luke 25:38.
15. Rocks rent asunder (at his death). Matt. 27:51; Luke 23:45.
16. Caught up in a cloud. Acts 1:9.
17. Attended by angels in his ascent. Acts 1:9-11.
18. Went to receive a kingdom. Matt. 25:14; Luke 19:11.

SECOND ADVENT

1. Predicted. Zech. 14:4; John 1:51; 14:3; Luke 9:26; Matt. 23:39; 16:27; Acts 1:11; 3:20.
2. Literal, visible and personal. Zech. 14:4; Acts 1:11; 3:20; Phil. 3:20.
3. To sit upon the throne of David, and reign over the house of Jacob for ever. Isa. 9:6; 59:20; Psa. 110:1; Micah 4:2; John 1:49; Luke 1:32.
4. Will be a King and receive tribute. Psa. 72; 149:2; Isa. 60:17.
5. Shall be exalted. Psa. 2:6; Matt. 25:31; Luke 9:26; Heb. 2:9.
6. Will take account of his servants and shall be served. Psa. 2:11; Matt. 25:21; 24:46; Psa. 72.
7. He will bruise the serpent's head. Gen. 3:15; Heb. 2:14; 1 Cor. 15:54.
8. Immortal and deathless. Rom. 6:9; Rev. 1:18; Psa. 72:17.
9. He will slay his enemies. Psa. 110; 6:1.
10. With the rod of his mouth and breath of his lips he will slay the wicked. Isa. 11:4.
11. A two edged sword shall proceed out of his mouth. Rev. 1:16; 19:14.
12. Every knee shall bow and his enemies shall lick the dust. Psa. 72:9; Micah 7:17.
13. Coming to establish peace. Psa. 72:7; Isa. 2:4.
14. King over the whole earth in very truth. Zech. 14:9; Dan. 2:44; Rev. 11:15.
15. Mountains cleave in two (when his feet touch the earth). Zech. 14:4.
16. Coming in clouds of heaven. Dan. 7:13; Acts 1:9; Matt. 24:30; Rev. 1:7.
17. Descends with all his holy angels. Matt. 25:31; 16:27; John 1:57.
18. Will come to take possession. Dan. 7:14; Psa. 2:6; Matt. 25:14; Luke 14:11; Rev. 11:15.

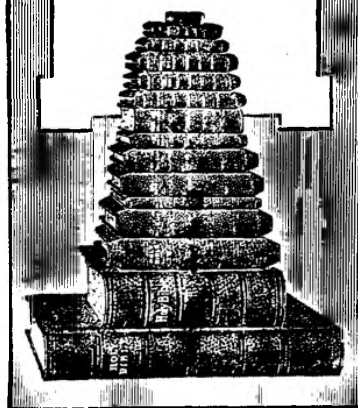
The second appearing of the Son of God is not a speculative theory, or an inferential doctrine to be believed or rejected as fancy and curiosity may incline us, but it is a sure and certain hope, based upon the immutable promise of God, a promise the fulfillment of which all who believe the Gospel look forward to with joy. Those who deny this glorious doctrine have yet to learn what the Gospel is; for a belief of the Gospel is perfectly incompatible with the denial of, or even indifference to the second coming of Christ and the establishment of his kingdom and reign upon the earth. Those who believe the Lord Jesus comes at every man's death have yet to learn the great object of his coming, which is not to escort the souls of the dying to glory, one by one, as they throw off their

mortal coil, as is generally inferred from Matt. 24:44; but it is to raise those from the dead, and transform those living who shall be counted worthy of joint-heirship with him in his glorious reign on the earth.

Then will be salvation, first of those who have believed and obeyed his Gospel, who are the blessed partakers of the first resurrection; second, of his oppressed people, the Jews, whom he will deliver from their enemies and reinstate in their own land; third, of the world at large who shall share in the blessed results of his peaceful and righteous reign; fourth and last, of the earth itself, which shall be purified and refined, recreated in more than pristine glory; a fit habitation for the throne of God and the Lamb, a sweet haven of rest and joy for the redeemed to all eternity.

OXFORD
BIBLES

are made in so great a variety of styles and prices that there is one to suit every occasion and every purse



Remember that you can order your Bibles through the National Bible Institution.

New Prices on Tract

We have received a new shipment of the tract, "Our Lord's Return", by McKay, and will be able to sell them at a reduced price: five cents each or six for twenty-five cents, while they last. Address, Root Road, Elyria, Ohio.

C. C. Maple.

At the marriage in Cana of Galilee, Jesus' mother, knowing the needs of the hour, spoke to him. He, like John the Baptist, Matt. 3:14, hesitated. Then she gave orders to the servants and they obeyed him. Some eighteen years previous he had caused them sorrow and for three days and nights they knew not where he was, but God knew, and made it work for their good, thus giving them and us something to keep in store—a foretase, as it were, of his being hid three days and three nights in the heart of the earth. Matt. 28:1, 2 gives the day and hour of his resurrection: i. e., at sunset on Saturday, the seventh day of the week. Then three days and three nights previous brings us to Wednesday. So Wednesday, the midst of the week of days, Dan. 9:26-27, was when the anointed one was cut off. (See R. V.) Not only in the midst of the week of days, but in the midst of the week of years as well. Seven years was reckoned as a week of years, Gen. 29:27, and Jesus' ministry, from his baptism, Matt. 3:13-17, to his death on the cross is reckoned to have been three and one-half years. Hence a double fulfillment. Always count Thursday for the first day of Jesus' rest in the grave, Friday the second, and Saturday or the Sabbath, for the third day. Truly they could say the first day of the week, Luke 24:21. This is the third day since these things were done.

PAUL'S GREAT HOPE

By Lyman Booth

THE twenty-ninth verse of First Corinthians fifteen was intended to show how firm the faith of some was in the resurrection. Some were so firm in the belief of the resurrection that if a friend or relative died before having been baptized that they would be baptized in the name of the one who had died. He did not give this act his approval, but only used it to show more fully the doctrine of the resurrection. In this verse he asks the question, else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead? As much as to say, If the dead rise not then your baptism is useless. So, also, would be all the labors and sacrifices, temptations and persecutions for which the apostles were standing in jeopardy every hour. See verse 30.

In verse 31 Paul says, I protest by that glorying in you, brethren, which I have in Christ, I die daily. In other words he had rejoicing in Christ in his brethren at Corinth. He had preached the gospel to them, and the first portion of it was the resurrection of Christ. For this doctrine he was suffering many things, and being exposed to the danger of losing his life, hence he says, I die daily.

Although he was an apostle and servant of Jesus Christ our Lord, yet he had not been freed from mortality, but he had learned patience and had developed that strength of faith and love for his Lord that he rejoiced in his tribulation, and counted death a blessing, for the cause of Christ. He had learned that preaching the cross of Christ was a great offense to some people. To him who would test his faith in Christ and his previous word by surrendering himself, wholly, as a willing sacrifice, by preaching the word, fearlessly declaring the whole counsel of God, he would soon

find that the offense of the cross had not ceased. But looking at it as Paul did, were all Christians to show the same strength of faith and zeal, by giving up all for Christ, the joy they would experience in partaking of his sufferings, the glory of the cross would be so thoroughly vindicated that modernists would soon vanish.

In the third verse the question is asked, What doth it profit me, if I have fought with wild beasts at Ephesus if the dead rise not? His answer would be, No profit at all. And therefore we might as well eat and drink, (and enjoy the good things of life); for tomorrow we die. If there were no future, if the doctrine of the resurrection were false, then his faith was vain, he was still a sinner, and his entire Christian warfare was fruitless—an indescribable failure. His whole Christian experience was almost a living death, if such a thing were possible. He was in danger of martyrdom, all because his unbounded faith in Christ and the doctrine of his resurrection. His faith was so strong and firm that it led him to declare the whole counsel of God. His face was ever turned toward the everlasting light, in one faith, one hope, that of a glorious immortality when he should rise in the first resurrection.

Sad and gloomy this world would be, indeed, if the faith in, and the hope of a resurrection should be erased from the minds of the people. How many of earth's millions would do the right for the love of the right, if this brief life, these fleeting years were all, and they were to close their eyes in perpetual sleep. They would have no motive to restrain them from sin. Christianity would lose its value as a moralizing agency if there were no hope of a resurrection and immortality beyond the tomb. If death meant annihilation the gratifying of every lustful appetite would soon change the purest code of morals into a state of cruelty the most malignant the world has ever known. Atheism is a debasing element. It is void of any restraining motive and should it win control of the world it would soon be followed by a reign of universal anarchy.

In the thirty-third and thirty-fourth verses he gives a solemn word of warning. He said, Be not deceived; evil communications corrupt good manners. He looked upon the idea of non-resurrection as an evil communication, that would lead to the moral corruption in which skepticism would end. For this reason, in verse thirty-four, he exhorts them to awake to righteousness and sin not. That is to say, Do not be so negligent as to slumber in such sin; for great danger of harm awaits the careless ones. Because of their carelessness and unbelief he accuses some of not having the knowledge of God, and said, I speak this to your shame. After having preached the resurrection of Jesus, and after having proved it by more than five hundred witnesses, then for some of them to deny the resurrection of the dead, it was a shame. He discussed the question to strengthen the faith of those who believed and to restore those who were halting between two opinions; and to demonstrate the falsity of his opponents; thereby rendering them harmless to the church, and perhaps converting some of them.

Having considered the question of the resurrection sufficiently to prove it to be a

fact, to all candid minds,—a fundamental doctrine—he abruptly turns to the manner of the resurrection, and the condition of the bodies which shall be raised. He asks a question which he anticipated some one might ask. That is, How are the dead raised, and with what body do they come? We may conclude that the HOW was the principal difficulty in the minds of his brethren. To some it seemed an impossibility that a body that had wasted away and turned back to its elements should rise to new life. It was a stumbling stone in their minds, no doubt. Hence, two questions were likely to be asked: first, How are the dead raised? second, With what bodies do they come? His answer is found in verses 37-44. His first utterance might seem harsh to some when he said, "Thou fool!" not that they were simpletons, or feeble minded, but rather they were lacking in knowledge upon this vital question. That they might get his thought more readily he referred to the sowing of grain, a practice among farmers with which nearly all were more or less familiar.

Every kernel of grain contains a germ, which, under proper conditions, will spring forth in new life and fruitfulness. But every kernel must dissolve, or begin to decay, before that grain can spring forth and grow. If, however, that germ be dead there will be no such thing as its ever growing. He asserts a principle in nature which all will admit is true, when he says, That which is sown is not quickened except it die. To quicken is to make alive. If it is alive it can not be made alive; for it already possesses life. In Romans 8:11 Paul said, He that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit which dwelleth in you.

In the thirty-seventh verse he tells them that which they sowed would not yield the same kernels, but bare grain. It makes no difference whether wheat or some other grain. Though the kernel be buried in the soil, moistened with rain, warmed to life by the genial rays of the sun, though it meets with all these changes, yet there is nothing that can change its nature. If one sowed wheat he reaped wheat; for God had given it a body as it had pleased him, and to every seed his own body. Thus testifying to the truth of the principle of law which was from the beginning as found in Gen. 1:11. God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth; and it was so; and it will continue to be so unless changed by Divine power.

The seed which is cast into the earth is not lost, neither are the bodies of believers. They return to dust, but the glorious day is coming when they shall rise and be glorified. Though their bodies repose for centuries in the tomb, they are safe in God's care and keeping. When he is placed in the tomb his comeliness departs and his form is disfigured, but it shall be raised in glory and when the mortal shall put on immortality it will shine forth like the sun.

OLD SARUM PRIMER

God be in my head, and in my understanding;
God be in mine eyes, and in my looking;
God be in my mouth, and in my speaking;
God be in my heart, and in my thinking;
God be at mine end, and at my departing.

IN OUR OWN DAY

By Abraham Goldberg

IT is not a dream of the far off ages, of the distant and hazy future—this National Homeland of ours; it is a dream that may be realized under our own eyes, within our own day.

Not for our children and for our grandchildren alone need we build this citadel of freedom: we may build it for our own salvation and joy. We ourselves may yet see the great light dawning in the East, and hear the jubilant pealing of the national resurrection over the hills of Judea and Naphtali.

It will be our fault alone, and the fault of none else, if it will not be our lot to know this joy, if, in the time to come, a happier posterity will mingle with its draught of freedom bitter drops of reproach for an ancestry that failed. It was a mighty generation: with its dreamers, its visionaries and its healers! but it was a generation crushed under the all too heavy burden of golus and of slavery; the dazzling light of its golden chains blinded it to larger visions; the deadly narcotic of smaller selfishness laid its dull hand upon its nerves; they could not lift themselves to the levels of their liberators, and for all their opportunity to climb to the summit of Pisgah, they preferred the pitiful little comforts of the valley sands; the fleshpots of Egypt were still a sweet savor in their nostrils, and they left the great task to a generation which paid with blood for the miserable pettiness of its progenitors.

And the reproach will be richly merited, for there is indeed no excuse for our procrastination and delay.

The possibilities are there: circumstances are highly propitious; seldom was a people faced with so easy a task. Yes, I repeat it, a light task; there is nothing to be startled at in the word.

For if the task is actually difficult it is not because of its own bulk, but because the entire burden of it has fallen on a small group, because the entire people, with its leaders and chiefs, with its richest and most influential sons, with its bankers and its captains of industry, with its merchants and statesmen and builders and workers, with its dreamers and thinkers—the mass of the people has, until now, remained utterly inert. This giant—and the Jewish people is endowed with giant power—still lies bound with gossamer threads. This is why the task is difficult, this is why so much splendid energy goes to waste, why so much of the noblest blood is poured out in vain. And this is why so many glowing sparks, which, if they but fell on generous timber, could start a mighty conflagration that would melt the icy levels of the golus and set the great stream of our life free again.

And the fault is only the fault of the people. It is the fault of us all. Among other, if you will, the fault of the leaders—but they, too, are a part of the people, and every generation has but the leaders which it deserves. Our own generation will carry the burden of guilt, for there is truly no reason why we should not, in the next five years, bring two hundred thousand Jews into our homeland, solving the political problem once for all time.

For the fact is that even now, while there is only one Jew to every seven Arabs,

Jews are freer there than in any other part of the world. They are the banner bearers; they set the standards; they feel themselves completely at home; and every one who is in Palestine, even those that are our enemies, must admit that Palestine is the land of the Jews, our land.

Let the mayors of cities be Arabs and the governors Englishmen, let the number of Jews in Government posts be negligible—everyone knows that is only for the time being. It is our land, and the government belongs to us. And more than that: everyone knows and feels that we will conduct the government on the basis of justice and equality.

True, there is no lack of poisonous tongues and bitter speech, engaged in the constant task of irritating the Arabs, our neighbors; among these spreaders of evil feelings there are the black-coated Jesuits and the red-fezzed emissaries of Turkey—and with them people who join in the sport just so—enemies of the Jewish people. But it is equally true that if these irritants achieve any sort of success it is due solely to the fact that our numbers are few and the feeling is spread among our neighbors that Jews throughout the whole world are indifferent to the whole business and that only a handful of Zionists want Palestine. And for this reason, they see, Jewish achievement is so fragmentary. But were we to come in masses, were we to show our neighbors the full force of our constructive power, then our neighbors would come over completely to our side, for as it is, the general feeling is friendly.

And there is absolutely no reason why the Jews of the whole world should not now unite in a mighty effort for the solution of the reconstruction problem.

Politically there are no difficulties. The agitation against us has been unsuccessful. England, through three of her premiers, has thrice reiterated the unshaken promise to facilitate the building of the homeland. And now, of all times, there is a government in England which is particularly friendly to the idea.

We could bring Jews into Palestine now by the tens of thousands. We could—if we only had the will. The land is ready to receive and absorb them in such numbers, if we were only prepared to do the necessary preparatory work.

For our land is not a poor land, a land of sand and stones; it is not merely a land which appeals for the sake of the past and draws us only because it is the heritage of our ancestors. Palestine is not merely the Holy Land, with the stress on the Holy, as though it were holy and nothing else, as though it were a land purely of spirit and memories, of blue heavens and shining stars, as though it were not a land of immense material possibilities, rich in soil and in other blessings.

Whosoever speaks of our land only in this sense, however good be his intent, is indirectly slandering a land which is as fruitful as it is beautiful.

One thing we can say about our forefathers: they certainly chose the right country. It is more beautiful than Switzerland and richer than Holland, and it has greater possibilities than its big neighbor, Egypt. Let us, once for all, give the lie to those stupid witticisms which take Palestine as their butt and declare as it were with infinite wisdom that the Lord would

have done better to leave us alone in the mighty grain producing country, Egypt; let us be done with these cheap jokes which only reveal a pitiful insensibility to the inspiration of that which is eternally great and eternally beautiful. Our land merits finer and more decent treatment. Who could compare that wilderness, that long, monotonous, level country, Egypt, with its low hanging heavens and its intolerably stifling sun, who can compare it with our multi-colored land, with its splendid hills and valleys, with its varieties of climate, with its cool winds and its wonderful, dreamy nights?

And we have had enough, too, of these sighs of envy for Syria and Lebanon, these wistful and foolish delusions—anything is better than ours. It is the old golus habit: the nicest place in the world is the one you are not in.

It is folly, as well as injustice to our land. Palestine possesses the power to nourish and support a great population. It is no exaggeration to say that if we were to develop the possibilities with technical skill, Palestine could, within the next twenty years, absorb a million Jews.

For the products of Palestine, the gifts of its soil, are of the best variety and quality. With a little care these fruits could even be improved, and could invade the world's markets. Palestinian oranges are already famous in every market. And they achieved it on their own merit. If we helped along in the process, its field could be doubled and trebled, and new thousands of Jewish families could be settled in Palestine.

The wines of Palestine are fit to compete with the best of their kind—and this wine is known all too little throughout the world. It is not the fault of the wine, but our fault. We have done nothing to create the right kind of a market for it.

Palestine has hundreds of products which cannot be overestimated in value; almonds and tobacco, sesame and honey, silk and wool. And there are still countless undiscovered possibilities.

The fact stands out clearly, that even now we could lay the foundations and erect the walls of the Jewish National Home within the course of a decade.

And we do wrong to believe that our homeland is to be built in far off times, "in the latter days," in the remote future. There will surely come a golden age for our people, in the remoter times, but the Home can be built now, b'm'heroh beyomenu—if we only willed it.

And let this simple truth be proclaimed from the housetops.

OBEDIENCE

By R. A. Humphreys

THE Herald for June 17, 1924 is at hand, with a mental feast and kind editorial requests, which we hope will be granted for Jesus' sake. "Jesus Before the Lawyers" is so beautifully portrayed for us by Sr. Alta King on page 315, thus giving us an insight to the way Jesus had been brought up. Hence "A prophet like unto Moses," Acts 3:22-26; i.e., taught by his mother from his youth as Moses and Timothy had been taught by their mothers. See John 2:1-11; 2 Tim. 1:5-7; 3:12-15. In other words, he learned obedience by these things. See Heb. 5:7-9.

Among the Churches

Word comes from Indiana that there is an especially good attendance at Bible School.

Bro. and Sr. L. H. Nokes and family, of Rockford, Ill., made one of their frequent visits to Oregon for Sunday services on June 29.

Arrangements have been made, whereby Bro. Siple's regular appointments for July will be supplied from Oregon, by F. L. Austin, circumstances permitting.

If you do not receive a copy of the Prospectus for Bible School and Conference, to be held at Oregon, Ill., August 3 to 17, and would like one, drop a line to the Herald office and one will be mailed to you.

NOTICES

Conference Calendar for 1924

Indiana, North Salem, June 24 to July 6.
Texas, Goldthwaite, July 11 to 20.
Illinois, Oregon, August, 3-17.
General, Oregon, August, 3-17.
Iowa, Waterloo, August 17-24.
Ark-Okla., Cleveland, Ark., Sep. 11-20.

Song Books

Just as the forms are ready for press, we are "pulling out" an article that gave further announcement regarding the prospect of having a 192 page song book in the immediate future and are replacing it with these lines. Correspondence by mail and by wire implore that the project be "held up." It is claimed that the people want a real book this time,—one containing several hundred songs, on good paper, well bound, that would sell for about 45 cents per copy.

No one desires such a book more than the writer. He also has quotations on just such a book—75 cents per single copy, postpaid. Less of course by the dozen or by the hundred. Such a book was also in mind and purpose, to be published a little later.

Let's Hear From All

Do we need only a large book containing from 300 to 500, 600, or 800 songs, well bound, at a cost of from 40 cents to 75 cents? or do we need a small book, at a price such that the churches can afford sufficient books to fully accommodate their largest audiences on special occasions, and a larger book to be used at the regular services, when a much larger selection is really needed?

Here Is A Suggestion

Publish a well printed book of 150 to 200 pieces suitable for special meetings, on good paper, in a substantial binding at a price of 20 cents to 25 cents per single copy. Number these pieces consecutively from "1" to the last. Then, for a larger book, use these same pieces and add others in such numbers as are desired. Bind this larger book in a more durable binding. The churches that need a large book could purchase the larger one in such numbers as to accommodate their regular work. For their special services, when

attendance should be larger, purchase the smaller book for "extras". For regular service use any of the pieces in the larger book, but when extra books are needed, pass out the "extras"—the smaller book—and announce only those songs contained in the smaller book which would be numbered serially from "1" upward, alike in both books.

With some such method the cost could be kept down; evangelists and churches that have to "cart" books from place to place could use the smaller book; those who could not afford the larger book could get the smaller one; all could be accommodated.

But this thought is "nipped in the bud" till later. In the meantime, let all write the National Bible Institution and express their judgment.

To Tide Over

That we may have books to use at the coming Bible Schools and Conferences, our press will, at once, print a small edition of the little book entitled, "A Collection of Songs For All Religious Services", copies of which many have. The former edition, published by the Restitution Publishing Company, was priced at 15 cents each, \$1.50 per dozen. Should anyone else want copies of this edition notify this office immediately, stating the number wanted. The price will probably be approximately the same as that of the former edition. Write at once.

REPORTS

Moorefield, Nebraska

We have been having Sunday School and preaching each Sunday, at Mulberry Ridge School House, about five miles S. E. of Moorefield.

Also preaching at the church building in town, on Sunday evenings.

Last Sunday evening there were three auto loads of brethren from Arapahoe and Holbrook and one from Farnum who met with us for the morning service, after which we had dinner at the Schoolhouse, and services again in the afternoon. The subjects considered at these services were "The Death of Christ, Its Purposes and Benefits" and "Death, First and Second." A very pleasant day was spent.

J. E. Cowles.

OBITUARY

Emma Dimmick Brunson

Emma Dimmick was born May 8, 1880, and died June 16, 1924, at the age of 44 years, one month, and 8 days. She was married to John Brunson July, 22, 1900. To this union were born two children, one son and one daughter, LaVida and Mildred. Besides the husband and children there are left to mourn her loss, her father, C. C. Dimmick, who made his home with her; two brothers, Charles Dimmick, of Ft. Morgan, Colorado, and John Dimmick, of Denver, and one sister, Ella, of Denver.

The services were conducted by the writer. We dwelt on the two facts of belief in the truth and the life that insured

the crown.

Sr. Brunson was a very cheerful person, being always ready to smile, and her voice was so smooth and sincere. She united with the Church of God when but a young girl. The writer officiated at her baptism, marriage and funeral. Sr. Brunson has been isolated from the church most of the time, but always was eager to hear when the opportunity was presented. We feel certain that she has made her calling and election sure. When she awakes she will see a different world than the one she saw when she went to sleep. Truly a comforting thought and worth all the fight, and much she made.

Almus Adams.

"And when he had sent the multitudes away, he went up into a mountain apart to pray."

FOOD THAT STARVES

(Continued from front page)

lily announced that the pope has officially proclaimed 1925 a holy year; and a reconvening of the council of 1870 A. D., to be held in 1928 A. D. The reason given for 1928 is, "Time required in preparation," which is an over-awing bluff. Everything is in readiness for the match. Vital matters to come before the council include the union of Christendom; formulation of the Papal infallibility, and temporal power of the pope.

Out of Rome's own mouth comes a confirmation of the chronological significance of 1924. This year is three and one-half times—1260 years—since 664 A. D., which date is the center of the Seven Times; and, both the beginning of Latin (lateinos) Rome, and the nine hundred years of a dark age.

The manifestoes of the 1870 council were, the institution of parochial schools in America, to counteract the effect of compulsory education; the extinction of the last vestige of temporal power of papacy, and the proclamation of infallibility of the pope.

Manifestly, the "Reconvening Council" is to try to reestablish the old regime. But that old girl's days are numbered. She can go no further than the Lord's allotment, nor accomplish anything beyond his will.

Watch Rome and her accessories, the most potent and crafty of all political systems, the latter half of 1924.

VIRGINS, THEIR COMPANIONS

By Lillie H. Willis

DEAR Herald Readers, I have been reading "The Great Dragon," published in two recent numbers of The Herald. It is very interesting, and I think it is an infidel power referred to as the writer claims. But I do not think the 144,000 are the Bride, but the virgins. Rev. 4 and 5 show us that the Beasts and Elders are the Bride of Christ. They are composed of all nations. Rev. 5:9, 10. The 144,000 are Israelites only. Rev. 14:3, 4 tells us they are virgins. Now read Psalm 45 and you will see the King spoken of. The Queen stands at his right hand in royal robes, then it speaks of "the virgins her companions that follow her shall be brought unto the King with gladness and rejoicing."

The Restitution Herald

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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

JAMES 5:16

"The effectual fervent prayer of a righteous man availeth much."—A. V.

"The supplication of a righteous man availeth much in its working."—R. V.

"Much avails a righteous man's supplication, working inwardly."—Emphatic Bible.

CAPTAIN OF THE LORD'S HOST

While Israel was at Sinai Jehovah instructed her through Moses, saying, "Behold I send an angel before thee to keep thee in the way and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not: for he will not pardon your transgressions, for my name is in him."

God's angel, chosen for such leadership, must always have been one who would execute God's expressed wish. The realization by Moses and Israel of such leadership should have given them utmost confidence in every step of the way.

Nor can it be said by any that this angel was Moses or one of his Adamic brethren. Scripture is too exact to permit of such interpretation. In Exodus 14:19 the record is that "the angel of God, which went before the camp of Israel, removed and went behind them"; while in 32:34 the command is given to Moses, directly: "Therefore now go, lead the people unto the place which I have spoken unto thee: behold mine angel shall go before thee." Again to Moses in 33:2 God says, "I will send an angel before thee", Moses. These texts point differently to one who was placed over Moses by God, to lead, guide, direct him

and the people onward and upward to a realization of God's rich promises through Abraham.

What wonder that God withdrew his hand of plenty from them, when, in later days, they turned from following God, and disobeyed him who directed and guided Israel for Jehovah.

The position of this leadership is even more strongly stated in Joshua 5:13, 14, where, in answer to Jehovah's query as to identity, the angel answered and said, "Nay: but as captain of the host of the Lord am I now come." According to the Bible dictionaries the word "captain" in this text has the meaning of leader and is the same word as the word "prince" in Dan. 10:21, where Michael is declared to be "your prince", that is, your captain, your leader.

What depth of meaning there is in these Scriptures. God did not leave Israel to ignorantly experiment as they met the various enemies, one after another. He did not leave them to feel their way as they repeatedly entered new experiences in life. He established with them a leader, captain, a prince of his host, one with whom the Father could communicate intelligently, and this captain, this prince was always watching for Israel's advancement and benefit.

Why couldn't Israel appreciate the extraordinary position of her life?

To be sure, Israel was a very practical, matter of fact people. The feeble, tangible, real things of life, even though false, appealed to them more strongly than would the invisible conditions that must be understood and accepted by faith.

The same Word of God reveals that under the Christian dispensation his angels are "ministering spirits sent forth to minister unto them who shall be heirs of salvation". Is it not true that the faithful follower of God may today, also, rightly expect that the angel of the Lord will guide and lead those who gladly submit to God's guidance? Let us take heed lest we also deprive ourselves of exceedingly great and precious leadership through life's uneven pathway.

GOSPEL INFLUENCES

We question whether many people stop to analyze and measure the general everyday influences of the gospel of Jesus Christ. When one remembers that the Pilgrim Fathers braved the Atlantic storms to settle on the shores of an unknown country, midst unfamiliar enemies, and that all this was done because of love for freedom in gospel study and service, then one begins to grasp thoughts with reference to gospel influences; it is undoubtedly true that the particular national character of any one of several European and American nations is a wonderful modification of what such national character would otherwise have been, allowing that there would have been such nations. It is undoubtedly true that the very constitution of the United States of America was very much shaped as a result of gospel influences upon the minds of its makers; that the influences of said constitution and its accompanying government has largely shaped the character of the nation; that this nation growing up midst other nations of earth, has thrown immense influences for the modification of other governments, all of which can be

traced back directly to gospel influence. Similar analysis with reference to large and small matters would reveal similar results as flowing from the gospel.

If these things are true under the leadership and activity of finite man in his weakness, what more natural than to fully expect that gospel truth under the authority of One who is strong and powerful, even the returned Lord, would have such influences as to perfect in earth all that the prophets have foretold, besides much additional detail. If the gospel, in the hand of the weak, carnal man, has wrought so much in the past, what intensely powerful and desirable results must naturally follow when the perfected Christ attended by his perfected church shall work the works of God according to the truth of God throughout the earth.

How true it is that every effort for gospel righteousness, however small it may be affects not only for the immediate person and day, but for all future people and all future time.

What towering possibilities thus present themselves before the vision of every earnest, thinking person. Let Christians watch their step; let them watch their influences; let them strive to throw an influence that shall build more and more toward the righteousness of God.

HELP US SERVE YOU

Three letters have been sent to each of several hundred delinquent Herald subscribers asking that they write us if they wished The Herald continued even though they cannot pay at present. We have this week discontinued a number of subscribers from whom no reply was received—some of whom are two years in arrears.

We will appreciate a line from each subscriber who cannot pay promptly. We wish to serve you, but we wish to know that you wish the service.

Jewish interests are urging forward the rebuilding of Jerusalem and Palestine as witnessed on every hand. Practically every Zionist publication is filled with exhortation, appeal and urging that the Jewish populace will spare no effort to stand back of the work and rapidly restore the country to Jewish inhabitancy.

Nor is there a word or hint of doing this in recognition of the Messiah. Frequent reference is made to Jehovah and his prophetic promises to Judah, but the question of Messiahship seems to be wholly ignored.

Thus, the present effort is without faith in their Messiah; it is put forth in the strength and power of twentieth century Judaism. It would seem that, undoubtedly, foundation is being rapidly built, upon which to construct for Judah the "time of trouble, such as never was since there was a nation."

HERALD RECEIPTS

J. D. Fyfe; Mrs. Fred Chapman; Mrs. Emma Davis; C. V. Hickox; Geo. H. Spindler; Jas. Tilton; B. M. Williams; Iza Selleck; Herbert L. White; Marvin Becknell; S. M. White; Mrs. Blanche Hart; Mrs. Fred Martin; Wesley Stephenson; Mrs. Bertha Henry; Mrs. C. A. Barton; L. A. Wright; S. M. Steele; W. G. Eberhardt; J. H. Eberhardt; Mrs. Dell Herrick; L. Bridegan; Mrs. Ellen Bridegan.

EMERGENCY FUND

S. M. White, \$1.00
L. Bridegan, 2.00

It was the righteousness of the individual sections of the law that made it a just and holy law; and not the law as a whole that made the separate commands holy after being incorporated. But the including of this Melchizedek priesthood into the Mosaic law did not withdraw its association from the priesthood under which it had its establishment, but continued on as a requisite of the Melchizedek priesthood headed by the Great High Priest, Jesus Christ. The Aaronic priesthood was abolished at the termination of God's dealing with the kingdom, but the Melchizedek priesthood, which is from everlasting to everlasting, and under which tithing was instituted, has never been abolished or done away with, but is made an endless order by the selection of an eternal high priest. Paul states that Christ is a Priest for ever after the order of Melchizedek. Heb. 7:17, 21. Thus, the things that were attached to the Melchizedek priesthood in the beginning must of necessity continue with it as long as it exists as a priesthood, unless some limitations have been placed upon it, defining the length of time which the ordinance is to be in force. This limitation, however, was never placed upon tithing.

The scriptural writers stress the question more extensively when referring to the uses to which the tithes and offerings are devoted.

During the dispensation of the Mosaic law those that ministered at the temple and cared for the altar service were compensated by the tithes and offerings which were brought into the store houses. In 1 Cor. 9:11-14 Paul says, "In like manner God has ordained that they that preach the gospel should live of the gospel." This has been God's plan of financing his work during the past and it is his plan at the present. Paul presses the matter by reminding them that he and others of the disciples had shown unto them spiritual things: therefore it was only just, right, and equitable that they return their carnal things, inasmuch as other organizations and worldly men reaped their filthy lucre, or possessed this power over them. Realizing that it is through the goodness and mercy of God that we receive all of our gifts, regardless of their nature, even a gift that is of such value that it is termed "unsearchable riches", why not, like our first fathers, under the Melchizedek priesthood, give a tithe of all and receive the same blessings that they received.

Under the Mosaic law there was a curse impending if they failed to bring in their tithes and offerings, and a blessing if they did obey. Mal. 3:8-15; Hag. 1:3-10.

Under the continued priesthood we find there is a similar curse; and a great blessing for those who, through love for the Master's work, cheerfully and willingly give their tithes and offerings. 1 Cor. 9:11-14; 2 Cor. 9:6-8; 11:8, 9; 12:13; Gal. 6:6-8; Phil. 4:15-17.

Tithing and systematic giving should never be engaged in for financial gains, or to avail one's self of the promised blessing. A deeper motive must invite the individual to a fulfillment of this duty. It is very doubtful if conformance to the tithing injunction prompted by greed for pecuniary profit will return a greater reward than nonconformance at all.

There are certain organizations in the world today that are practicing God's or-

dered plan of giving, and are making wonderful success because they have adopted it. It isn't because they have all of the truth or have a corner on truth, but compliance with God's financial program will bring funds for any undertaking whether religious or secular. And as soon as we conform to his plan, just so soon will our work take on greater proportions, and we shall grow by leaps and bounds. Our financial difficulties will be solved, and talent heretofore devoted to this phase of the work will be released for greater endeavors in the promulgation and dissemination of literature. To this end may we pray; and to this goal may we strive until we all come to a unity of the faith, unto the measure of the fulness of Christ.

The Children's Column

A LITTLE PEOPLE

By Alice B. Curtis

THE Bible says, "There are four things which are little upon the earth, but they are exceedingly wise. The ants are a people not strong, yet they prepare their food in the summer."—Prov. 30:24-25. Of course, you have all seen an ant's house, or nest. We see only the outside of it as it is built under the ground. It is about the size and form of a wash basin turned upside down. Each house has many rooms and little galleries leading to them.

If you looked down into one of these nests after a piece of it was torn away you would see how busy the ants are. Some would be running here and there, others take up the eggs which are exposed and carry them to a place of safety, while still others would begin to mend the place where the house is broken. Ants are strong for their size and carry burdens that seem large for them.

If an ant finds a dead fly that is too big for him to drag he will run and get another ant to help him. How do you suppose he makes the other ant know what he wishes him to do? If you watch two ants when they meet you will see that they touch their feelers together as if to say, "Good morning." Their feelers grow from their heads and they use them like arms.

Dr. Franklin watched ants to see if they could tell things to one another. One day he found ants eating molasses out of a small jar. He shook the ants out of the jar and tied a string around it, and hung it to a nail in the ceiling. One little ant liked the molasses so well that he stayed in the jar and kept eating.

At last, when he had eaten all he could, he started for home. He ran down outside of the jar but there was no way for him to get to the floor. He ran around and around and finally began to climb the string to the ceiling. When he reached the ceiling he followed it to the wall and then he went down the wall. After a little while Dr. Franklin saw a number of ants going down the string to the jar, and soon there were two lines of ants, one line going down to eat on one side of the string, and the other line who had eaten going up the string on the other side, on their way home. So we see that the first ant must have, in some way, told the others how to find the jar.

There is a tradition that King Solomon was riding one day with some of his followers when he saw an ants' nest in the path in front of him. At once he turned his horse to one side to avoid destroying the house the ants had worked to build, and each man who rode after him turned aside as he came to the nest.

The story may or may not be true, but I think God is pleased to have us treat with consideration the creatures which he has made. King Solomon was a wise man, for God gave him wisdom, and he must have studied the ways of the ant, for he wrote, "Go to the ant, thou sluggard, consider her ways and be wise: which having no guide, overseer, or ruler, provideth her meat in the summer and gathereth her food in the harvest."—Prov. 6:6.

A sluggard is an idle person, one who does not work, and King Solomon thought such a one could learn a lesson of labor and thrift from the ant. There is no confusion in a colony of ants. Each one has some work to do and does it. There are the worker ants, that feed and care for the young, and there are soldier ants that defend the nest and fight other ants fiercely. These little people seem to live in a world of their own, and God has given them instincts to lay up their store of food for future use; but he has given us reason and wisdom. So where we work and lay by for our future needs, Christ has told us to labor not for that which perisheth, but for that meat which endureth unto everlasting life. John 6:27. If we obey God's commands we shall gain that everlasting life and a place in God's kingdom.

THE BOYHOOD OF JESUS

Lesson Text: Luke 2:40-52
By Verna Thayer

Memory Verse: Jesus increased in wisdom and stature, and in favor with God and man.—Luke 2:52.

Jesus was brought to Nazareth when he was three years old. Very, very little is known about the boyhood of Jesus until he was twelve years old. It was the custom of the people in those days, that they go every year to Jerusalem to attend the feast of Passover, which was held every spring.

When Jesus was twelve years old he went with his mother, Mary, and Joseph to Jerusalem to attend this feast.

After the feast the large company of people started home to Nazareth. They traveled until night and when night came Joseph and Mary found that Jesus was not with the company. How alarmed they must have been! They searched among all their kindred and friends but Jesus was not there. Then they returned to Jerusalem. Here they searched, and after three days where do you suppose they found him? In the temple of God, talking to the doctors who were very learned men. He was also asking them questions. How astonished they were to see him with these men!

His mother said, "Son, why did you tarry here? We have been searching for you." Jesus said, "Why did you seek me? Don't you know that I must be about my Father's business?"

They did not understand what he meant, but Mary remembered those sayings and knew that her son was a wonderful child.

He returned with them to Nazareth, and there grew to be a man.

The Sunday School

By Alta King

THE BOYHOOD OF JESUS

Lesson 2

July 13, 1924

Lesson Text: Luke 2:21-52; Matt. 2:1-23
Psalm 119:9-24

Golden Text: Jesus increased in wisdom and stature, and in favor with God and man.—Luke 2:52.

For Study

Review: What great forward step in Israel's history was considered in last week's lesson? Discuss the wide and far reaching results of this event as suggested by the words of Mary, Zacharias, and the angels. See Luke 1:46-55, 67-75; 2:10, 13, 14; if necessary.

The New Lesson: The babyhood and boyhood of Jesus is covered very briefly in biblical accounts.

Biblical writers show no tendency to exalt the flesh plane of life, not even when it was at its highest, as it was in the life of Jesus before his death and resurrection—a fleshly life anointed with God's power in its very conception.

I. The Christening of Jesus. Luke 2:21-40. The Christening of Jesus and the events in connection with it, show that Jesus, in common with all Israel's babies, was subject to Israel's laws and thus gave evidence of his humanity. The two events of greatest interest and importance to us are the two prophecies uttered because of his presence in the temple.

Read Simeon's prophecy. Note the basis of his assurance. Whom did he look upon as he looked upon the babe—a possible and probable Christ, the chance resting upon chance perfect obedience, or the Lord's Christ? If upon the former, could Simeon have manifested unbounded joy and assurance? What vision of the Christ's mission passed through Simeon's mind? Was it narrowly national or world wide? Was it all bright and beautiful? What evidence in verse 33 that Joseph and Mary had not grasped the fulness of the Christ's mission, even though the angel had told each that the Christ should be born of Mary?

Read Anna's tribute to the child Jesus.

II. The Wise Men. Matt. 2:1-23 records a very symbolic incident in connection with the childhood of Jesus.

Account for the fact that non-Israelites should have such intimate knowledge of Israel's prophesied King. Would Israel's various exiles and captivities help to account for it? What evidence in verse 12 that God had rather direct communion with these Gentiles? Of what was their worship and three gifts significant?

Thus, early in life, was Jesus acknowledged and worshiped by Gentiles as King of the Jews.

What incident in the fleshly development of Israel found its typical fulfillment in this incident of her spiritual development? For what prophecy did it furnish fulfillment, thus furnishing evidence of Jesus' Christship?

III. The Visit to Jerusalem. Luke 2:41-52. This incident in the childhood of Jesus, more than any other of the few incidents recorded, gives proof of Jesus' Christship—not the large possibility of Christship, but Christship in very fact.

This definite evidence is found in verses

49 and 50. Jesus, in the early years of adolescence, the period of religious awakening, had recognized, by some means, his relationship to Jehovah. Without doubt, he had definite knowledge of the prophecies relating to the Christ, and had learned of the incidents in his own life which fulfilled many of those prophecies; and knew also of the prophecies uttered at his birth and christening. At any rate, he recognized the peculiar relationship between himself and Jehovah. We say "peculiar" because Mary and Joseph did not grasp the meaning of what he said. If the relationship to which Jesus referred had been the outgrowth of perfect fleshly obedience to law, there would have been no lack of understanding, for Israel furnished examples of such relationship, as is evidenced by Zacharias and Elizabeth and Paul.

But Mary and Joseph understood not the saying. They knew he was the "Christ"; but the nature and true purpose of that Christship was as far outside the comprehension of their Jewish thinking as God's ways are above man's ways. Only by the slow process of experience and revelation, through the life of this child, would they be able to grasp it.

And we see them trying to soothe what was to them the impulsive enthusiasm of youth, until Jesus goes with them and is "subject" to them. As far as the record is concerned, Jesus made no further attempt to fulfill his mission. He waited patiently for the leading of the Spirit, and during all those years, Mary treasured all these sayings in her mother's heart, in awe and wonder as to their possible meaning.

Luke 2:40, 52 are a wonderful summary of the childhood and young manhood of Jesus. Try to imagine all that these few words involve as to human companionship, work, play, study and secret communings with his Father.

For Class

Discuss the progressive step in Israel's history considered last week. Discuss also something of its full significance.

Relate the various incidents recorded of Jesus' childhood and draw from them evidences of his Christship and mission to the world.

THE BETTER WAY

We recently attended a family reunion, arranged by a daughter, as a birthday gift of love to her worthy mother. The place cards were unique, showing the character of the young lady who was responsible for the affair. There was a variety of these cards but all were on the same general order. For instance, on Sr. Donaldson's was printed the "Twenty Third Psalm", while on mine was headed "God's Gifts to Man", and under that, "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." Then followed a list of man's present blessings, all ending with the following words of Jesus, "I say unto you, What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them."

There are all kinds of ways of doing things, but there is but one right way. We feel that in the matter of place cards our young sister chose the "better" way.

—Alexander D. Donaldson.

Berean Column.

Edited by

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Leota B. Hanson, Editor,

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Slogan: We Stand for Unity, Truth and Righteousness

TITHING

By C. E. Randall

THE question of tithing has gained a foremost position in the minds of studious Bereans. It has become such a paramount issue that many have suggested that an educational campaign be instituted to the end that our people might be enlightened and encouraged in tithing and systematic giving. This effort has not been incited by avarice or passion for monetary gains—although pecuniary profits are involved. A higher motive and deeper incentive has been the prompting inducement in this effort. Our immortal love for truth and earger desire to conform to its instructions has created this voluntary endeavor. Therefore, in the presentation of this question, we must confine ourselves within the borders of scriptural injunctions, and thus the matter solves itself into this one question: Does the Bible teach tithing?

Many people seem to hold the mistaken view that tithing was first instituted under the Mosaic law, and when Christ came, who was the end of the law to every one that believeth, tithing became null and void, and was for ever abolished. This position might be tenable had tithing been first conceived at the giving of the law by God through Moses. But tithing was instituted and practiced at least four hundred years prior to the giving of the Mosaic law on Mt. Sinai. Tithing had its origin or commencement under the Melchizedek priesthood and not under the Aaronic as would be the case had it been first practiced at Sinai.

The first record of anyone paying tithes is found in Gen. 14:19, 20, where Abraham, on his return from the slaughter of the kings, paid tithes to Melchizedek, priest of the most high God. Paul, in his epistle to the Hebrew brethren, gives a more detailed account than does Moses. Heb. 7:1-10. We are told here that Abraham gave tithes of ALL. Tracing the course of events a little further down, we find Jacob vowing to pay tithes to God. Gen. 28:22. This vow was made about two hundred forty years before the law was given to the Children of Israel; and, like Abraham, he made it under the Melchizedek priesthood. These instances are conclusive proof that tithing was a practiced system many years before the Aaronic priesthood was ever founded.

But, inasmuch as tithing was a righteous and just system, God incorporated it into the Mosaic law just as he did the commands: "Thou shalt not kill;" and "Thou shalt not steal." They were not made righteous ordinances and commands by being included in the law; for had not their essence and intrinsic nature been righteous they would not have been incorporated in the law. But because of the righteousness and justice of tithing, like many other commands, it was incorporated into the law.

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Need of Accuracy

By Rufus A. Curtis

TO the law and to the testimony: if they speak not according to this word, it is because there is no light in them."—Psa. 8:20.

"The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord, and like a hammer that breaketh the rock in pieces? Therefore behold, I am against the prophets, saith the Lord, that steal my words every one from his neighbor. Behold, I am against the prophets, saith the Lord, that use their tongues, and say, He saith. Behold, I am against them that prophesy false dreams, saith the Lord, and do tell them, and cause my people to err by their lies and by their lightness; yet I sent them not, nor commanded them: therefore they shall not profit this people at all, saith the Lord."—Jer. 23:28-32.

"If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth; that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen."—1 Peter 4:11.

"Young men likewise exhort to be sober-minded. In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity, sound speech that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you."—Titus 2:6-8.

"If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and the doctrine which is according to godliness; he is proud, knowing nothing, but doting about questions and strife of words, whereof cometh envy, strife, railings, evil surmisings, Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself."—1 Tim. 6:3-5.

"Add thou not unto his words, lest he reprove thee, and thou be found a liar."—Prov. 30:6. Also Duet. 4:2; Rev. 22:18, 19.

Sometimes persons, in their eagerness to prove some doctrinal point they are advocating, will pervert and garble whole texts of scripture, to accomplish the object they have in view.

I remember an incident that happened several years ago, that illustrates the point I have in view.

One of our brethren was conversing with a minister of another denomination, and was quoting text after text in rapid succession, from the Bible in refutation of the minister's claim that Christians went to heaven at death, to enjoy their reward, and be with Christ. The minister, not

Shining

If any little word of mine
May make a life the brighter,
If any little song of mine
May make a heart the lighter—
God help me speak the little word,
And take my bit of singing,
And drop it in some lonely vale,
To set the echoes ringing!

If any little love of mine
May make a life the sweeter,
If any little care of mine
May make a friend the fleetier,
If any little lift may ease
The burden of another,
God give me love, and care, and strength,
To help my toiling brother.

being able to refute the vast array of Bible evidence that was presented against his untenable views, and acting upon the principle that "Valor's best part is discretion," made the excuse that his memory was too poor to quote scripture with such volubility as his opponent, but he could tell when some one else was quoting from the Bible, whether they quoted it correctly or not. Our brother then quoted the first three verses of the fourteenth chapter of John, in the following manner: "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; that where I am there ye may be also." The minister's eyes twinkled with satisfaction as he said with considerable enthusiasm, "You have quoted it rightly, my friend." Our brother then told the minister that he had imitated their example in quoting those three verses, by leaving out nineteen words; but as they would throw some light on the topic under consideration, as to when and where Christians would be with Christ, he would quote the nineteen words that had been omitted from the third verse. "And if I go to prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also."

The verse quoted above clearly demonstrates the fact that Christ does not receive his faithful followers unto himself during his absence from the earth, but that it is at his coming that they will be permitted to dwell in the actual presence of their adorable Lord, whose feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east. 1 Thess. 2:19; Zech. 14:4.

The tragical scenes of Calvary will yet give place to the King in his beauty. Isa. 33:17. The earth that has been crimsoned with Jesus' blood, and moistened with his tears, shall yet witness his triumph.

May we ever be found, "rightly dividing the word of truth," as Paul exhorted in 2 Tim. 2:15.

Into What Name?

By A. H. Zilmer

NOW and again someone wishes to know whether baptism should be "in the name of the Father, and of the Son, and of the Holy Spirit", as in Matthew 28:19, or "in the name of Jesus Christ", or "of the Lord Jesus", as in Acts 2:38; 8:16; 10:48; 19:5. We have lately received several requests for something upon this subject. Believing that those making such requests sincerely desire to know the truth, we give herewith some observations based upon the teaching of the scriptures regarding this subject.

It has been suggested that the words, "baptizing them in name of the Father, and of the Son, and of the Holy Spirit" are spurious. By this is meant that they were not contained in the original gospel according to Matthew, but were added by some designing person at a later period.

So far as the documentary evidence bearing upon the genuineness or otherwise of this passage is concerned, we feel justified in saying that nothing has been advanced of a kind to show that the words in question are spurious. By the way, how can one say that anything is "spurious" when he has not seen the original, and compared it with that which is more recent? Every scholar we have consulted, every version we have seen, every translation we have read, contains chapter 28 of the Gospel according to Matthew, including the disputed words. Until such documentary proof of the spuriousness of those words is furnished we shall retain the passage. Others may cast it out if the grounds for rejection seem to them of sufficient weight, but we must first see indubitable proof that they are an interpolation.

Retaining the passage, we are asked, How do we harmonize the contradiction between this passage which mentions three names and those which speak of baptism into the name of Jesus Christ, or in the name of the Lord, as in the others above mentioned? We do not admit that there is any contradiction. Those who would throw these words out would do so upon the ground that there are three names, while the other passages speak of only one, that of the Lord Jesus Christ. It will be found upon closer examination of this passage, and other scriptural evidence, that there are not three names in the words "the name of the Father, and of the Son, and of the Holy Spirit", but one name. What is "the name of the Father"? The word "Father" is not the name, but a term denoting relationship, as does also the word "Son". The Father is the Father of Jesus Christ, while the latter is "the Son of the Father". 2 John 3. The Holy Spirit is the medium through which the Father begat the Son (Matt. 1:20; Luke 1:35); with the Spirit the Father also (Continued on page 340)

ELECTION AND OBEDIENCE

By A. H. Zilmer

(Continued from last week)

Individual Members Elected Under Conditions

HOWEVER arbitrary the divine determination to have a class of joint heirs and respecting the time of their election may be, we shall now see that the individuals composing this class are elected to their membership on certain well defined conditions laid down by the Almighty. These conditions, which have to be observed by the "elect", are strictly maintained by God as Elector; for he will accept for membership in this most highly favored class only those who fulfill the conditions.

The two conditions, shortly stated, are faith and obedience; or, faith and faithfulness; or, belief and sanctification.

Observe how the first of these two conditions is suggested without being definitely expressed in a passage which has long been cherished by extreme Calvinists as one of the stoutest props of their faith, "According as he (God) hath chosen us in him (Christ) before the foundation of the world, that we should be holy and without blame before him in love."—Eph. 1:4.

The Calvinistic understanding of this statement is that if we were chosen "before the foundation of the world" when as yet we were not in existence, we must have been chosen without fulfillment of conditions on our part. Therefore, they say that those so chosen were not merely foreknown; they were foreordained to salvation, and they cannot avoid being saved. Per contra, those not so chosen will not be saved.

But this statement omits consideration of the very important phrase, "in him". We were "chosen in him (Christ) before the foundation of the world". Now the New Testament is most emphatic in its teaching that the only way to get into Christ, and be "in him", is by the exercise of faith. See John 3:16; Acts 16:31 and many other places. The exercise of faith is an individual matter, which of course, we could not undertake "before the foundation of the world", we not being then in existence. Therefore, if God chose us in Christ before the foundation of the world, he did so in anticipation of the fact which he was able to foreknow, that we would believe into his Son, and so would be "accepted in the beloved". Thus, by use of the phrase "in him" the Apostle suggests our faith or belief as the condition upon which God was pleased, in the perfection of his foreknowledge (not foreordination), to choose us even before the world began.

In Titus 1:1 mention is made of "the faith of God's elect", thus showing that the elect are people of faith.

Again, as showing that faith is a condition upon which we are chosen by God, the Elector, we have the following statement: "God hath from the beginning chosen you to salvation through belief of truth."—2 Thess. 2:13.

James contributes a word to the same effect: "Hearken, my beloved brethren, 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.

This does not say, nor does it mean, that

all the poor of this world are rich in faith. The most of them are not, but are as poor in faith as they are in worldly goods. In fact, many of them are more so; for, whereas they may have a few rags of clothing and a few sticks of furniture that they can call their own, of faith in Christ they have none whatever. Neither does James mean to say that every person rich in this world's goods is poor in faith, for it is possible that some of these may be rich in faith as well. A few instances of such occurred in New Testament times, albeit the Lord declared that it would be very difficult for a rich man to enter the kingdom of heaven. As far as temporal things are concerned, neither poverty nor wealth is in itself a qualification pleasing to God. Poverty of spirit and wealth of faith are pleasing to him, and if we have these characteristics he will choose us as heirs of the kingdom. 2 Cor. 1:26; Luke 7:1-10; Matt. 27:57-60; Acts 10:1, 2.

Called and Chosen

Before any can be elected on account of their faith they must have been called. The calling comes through hearing the message of the gospel. 2 Thess. 2:4. Whoever hears the gospel is thereby called or invited to obtain the glory of our Lord Jesus Christ. No fancy of the imagination, no dream or vision of any other peculiar device, is used by the Lord for the purpose of inviting men to become saints—only the truth. If one believes he is forthwith (as we have already seen) chosen or elected; it remains then for him to be faithful. Speaking of the joint heirs with Jesus in the glory, the Revelator said, "They that are with him are called, and chosen, and faithful."—Rev. 17:14.

The order of these words is worthy of notice: not called, and faithful, and chosen, but (1) called, and (2) chosen, and (3) faithful. The one chosen upon exercise of faith is at once recognized as a member of the divine family and a son of God. Gal. 3:26; 1 John 3:1, 2. When changed into the glorious likeness of our Savior, we shall still be sons of God, but then made partakers of incorruptibility. "Now are we the sons of God," says the Apostle; but the son must be faithful through a period of testing before he can enter the glorious inheritance. His calling and choosing though real, are as yet only tentative. By faithfulness he will make his calling and election sure, as the Apostle Peter exhorts him to do. 2 Peter 1:10. This faithfulness is the second condition of ultimate acceptance mentioned; namely, obedience.

(Continued next week.)

BEDROCK THOUGHTS

By R. H. Judd

Throughout the Bible Life and Death:

1. Are always in contrast.
2. Both words are elementary.
3. They have no synonyms. They cannot therefore be replaced by other words, nor can they be simplified by any attempt at definition. Even when used in a secondary sense, the primary meaning is always involved, else no reason for a secondary use would be apparent.

To deny the reality of DEATH amounts to a denial of the gospel of Christ, the Son of God, who came that he might REDEEM us from DEATH.

SIN and DEATH, RIGHTEOUSNESS and LIFE are Bible Bedrock Thoughts.

"EVEN SO I DO"

(Continued from front page)

"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. God gave him, delivered him up to die, and men took him and put him to death—a thing they could not have done had he not been given into their hands.

And more than this, Jesus "gave himself for our sin, that he might deliver us from this present evil world, according to the will of God, our Father."—Gal. 1:14. Paul says, "I live by the faith of the Son of God, who gave himself for me."—Gal. 2:20. "Who gave himself a ransom for many."—1 Tim. 2:6. He says to Timothy, giving himself a ransom for all, who were holden by death, some to the resurrection of life, endless life, and some to the resurrection of condemnation.

What the destiny of the released ones would be, depended upon the use they had made of this mortal life. If they had believed and obeyed the gospel and had kept the commandments of Jesus, and thus abided in his love, everlasting life would be their reward. But if they had rejected God's gracious gift of a Savior and refused to lay hold of the hope set before them, they would be pronounced "Guilty" and be condemned to die again.

Jesus came to do his Father's will; and in so doing "He put away sin by the sacrifice of himself." (See Heb. 10:6-16; 9:26, 22.) Without shedding of blood there is no remission.

If you take it upon yourself to die that the sin of another man may be pardoned and he be set free, his sin will not be remitted until your life blood has been shed, a loving sacrifice on his behalf. If you were a criminal you could not give your life for him. Your offering would not be accepted, for, being guilty of having broken the law, you would be laid hold of by the law, and condemned to die with the man you wished to save. Sinners cannot save sinners.

Jesus could have been held by the law, and have been legally put to death as a criminal, if he had not kept his Father's commandments and abode in his love, and if he had died a criminal's death, his death would have been of no avail to us. Condemned with us, as a sinner. How I glory in the thought, that, "As the Father gave him commandment", even so he did. And so, being sinless, he could give his life for me. No text in the entire Bible has such power to thrill me as the one that says, "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." And I am wondering if "the joy set before him" that was to remain with his disciples, that their joy might be full, was not the joy of being given power to save a world lost in the darkness of sin; for in that work, in that joy, we also share in the glories of the Restitution Age.

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William G. Rothe, Agent,
508 Jefferson Ave., Brooklyn, N. Y.

FRED W. NORWOOD SAID

"I cannot read the New Testament, read it as if I had not read it before, read it with simplicity of mind, but it comes to me all the time that prayer is the greatest manifestation of strength that there is. It is a linking of the human with the divine. Now go away and pray."

CONDITIONS OF EFFECTUAL PRAYER

Are there any conditions attached to prayer? or can anyone, at any time, in any manner, approach God in prayer and have his prayer heard and answered?

Jesus in giving us the model prayer acknowledged the Fatherhood and holiness of God. He then mentioned the kingdom. He then affirmed it by stating that God's will might be done on earth. Next he acknowledged God as the source of all our blessings and also God's power and willingness to forgive sin, but only to the extent that we exercise this same power. Then he asked God's guidance, not in being tempted but in deliverance from evil. Then all was ended by further acknowledgment of the kingdom, in and through the power and glory of the Father.

We all know that all humanity is sinful, that we always have practiced sin, even at times glorying in the practice. We also know that as sinners we cannot approach God, that to come before him we must be clean, and pure, and righteous. The only way we can reach this condition is through faith in Jesus as our wisdom, our righteousness, our sanctification, and our redemption; for through this faith we are covered by the robe of cleanliness, and purity, and righteousness of Jesus Christ, our sins are forgiven and we become as perfect as he. But all this is conditional, not only on our faith in Jesus, but also on our willingness to meet the divine command of forgiveness, as we read in Matt. 6:14, 15 we find that our sins against God and his Christ will be forgiven only if we forgive those who have harmed or wronged us.

It is not our purpose to here quote every Bible passage referring to conditions of effectual prayer, neither time nor space permitting. But we will give a few and start with the condition of Faith, asking you to turn to and read Hebrews 11:6, where it is said, "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." We are told to neither add to nor take from the word of God. Still, somehow, when I read the above passage the thought always presents itself that it should read, "For he that cometh to God must not only believe that he is, but also that he is a rewarder of them that diligently seek him." Then under the same heading, Faith, we have that beautiful passage in Matthew 7:7, 8, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." Then follows the argument of Jesus that if we being natural know how to give good things to our own, how much more would God, being omnipotent, give to us when we ask him. Jesus gave us a very strong lesson regarding faith when he spoke to the father of the youth that was possessed of a "dumb spirit." and said, "If thou canst

believe, all things are possible to him that believeth. And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief." What glorious words are these! Suppose you read this interesting story, turning to Luke 9, and reading from verse 14 to 29.

We find Sincerity as another condition of effectual prayer, and we notice Jesus, in Matt. 6:5-8, giving instruction to his hearers regarding this all important condition. He here states that he does not want us to be hypocritical, giving service merely from the lips outward, but at all times to be modest and sincere, and God, who knoweth the hearts of all shall reward us according to our sincerity. And in Luke 18:10-14 Jesus gives us a parable further illustrating this condition. He speaks of the Pharisee, who, when he prayed, merely spoke of his own good deeds, belittling those about him, then as a contrast, he brings forward the publican, who did not consider himself even good enough to mingle with the others, but, who, smiting himself upon the breast, said, "God be merciful to me a sinner." Brief, humble, sincere. And in the lesson drawn from the incident Jesus commends the publican, denouncing the Pharisee, and states that God will either commend or denounce us according to our attitude of sincerity or hypocrisy when we approach him.

Another condition is that we must always approach God in the name of Jesus Christ the Son. In John 14:13, 14 we have the promise of Jesus that he will grant unto us anything we may ask in his name "that the Father might be glorified in the Son." And as in olden times the people must come unto God through the office of the High Priest, so, today we have a High Priest even the Son of God, who knoweth our limitations and has full sympathy with and for us, for he too, was tempted, but without sin, and now "let us come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."—Heb. 4:14-16.

Another condition to effectual prayer is importunity. We have an example of this in Luke 18:1-8. The first, where one friend asks another for bread to feed unexpected visitors, and is refused on account of the lateness of the hour, the family is retired. The other, the parable of the widow who asked the unjust judge to avenge her of her adversary, and was refused because the judge was unmerciful, regarding neither God nor man, but in both cases each applicant was granted his prayer through importunity. Ending the story, Jesus says, "Shall not God avenge his own elect, which cry night and day unto him, though he bear long with them? I tell you that he shall avenge them speedily." Then he adds, "Nevertheless, when the Son of man cometh, shall he find faith on the earth?" What a sad prospect.

Still another condition to effectual prayer will be found in 1 Thessalonians 5:17, 18. Where it is noted to "Pray without ceasing. In everything give thanks: for this is the will of God in Christ Jesus concerning you." And this same thought of ceaseless praying is emphasized in Ephesians 6:10-18, where the Apostle, after telling us to have strong faith, to wear the whole armor of God—which is Christ Jesus—so we can withstand the evil that is all about us ends with "Praying always with all prayer and

supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."

As our God is prayer hearing and prayer answering let us make our supplications to him according to his will so they will be effectual, bringing our desires unto us through Jesus Christ our Lord.

Faith, fellowship, freedom, fidelity. These are the basic rungs in the spiritual ladder by which a man may climb up closer to God. These are the principles of life upon which all true progress must be builded. The spirit of Jesus is the spirit of fidelity to truth. It is the spirit that sets men free, creates fellowship and kindles faith.

The man who stands four square upon this quadrilateral of the gospel will find his way on amid all the currents of human life; on to the attainment of the ideal; on and ever on toward perfection of personality; on and ever on toward the conquering of all that is alien to the spirit of Jesus Christ; on to the mark of the prize of the high calling which is of God in Christ Jesus our Lord.

We advance in the way of life with Christ, from one perfection to another, not as though we had already attained, or were already perfect. It is ours to go on, and on, and on.

BIBLE QUESTIONS

1. To whom was Aaron's office of high priesthood transferred shortly before his death?
2. Who was Aaron's wife?
3. Who was the successor of Rehoboam on the throne of Judah?
4. At Saul's death whom did Abner proclaim King of Israel?
5. Who was the father of Abram?
6. Where was the field of Aceldama?
7. How was Achan killed?
8. What was the name of Caleb's daughter whom he promised in marriage to whoever should take the city of Debir?
9. When Goliath saw David armed with only a staff and his shepherd's sling, what did he do?

ANSWERS TO LAST SERIES OF QUESTIONS

1. Aaron's death occurred on Mount Hor.
2. Nabal, Abigail's husband died, thus leaving her free to become David's wife.
3. Abihu and his brother Nadab, offered strange "fire" to the Lord and were consequently consumed by fire from heaven.
4. Aaron and Elisheba were the father and mother of Abihu.
5. Saul made Abner commander-in-chief of his army.
6. The city of Enoch was named for Cain's son, Enoch.
7. Adam was 130 years old when Seth was born.
8. Abel was the first martyr of the Bible. Matthew 23:35.
9. David carried his staff, five stones, and his shepherd's sling when he went to meet Goliath.
10. When Salome's dancing pleased King Herod he promised her anything that she wished.

THE LIFE WORTH WHILE

A few weeks ago we gave as a study sketch a few texts, with topics, and suggested that our younger readers build therefrom a sermon on "The Worker." Today we again make request that you study the texts noted below and from them write a sermon on "The Life Worth While."

- The Yielded Life.....Romans 6:13
 The Willing Life.....Acts 9:6
 The Prayerful Life.....Matthew 6:6
 The Helpful Life.....Mark 10:44, 45
 The Hopeful Life.....Romans 15:13

THE TWO BODIES

By Lyman Booth

TO teach the Corinthians the difference between a mortal and an immortal body he refers them to the different kinds of flesh.— that of men, beasts, fishes and birds; and also call's attention to the celestial bodies which differed in glory. Then he tells them that there will be a difference between a body of flesh and one of spirit; or that there exists the same difference before death, and after being raised to incorruptibility. As one star differs from another star in glory, so also is the resurrection of the dead. He is here showing the difference between a corruptible and an incorruptible body, and not so much the different degrees of glory between the glorified and immortalized. It goes down a corruptible body, it is raised an incorruptible body. It goes down in dishonor, it is raised in glory. It goes down in weakness, it comes forth in power. It goes down a natural body and it comes forth a spiritual body. All of which shows that there is a natural body and a spiritual body.

To prove that there is a natural and a spiritual body he says, the first Adam was made a living soul, Gen. 2:7, the second Adam was made a quickening spirit, John 10:42. It is one thing to be a living being, subject to death and decay, and quite another thing, and far more glorious, to be in possession of immortal life and to have the power to impart the same to others. The first Adam had life but could not quicken another, or make another alive; while Christ, through the resurrection unto immortality by the power of God's Spirit, was given the power to restore others to life, and hence is called a quickening spirit.

Passing to the forty-sixth verse (1 Cor. 15:46) he says, "Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual." Or, in other words, he states that man was not made spiritual in the first place. Whatever reasons the Father had in mind, one thing is plain to my mind, that is this: If man had been created spiritual he could never have been what we term natural; for God's laws are progressive, not retrogressive. It is a moving forward, not backward. The natural can improve and develop into the spiritual; but the spiritual cannot return to the natural. This is well illustrated in the case of our Lord who partook of the natural, and, by overcoming the world and developing a character of purity without sin, was elevated to the spiritual. He has passed through the veil of the flesh into the holy of holies, that is, into the spiritual. "Once for all" includes all time to come, and also implies the impossibility of his ever returning back through the veil. Hence, we hear him saying in Rev. 1:8, "I am he that liveth, and was dead; and behold, I am alive for evermore, Amen; and have the keys of hell and death."

The two bodies are clearly defined in the forty-eighth verse. As is the earthy such are they that are earthy, and as is the heavenly such are they also that are heavenly. Here we have the earthy or mortal body in contrast with the heavenly or immortal body. The first is earthy, mortal, subject to death. The second is heavenly, immortal, not subject to death. Our Lord

said 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."

He has contrasted man in two conditions which he has pictured to us and calls them images. He says we have borne the condition of the earthy and we shall also bear the condition of the heavenly. He has pictured the two conditions, the two images. In mortal life we bear the likeness of the first Adam, in the resurrection we shall also bear the likeness of the second. Now we bear the image of the first, then we shall bear the image of the second. Now we are in the condition in which the first placed us, then we shall be in the condition of the second. Most glorious consummation of our salvation! The mission of Christ will never be complete until every one of his true followers shall be given a glorified body like that of our risen Redeemer.

ELECTION AND OBEDIENCE

The Son Learning Obedience

(Continued from last week)

THE importance of obedience is shown in the fact that even our Lord Jesus Christ, while on earth, was perfected in the learning and experience of obedience by the things which he suffered. It could be said of him that he, though a Son and never at any time disobedient, thus learned something about obedience. How much more must we, as children of God, learn obedience.

When our Lord had fully learned the lessons of obedience, he was exalted to the highest position, and the everlasting salvation of every one of us is made dependent upon our obedience to him. This is the way it is stated:

"Who in the days of his flesh, when he had offered up prayer and supplications with strong crying and tears unto Him that was able to save him from death, and was heard in that he feared; 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.5:7-9.

The mind of obedience thus perfectly exemplified in our Lord Jesus must also be in us. He was obedient unto death, even the death of the cross. "Let this mind be in you, which was also in Christ Jesus," said the Apostle. Phil. 2:5-8.

To some who had made a good start but had been sidetracked into disobedience, the Apostle wrote, "Ye did run well; who did hinder you that ye should not obey the truth?"—Gal.5:7.

Obedience is essential from first to last. The Apostle opens his letter to the Romans by saying that he had received grace and apostleship, "for obedience to the faith among all nations". He closes the same epistle by referring to the fact that although the mystery had been kept secret since the world began, it is now "made manifest, and by the scriptures of the prophet, according to the commandment of the everlasting God, made known to all nations for the obedience of faith."—Rom. 1:5; 16:25, 26.

If obedience be required of us, then certainly the great Elector is observing us to see whether we render it. And judgment, which began at the house of God at the

beginning of the gospel age, has been proceeding ever since. For the obedient members of the household, the result of the judgment will, of course, be favorable, for they are made accepted in the Beloved, notwithstanding their normal shortcomings, with which they now have no sympathy. But for the disobedient members of the household the judgment will have disastrous results, which may be exceedingly serious or even fatal to their everlasting welfare. (Heb. 10:26.) Concerning these disobedient members of the household of God (not concerning unbelievers who have never been enlightened by the gospel) the Apostle asks, "What shall the end be of them that obey not the gospel of God?" 1 Peter 4:17.

Seeing the tremendous importance of obedience for those who have taken the first step of faith in response to the gospel call, and have therefore been elected, let us seek by all means to exhibit this obedience in our own lives so that we may be eventually numbered among the called and chosen, who have been also faithful, and who shall therefore be with the Lamb in his triumphant glory.—New Covenant Advocate.

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 19:23

MANHOOD

What is manhood, boasted much?
Something we can sense or touch
Can it be a brilliant thing
Such as a jewel in a ring?
Can a teller in a bank
Add it up and place its rank?
Can surveyors draw a line
Separating yours from mine,
Marking with their rigid darts
Where it ends and where it starts?

What is Manhood? How and when
Comes the treasured thing to men?
When completed in its store,
Can a rich man order more,
Or a poor man from his lot,
Sell to him who has it not?
Can you save, would you say,
For the far-off, rainy day,
Spurning many a simple need
For one great and glorious deed?

What is manhood? Tell us sage!
Printed letters on a page?
Victory wreaths or medals bright?
Any cornered beast will fight,
Any man who's trouble free
Very fair will seem to be,
So, I fancy, deeper lies
This rare gift which mortals prize;
'Tis the thought that backs the dead,
'Tis the spirit, killing greed.

What is manhood, boasted much?
Nothing we can hold or touch,
'Tis for truth to battle on
When the last false friend is gone;
It is living, conscience clear,
Day by day and year by year,
Suffering loss and taking gain
Till the Savior comes again.
Doing good where e're one can
Following the Son of man.

—Edgar A. Guest.

Among the Churches

Bro. Randall is very busy in the Minnesota field, night and day.

Our new Superintendent of Golden Rule Farm and Greenhouse, Mr. John Bergstrom, entered upon his duties, Monday, July 7.

Sisters Leila Whitehead and Evelyn K. Harsch and Brothers Wilson and Kinnan, of Chicago, and Sr. Anna Drew, of Dixon, Illinois, were visitors at Golden Rule Home last week.

NOTICES

Conference Calendar for 1924

Texas, Goldthwaite, July 11 to 20.

Illinois, Oregon, August, 3-17.

General, Oregon, August, 3-17.

Iowa, Waterloo, August 17-24.

Ark-Okla., Cleveland, Ark., Sep. 11-20.

A Call

A call was made through The Herald some time ago, to the Isolated and to the organizations of the Church of God in Kansas and Oklahoma, for a General Meeting. The call has met with the approval of many of our church people. The meeting will be held at the Rotunder in Wilson Park, Arkansas City, Kansas, instead of Caldwell, Kansas. There will be no need to bring tents etc., as there are plenty of Brethren here, who can provide sleeping room for all who will come.

Bro. Almus Adams, of Omaha, Nebraska, and Bro. Heckman, of Oklahoma, are two members who are expected to be present, and a special invitation is extended to other members of our Faith to be with us. Come, and bring your families! Let nothing keep you from this gathering together in Jesus' name. If you have burdens take them to the Lord, and leave them there, and give him one week of service. I am sure you will be blessed.

Remember the Date!

Meetings begin on Saturday evening, before the first Sunday in August, and continue over the second Sunday in August. In other words, the meeting will be from from August 2 to August 9. Bible School each day.

Mrs. A. J. Chaplin.

General Conference Proxies

Your Secretary has overlooked calling the attention of the brethren to the matter of appointing proxies for the General Conference. Working Rule XII reads:

"A quorum for the transaction of business in General Conference convened shall consist of not less than eight per cent of its membership represented either in person or by individual proxy."

While this rule is in disfavor by many, yet, till it is amended, it is the rule which must be followed. By this rule the brethren at a distance, who can not attend in as large numbers as can those living near the place of meeting, have the same voice in any question that is to come before the Conference as do those who are at the meeting.

Those who cannot attend may appoint

a person to represent them on any and every question, which person may be instructed how to vote on any given or particular question that is to come before the Conference.

Therefore all those brothers and sisters who do not expect to be in attendance at the General Conference this year are urged to appoint as their individual proxy, some person whom they expect to be present at the Conference, to make such appointment in writing, and mail at once to F. L. Austin, Secretary, Oregon, Illinois. Please do not delay this nor neglect it.

F. L. Austin, Secretary.

MARRIAGES

Knipe-Claypool

Miss Ruth Knipe, of Marshall, Illinois, daughter of Mrs. and Mrs. William Knipe, and Bro. Silas Claypool, of Findlay, Ohio, son of Mr. and Mrs. Allen Claypool, were united in marriage at Paris, Illinois, June 25, 1924. They will leave for Findlay, Ohio, soon, to make their home, where the groom has a position with the Illinois Pipe Line Company.

Allard-Harland

Miss Blanche Allard and Mr. J. Leonard Harland were married at the home of the bride's parents, Mr. and Mrs. Wallace Allard, at Cedar Falls, Iowa, at 10 o'clock A. M., June 27, 1924. The ceremony was performed by the writer. The bride and groom are among our very best young people, and many will remember them, as they are loyal members of our Iowa State Conference. Little Gail Allard, a niece of the bride, acted as flower girl. A bounteous, three course breakfast was served. Many beautiful presents expressed the loyalty and friendship in which Mrs. Harland is held. After an auto trip they will be at home at Cedar Falls, Iowa.

May this new home be a place where God is honored by obedience to his will, and an example of Christian life to others.

A. J. Eychaner.

REPORTS

Report for June

Expense, \$22.63; Receipts, \$35.00; Sermons, 10; Lessons, 1; Baptisms, 1.

The work for the month began June 1, at Gladbrook, with a joint meeting. The day was pleasant and a large number came from Marshalltown, Waterloo, Cedar Falls, Clarksville and Minnesota. Sermon in forenoon at the church, dinner at Conant's Park in country, where we also had the afternoon sermon in the pleasant building on the grounds. Some came out from town the four miles for the sermon alone. The only thing to mar the happiness of the day was the illness of some which prevented them from being with us. Sr. Hester Berry was thus kept at home in the daytime but was with us at the church in the evening, and Sr. Sadie Clark was quarantined with diphtheria, the third such event in her short life thus far lived. She was improving at last report.

Next day we went to Stanhope and be-

gan our protracted meeting, and had a very profitable response all week, but Saturday night rain fell, causing interference with our plans for Sunday. We had a lesson, at the Sealine home in the afternoon, which was well attended and much enjoyed. Some at this place would doubtless have been baptized had not the rain hindered our meeting on Sunday, but we hope the good decision will last till we may meet in July. This is a promising field, and we look for good results in this neighborhood. It is an example of what faithfulness and peace-loving in the church will do.

The next Sunday was the day for joint meeting at Koszta. Rain fell again on Saturday night and we did not expect anything that day but the preacher and all of his boys went over to the schoolhouse and by eleven o'clock enough had come to listen to a sermon, and before the reading of the scripture lesson was completed two auto loads from Gladbrook arrived, bringing several families to help listen, so we had a little picnic day after all. It is reported that one sister from Gladbrook, having previously determined to go, was not to be deterred by rain. May her tribe increase. We have decided to try again for a joint meeting at Koszta, July 20. Will all who are in reach please note the day and come if possible.

The fourth Sunday we spent in joint meeting at Lake View, at the Pleasant Prairie Church, in the country. It rained again on Saturday night, but only a little, although the forenoon of Sunday looked threatening. Bro. Cooper's of Sac City, had recently suffered an auto accident and were unable to come and bring others as they usually do, so as a result our sermon and picnic were only partially attended. However, Sam Titus and family, from near Marathon, came, and in the afternoon their daughter, Josephine, was baptized in the lake. She is a promising young sister and it is a joy to have her with us in the band of spiritual effort.

We failed to get to Waterloo the 29th because of high water.

J. W. Williams.

Monthly Report

Sermons: Hillisburg, 2; Jordan, 2; Burr Oak, 1; Plymouth, 1; North Salem, 3; Pleasant View, 2.

Baptisms: 1.

Money Collected: Jordan, \$11.00; Burr Oak, \$5.00; Plymouth, \$15.00; North Salem, \$8.00; Pleasant View, 19.50. Total, \$58.50. Expense: \$12.58.

J. H. Anderson.

Dear Herald Readers:

With our Editor's permission I should like to speak of "The Bible Faith Mission Standard", a paper published in India part of the time, and the rest of the year in Maine. At present it is only 25 cents a year. It is such a good paper, showing the work that is being done by those of our faith in India. I wish every "Herald" reader would subscribe to it and in this way help the work along. In spite of the fact that he is very much handicapped for extensive work, owing to lack of funds, Bro. Vedantachari is doing a great work.

Address subscriptions to Austin W. Taylor, D. D. S., Bridgeton, Maine.

Your sister,

Mrs. Lillie H. Willis.

The Restitution Herald

A Religious Weekly (omitting one issue each year) published at Oregon, Illinois, by the NATIONAL BIBLE INSTITUTION

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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

INTEREST IN GENERAL CONFERENCE

It is pleasing to note the sentiment with reference to the approaching General Conference. The indications are that a record attendance will be made this year. For this attendance the Illinois State Conference and the Oregon Church are making preparations to entertain a larger number and give them even better accommodations than formerly.

The Prospectus for Bible School and State, General, and Berean Conferences has been mailed to all those who were in attendance last year and to some others. If anyone else wishes one of these booklets, write for same. They will be mailed as long as the supply lasts.

DOES GOD HEAR SINNERS

The Pharisees knew, John 9:31, that He did not. Many people today know the same. However, if God does not hear sinners, who does? All are sinners until God, through Christ, cleanses them. And all are cleansed upon their own earnest repentance and prayer for admission into the family of God. It was sinful Israel, in captivity, who plead for redemption and was heard. This condition recurred over and over again. It was the sinner, Cornelius, who prayed to God, whose prayer was heard by God, and to whom Peter was sent to give instruction as to salvation. It was he who persecuted the church of God, who verily thought he was doing God's service, the greatest of sinners, by self confession, whose fervor and zeal toward God was rewarded, and Saul, the sinner, was transformed into Paul, the

Christian. All these citations refer to groups of individuals that called upon God, either from a position of banishment whither He had delivered them, or without previous reconciliation to God through Christ.

If this be true then the words of the fault searching Pharisees, which words are so frequently quoted as authority, are not only unauthentic, but are untrue.

Yes, blessed truth, God does hear sinners.

Let us prove it.—often.

JESUS, SAVIOR

Much has been expressed relative to the saving power of Jesus. Throughout the Bible lasting salvation from sin has been made dependent upon Jesus. This opportune duty was gladly accepted by the Savior and received his faithful labor.

It would seem as though there was at least one important condition of life in which he differed from all others, namely, his must have been a condition free from sin. We know from scripture that he "did no sin", neither was guile in his mouth. Paul, in Rom. 5:12, makes a declaration regarding sin and death. He states that by "one man sin entered into the world, and death by sin; and so death passed upon all men". This far reaching truth has been experienced by the entire race of man. Our Savior, however, appears to have been an exception to the rule. He was to redeem, to restore, to save. The manner of redemption was through his death and succeeding resurrection. His death is repeatedly affirmed to have been for, in behalf of, others. If so, it was not on account of any sentence resting upon him by virtue of his being "like unto his brethren". While he was born susceptible to death, he evidently was not born with any death sentence upon him. Therefore the righteousness of God necessitated that his life should be preserved against the attack upon the children by Herod and against every other circumstance, till such time as sin should, in some way, take hold of him, or he of it. Though he was given freedom to sin, yet, he could not have commenced life as an inheritor of sin. All others born to the human race have inherited sin and the wages thereof. Numbers die after a moment or a day of life. The announcement of the fact of death because of sin, made of God to the first Adam, reaches these when but a few breaths of life have been unintelligently experienced. Not so with Jesus. He is the second Adam, molded, fashioned and vivified by Jehovah equally as was God's first man. The agency used by the Father could make no difference in the designed nature or fashioning of the Creature. One great underlying fact relating to this new Creature is that he inherited no sin nor wage thereof through parentage or ancestry. He was free from sin. Being "undefiled" in makeup, he preserved his condition to the end; "separate from sinners" at birth, he maintained his separation to the end. Mortal, natural, like unto his brethren, tested, tried in all points, he was, and is, "able to succor them that are tempted". The marvelous work of the Father is manifested in that, regardless of the agency of human parentage, Jesus, the Savior of his people, by God's fashioning, was set apart from sin. This holy condition and position Jesus maintained faithfully to the end.

In one chosen act he came in contact with the agency of death, namely, "he became sin for us". He took upon himself our sins; he bore in his body our sins to the tree. Though they stained not his own purity of sinlessness, yet, assuming upon his sinless life the sin of others, he willingly passed through the channel of death where occurred the destruction of the sins assumed.

Such a Savior has God the Father presented to sinful man. To lay hold of such a Savior man is urgently invited. To be glorified with this Savior is the opportunity of man as a result of the salvation wrought by him and through him.

Saved by grace.

ELECTION AND OBEDIENCE

The article that has been running in the last several issues of The Herald, and which is concluded in this issue, entitled "Election and Obedience, and accredited to A. H. Zilmer, should have been accredited to the Editor of The New Covenant Advocate, published at Melbourne, Australia.

It is reported that the Pope at Rome has published a statement to the effect that the year 1925 shall become a year of peace. Effort will be made to unify the religions which pass under the name of Christian. It is further reported that effort is being made to prepare the United States so that its Government will accept the presence of the Pope in this country.

The Herald is not in position to confirm the authenticity of these reports. That there is diligent effort to extend the power of Catholicism throughout the world, especially in the Holy Land, is very evident. The point to which attention is hereby called is the fact that everywhere, in religion and in politics, the cry increases for world peace and the overthrow of turmoil. As prophecy announced that such a cry should become very pronounced immediately preceding the coming of the Day of the Lord, it is only the part of faithfulness and prudence for Christian students everywhere to watch diligently these things, and to more diligently watch self for constant preparation and readiness for the Master's Call.

HERALD RECEIPTS

Fannie S. Knight; B. N. Berry; Mrs. Ida Frederick; Mrs. Lydia Mathes; Mrs. Rosa McCurry; G. W. Wagoman; Ray S. Smith; O. Yates; Al. Cardill; W. M. Martin; L. D. Decker; C. O. Decker; Mrs. R. E. Neal; W. A. Whisenhunt; Mrs. Janet M. Reid; Mrs. Mary B. Stewart; Ervena S. Emery; Anna Smith; Emma Jackman; Mrs. D. A. Taylor; Anna L. Perrine; Mrs. Jasper M. Lake; M. C. Brake; Fannie S. Knight; Mrs. Mary Flint; Perry W. Smith; Glenn M. Birkey.

WINCE MEMORIAL FUND

Previously Mentioned,	\$332.25
Mrs. A. J. Eychaner,	100.00
Ethel Austin,	2.00
Total	\$434.25

Prayer, like Jonathan's bow, returns not empty. Never was faithful prayer lost at sea. No merchant trades with such certainty as the praying saint. Some prayers, indeed, have a longer voyage than others, but then they return with a richer lading at last.—Selected.

FEAR

By Samuel E. Haney

THE word "fear" in both Old and New Testaments, Hebrew and Greek, respectively, should be carefully discriminated, i. e., Old Testament—Fear, yawray, to be alarmed, to be in awe of, revere; New Testament—fear, fobeho, same definition. Old Testament—pachad, to put in fear, frighten exceedingly, made to shake-terror. New Testament—fobos, same definition.

Samples of yawray and fobeho: "But unto you that fear my name"—Mal. 4:2; "Fear not, little flock"; "I fear, lest by any means, as the serpent beguiled Eve"; "Yes, I say unto you, fear him"; "His mercy is on them that fear him."

Samples of pachad and fobos: I will mock when your fear cometh"—Prov. 1:26; "Men's hearts failing them for fear"; "Fear of the Jews"; "Servants, be obedient to your masters with fear"; "Work out your own salvation with fear and trembling"; "There is no fear in love".

Fear is characteristic of all peoples these days, including Christians, many saints indulging in both awe-inspiring and terrifying brands, neither of which should trouble the faithful followers of Christ. Jesus says, "Fear (fobeho) not, little flock."

Requisite faith imbues boldness, confidence. Paul says, "Let us, therefore, come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." "Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus." Such sanctified privileges cause us to sing:

"Let not your heart be troubled, His tender word I hear,
And resting on His goodness, I lose my doubt and fear;
Tho' by the path He leadeth, but one step I may see:
His eye is on the sparrow, and I know He watches me."

David, too, prophetically dissertates the Christian's prerogative: "Therefore, will not we fear (yawray), though the earth be removed, and the mountains be carried into the midst of the sea."

The degree of effect of the two fears is manifested by one's standard of love and faith. One's love for the Lord, the brethren and suffering humanity may cause prodigious charity, while faith in the efficacious blood of Christ may never have been acquired, and if it had, it may have unconsciously become practically negligible, leaving one in constant dread of the vicissitudes and perplexities of life, even as of yore, i. e., "And his disciples came to him, and awoke him, saying, Lord, save us: we perish!" Ever get to that point, reader? Can we not almost hear the laconic retort: "Why are ye fearful, O ye of little faith?"

Can a Christian be both prodigal and selfish at the same time? Yes, and extremely so, too. Some folk are the acme of generosity and chivalry up to the point of sacrificing their personal convenience and pleasure, when self suddenly assumes the throne and whirls the sceptre. It is commonplace these days to see Christians exhibiting both fobeho and fobos fear. Strange combination, isn't it? This is due to the operation of the two creatures, the new and the old. "I find a law, that when I would do good, evil is present with me." This "law is 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!" Paul. The Christian's warfare is a fight from start to finish: "Putting off, according to the former course of life, that Old Man (a gigantic proposition) corrupted by deceitful desires". Eph. 4:22; Col. 3:9. "But, be of good courage I have conquered the world."—Jesus.

Materially liberality is not necessarily an evidence of Christianity. Heathens do such things. But the child of God is so pervaded with love as to unconsciously imitate his Master by willingness to sacrifice all things for the church, that he may win Christ. He rejoices in sufferings and afflictions for His body's sake, which is the church. See Phil. 3:8; Col. 1:14. This he does that he may "perfect holiness in the fear (fobos) of God".

The world does not appreciate sacrifices; not even God's sacrifice of his dear Son. The world, when satiated "bites the hand that feeds it". But it will "learn righteousness" after its idols are destroyed in the land of Egypt. Then "I will put fear (yawray) in the land of Egypt"(the world). Ezek. 30:13.

"There is no fear (fobos, terror) in love; but perfect love casteth out fear (fobos): because fear (fobos) hath torment. He that feareth (fobos) is not made perfect in love".—1 John. 4:18.

The world is excusable for its fear (fobos); but not so with the enlightened Christian, all of whose fears are caused by lack of faith, and improper thinking—evil surmisings. Were we to follow Paul's advise we would have peace by allowing the Lord to pilot our craft, i. e., whatever things are true, honorable, just, pure, amiable, reputable, virtuous, praiseworthy, attentively consider these things. This line of thinking, however, makes us heterodox; and, to appear provincial and archaic in this insensate, jazz generation.

While God's children are unnecessarily fearful (fobeho) of their susceptibility of the "change", and fearful (fobos) of being "left", they are experiencing the most crucial testings of this age. This fear is the result of leisure mentality being wasted on things natural, visible—this world versus God's kingdom, where they hope to be soon. This explains why many in these last days find it difficult to make practical use of knowledge.

ON THE MEDITERRANEAN

By Lottie E. Young

SOON after lunch on February 6, we gathered; for our boat was scheduled to leave Marseilles about four o'clock, P. M., and great was the load of baggage which had to be looked after. I was thankful many times during the trip that all my belongings were in one bag, as some were burdened with three, to say nothing of coats, rugs, and other wraps, thought necessary for comfort. The "Lotus" proved to be a good looking and very comfortable boat of some 10,000 tons. I had as my cabin companion a "Lancashire lass" who was traveling with her brother and who proved to be both quiet and pleasant. Two ladies, Mrs. Bryce and Mrs. Hughes, from Columbus, Ohio, joined our party here and I was in their company a good deal during the next two weeks. The "Lotus" was a

French boat, consequently the Menu Card was a very interesting document at each meal as we pondered over it and wondered what some of the French names could mean. Potage and Consomme (soups), Poisson (fish), Poulet Roti (roast chicken), Fromage (cheese), and a few other words were mastered, but if we saw something on somebody's plate, of which we liked the looks we did not hesitate to ask what it was. Our chef was quite an artist, and it seemed too bad to disturb the beauty of the picturesque dishes handed to us, although they were equally good to the taste. There was no rising bell but the Petit Dejeuner (little breakfast) consisting of coffee, tea, chocolate with fresh butter and delicious crescent shaped rolls (although I thought the hard pieces of bread we had served at other meals tasted rather sour) was obtainable up to nine o'clock.

Dejeuner, or a hearty lunch, came a'long about noon, the first course of which consisted of sour things (pickled fish, potato salad, beets, etc) with which to tempt the appetite, which few needed. In deference to the many English on the boat, tea and biscuits broke into the afternoon at four o'clock, while "diner", the heaviest meal of the day, was at 7:30, P. M., with coffee and tea served on the covered part of the deck still later. Fresh plates were served for everything, and on counting at one dinner, I found that I had soiled ten; so the dish washing must be an important part of the work in the kitchen. Sometimes cauliflower or beans would be served separately, while salad was put on the same plate with hot meat, which is quite contrary to our idea of what's what. Considerable wine and whisky were drunk, every gentleman in our party but one indulging in these drinks every meal with the exception of breakfast, which is also contrary to what we think to be correct. Oranges were served at all times and seasons; it seems to me that I ate more on this trip than in a large part of my life heretofore, while fresh strawberries twice, and asparagus once were surely luxuries in February.

From the morning of Thursday until the following Monday morning we were on the Mediterranean, the color of whose water is almost purple. We had a beautiful new moon and Venus very close to it, also a lovely sunset one evening while the water was quiet all the way. This same sea had borne the ships of Tyre and Sidon, Rome and Carthage, and other nations of antiquity when the pillars of Hercules (Gibraltar) were the end of the world. We saw a light on the Corsican shore about six o'clock one evening, and Stromboli, the Lipari Islands, and Etna's cone the next afternoon, but passed through the Straits of Messina during the night. Our course was now decidedly southeast, and we were in the broadest part of the Great Sea, the air growing warmer. A week after leaving London we landed at Alexandria, where the scene on the boat just after she docked was like a part of some pirate story as dark skinned, turbaned men swarmed on the decks, but the magic word "Cooks" brought the right ones for our baggage.

"It is a belief in the Bible, the fruit of deep meditation, which has served me as the guide of my moral and literary life. I have found it a capital safely invested and richly productive of interest."—Goethe.

The Sunday School

By Alta King

THE BAPTISM OF JESUS

Lesson 3 July 20, 1924
Lesson Text: Luke 1:15-17; 3 to 6; Matt. 3:
7-17; John 1:29-39
Psalm 63

Golden Text: Thou art my beloved Son, in whom I am well pleased.—Mark 1:11.

Memory Verses: Matt. 3:16, 17.

For Study

Review: Mention the few events recorded of Jesus' boyhood and show how each gives evidence of his Christship and points forward to his mission.

At what age did Jesus make his first attempt at fulfilling his mission? How did it succeed?

This incident is proof that "doctrine" holds a fundamental place in "My Father's business". Jesus was in the temple for the purpose of gaining a clear understanding of doctrine. The incident is therefore a warning to us who live in a day when all the dominant influences tend away from serious consideration of doctrine. The general attitude is, "What difference does it make about doctrine? Our Christian mission is to so live that we will hasten the accomplishment of the kingdom." This is putting the cart before the horse, or, more exactly, trying to move the cart without the horse at all.

Doctrine. The clearest possible grasp of God, his character, plans and purposes is of such fundamental importance that Jesus considered it as one of the first phases of his Father's business, and he accomplished this phase of his mission so thoroughly that he could say that he knew the Father.

But it is interesting to note that Jesus must have accomplished this phase of his mission chiefly through personal study and meditation under home influences, during the years he was subject to his parents.

Paul, a man known for his much learning, was educated by the best the public could afford. There is no evidence that Jesus ever went to the great teachers in Israel except at the one time when he was 12 years old. Jesus was considered an unlettered man. His education had not been gained from the certified way, therefore it was not accepted and was without the stamp of public approval.

But the education of Jesus far outshone anything Paul could boast of, and it furnished him a background motive power for a public service that has lived through the ages.

It was because of this background and motive power that evolved from his doctrinal grasp of God, his plans and purposes, that Jesus served in works as he did. It was this that was the never failing source of desire, power, wisdom, and endurance to do.

At about thirty years of age Jesus was ready to work out, in fact, the works that his doctrinal convictions prompted and of which they gave full assurance of success. At this ripened time, rather than at the immaturity of his 12 years, even though there was at that time spirit and desire to do, Jesus received direct call to public service of works.

The New Lesson. It is this entrance upon public service that is considered in today's lesson. Since John the Baptist figured largely in this event, it is well to consider first, his mission.

I. The Mission of John the Baptist. How is it stated in Luke 1:15-17; and 3:3-6? Of what was John's baptism a symbol? Show that there is no salvation in either this symbol or the state of mind which it typifies. On the other hand show that repentance, the central purpose of John's mission, is absolutely necessary. (It is only through repentance that the mind becomes receptive to the saving power of God through Jesus.) Apply the figure of speech in Luke 3:5 to people. A good sample of bringing hills and mountains low is found in Matt. 3:7-12; 11:20-30. How far into the future did John view the mission of Jesus? Luke 3:6. Read the contrast which John makes between his baptism and the baptism to be accomplished through Jesus. Which is the purifying baptism?

II. The Baptism of Jesus. Matt. 3:13-17; Mark 1:9-11. What evidence in Matthew's account that John knew and respected Jesus as a young man? What evidence in John 1:30-34 that John did not know Jesus to be the Messiah, the Son of God?

In Matt. 3:15, Jesus gives an added significance to John's baptism. Hitherto it has been referred to as a baptism of repentance, a symbolism of complete immersion in the spirit of repentance. But Jesus sees in it the fulfillment of all righteousness—through death and resurrection as Paul preached so clearly a few years later.

What wonderful privilege was accorded to Jesus as soon as he had expressed his faith in and his acceptance of this road to perfection—a road that had never been revealed to any man before.

III. John's Announcement of Jesus and his Mission. John 1:29-39. What did John set forth as the ultimate end and purpose of his birth and life? In what brief statement did he sum up the mission of Jesus? How did his announcement affect his own following and leadership?

For Class

Discuss the boyhood of Jesus from the viewpoint of Christship and mission. What event gives clear evidence of Jesus' early realization of his mission? When did Jesus' begin his mission in a public way? Why not at the age of 12, when he showed the desire and the spirit to be about his Father's business in a public way?

Why does Jesus' entrance upon public service involve the mission of John the Baptist?

Outline John's mission and discuss the significance and purpose of his baptism.

Relate the story of Jesus' baptism and bring out the larger meaning he saw in John's baptism. How did he receive definite assurance of his Father's approval?

Read John's introduction of Jesus to the public which he was to serve. John 1:29-34.

A QUESTION

By H. B. Hathaway

IN The Restitution Herald of May 20 Bro. Williams has a splendid article on second death in which he makes one statement that seems to me is out of harmony with the teaching of scripture, as far as I

can see. Perhaps he can explain, so I will see it differently from the way I understand it now.

The reference is to Isa. 65:20, which reads, "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."

He says that that condition will be in the new heavens and earth. I have always thought that that prophecy belonged to the age following this, the thousand year period.

In the seventeenth verse of that chapter the Lord says, Behold, I create new heavens and new earth. But it doesn't say the condition mentioned above will then exist.

Rev. 20:1 reads, "And I saw a new heavens and a new earth; for the first heaven and earth were passed away." The fourth verse would seem to exclude the idea of there being any death there; for it says, "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 have passed away."

Will appreciate any explanation Bro. Williams may see fit to give.

Your brother, seeking for the truth.

The Children's Column

THE BAPTISM OF JESUS

Lesson 3 July 20, 1924
Lesson Text: Mark 1:1-11
By Verna Thayer

Memory Verse: Thou art my beloved Son, in whom I am well pleased.—Mark 1:11.

Jesus lived in Nazareth until he was thirty years old. By that time John the Baptist was preaching and baptizing. He is often called the forerunner of Christ, for he went before Jesus, telling the people about Jesus coming after him. So Jesus came to John and wanted to be baptized in the River Jordan. But John did not want to baptize Jesus, for he felt unworthy, and said that he ought to be baptized by Jesus, as he was the only one sent to tell of Jesus' coming. He said, "Comest thou to me?" Jesus answered, "Suffer it to be so now; for thus it becometh us to fulfill all righteousness." That is, he meant, Do it now; as Jesus wanted to do all as God had planned.

John baptized Jesus in the River Jordan. As Jesus was coming up out of the water what do you suppose happened? The heavens were opened unto him and the Spirit of God, descending like a dove, rested upon him, and there came a voice from heaven, saying, "This is my beloved Son, in whom I am well pleased."

Whose Son? God's Son. Just think what it meant to be God's Son.

Wouldn't you like to be God's son, too? You may be. For when you understand God's word you may follow Jesus' example and be baptized and if you are baptized into Christ, why then you are children of God and joint heirs with Jesus Christ.

"There are no songs comparable to the songs of Zion; no orations equal to those of the prophets; and no politics like those which the Scriptures teach."—Milton.

THE RESTITUTION HERALD

Volume 13

Oregon, Illinois, July 15, 1924

Number 42

The Spirit of God

By M. Joblin, Deceased

RESPECTING the moral influence of the Spirit, we should endeavor to realize the force of the great truth expressed in Romans 1:16, that the gospel of Christ is God's saving power.

We presume that but few will question the fact that love is the motive power of the gospel; and so we commence right there. How does God manifest his love to us, so that we may feel its power? We have the unqualified statement of an apostle who speaks for himself as well as for others, that they loved him (God), because he first loved them. As this was written for our personal benefit we will make a personal matter of it, and enquire how we may know that God loves us.

Does a mysterious influence come over us and insure us of that fact, and cause our hearts to respond to it? Is this the plan by which love and obedience are produced in us? Are we moved to adopt any other systems or principles in that way? Is it not necessary for us to hear or read about them? No one, we think, will except to this. And considering the fact that God has taken the pains to have his propositions and promises written out and sent to us, is it not reasonable to conclude that his object was to win our confidence and love in that way? In the nature of things a person must have a reason for loving God. And we understand that it was his loving purpose revealed to them by Moses, the Prophets, the Psalms, and lastly by his Son that produced love in the apostles and their brethren, toward him. Was it not the joy set before Christ that induced him to endure the cross and despise the shame that had to be first passed through? The apostles were commissioned to go into all the world and preach the gospel to every creature, and he that believed was to be saved, and he that did not believe it was to be condemned. This shows by what means God influences men, viz., by good news, glad tidings of good things graciously offered, and this confirms the oft repeated statement that love begets love. It also proves men to be free moral agents. Those who wish to be saved have to accept God's propositions and invitation in the gospel. In order to do that it is first necessary to hear them or read them, and then to consider them. If the testimony be received and the loving purpose back of the propositions and invitations and promises produces love enough in a person to transfer his affection, he is converted—changed—and, mentally and morally is a new creature. He has the mind of Christ, the mind of the Spirit, instead of a fleshly mind. Such an one has been lifted to a higher plane of existence and is in communion or intercourse with heaven and God is pleased with him because he has been won—has yielded

Fight Mid Darkness

LEARN as the years roll onward,
And leave the past behind,
That much I have counted sorrow
But proves that our God is kind;
That many a flower I longed for
Had a hidden thorn of pain,
And many a stony bypath
Led to fields of ripened grain.

The clouds but cover the sunshine,
But cannot banish the sun;
And the earth shines out the brighter
When the weary rain is done;
We must stand in the deepest shadow
To see the clearest light,
And often from wrong's own darkness
Comes the very strength of right.

—Agnes L. Pratt.

to his gracious overtures.

To us this is a reasonable process throughout; and to weave in any supernatural influence where there is no need of it would be great folly. If a new creature be evolved through a natural process, God's purpose is attained, and that is enough. We seriously question if his purpose could be attained in any other way. He has selected this way, and he never selects the second best way; and we have never seen it explained how a person can be morally elevated by compulsion. If a moral organization counts for anything in man, he decides his own destiny. If it counts for nothing, man is on a level with the brute. If a ready made disposition can be infused into, or forced upon a man, why may not a brute be transformed in the same way? But what is the use of reasoning thus when the morality of any action is founded upon freedom of choice, or free agency? We hold it to be impossible, in the nature of things, to morally elevate a person against his will. He may be made strictly obedient to moral laws, outwardly; but God looks at the heart; and the heart is regulated by the will.

But it is objected that "Jesus promised that if he went away he would send the Comforter to them, and he would convince the world of sin, and of the righteousness, and of judgment", etc. That is even so.

The Spirit of God which strove with the antediluvians is now reproving the world, begetting, sanctifying and comforting saints and teaching them what to pray for, strengthening and sealing them, and giving to them the earnest of their inheritance, and making them epistles of Christ, and will ultimately raise them from the dead to a life of glory and honor and immortality. But is this any evidence that these influences are in operation beyond the knowledge of the word? Would there be any heathen if this were so? Were this so, would there be any use for the Bible? We want to know why, if the Spirit strives with and reproves the world apart from the Word—yes—why (Continued on page 349)

Everlasting Love

By S. Roxana Wince

MEN of the world may laugh at the child of God who claims to have direct communication with the dear Father in heaven. Let them laugh. We who come to the throne of grace every morning and who continue looking upward as the hours of the day go by, know that this is so. It is no idle fancy, no mere imagination as unbelievers try to make us think.

Of late, realizing how near we are to the winding up of the present dispensation and the ushering in of a new era, by the Lord himself, taking into his hands the governments of earth, it has become the great desire of my heart to be drawn closer to him than I have ever been at any time in my past Christian experience. I want my conversation and conduct to be as impeachable as we imagine the conduct of the angels in heaven to be; for that is certainly what Paul meant when he said, "For our conversation is in heaven from whence also we look for the Savior, the Lord Jesus Christ, who shall change our vile body that it may be fashioned like unto his glorious body."—Phil. 3:20-21. Our state, our manner of life, or behavior, if you please, must be just what it would have to be if we were citizens of heaven, thinking, speaking, acting under the direct gaze of God.

I cannot look into those all-seeing eyes as I write these lines, yet, I know they are upon me, and that my most secret thoughts, my heedless words, my thoughtless acts, are all open and known unto him with whom we have to do. Fig leaf aprons will not hide our guilt from him. The thickest grove that ever grew cannot conceal us from God. And I do not want to do anything that would make me feel like a naked thing, too abashed and ashamed to look him in the face.

And if I do fail sometimes, as we all do, I know the "like as a father pitieth his children so the Lord pitieth them that love him." So it has become my custom when I go to him at night to ask him to take care of me while I am asleep, to also ask him to forgive me for anything that I may have said or done through the day that was displeasing to him and to help me to live a life that others can safely pattern after. Then I wait upon my knees until he gives me the assurance that my prayer has been heard and will be answered.

One night I was made very happy when the answer was flashed back, "I have loved thee with an everlasting love, therefore with lovingkindness have I drawn thee." Jer. 31:3. These words were spoken primarily to Israel when in captivity, but none the less comforting to us, in these days, when, on every hand, men's hearts are failing them for fear and they are falling over dead. Safely enfolded in everlasting love, what have I to fear what men can do unto

SOME REMARKS

By R. A. Humphreys

DEAR Editor and Friends of our weekly messenger, The Herald for May 13, our marriage day, 1892, has come, and can say of it as we once said of the former Restitution, with its signal in the upper right hand corner, that it gets better as it grows older—as we all should do. (Prov. 4:13, 18, 27. Like our Heavenly Father's gracious gifts, ere the benefits of one are gone another comes to cheer us on in the good way.

The Editorials for May 13, 1924, interest us much, and reminds one of Peter's and John's day. (Acts 4:1-2.) Next the Young People's Page and Adam's Penalty are excellent. The sentence, "Our brother's logic is unsound," is correct. Our dear Sister's article entitled "Creation of Man" is excellent, until she reasons that father Adam was away from mother Eve in the Garden of Eden at the time she was deceived, when the record in Gen. 3:6 says he was with her. Consult Job 4:17, 31-33; Isa. 43:27. "Thy father sinned"—Matt. 23:15. Our two great reformers both seem to accept mother Eve's definition of personification of Adam's sin, and speak of a certain class of men as serpents and trees. (See Matt. 3:7-10, 23.) Please hear mother Eve's voice, Gen. 3:23. But the "he" didn't think so, and gave vent to his thoughts, saying, "Ye shall not surely die, ye shall be as God." R. V. And he learned by experience to his everlasting disgrace that God is not mocked. (Job 21:3-16; Gal. 6:7. See what the "he" says in Gen. 3:4-5, then what God says in verses 22 to 24, concerning the man. "Out of his own mouth is he judged." Our two great Reformers, John the Baptist and Jesus Christ, accept mother Eve's definition or personification of Adam's sin, and call a certain class of men, "Serpents and trees." Matt. 3:7-10; 23:29-33. R. V.

Bro. C. C. Maple's kind and earnest invitation to attend the Argos, Indiana June Meeting stirs us up to speak. (2 Peter 1:13)

Friends, now is our time, if need be, to suffer with, or for, Jesus' cause. See 2 Tim. 2:12. "Let love of the brethren continue", seems to be manifest more and more in the messenger. Amen.

So, with the Editor's permission and God's help, we will try to answer his fine, legitimate, and pertinent questions: First. The keys of the kingdom were delivered to Peter on the day of Pentecost. Acts 1:6-8; 2:4-8; 32:38. R. V. Second. When was Peter converted? After visiting the Gentiles. Luke 4:5-8. Third. Who were the two who went to Emmaus on the Resurrection Day? Cleophas and Simon Peter. Consult Luke 24:12-18. That is, the first day after Jesus' resurrection from the dead. See Matt. 28:1-10. Sunset being the end of the Jews' Sabbath.

Why did Isaac carry the wood to Mount Moriah for the offering? Answer. A type of the Lamb carrying his cross, on which he was laid. Consult Mark 15:21; Luke 23:26. R. V. Fifth. The Worst of all errors, in my poor judgment, is laying the blame on the woman, or God, Gen. 3:12, 22-24. Men renown, giants in wickedness, as a dear sister wrote—the man is become as one of us. See what Jesus says about it in John 8:44. And some of the clergy in high places today teach that there is no death—only separation—thus contradicting Jesus. John 11:11-14. Third. A universal resurrection

of all the human dead, regardless of how they were born and died. It seems absurd to me since my conversion to the truth as it is in Christ Jesus. See John 5:22-44; Gal. 1:4-6. 4:4-16. R. V. The fourth is teaching that there is a triune Deity, three gods in one, all of coequal power. 1 Tim. 2:5, 6, margin and R. V. With us who believe in Jesus the Christ, there is one God the Father, and one Lord Jesus Christ. See 1 Cor. 8:5, 6; John 10:28; 14:28. R. V. The fifth is teaching that God knew all this present evil world would be as it is today, before he created man. See Gal. 1:4. 5. R. V. As a father pitieth his children, so the Lord pitieth them that fear him. Amen. Psalm 103:13.

Be prepared to take care of your Bible needs while at Bible School and Conference.

RELIGION

By C. R. Vedantachari

It is rather difficult to define in detail what religion means. It may be assumed that there are as many religious beliefs as there are human beings in this world, although for the sake of convenience and conventionality humanity has grouped itself under the leading religions of the world. The word "religion" may be defined as the consciousness of a man's relation with his Supreme Being. The word "religion" is derived the two words "Re" and "Logo" which mean "again" and "gather". Hence religion is misunderstood at times as the gathering together of certain persons for the practice of a certain faith or form of worship. But as we have already explained, religion is something higher than a form of worship, and to be accurate it is the consciousness of a man's relations to his Supreme Being.

The object of religion is to convince men that there is a Supreme Being who watches over the destiny of each and every living person and at the same time is interested in seeing that every individual develops the highest possibilities in him, so that he may keep himself in tune with the infinite. The object of every religion should be to get men near to God, to get them near to each other by a feeling of fellowship and brotherhood. The object of Christian religion is to reveal the one God who is not only the Creator, but also the Savior and judge and who has revealed himself in the personality of Jesus Christ, his only begotten Son. It is the object of the Christian religion to preach that God is interested in the welfare of each and every person, and that he loves them so much that he does not want them to perish but have everlasting life.

We have already explained in the first paragraph that there are as many religions as there are human beings in this world. The aspects of religion are varied and they might be expressed in forms of worship, and so forth. Religion in itself is an innate experience of each and every individual and the forms of expression spoil the beauty of a religion rather than add to its grace and dignity. The aspects of religion are varied and extensive, but for the sake of convenience humanity is grouped under the forms of expression that have been propounded by the leaders of religious thought,

MY LESSON FOR TODAY

By C. C. Maple

I HAVE been trying to find some lesson in the things about me every day. Today it was this: I have been looking for a heater for my new study, one of a certain type; and in looking for what I wanted, to meet the requirements, I have visited several places at a distance and have had correspondence with houses in Chicago and other cities at a distance. Now I have discovered that the very thing that I was in need of is manufactured right here in my home town. After I had made the discovery I remembered that many times we do not use the means at hand, but are asking for greater doors of opportunity. "Despise not the day of small things." I have preached a sermon now on God's word to Abraham, "Look from the place where thou art."

PRAYER NECESSARY SAYS SPEAKER

SPEAKING at the Gospel Center, yesterday afternoon on the subject, "What's the Use of Praying?" Dr. G. A. Briegle, pastor of Westlake Presbyterian Church of Los Angeles, said in part:

"There are many who wonder why their prayers are not answered. You cannot have an effect without a cause. There are grave hindrances to prayer.

"The hurry and rush of our time, with their subsequence artificiality are simply fatal to prayer. If the spirit of hurry is once permitted to invade the soul the consequences to the spiritual life are disastrous. The greatest things in life cannot be hurried.

"One great reason why so many Christian people are stunted in spirit and become victims of doubt and folly, is that they will not find time to pray; they will not remain with God long enough to know Him." —Democrat & Chronicle, Rochester, New York.

INTO WHAT NAME?

(Continued from front page)

anointed the Son (Acts 10:38), and of which He gave him an unmeasured supply (John 3:34). In one of the passages above referred to we see the Father, and the Son, and the Holy Spirit in their relation to each other. "How God anointed Jesus of Nazareth with the Holy Spirit and power, who went about doing good and healing all that were oppressed of the devil, for God was with him."—Acts 10:38. Here we have, (1) God anointing someone; (2) the one being anointed was Jesus of Nazareth; (3) that with which God anointed Jesus was the Holy Spirit. It was in this way that "God was with him."

As to the mutual relations between the Father and the Son, there was the most perfect accord between them, so that the Son could say, "I and my Father are one."—John 10:30. See also John 17:11, 22. The Father, by the Spirit, begat the Son as the medium of manifesting Himself to men; and the Son, conscious of this fact, knowing full well the mission upon which he had been sent, and following willingly every impulse of the Spirit, did, always, those things which pleased the Father. (John 11:41, 42) Jesus had not only come in the Father's name (John 5:43), but had manifested that name among men. (John 17:6).

Achaia could be "prepared for a year past", 2 Cor. 9:2; but others must explain how the amount of a free-will offering can be decreed by law.

Particular stress is placed by some on Gen. 14:20, where we learn that of the spoils taken by Abram in his war upon the kings, a tenth was given to Melchizedek. This is construed as meaning that Abram paid a tenth, which to the English reader conveys a far different thought. The word "gave" is the rendering of the Hebrew word "nathan", which occurs several hundred times; and is twice used in Gen. 13:15-17, where Jehovah says, "All the land which thou seest to thee will I give it." Again, "Arise! walk through the land in the length of it and in the breadth of it; for unto thee will I give it. No one supposes that the word should have been rendered paid in these passages nor is it so rendered in any known version. On the other hand, when it clearly carries with it the thought of an equivalent as in Ex. 21:19; John 1:3, we have, as the rendering "pay" and "paid". To the writer, the idea that Abram paid for the blessing he received in inconceivable, as is also the idea that the blessings we now receive from the Lord can be put in terms of dollars and cents. Surely it is better and easier to regard the tithes given by Abram as in the nature of a thank offering, as one of many instances where feelings of gratitude find their chief expression in deeds rather than in words.

Written in love and with a view to enlightenment.

WONDERFUL CHANGE

By Lyman Booth

THE earthly body may present crude, rough material, but it is upon this body that the image of Jesus must begin to be formed. So surely as we have borne the image of the earthly we shall yet bear the image of the heavenly. Though we cannot realize what we shall be beyond the resurrection, this much we are assured of, that "when he shall appear we shall be like him, for we shall see him as he is." This same body, wrought into the same image, full of glory, raised into the same image of our Lord—the same condition.

This indicates that a great change must be made in the body; and the next five verses (1 Cor. 15:50-54) are devoted to this wonderful change. His language in the 50th verse shows the absolute necessity of a change. He says, "Now this I say brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." One writer, in commenting on this scripture, says, "It is nowhere stated in the New Testament that we shall rise again with our bodies. Nothing can be plainer than the expression which Paul uses, thou sowest not that body that shall be." Apparently this writer stumbles at the expression, "flesh and blood cannot inherit the kingdom of God." Because flesh and blood cannot inherit the kingdom is no proof that the body that enters the tomb will not come forth.

He overlooks the fact that the life of the body—the mortal man—is in the blood.

This we learn from Gen. 7:26 and Lev. 3:17 and 7:26. Drain the veins and arteries of the blood and the body dies—the natural life ceases. Our Lord poured out his life, his blood, upon the cross and

expired. While we have no scriptural proof that the shedding of blood caused his death, yet in the very nature of things he could not have lived in the flesh without blood, except through the intervention of divine aid. Other matters, of which I cannot present in this, combined to cause his death in sacrifice, and the shedding of his life's blood ended his mortal existence in death.

After his resurrection, when he appeared to his disciples, and when some thought they had seen a phantom or spirit, he said to them, "Behold my hands and my feet, that it is I myself: handle me, and see, for a spirit (or phantom or ghost) hath not flesh and bones as ye see me have."—Luke 24:39. He said nothing about blood. He had no need of it, because he poured it out in death; he had given it as the ransom price. One can not claim the thing ransomed and get the price back a'so. The price goes to the one to whom it is paid. If a man ransoms a slave he can not expect to get the slave and recover the price also. When our Lord was made alive and came forth from the tomb he came with the power of an endless life, having been raised by the spirit of God. In Rom. 8:11 we read, "If the spirit of him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall a'so quicken (make alive) your mortal bodies by his spirit that dwelleth in you." Paul makes this great change contingent upon the spirit dwelling in us that raised up Jesus.

The regeneration we experience in this life and the great change of the body at the resurrection makes us sons of God indeed and places us beyond all harm. The change at the resurrection completes fully the change we begin when we begin his service, and which grows as we grow in grace in proportion to our faith, trust and the service rendered.

The spirit which gives us the adoption as sons is the germ which ultimately results in our resurrection. The resurrection is the completion of the spirit's work within us, made visible in glory beyond the tomb. This is the germ of eternal life, implanted within us at the hour of our regeneration. If this germ dwelleth in us it will grow up to eternal life, to incorruptibility.

The kernel of wheat that is sown is made to grow by the germ within it. So the person who goes down into the tomb with the spirit dwelling within will come forth to life again when the Son of righteousness shall arise with healing in his beams. By this I do not mean that the spirit is operative or active, in the body, while in death; no more than is the germ in the kernel of wheat. A seed has been known to grow after having been preserved for many centuries. Its germ lay latent and inert during all those centuries until acted upon by the necessary elements to cause it to grow. What a wonderful change and development came to that seed. No greater, however, than will be experienced by the soul which descends into the tomb, with the spirit dwelling within, when the trump shall sound and the dead in Christ shall come forth to incorruptibility.

This glorious and wonderful bodily change, like our Lord's, is the final result of that change to the spiritual, which, in love, by faith, begins with our obedience here. We can never experience it completely until we are clothed with the vesture

of immortality, and incorruptibility at the resurrection, when we shall be made like him and be permitted to behold him as he is. This we can never experience unless we are like him, in heart. We should think as he thought; should will as he wills; our sympathies and affections like his; the same attitude to our God and to our neighbors. This will stamp us with the imprint of his image. This is the oneness and likeness of spirit. If we are thus blessed, all other graces will follow in due time. The whole carnal nature must be transformed and made like Christ's. This is a process of continual change for the better and will continue to operate till it be accomplished in all who love him.

Paul continues in the 12th, 13th and 14th verses as follows. Therefore brethren, we are debtors not to the flesh, to live after the flesh; for if ye live after the flesh, ye shall die; but if ye through the spirit do mortify the deeds of the body, ye shall live. For as many as are led by the spirit of God they are the sons of God.

In the 51st verse of 1 Cor. 15 Paul calls death a sleep. He revealed a truth to them which they had never heard, and calls it a mystery which is that not all of Christ's followers should sleep (die), but all shall be changed, and that change would be in an instant. Then he tells when, which will be when the trump shall sound that is to call the saints from the tomb. At that time, when those who had gone down in death and had seen corruption would be changed from corruption to incorruption, and the living shall put on immortality, then, when this great change should have taken place the word which was written long centuries ago would become a reality; for death would then be swallowed up in victory.

Thus ends his masterly discourse upon the resurrection and he has arrived at the point when by faith he enters the pearly portals of eternity, an incorruptible and immortal being. As his mind sweeps back over the past years, full of trials and persecutions and contrasts them with the glories of the eternal ages, his whole being is filled with joy and he exultantly exclaims, "O Death, where is thy sting! O Grave, where is thy victory!" By the eye of faith he could behold the unnumbered hosts of risen saints, clothed with incorruptibility, rescued fully and for ever from the dominion of sin and death. The very thought that he, too, with all those who were one with him in Christ should eventually share in the triumphs of the resurrection swells his breast with the assurance of victory, and in the height of his rapture, in his triumph over the last enemy, he throws back the challenge, "O death, where is thy sting? O grave, where is thy victory?"

This victory is the greatest achievement of man, not won by himself alone, neither achieved by his own strength or by the power of his will; but it is a victory given to him, won by our blessed Lord and Master for us, over the arch enemy, who, by becoming a sin offering, drew the poison out of the sting of death, and burst the barriers of the tomb, bringing deliverance to his faithful followers.

"Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever."—1 Peter 1:23.

me? Though the martyr's stake be awaiting me, what does it matter? It is an easy thing to die when I know that God's love reaches beyond death. Nothing can separate me from the love of God that is in Christ Jesus our Lord.

Our God is an everlasting God and all the things he has given to his people are everlasting things. Loving them with an everlasting love he has made with them an everlasting covenant, has promised them an everlasting life, an everlasting priesthood, everlasting dominion in an everlasting kingdom, where through his lovingkindness they may bring in everlasting righteousness. They go home with songs and everlasting joy upon their heads.

O unbelieving one, why is it that your love is set upon the fading, fleeting pleasures of time? Why do you not invest in the everlasting things? Why will you die? God has no pleasure in the death of him that dieth, he has called you to repentance, he has laid help upon One, mighty to save. You cannot save yourself, good as you may be in the eyes of the world, your good works will not blot out your sins. There is only one way to escape from the wrath to come, and that is to believe what God has said about our future inheritance and then get into Christ by being buried with him in the likeness of his death, in baptism and rising in the likeness of his resurrection to walk in a new and submissive and holy life. God nowhere else puts our sins behind his back to remember them no more. Only through the blood and righteousness of his Son can our sins be remitted, and we become heirs of God and joint heirs with Christ to an undefiled and fadeless inheritance.

O come that you may have the everlasting things.

I am loving you, working for you, and praying for you, and shall continue to do so as long as God gives me life.

And to you, my beloved brethren and sisters, I would say, "Be not weary in well doing." Be faithful to the end, he is faithful that promised. Hold fast that which you have that no man take your crown. Let me question you in the words of that solemn hymn:

"At the coming of the Bridegroom
Will your lamps be burning bright?
Should the cry, 'Go forth to meet him,'
Reach you in the slumbrous night?"

"At the coming of the Bridegroom
Will you join in happy songs?
Sweet refrains of loving praises,
Rising from rejoicing throngs?"

"Will you, at the Bridegroom's coming,
Be in wedding garments drest?
Will you, to the marriage supper,
Enter as a welcome guest?"

"For the coming of the Bridegroom,
With the faithful watch and wait
Lest you, at the banquet's portals,
Hear the solemn words, 'Too late.'"

"O my brother, are you ready
When the thrilling call you hear,
'Lo, the heavenly Bridegroom cometh,'
Will it bring you joy or fear?"

"May our lives as believers, be so transparent that the Word written in our hearts may be distinctly seen; and thus, as sons of God, we shall shine 'as lights in the world holding forth the Word of life.'"—Phil. 2:15, 16.—Mauro.

TITHING

By James Browning

IT is characteristic of human nature that when one wishes to prove a certain doctrine, or justify a certain course of conduct, those passages that seem in any way favorable are freely quoted, while those that teach the opposite are omitted. Doubtless, this is unintentional in many cases, but in every case it is unfortunate, for, given the right to choose just which passages shall be used, there is scarcely a doctrine, however false, that cannot be represented as having the sanction and support of Bible words.

Fortunately we have the means of testing these teachings and indeed it is our duty to do so; for in early times certain believers were commended for searching the scriptures before accepting the testimony of an Apostle, there would seem to be in these later times an even greater reason for the exercise of such caution; and those who have in any measure the Apostolic Spirit will not readily resent any attempt on our part to do so.

Of course the right of Christians to set aside a tenth of their income for the work of the Church is not in question. This, we believe, is in strict accord with the liberty one has in Christ. When, however, in seeking to make this practice more general it is represented as a "debt we owe to the Lord", and one which should be "paid" before meeting our just obligations toward our fellow-men, it would seem that the limits of liberty have been overstepped and a difficulty created concerning which the advocates of the system are strangely silent.

If tithing be in truth a Christian duty our responsibility concerning it must date from the time we became Christians and it becomes our obvious duty to carefully compute the amount of our unpaid tithes and pay them over to the Church if we would be guiltless of the charge of robbing the Lord!

Nor can the payment of these cumulative tithes be evaded on the ground of ignorance; for under the law, those who sinned through ignorance were required to make amends by adding one-fifth, Lev. 5:16, and, to use the words of another, though for a different purpose, "does God require less under the gospel?"

Now one would naturally suppose that had our Lord really intended the system of tithing to be continued through the present dispensation, instructions to that effect would have been as clearly set forth as under the law. Such however, is not the case. In the epistles addressed by Paul to the churches tithing is not so much as mentioned, and as these are conceded to have been indited by the Spirit of him whom the Master said, "He shall glorify me", it follows that those who urge its adoption are led by expediency rather than by that Spirit.

Doctrinally, we believe that the aims and claims of Christianity require the consecration of all we possess to the service of the Master, and, in view of this, we have a right to ask, "Where is there any place for tithing?" The very mention of a tenth in connection with Christian giving is a concession of covetousness—a sop to the conscience of those who refuse to render unto him their "reasonable service".

Again, it is well to remember that the work of the Lord is by no means limited to

what is commonly spoken of as "Church work". There are Christians who are engaged in certain activities of which the church knows nothing and over which it has no jurisdiction. Time, talents, and money devoted to such individual efforts are just as truly, although less conspicuously, given to the Lord as that of which the church has cognizance. True, such Christians may be of little use in building up the externals of church life, and on this account may, like the Master, be "set at nought", but as I understand the scriptures the service of the Lord reaches down into the home and the workshop, the field and office, and those who zealously seek to be guided by the principles and precepts of God's word, and who in accordance therewith, give as love prompts, rather than as under law, will find it difficult to support a system at variance with those principles.

Personally, I hold that true Christian giving, being an expression of love, must be proportionate to it. To give more than love dictates is as much a work of the flesh as to give less. God's Gift to us was according to the measure of his love for us. Of the Lord Jesus it is written, "He loved us and gave himself for us." Even so, when the love of God is shed abroad in our hearts by the Holy Spirit the fruits of that love will appear as naturally as fruit on the vine warmed by the rays of the summer's sun. To base the amount of the gift therefore on the size of one's income is man's way and not God's, and is equivalent to tying paper flowers on a rose bush, pleasant to the sight but lacking that sweet fragrance which distinguishes the true from the false.

One passage cited in support of the system is 1 Cor. 16:1, 2. "Now concerning the collection for the saints, as I gave order to the churches of Galatia, so also do ye. Upon the first day of the week let each one of you lay by him in store, as he may prosper, that no collections be made when I come." It is claimed that we here have proof that a certain system of giving was urged by the Apostle, which, by the way, we do not deny. What that system was is definitely declared to be "as they purposed in their heart", 2 Cor. 9:7. and for all we know to the contrary may have far exceeded a tenth. It was an heart-gift which they were eager to offer. Verse 2. See also 8:2 and compare 9:10, where it is referred to as the "fruit of their righteousness" and in 8:8 as proving the "sincerity of their love". This corresponds with the "good pleasure" of Rom. 15:26, 27, and which in verse 28 is again spoken of as "fruit". All these passages relate to the one collection in which the churches of Macedonia, Achaia, Galatia, and Corinth united, and the fund thus raised was not, as is so often assumed, for the maintenance of Paul and his coworkers; but for the destitute saints at Jerusalem. See Rom. 15:26; 1 Cor. 16:3; 2 Cor. 8:4; 9:1. Moreover, this collection was to be made on the first of the weeks, that is, of the seven weeks preceding Pentecost, hence, the reference to Pentecost in verse 8. See also Deut. 16:9, 10, where we read, "Seven weeks shalt thou number unto thee: from the time thou beginnest to put the sickle to the standing grain shalt thou begin to number seven weeks. And thou shalt keep the feast of weeks unto Jehovah thy God with a tribute of a free-will offering of thy hand, which thou shalt give according as Jehovah thy God blesseth thee." This will explain how

Among the Churches

Texas proposes to delegate one or more to attend General Conference.

Mr. and Mrs. Richard Skeels, of Grand Rapids, Michigan, left on July 7, for an extended trip to Oakland and Los Angeles, California.

Bro. J. W. Williams, of Belle Plaine, Iowa, has again been on the sick list. All will be gladdened by the report that he is again recovering his strength.

NOTICES

Conference Calendar for 1924

Texas, Goldthwaite, July 11 to 20.
Illinois, Oregon, August, 3-17.
General, Oregon, August, 3-17.
Iowa, Waterloo, August 17-24.
Kan-Okla, Arkansas City, Kansas, Aug. 2-9
Ark-Okla., Cleveland, Ark., Sep. 11-20.

Take Notice

The Lord Willing, a Basket Meeting will be held at the home of Auntie Wince the second Sunday in September. Bro. Brown will be present, D. V., to give us one of his good inspiring sermons in the forenoon. Communion service will then be partaken of. Dinner will follow, and the tender fellowship that always makes such a pleasant part of these meetings. Auntie Wince will then read a little sermon and other dear ones will give words of exhortation and warning. All who possibly can are cordially invited to come, and to come either Saturday evening or very early Sunday morning so as not to miss the sermon.

REPORTS

Report of California Bible School

The Herald is in receipt of an interesting 14 page report of a Bible school held June 19 to 22 in William St. Chapel, Pomona, California, written by Sr. Mary E. Hunt. The school is said to have been "one of the strangest and perhaps most instructive schools ever held since the one conducted by the Apostle Paul for two whole years in his own hired house". Bro. O. J. Allard conducted Bible studies on Rom. 9:32; Gen. 3:14, 16; and on various subjects, in which all were startled as they came to realize the meaning and force of Christ's saving power, of faith, and of pure Bible truth on the various topics.

Others assisted, especially with sermons.

The Herald is very glad to report all these meetings and regrets that its columns are not sufficiently large to give place to the most extended write-ups that anyone could wish to offer.

Indiana Conference Report

The North Salem Bible School and State Conference of the Church of God in Indiana, held June 24 to July 6, was one of the best ever held in the state. Bros. Siple, Patrick and Anderson did most of the preaching. Bro. L. E. Conner gave us a surprise call and preached one evening. The attendance was as good as could be expected considering the busy time of the year. The teaching and preaching were in

accord with Gospel truth, and were most attentively appreciated. On Sunday morning, July 6, seven young people were baptized into Christ, namely, Madaline and Francis Byers, of North Manchester, Indiana; Arthur and Eva Stilson, of South Bend, Indiana; Jean Romine, of South Bend; John Houser and Mary Austin, of North Salem.

The new dormitory with sleeping room for 50 to 75 persons was ready and proved to be a great convenience. There was a balance due on same of about \$300.00, which was raised Sunday morning in about ten minutes. There is in general a good interest in the work of the Master throughout our state.

J. H. Willey, Pres.

OBITUARY

In Memoriam

Mrs. N. Eva Kinyon, a beloved sister of the writer, died in her home at Tampa, Florida, on May 3, 1924, at the age of 80 years, 9 months, 10 days.

She was a devoted Christian and a firm believer in the coming of Christ and the resurrection of the dead. She was a woman loved for her sterling qualities of mind and heart, always giving freely of her substance for the good of others.

Wishing to honor her memory and to aid in furthering the Lord's work, I wish to place a gift in the "Wince Memorial Fund." Mrs. Wince and Mrs. Kinyon were playmates in their childhood. Bro. Chaplin, Auntie Wince's father, was a household word in the home of our childhood, many years ago. My father and mother, and Mr. and Mrs. Elijah Beck always entertained him when he came into our neighborhood to preach. Many times have we children listened to the prayers he offered at family worship, for a blessing on the home and its occupants. The amount noted last week in the "Wince Memorial Fund" is in memory of my dear sister, Mrs. Kinyon, because the lives of these two noble women blend so perfectly, each always doing for others—not to those who could care for themselves, but to the needy and seemingly helpless ones.

We laid her to rest—sweet rest—in the cemetery, by her husband, Mr. H. H. Kinyon. The beautiful offerings attested to the love and esteem in which she was held by her friends.

The following verses, found in her Bible, after her death, show so well the trend of her life.

A Woman's Prayer

Dear God, I pray thee, give
Me strength to do my woman's part,
Throughout the years I have to live,
And with a willing heart
Help me to understand,—
Understand the needs of others;
That I may lend a helping hand
To my sisters and my brothers.
Help me to cast out all false pride,
To be unselfish, kind and true,
Heavenly Father, be my guide,
Keep me in touch with you.
I am glad you made me
A woman, with a woman's heart,
Help me, dear Lord, to always be
Willing to do my part:
Help me to lend a hand,

To speak a word of loving cheer,
To make the aged ones understand
They are still needed here.
Help me, dear Lord, to say
The right word to the thoughtless young:
Help me, O God, from day to day,
To use aright my tongue."

Anna B. Eychaner.

ISNT IT WONDERFUL?

By Jas. A. Patrick

WHAT is wonderful? The fact that the N. B. I. in less than two years of real work has been able to pay all expenses, including salaries of all the helpers, and still have a balance on hand which can be paid on the debt of the property.

When we stop to consider that two years ago this fall we had nothing to start with, and now we have a property that is worth, at a very conservative estimate, forty thousand dollars which is all paid for excepting twelve and a half thousand dollars, and this property more than paying expenses, we cannot help but realize that the hand of the Father has directed it all. But we realize also, that the Father uses human instruments in carrying out his work; and in this case it has been our Executive Secretary. The growth and success of the activities of the N. B. I. headquarters have been due entirely to the untiring efforts of Bro. Austin so far as human efforts have gone.

There were rumors afloat last fall that he was getting two or three salaries. The fact of the matter is he has been doing four or five men's work and receiving one salary, and not a very large one at that, considering the amount and kind of work done. Besides he earned a good deal of this salary outside of N. B. I. activities. He receives a part of his salary for his work as pastor of the church at Oregon; and, before The Herald was turned over to the N. B. I., he received a part as Editor; besides these the money received from funerals and outside ministerial labors are turned in to the N. B. I. as office earnings.

It ought to be evident to every one who cares to look the facts in the face, that the N. B. I. work was started and is being carried on for the sole purpose of doing work for the Master. No individual or group of individuals has profited in a financial way from this work. The salaries paid the workers are low in comparison with secular work of like nature.

And now will not our brethren rally to the support of this work and help lift the debt so that any surplus money from this work may go into the education of our young men and women for the gospel work, and the publishing of books and tracts along the lines of truth we all hold so dear.

Don't think for a minute that Bro. Austin has asked for this writeup or knows anything about it. Knowing his inability to blow his own horn and his reticence when it comes to talking about himself, I am wondering if he will allow this to go into print. However, in fairness to Bro. Austin and the work, I beg for a little space in The Herald for the above.

Bro. Patrick is not "on the grounds" to acquaint himself with the work of the boys and girls, men and women, who in the Print shop, Home, Greenhouse, Store and Office have given their best effort and with surplus hours, in His name.—F. L. Austin.

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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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

THE HERALD EXTENDS THANKS

....., Colo., July 8, 1924

The Restitution Herald: Please continue sending The Herald. We are very short of money but think we can send it inside of

(Signed)

....., Ill., July 9, 1924

The Restitution Herald: I am sorry that I have not written you sooner in regard to my subscription, but I thought perhaps I could send the money. But I just can't yet, but will as soon as possible. Please send the paper on.

(Signed)

Will the Herald continue to go to these subscribers? Certainly. They have notified us just how they stand, and we thank them heartily. We now know that they have not moved to some other Post Office—or to the grave yard—and that they want the paper. Yes, they will get the paper as usual.

If all who cannot renew, but who want the paper, will notify The Herald to continue, this office can then try to keep the subscription books in proper order. It will not then be necessary to send out notices that subscription is one, two, or three years overdue, only, in some instances, to get a reply to discontinue; or, from some neighbor to receive word that subscriber died two or three years previously. And such letters have come to this office.

Therefore we are notifying all subscribers as their subscriptions are about to expire. Not that we are trying to demand

money or death; but that we are trying to get our subscription list in shape that we may know at all times how each recipient of the paper feels regarding it. Several times we have been accused of sending the paper longer than the period for which it had been paid that we might run up a bill on the subscriber. These things are unpleasant to all concerned.

We thank all for writing us promptly what to do, when subscription expires. Most of the subscribers want it continued. A few do not. We cannot sort the one from the other without help. Those who receive the paper from the Helping Fund are also asked to notify this office at date of expiration whether they wish the paper to be continued.

The National Bible Institution wants to send The Restitution Herald to all who want it—and will do so as far as we have the funds to do so.

MUCH DONE. MUCH TO DO

The end of another year of the work of the General Conference and of the National Bible Institution is rapidly approaching. It seems certain that during the year this effort has, in certain ways, taken deeper and stronger root, and, as a result, that the whole work is established with increased firmness.

As frequently stated in these columns, the phase of the work that the majority of the brethren seemed to urge as of first importance, and which was therefore first undertaken, was that of providing the Home. This phase required the greatest immediate financial outlay of any of the points in the original program. But the work has been backed by numbers and has been pushed by the local workers till, at this date, a year and a half since the Home was dedicated—there is strong reason to believe that the Home, with the aid of the Gardens and Greenhouse, is not only on a self-sustaining basis, but that, in the not far distant future, the N. B. I. will be able, D. V., to provide aid and comfort to some who are without any means of their own. This last has been the earnest aim of all from the start. It is hoped that present indications will become glad realities without undue delay. Nor does earnest hope stop here. Most of the sentiment thus far has been expressed with reference to the aged, or those who have passed middle life. But there are people of all ages, especially wee orphans and widowed mothers with their charges, who are equally entitled to the prayerful watchcare of the church as are those of later years. Our Hopes and our Prayers for ability to include these among those to be benefited by this effort will not still.

Practically our whole financial and physical effort to date has been devoted to this phase of our program. The publishing and evangelistic labor has thus been forced to second place. This is most regrettable. From now on, if present plans carry, the publishing and Bible class work will receive added emphasis and attention; for it is confidently hoped that the Home program is finally under management that will allow of thought and energy being devoted to these other phases of the effort. At the coming Conference plans will be presented and urged with a view to facilitate rapid advancement of these lines. It will require money to do this, money which

in one way or another will have to be forthcoming. In a great measure, the rapidity of progress will depend on the promptness with which means can be had for the work. This matter will be placed before the coming conference for general consideration and action.

Then, beside the need of money for taking on added work, it must be borne in mind that the Home, Greenhouse and Farm properties are not nearly paid for yet.

In the meantime, there are several who, two years ago subscribed to this work who have as yet made no payment, and from whom we have not received any word. It is not intended to press this matter at all. It is very evident that times are very poor with many people, especially in some sections. With those who are thus affected our sincere sympathy reaches out, and there is no desire to add to their burdens. In fact, at all times, and under all circumstances, each person must do, "as to the Lord and not unto men", this, not only financially, but in every other manner. But if those who have pledged to the N. B. I. unpaid will kindly drop a line to the office with information as to the prospect; and if those who can do so will remit a part or all of their pledges, this office will have been much assisted in its labors.

If others are in position to give cooperative aid in any way the same will be much appreciated.

Will those whose hearts are in this labor kindly respond to these matters at once, that we may have reliable information for the coming Conference.

HIS OWN BODY

For his own sins and the sins of his house the high priest of Israel, on the day of atonement, offered a bullock for a sin offering, before the high priest could enter into the presence of God in the Holy of Holies. Not so with our Savior. He sought no bullock, no offering or sacrifice. He presented himself in death unto God. He accepted no substitute for himself, as was Aaron commanded.

Again on the day of atonement, when Israel's high priest was about to enter the Holy of Holies for the congregation, the congregation brought a goat for a sin offering, and the elders of the congregation laid their hands upon the head of the goat before the Lord. Then the high priest carried of the blood (the life is in the blood) into the Holy of Holies for the congregation. They did not enter. Not so with the people who will obtain the atonement through the services of Jesus Christ. They must die themselves. No substitute for them. They are under the New Covenant.

HERALD RECEIPTS

C. A. Corbell; W. M. Ives; W. E. Wharton; Wm. Fey; Wilbur Mosby; Hugh Forsythe; R. M. Abbott; Mrs. Hugh Shafer; J. E. Hughes; Nolan B. Orr; Mrs. Ella Skeels; David Bowen; Mrs. L. V. J. Kimbal; Mrs. Geo. Graves; Frank Partlow; H. J. Mead; Alex Williams; L. S. Haney; Mrs. Mary C. Leroy; W. J. Burch; W. A. Roose; Mrs. Dora Warren; Mrs. H. M. Kenney; Maye Warren; Chris Hutchings; Mrs. Ray Saylor; D. W. Kirkpatrick; P. D. Choat; Mrs. Etta Elton; Mrs. Glendora Musselman; Mrs. S. Alspach.

Will all supporters of the General work attend the Conference or appoint proxy. Use form on last page. Several can sign same sheet.

felt quite as virtuous as you did, but the other afternoon I was looking over a little booklet that had been your father's. It caused me to see the subject of giving from an angle that was new to me." She paused as if uncertain how her statement might be taken.

"Tell me about it," urged her husband.

"Not about the booklet," she said. "I'll tell you how it has made me see our whole system of giving.

"Last year we gave to the young people's work, to charities in various forms, to local work, and to the national work. Our pledges amounted, in all, to a little over three hundred dollars.

"The money we gave to the young people we hoped would encourage them. I don't think that either of us were interested in their work, or had much thought of how the money might be spent. We sent a ton of coal to Mrs. Harris because we knew that the family would suffer if we did not. Not once did we think to fall on our knees in thanksgiving for our plentifully stocked bin. We pledged to our local work because we believed it was needed here, and we are rather proud of the fact that our minister is paid a higher salary than any other pastor in town. Not a thought that we were making it possible for our daughter, as well as others, to learn of that greater love that caused the Son of God to give his life for the sin of the world. When she married we gave her five thousand dollars for a home. How much should we give for an incorruptible home for her? It is true that the mercies of God cannot be bought for a price, but we must help to make an opportunity for all.

"Oh, Isaac, don't you see that there wasn't much thought of the good that our money might help to accomplish. You sent a check for the flood-stricken areas because we did not wish to be criticized. Such gifts were not acceptable to the Savior when he was here; for he preferred the spirit of the widow in presenting her small gift, to the pomp and vanity of the Pharisee's larger one.

"We prided ourselves on our generosity, but there was no generosity in it; for all we have is the Lord's, held in trust against the day when he shall demand an accounting of our stewardship. Our Lord has taken his journey into a far country, leaving one or two, or perhaps, five talents in our keeping. So far, we have kept our talents hidden in the earth (tied up in earthly things). We have not given even the Lord's own tithe, although we have said many times that we hoped for a greater position in the kingdom than the nation of Israel will occupy. Yet we have given no thank offering for such grace.

"Shame on us! Let us wake up to our opportunities."

"Let us pray about this, Mary," said Mr. Whittier huskily, and they both knelt in silent prayer, pouring out their doubts and aspirations to the Father who had led them thus far in life's journey. As they rose they turned instinctively toward each other. The husband was the first to speak.

"Thank you, little wife," he said. "Henceforward I shall try to remember that what I have is the Lord's and that I am only a custodian of funds, as it were. May he keep me from withholding that which is his own. And we will add our own gifts as a thank offering."

CAUSES OF FEAR

By Samuel E. Haney

IDOLS are among the causes of fear, and self is the greatest of these. Poor self, there is no safety in her! She is the poorest kind of security. She is too superficial for character building. She may acquire a reputation. Many imagine Christ to be their chief allurements; but self often proves to be the magnet. This idol is fearful of humiliation—made to appear small. She sings:

"O! to be nothing, nothing,
Painful and humbling may be;
Yet low in the dust I'd lay me
That the world my Savior might see."

Then Self is given a tryout by touching the idol of her sanctorum—pride. Stand by for a moment and watch the explosion. 1 Peter 2:23. How different!

There are more idols in so-called Christendom than in avowed heathendom. More is spent in lip painting alone than there is on all heathen idols. It costs \$800,000,000 annually for perfumes, plus toilet articles. All the idols of pagan and papal Rome can not prevent the entrance of a saint into the kingdom of God. But that infinitesimal self, magnified a few thousand times, can. All the idols of Asia and Africa are not so abhorrent to God as self. She is as obnoxious in heaven as she is popular in Babylon. Bullets and earthquakes do not frighten the average human so long as the other fellow is on the receiving end. Fearful to contemplate, now, at the ingress of God's kingdom. Heb. 10:24; Gal. 6:3.

Some fear to express a thought or do a kindly act lest a fastidious soul be offended, forgetting that it is impossible to handle the Word of God and not cause squeamishing. The person that offends no one handles a spurious gospel, whose advocates "walk in the night; they stumble because there is no light in them". But, "Fear none of those things which thou shalt suffer"—Jesus. Remember, the darker the night the brighter our little candle shall shine. Some are fearful about their wants being supplied; and well they should be. God never promised such an impossibility. It is that very insatiable spirit that is pulling down the pillars of Babylon, and nerveracking the human mechanism. Many have allowed the imps of habit and want to hypnotize them by the gaudy things of these closing days; while the rapidly diminishing dollar causes fear lest the two acquired attributes need be modified, or even abandoned. One may not be a money lover, but if one be exercised about one's wants being supplied, one is sure to have a pensive eye focused on King Gold, knowing that whatever the yellow Czar touches turns into anything desired. The grafted tries keeping step with the grafter; the oppressed with the oppressor; the alien with the citizen. "For our citizenship is in heaven; from whence we look for the Savior; who will transform the body of our humiliation", etc., when he comes. Give some souls a taste of Babylon's wine, bitter at first, but soon an irresistible appetite is cultivated. Others do thus and so, why not I, too? Any wonder that many doubt and fear?

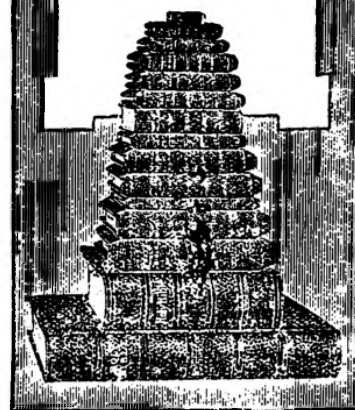
The quality and quantity of fear are often regulated by one's possessions. But that is like unconsciously depending on a drunken man at the throttle. The world is rounding a curve at a mile-a-minute-clip.

She is ignoring green (cautionary signals), with red set just ahead. Better slow down, reader, should you be on that train. How prone we are to forget about the pit from whence we were digged; and, to slip back into the miry clay.

But the unfettered gospel of Jesus Christ frees us from all fear; and, like the governor of an engine, keeps a man tranquil. His heart is fixed; his eye is focused on the "prize of the high calling". Whether King Gold be knocking at the front door, or the wolf at the back door, his mood remains the same. But not so with one that is lax in faith and obedience; and habitually "looks and listens in" at satan's panorama. Such an one is unstable, one moment gazing admiringly at things materialistic, the next moment trying to visualize the assembled kingdom of God, often either hilariously happy or hysterically gloomy. The difficulty is dross in the faith, which must be burned out. Gold, when purified by fire, is man's standard of wealth. So it is with God's standard of wealth, faith. It, too, must be tried with fire. We cannot overcome the world with alloy in our faith. The proof of our faith is more precious than that of gold, though proved by fire. "And this is the victory that overcometh the world, even our faith." "Have confidence that he who commenced a good work among you will continue to complete it till the day of Jesus Christ".—Phil. 1:6, Emphatic Diaglott. Keep clear of the world, and thereby avoid fire. Then, "fear not little flock; for it is your Father's good pleasure to give you the kingdom." And again, "Fear not; for, behold, I bring you good Tidings of great joy, which shall be to all people", including you, dear reader, by your cooperation.

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Remember that you can order your Bibles through the National Bible Institution.

The Sunday School

By Alta King

THE TEMPTATION OF JESUS

Lesson 4

July 27, 1924

Lesson Text:

Matt. 4:1-11

Psalm 65

For Study

Review: In last week's lesson, first steps were taken toward the entrance of Jesus upon his mission in a public way. John had gone before the Lord and prepared his way. The people had been awakened to renewed interest in the prophecies relating to their Messiah. Whole cities of Israel had responded to John's call to repentance, with but small conception and appreciation, however, of the salvation to which John pointed them. All thinking had turned expectantly toward the coming of the Messiah, though that thinking was destined to some change concerning the nature of the Messiah and his mission. Jesus' own thinking had reached that understanding of that way to perfection which is depicted by the rite of baptism, and he had accepted the way. Jesus' growing conviction that he was the Messiah, had been confirmed, in part at least, by God's statement, "This is my beloved Son in whom I am well pleased."

But there was yet one experience through which Jesus must pass before he could begin to work out his mission of taking away the sin of the world. He himself must experience victory over temptation to that sin, which sin, primarily is unbelief. (See John 16:8, 9.) Only when unbelief, either of ignorance or self-thinking, was eradicated from his own heart, would he be able to generate and instill belief in the hearts of mankind.

Hence, immediately after his baptism the Spirit of God led him into the wilderness to be tempted of the devil. For forty days he fasted, and we may be reasonably sure that during this time the thinking of the man Jesus came into sharp conflict with the thinking of God as it had been implanted in his mind during his childhood and young manhood. At the close of the forty days every vestige of unbelief that was lurking in his thinking was uncovered to the light of God's word, and renounced.

The New Lesson: This forty day period of Jesus' life is the consideration for this week's lesson.

One interpretation of Matt. 4:1 is that Jesus was led by the Spirit of God to the field of temptation, but that the actual tempting was done by a superhuman, secondary god, the devil. Thus, is God cleared of the stigma of tempting Jesus.

Another possible interpretation is that the source of temptation was Jesus' own flesh thinking designated as the devil, the ever present opposer of God since the time of Adam and Eve, an opposer we find so prevalent in our own personal experiences.

Whichever of these interpretations is correct, it is evident that the ultimate source of temptation is man's fleshly thinking (not always or necessarily immoral); for the suggestions of even a superhuman, secondary god, cannot become temptation until they strike a kindred and responsive chord in man's thinking. This is borne out by James' statement that we are tempted when we are drawn away and enticed by our own desires.

I. First Temptation. Matt. 4:2-4. What is the element of unbelief in this temptation?

To what service was Jesus tempted to put his Messiahship powers? Why?

The satisfaction of mind hunger for tangible proof of his Messiahship was the dominant reason. Satisfaction of bodily hunger was merely a means to that end. Desire for tangible proof of Messiahship was due to the natural mind's unbelief of God's spoken word, expressed in the words, "If thou be the Son of God." What definitely spoken words of God would Jesus have been disregarding if he had yielded? Thus would he have denied himself that fulness of life which flows from the words that proceed from the mouth of God. Why didn't he yield?

II. Second Temptation. Matt. 4:5-7. After the first victory, bodily hunger no longer had power over Jesus, but the more subtle, refined mind hunger still held sway. In what form did the temptation come this time? How is the element of unbelief expressed? What conflict did Jesus perceive between this suggestion and God's spoken word? Why didn't he yield?

III. Third Temptation. Matt. 4:8-11. The third temptation is the most subtle of all, for it comes in the guise of public service and public welfare. Doubt of Messiahship seems to have been vanquished. The temptation now is to begin his great mission in behalf of his people and the world by making use of the age old methods of brute force and warfare—by worshipping the devil. What conflict with God's mind did Jesus perceive in this suggestion? With what stinging words did he put away these suggestions? Was Jesus' victory over fleshly thinking and suggestions complete at this time? See Luke 4:13.

Are nations and individuals still meeting with and also yielding to these three types of temptation? What is their medium of victory? Heb. 2:18; 4:15, 16. Why are there so few victories?

Few have gained the victory over even the first and crudest phase of temptation, that which comes through bodily appetites.

The Children's Column

THE TEMPTATION OF JESUS

Lesson Text:

Matt. 4:1-11

By Verna Thayer

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

After Jesus was baptized by John in the River Jordan, he was led away into the wilderness to be tempted of the devil.

Were you ever hungry, very, very hungry? Jesus had fasted or gone without anything to eat for forty days and forty nights, here in the wilderness. And how hungry he must have been! While he was so hungry the tempter came to him and said, "If you are the Son of God, command that these stones be made bread."

But Jesus answered him with a verse from the Bible which reads, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." So you see the tempter did not get Jesus to do what he wanted Jesus to do.

Again the devil took Jesus up into the

Holy City, Jerusalem, and placed him way up on top of the temple and said to him, "If you are the Son of God, cast yourself down." And would you believe that he here gave a verse from the Bible? He said, "It is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone."

Still Jesus paid no attention to him but answered him with another verse, like this, "Thou shalt not tempt the Lord thy God."

The devil didn't give up yet. He must try once more. This time he took Jesus up on a high mountain and showed him all the kingdoms and their glory. Then he said, "All these things I will give you, if you will fall down and worship me."

Oh, how straightly Jesus answered him! "Get thee away, Satan; for it is written, Thou shalt worship the Lord thy God and him only shalt thou serve."

The devil gave up and went away. After he had gone the angels came and cared for Jesus.

Are we going to stand as did Jesus? Are we armed with verses to protect ourselves as was Jesus? By way of practice, who can tell or find where the verses are that Jesus quoted? Also the one quoted by the devil?

Berean Column.

Edited by

NATIONAL BEREAN SOCIETY,

Leota B. Hanson, Editor,

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

A MUSTY BOOKLET'S MESSAGE

By Grace M. Marsh

IN the shade of the reading lamp, Mrs. Whittier let her admiring gaze rest on her husband's figure. Although well past middle age, Isaac Whittier's was a face that all men admired. Tall, athletic, dark hair in which there was only a hint of gray, brown eyes that looked frankly at the world above, a sensitive mouth and well shaped chin, he appeared fifteen years younger than he actually was. As his wife looked she reflected that the Lord had given her many blessings, for none of which she was more grateful than for this man who now sat opposite her. Then a new thought came to her and she hesitated for an instant, as though uncertain how to express it.

At last she said, "Isaac, dear, Mr. Adams was here today to receive our pledge for the National work of our church. I asked him to call again, as I wanted time to talk with you before we pledged."

Mr. Whittier looked up from his book in surprise. "Why, I thought you knew that I intended to pledge one hundred dollars."

"I did know that was what you had said; but I have been wishing we could give a larger amount. Don't you think we could?" There was a wistful catch in her voice that made her husband glance at her keenly.

"Well, really Mary, that is as much as any of those with an income like ours is giving. I tried to be generous in our apportionment." Mr. Whittier was honestly surprised and his tone showed it.

Mrs. Whittier's soft, gray eyes held an unusual quality as she leaned across the table toward her husband. "I know, dear," she said. "When we made that budget, I

THE RESTITUTION HERALD

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The New Heaven and Earth

By J. W. Williams

SINCE Brother Hathaway's question was published, presumably a reply will be expected by Herald readers and is invited by editorial courtesy; otherwise we would not intrude upon any without welcome. The article on Second Death referred to in the question was not prepared for publication, but for reply in form of individual service in personal correspondence, and it having come under notice of a friend of the writer while going the rounds of that correspondence service, he asked for permission to offer it for publication, which permission was given but with the statement that it would probably not be accepted for that larger service.

Knowing, and therefore respecting the inquirer, we have the utmost desire to use the same kindly courtesy that he does, and we are grateful when others say, kindly, why they do not agree with us. It gives opportunity for counsel together to the end of growth in truth and unity. Likely we are all partly right and partly wrong in our conceptions of what is true.

The same or a similar question was raised and discussed over something of ours not long ago in these pages.

It all amounts to this: What are the New Heaven and Earth? When do they begin? how long do they last? and what are the conditions in them?

Brevity demands that we be as concise as is consistent with proper serving.

It is not the understanding of the writer that the new heaven and earth are literal. We have not space here to discuss 2 Peter 3, which seems at first sight to teach destruction of the present literal earth, (We published a tract discussing that and other scriptures some years ago), but we will only say now that Gen. 15 and Acts 7:5 show that Abraham did not yet receive his inheritance in the land of promise, but by the first reference will do so in resurrection, and if this earth is destroyed that oath-bound covenant would fail, for no satisfactory substitute of a new earth could fulfill that promise.

And we are definitely informed in the promise by Isaiah to which Peter refers that the new heaven and earth are not literal. A comparison of verse 18 of Isa. 65 with verse 17 shows that it is already interpreted for us, hence we need no exposition. The new heaven is Jerusalem made a rejoicing, and the new earth is her people (God's people, Israel, verse 19), made a joy.

And since the connective "and" is used in verse 19, "thence" in verse 20 and other connectives used to the end of the chapter, we may conclude that the subject of the new heaven and earth continues that far.

Go and Reap

GO and reap! The world's great harvest
Ripens round you far and wide;
Hear the promise of the reapers:
"Ye shall rest at eventide!"
To the fair fields in the morning
Hasten o'er the dewy leaves;
If you cannot wield the sickle,
You can carry in the sheaves.

And not alone because of the sense of the thought pervading the whole section which all pertains to the same ideas, remembering that the wisdom of the world is foolishness with God. But "Jerusalem" is the new heaven, and that is the subject discussed in verse 19, and "thence" refers to Jerusalem in verse 20, and in verse 21 "they" refers to Israel, who are said to be the new earth, and, in fact, we find the subject resumed as far as 66:22. So it is evident that verse 20 refers to the new heaven and earth. In fact, all prophecy that promises future glory to Israel is thus predictive of the new world, since Israel and Jerusalem are the two new things when they become "a rejoicing and a joy", respectively.

At first it is not clear how Jerusalem can be the new heaven and her people the new earth. Peter's epistle speaks of three worlds, the one before the flood, the present world, which he classifies as heavens and earth, and the new ones, which would be the third, and in 2:5 he shows that the world that perished by water was people, "the ungodly". Since the literal heaven and earth did not perish, then the interpretive key is given as to the present world perishing at the coming of the day of the Lord, that it means, as it did before, the ungodly people consisting of two classes, heaven and earth. The ones to come by the promise to which he refers would be the third. In 2 Cor. 12 Paul calls this third heaven of one verse "paradise" in another verse, so the third heaven is embodied in paradise. And Jesus called the kingdom paradise in his answer to the thief on the cross, so the third heaven, is the kingdom restored to Israel, and the new earth would thus be the people ruled by that kingdom in such way as to bring them joy, which Isaiah spoke of as the new earth. This is evidently John's new Jerusalem of the apocalypse, for he, too, speaks of it in relation to the new heaven and earth, and it is there shown that its people, as we have seen, for the angel tells him he is to see the bride, and when he sees her he beholds the new Jerusalem. Hence new Jerusalem is the bride, which, in chapter 19, is shown to be people. Hence, here again we see that the new Jerusalem is the people who constitute the rulership of the coming kingdom, ruling the people in such a way as to bring them joy.

This idea of governing classes being spoken of as

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Controlling Life's Rudder

By Samuel E. Haney

"I said, I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle (muzzle, curb), while the wicked is before me."—Psalm 39:1.

AS time goes on the gospel's X-rays become more penetrating. So, reader, let us place ourselves under the knife—the two-edged sword. We do well to forego an anesthetic in this operation: retain our senses; be brave, perhaps we shall learn something of interest about our diseased spiritual anatomy.

James likens the tongue to a helm maneuvering a ship. While man can master the ship with a little helm, yet, "the tongue can no man tame." With it man praises and curses God; confesses, and rejects Christ as the Son of God, and his Redeemer. And, if not careful, we, too, will be using it in lauding the world and philandering with its duped, silly idols.

"Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man," said Jesus. How essential is this admonition, now!

God has given us the faculty to think quickly, that we may dissect, analyze, measure and weigh our words before utterance. A tongue too pliant may cause a soul for whom Christ suffered and died to fall. And what a penalty! "Woe to that man: Better a millstone to his neck; and drowned." An evil word, once spoken, can never be recalled. It will follow us to our grave; yea unless repented of, and forgiven, it will deride us when in the presence of our Lord and Master. We often wonder how Peter felt on a certain occasion. Oh! how much he would have given could he have but recalled these words! But Peter repented. He "wept bitterly", and was forgiven. But not so with Esau who sold his birthright for a "morsel of meat"; and afterward "found no place of repentance, though he sought it carefully, with tears". Reader, guard your birthright. "Behold, I come quickly; hold that fast which thou hast, that no man (the devil) take thy crown."—Jesus. Salvation is a concrete and not an abstract proposition. Hence, one's salvation is contingent with the completion of one's high calling.

"Whoso keepeth his mouth and his tongue keepeth his soul from trouble." How much anguish many persons could have escaped had they but restrained their thoughts that were allowed to develop into words and acts! An old gentleman tearfully said, "I would give all I have could I recall that unnecessary scolding and whipping that I gave Joseph." This he said twenty years after the lad's death. Twenty years of grief! Awful penalty!

It is when one's loved ones are sleeping in the dust that

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THE SPIRIT OF GOD

(Continued from front page)

are not all people, in all parts of the world reprov'd alike, or condemn'd alike? And why is it that there are those who sin without law and perish without law, if they are made responsible by direct spirit influence apart from the word? Why is it that one class of heathen hold to be sin that which another class holds to be virtue? We are convinced that what are conceived to be "impressions of the Spirit" among so many are a great delusion, because they justify some, while they condemn others for the same acts. If the Spirit apart from the word guides men and women into the truth, would it not guide all alike? Since they are not guided alike is this not evidence that they are guided by the spirit of

error? If it is the office of the Spirit to convince and reprove men apart from the word, who is responsible if it fails to do this? Could men be to blame if the Spirit apart from the word teaches people how and what to pray for? How is it that they are so contradictory in their requests?

Did not Jesus say, "The word that I have spoken, the same shall judge him in the last day."—John 12:48. His word, then, is the law in the case—and we learn from John 5:22 that all judgment has been committed to him so that he is sure to sit on the case and administer justice according to the word, as announced. This should be satisfactory evidence that no influences apart for the word are taken into account; and this is very strong presumptive evidence, at least, that there were no such influences.

It should be borne in mind that the same

work of redemption which is ascribed to the Spirit is attributed to God and his word, which clearly shows that it is one performance by the Spirit of God through prophets, Christ and the apostles—in proof of which we adduce the following evidence:

"The Spirit of the Lord spake by me,—and his word was in my tongue; the God of Israel said, The Rock of Israel spake unto me."—2 Sam. 23:2-3.

"Yet many years didst thou forbear them and testified against them by thy Spirit in thy prophets; yet would they not give ear; therefore gavest thou them into the hand of the people of other lands."—Neh. 9:30.

"Yea, they made their hearts as an adamant stone, lest they should hear the law, and the words which the Lord of hosts hath sent in his Spirit by the former prophets; therefore came a great wrath from the Lord of hosts."—Zech. 7:12.

"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. He expressed the mind of the Father, whose word imparted spirit and life to animate and inanimate nature, and which has lost none of its moral energies or life-giving powers by age—"it liveth and abideth for ever, and this is the word which by the gospel is prescribed unto you."—1 Peter 1:23-25.

In view of this, how presumptuous is it to talk about the word being a dead letter! It, in our estimation, would be scarcely more presumptuous to teach the death of God, than that his word had lost its power.

Let the earnest enquirer carefully examine the words of Paul in 2 Cor. 3:6-18.

"Who also hath made us able ministers of the new testament (covenant), not of the letter (of the Mosaic law), but of the Spirit (the gospel), for the letter (of the law) killeth, but the spirit (the new covenant—the gospel) giveth life. But if the ministration of death, written and engraven on stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance, which glory was to be done away; now shall not the ministration of the Spirit (the gospel) be rather glorious? Now the Lord is that Spirit; and where the Spirit of the Lord is, there is liberty. 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."

From this testimony it is plain to be seen that Paul was not a minister of the old covenant, but was a minister of the new covenant; that the old covenant was a ministration of death; that the new gives life; that although the ministration of death was glorious as long as it lasted (it was to be done away on the arrival of him in whom the new covenant centered); and this explains why Paul takes pains to assure he was not serving under the law, but rather under the Spirit; was preaching or ministering the new testament, the gospel, that those who would hear and obey might be changed into his likeness by the transforming power of God, exercised through the gospel; all of which furnishes additional proof that the moral attributes of the Spirit are attainable only through the medium of his word.—The Restitution.

GENERAL CONFERENCE OF THE CHURCH OF GOD

Oregon, Illinois, July 12, 1924.

Dear Co-worker:

The Fourth Annual General Conference will convene at Oregon, Illinois, August 3 to 17, 1924, in connection with the National Bereans and the Illinois State Conference.

This is to urge you to attend this General Conference.

The scheduled daily program provides for morning and afternoon Bible Study, an afternoon Bible Conference and an evening sermon for the first week. The same program will follow throughout excepting that necessary time will be used during the last week for business sessions.

Article 17 of the Constitution and Working Rules reads:

"A quorum for the transaction of business in General Conference convened shall consist of not less than eight per cent of its membership represented either in person or by individual proxy."

Now we are anxious that all who can will attend.

If you CAN NOT attend will you kindly fill in the following proxy form, appointing someone whom you think will be there, to represent you. Mail to National Bible Institution.

If you have never ratified the General Conference work, your signature to this proxy will be regarded as a ratification.

Please do this at once.

F. L. Austin, Sec'y.

PROXY

I _____, of the State of _____, City of _____

do hereby appoint and authorize _____ to vote as my proxy, and to exercise and serve in any and all respects the same as I would have authority to do if personally present, at the General Conference of the Church of God, to be held at Oregon, Illinois, on August 12, 13 and 14, 1924, and at any adjourned meeting thereof.

In witness whereof I have hereunto set my hand this _____ day of _____ 1924.

Signed _____

In the presence of _____

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 8:12

THE NON-BELIEVER

The non-believer is a man
Who lets the morning sunshine in
and thinks by chance this world began,
As men throw dice and lose and win;
He sees the violets bloom and blow,
But not the power that makes them grow:

Chance chartered every planet's course!
By chance the summer flowers spring
Chance gave to man the faithful horse,
And made the swallows fleet of wing!
How these things came he doesn't know,
He thinks they merely happened so.

Oh, what a jumble there would be
If chance were shaping beasts and men,
Could blind chance one repeat a tree,
Or bring the June rose back again?
The simplest truth we've learned to know
Tomorrow chance might overthrow.

Without confusion or mistake
There is a power that rules us all.
A higher law we cannot break,
An eye that sees the sparrow's fall.
In every twig and leaf and blade
I see God's handiwork displayed.
—Edgar A. Guest.

CALVIN COOLIDGE, JR.

Since our last talk with you there has passed out of life one of America's promising young men, who, although the son of the President of this great republic, was every inch, a boy. And yet, while a boy, was not ashamed to acknowledge the everlasting Father as his God, and to study his precepts as printed in his word. He was not a boy who, after "looking at the morning sunshine thought the world happened by chance", but firmly believed that he who "sees the sparrow's fall", would look after and take care of us, the humblest of his subjects.

The funeral services were simple. The officiating clergyman read Psalm 23; John 14:1-3, 15-20, 25-27; also Rom. 8:31-39; after which the mother laid on the casket her boy's Bible, as a token of what her son was; his faith and his hope.

When the loved son of the first citizen of the land, a youth rapidly approaching manhood, is taken away; when the White House is shrouded in mourning, and a father and mother are suffering the first shock of bereavement, sympathy may seem fittest in its simplest form; philosophy is impertinence, consolation—except pointing to the soon expected coming of Christ, and the life that will be bestowed on his followers at that time—is impossible; resignation must be the gift of Time.

We all know that the terrible enemy, death, approaches with equal step the hovels of the poor and humble and the homes of the rulers of the world. Nor has modern science changed things at all. Calvin Coolidge, Jr., had all the the chance that science could give him. The poorest youth in the land might have had the same. The "equal step" remains, our hospitals are no respecters of persons.

For President and Mrs. Coolidge, prayers are going up wherever Christian Americans meet; with them devotional and non devotional fellow countrymen are mourning. Yet must their grief be as personal, as isolated from all environment, as the grief of any other stricken family. Heart wounds become scars as the weeks and months and years pass by, but while they are wounds the shrinking from human touch is a universal impulse, an impulse that demands respect from all persons capable of delicacy and discernment.

The fact we wish to drive home is the faith and hope this boy had in his God, and the Son of God, Jesus Christ the anointed, and as far as this went, to have you follow the example of Calvin Coolidge, Jr.

THE DESTRUCTION OF SODOM AND GOMORRAH

Back of the mountains which environ the city of Jerusalem the land drops off until the level is 1300 feet below that of tide water. That is the depression in which the Dead Sea rests and the bottom of the sea is about 1200 feet still lower. North and south the Dead Sea is nearly fifty miles in its stretch; east and west it is not quite ten miles. The area covered is considerably more than three hundred square miles.

This region is indissolubly connected with biblical history, and a lot of human history lies at the bottom of the Dead Sea. Once the region was densely peopled and contained some half dozen cities, two of which are of historic importance, Sodom and Gomorrah. The biblical account of their destruction is pretty clearly described in Genesis 19, as resulting from "fire and brimstone".

The discoveries made under the direction of Dr. W. F. Albright, of the American School of Oriental Research, have shown that both Sodom and Gomorrah are buried in the Dead Sea. A few scientists have ridiculed the biblical account, reasoning that the destruction by "fire and brimstone" of necessity inferred a volcanic eruption, and that evidences of a volcano did not exist.

It is strictly true that all evidence of a volcano outburst are absent. An American geographer, familiar with the region, demonstrated that evidences of a disastrous earthquake are very apparent; moreover, oil wells in the region are numerous. The sinking of a large area, even a few feet, in itself would create spouting of oil fountains which, once afire, would produce the biblical description. The work of Dr. Albright bears out such a method of destruction. The writers of biblical history may not have framed their work in a manner quite acceptable to modern scientific methods, but research is showing that they had the facts in good shape.

No other historical work has been subjected to such keen criticism as has biblical history, and none has stood the test more triumphantly.—Mount Vernon Argus.

PRAYER, SINNERS, SAINTHOOD

In the edition of July 8, under the caption "Conditions of Effectual Prayer", we wrote, "We all know that all humanity is sinful, that we always have practiced sin, even at times glorying in the practice. We also know that as sinners we cannot approach God, that to come before him we must be clean and pure, and righteous.

The only way we can reach this condition is through faith in Jesus as our wisdom, our righteousness, our sanctification, and our redemption."

The writing of the article "Conditions of Effectual Prayer," was prompted through conversation with a business acquaintance, who, though a believer in God, lives altogether for self, and whose creed is, "As long as I am honest with my fellowman I am as good as any one else, and I have no fear of the future."

According to his own story, this man—about one month ago—was quite ill from a sudden attack of indigestion, and was not expected to live. He prayed for recovery, and in telling me of it he said, "If ever prayer was answered it was mine."

This man's life, since his recovery, is no different than it was before, and the question arises, "Did God hear his prayer? and did God answer his prayer?"

I firmly believe that God will hear the prayer of any man, no matter how deep in sin, the moment he says, "God be merciful to me a sinner", or "Lord, I believe, help thou my unbelief", and will lead him into the way of life eternal; for his very prayer is an acknowledgment of sinfulness, showing a desire to forsake the past and follow in the ways of God.

When a sinner once acknowledges God, also his power to save, while yet a sinner he is pretty well on the road to sainthood. What say you?

"He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God."—Micah 6:8.

BIBLE QUESTIONS

1. Who was the father of Solomon?
2. What is the meaning of the name, Solomon?
3. To what religious party did Nicodemus belong, and what position did he hold among the Jews?
4. How many devils does the Bible state went out of Mary Magdalene when she was delivered of her sins?
5. Where was Joseph born, and about what year?
5. What was the approximate date of the death of John the Baptist?
7. How old was David at the time he slew Goliath?
8. How did David expect to have the strength to slay such a giant as Goliath when he himself was of such small stature?
9. Who took the city of Debir and thus gained the hand of Achsah?
10. What did the people stone Achan for?

ANSWERS TO LAST SERIES OF QUESTIONS

1. Aaron's office of high priesthood was transferred shortly before his death to his son, Eleazar.
2. Elisheba was Aaron's wife.
3. The successor of Rehoboam on the throne of Judah was his son, Abijah.
4. At Saul's death, Abner proclaimed Saul's son, Ishbosheth, king of Israel.
5. Terah was the father of Abram.
6. The field of Aeldama was near Jerusalem.
7. Achan and his family were stoned to death.
8. Caleb promised his daughter, Achsah, in marriage to whoever should take the city of Debir.
9. When Goliath the giant saw David armed with only a staff and a shepherd's sling he looked upon David with contempt.

"Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."—Titus 2:13.

COLLECTION FOR THE SAINTS

Comments on I Cor. 16

By Lyman Booth

PAUL closed his discourse on the Resurrection in the fifteenth chapter and turned abruptly to give directions for collections for charitable purposes. This was to be done in conjunction with other churches for the special benefit of the poor at Jerusalem, and in Judea. The event to which Paul here referred has long since passed; the distress long ago relieved, and all interested therein have been sleeping in death for centuries. While written for those then living, the account is still living in the minds of Christians, full of instruction and admonition. By examining closely Paul's writings one learns that whatever he wrote for the church at Corinth or elsewhere contains wholesome instruction for the church during all time from his day to the return of the Master.

The cause for the "collections for the saints" was because of their extreme distress brought upon them through severe and cruel persecutions. Because of this fact he requested the Gentile converts at Achaia, Galatia and at Rome to minister to their needs and to thus alleviate their distress. Here we find Paul very solicitous of the welfare of the saints, whereas before his conversion he was persecuting the church of God as bitterly, perhaps, as any one. This great change indicates the good results from thorough conversion. True christianity unites to Christ; then through and in him all are knit together in the bonds of fellowship and love. All racial distinctions melt away under its sweet influence. Hence it was that Galatia and Corinth worked together for the benefit of the poor at Jerusalem, being inspired with sympathy and affection common to all, and through this labor the Corinthians learned to love the Galatians, and the Galatians the Corinthians. Just before writing to the church at Corinth he visited the church at Galatia and then went directly to Ephesus.

In the second verse we note that collections are referred to as "gatherings". Perhaps that was proper at that time, but now when we speak of gatherings we mean the coming together of people—a congregation or assembly. The thought in his mind was that they should "lay by in store as God had prospered them." Why? In order that no collections need be made after he arrived at Corinth. He wanted this to be all done and out of the way by the time of his arrival. Perhaps he had other matters in mind to bring to their attention. He did not want to stimulate them to a sense of their duty after his arrival by preaching a stirring sermon on charity and almsgiving, as we so frequently witness in our day for the purpose of freeing some church society from burdensome debts.

The time for the collection of their contributions was on "the first day of the week". None were exempt from this duty; "For," said he, "let every one of you." Paul was methodical and orderly in his work. How well it would be if all teachers would make it a point to institute, in like manner, a service whose rule in order, and whose liberty finds freedom in perfect regularity. His request was alike to all, poor and rich, "every one of you". It also directs the amount to be given; "As God hath prospered him". The rule is simple, and plain, easily understood by one in whose heart

the love of Christ is supreme. To such an one there is no need of further instruction as to the amount to be given. The principle is to be systematic and regular in giving instead of impulsive. All that is needful in the practice is a little time and trouble—a very little of each. The most needful qualification is the where-with-all and the proper amount of moral courage and Christian charity.

He who first settles in his own mind, as in the sight of our heavenly Father, what proportion of his income is due to him will have little difficulty in making his contribution. In every congregation the amount will vary; for it is clear that an equal amount from each one would be more severely felt by one with a small income than by one whose income is many times greater. No one can name a stipulated amount for another. No one can give a better rule than the one laid down by Paul. It exceeds the system of tithing; for it includes a tenth for all, and for others a greater amount than a tenth.

The item of greatest importance is to satisfy the requirements of our conscience—enlightened by scriptural instruction—and not the expectations of others who may know but little about our affairs. After we have determined the proportion we can give all else may be done with a very little expenditure of time and energy. It then becomes a mere mechanical operation. We do not have to wait for a stirring evangelistic appeal; for we will have learned that this is a part of our business as much as paying a debt.

"Week by week" the Corinthians were to build up a sum of money to send to Jerusalem. This was to be from a matter of pure principle and not from any impulsive motive. This system of giving insures to the giver a discipline in church benevolence far more beneficial than one huge gift. The continual giving is a greater test of character than one huge sum given in a moment of excitement.

Paul's rule calls for attention to business and teaches the habit of a thoughtful life. It reminds us that we owe our Creator something and we must willingly pay it. It should teach us that we are the daily recipients of his mercies and blessings—pensioners, if you wish to be known as such. All we can give, is but the outward expression of our inward selves. His never failing mercies and numberless blessings should kindle our gratitude to that fervency of love that will ever answer with liberal contributions.

From this principle we may glean another lesson, that of self-denial. It is the foundation of a life of economy. It does not call for the abandonment of one pleasure that we may adopt another; but it calls for less earthly pleasure that we may have more to give to God and his poor; for it is written, "it is more blessed to give than to receive."

The measure of one's liberality was then and is now, "as God hath prospered him". He lays down no definite sum as the tenth or fourth. This he leaves to each one's conscience, as much as to say, "Ask thyself how much thou owest the Lord." Men seldom give as God hath prospered them. One reason is the lack of system. Observation shows that too often they who have most give the least, while the reverse is the rule. They who have most have a better

system of accumulating, while they who have least have a better system of giving. The one with little is more watchful of necessary expenses, while he who has thousands is apt to squander much for luxuries and imaginary wants. His luxuries seem to grow into actual necessities, and then he may be heard to complain of large liabilities, heavy expenses and excessive taxation, part of which could be easily saved for charitable purposes by the moderate practice of self-denial.

Following Jesus involves "Come and see." Go where Jesus is. Effort is implied; bestir thyself, experimentalize, analyze, investigate, think, follow out clues, draw inferences. There is a faculty within thee called spiritual discernment. Use it, it is thy upward vision.—Canon Wilberforce.

JOHN'S MESSAGE

By Alta King

WHEN John the Baptist gave place to Jesus, his ringing call to repentance was not relegated to the background. It was carried across and is the first note struck in Jesus' message.

During Paul's day there were some who were baptized with John's baptism only. They had heard and responded to his call to repentance, but they had not been given to grasp the new life which the Christ is able to give. Hence their immersion in water stood only for immersion into the the spirit of repentance, not for immersion in the Holy Spirit through which one walks in the New Life. This was afterward accomplished through Paul's preaching.

Today there are many who go through the rite of baptism with mind fixed only on the facts of death and resurrection, and physical death and resurrection at that. A living consciousness of the new life which Jesus is able to give now is almost a minus quantity, and repentance is often of the quality which calleth forth such scathing remarks from John the Baptist when the scribes and Pharisees came to him for baptism.

Why may we judge thus? By their fruits ye shall know them. When Christians do not bear the fruits of the Spirit, we must conclude that no Spirit immersion has taken place. Envy, hatred, backsliding, bickerings, etc., are all the ear marks of mere physical immersion in water with minds fixed on physical death and resurrection.

We may judge also from the type of preaching that predominates. How loyally and emphatically we preach death and resurrection in contrast to heaven going, and emphasize the glories of an eternal existence. But how often we fail to preach and demonstrate the largeness and beauties of that resurrected life which is possible now before physical resurrection. How can the spirit baptism take place when the spirit and life of Christ's words are killed in us who preach, and only the "letter" handed out?

How often, too, in our efforts to be loyal to doctrine, we steer clear of "orthodox" appeals to good works and right living and thus fail to make clear the fundamental need and true meaning of repentance.

We need more John the Baptists to preach repentance and point to the Living Present Christ, who begins to work out our salvation immediately our minds are desirous and receptive to him.

Among the Churches

A BIRD MONUMENT

Bro. M. W. Lyon spoke for the Plum River church, Sunday, last.

C. E. Randall is looking with single eye toward Oregon for General Conference.

Room has been engaged for E. H. Wichern, of Cleveland, Ohio, and others for General Conference week.

Your earnest consideration of "Much Done, Much to Do", on page 344 of last week's Herald is requested.

The Dixon church is now announcing services twice a month. Sunday, the 20th, Bro. H. A. Sheets addressed them.

Bros. E. O. Stewart and L. E. Conner will, D. V., be at the Oregon meeting—August 3 to 17—with their earnest, clear spoken messages.

The church at Springfield, Ohio, is rejoicing with Bro. John Lutz who recently obeyed the gospel, by baptism, Bro. Patrick assisting. Bro. Lutz lives on a rural route.

Proxies for the General Conference are arriving every day. Thanks for this prompt and hearty cooperation. We wish all could attend the Conference, but when impossible then the early receipt of a proxy is heartily appreciated.

NOTICES

Conference Calendar for 1924

- Illinois, Oregon, August, 3-17.
- General, Oregon, August, 3-17.
- Iowa, Waterloo, August 17-24.
- Kan-Okla, Arkansas City, Kansas, Aug. 2-9
- Ark-Okla., Cleveland, Ark., Sep. 11-20.

A Call

The second paragraph under the above caption in The Herald of July 8 should read: Bro. Almus Adams, of Omaha, Nebraska, and Bro. J. J. Heckman, of Oklahoma, are two ministers who are expected to be present (at the Kansas-Oklahoma Meeting, August 2 to 9); special invitation is extended to other ministers of the faith.

REPORTS

The Dixon Church

Two interesting and very pleasing occasions marked the month of June, at Dixon, Illinois. On the first of June, after a satisfying sermon by Bro. Siple, at 2 o'clock P. M. a number of the church went out to Sr. Bertie Drew's, where listening to an inspiring talk by Bro. Siple and hearing several beautiful solos by members of the choir, a happy hour was spent, after which a handsome Bible was presented to Sr. Bertie as a token of our love and esteem. On Children's Day the members of the different classes rendered musical numbers, instrumental, on piano, and vocal. The audience complimented the children on the program which was creditably rendered, and exhibited the faithful instruction of their teachers both in music and Bible study. On July 6 we listened to a splendid sermon by Bro. Austin on the transcendent

theme, "Christ Our Savior", and also a sermon in the evening, equally splendid, on the "Second Coming."

Alice Kerr.

Meeting at Bosworth, Missouri

Bro. S. J. Lindsay has just closed a series of meetings at this place (Bosworth, Missouri), beginning July 2 and closing July 9. There was a good attendance and every one expressed pleasure and was sorry when the meeting closed.

We had the pleasure of having Bro. and Sr. Bray, of Higginsville, and Bro. and Sr. Arnold, of Trenton, Missouri, meet with us.

A dinner was served at the church so we could have an all day session.

We hope all lives may be spared, and if the Lord tarries, we may have the pleasure of meeting together again.

Yours looking for the Master,

Francis W. Williford, Sec.

One More Is Added

At the close of the Indiana Bible School and Conference it was a beautiful sight to behold seven of the young folks go down in the waters of obedience. The Indiana brothers and sisters had worked hard and sacrificed much, but the fruits were evidently gratifying to all.

From this meeting we went immediately to Citronelle, Alabama, where two days were spent in the home of Bro. J. S. Lyon and family. These days were full of feasting on the higher things of life, as we talked over the different phases of the hope set before us. Before leaving for Texas it was our privilege to assist the youngest daughter, Jeanne, in putting on the name of Christ in baptism. Jeanne is a sincere and conscientious girl who has been raised under Bible influence, and we are glad to introduce her to the household of faith as a sister.

This leaves us in the midst of the Texas Bible School and Conference where all is going nicely.

F. E. Siple.

	MEET	
	ME	
	AT	
	OREGON	
	AUGUST	
	3	
	TO	
	AUGUST	
	17	

The end of all Christian work is to bring men into personal contact with Jesus. It is not instruction which will suffice, not emotions nor impressions, not conviction of sin, not laying aside of some evil habits, not coming to church, not sitting down at the Lord's table; all these have their place, but they will not avail without coming to Christ himself.—John Kerr.

IN the City Park in the heart of Salt Lake City, Utah, there stands, so far as is known the only monumental acknowledgment in the world of man's gratitude to birds for their service to him. This beautiful sea-gull monument which stands thirty feet high, was erected in 1913 at a cost of forty thousand dollars. It commemorates the service of the sea-gulls of Utah in destroying the myriads of grasshoppers that were devastating the crops of the pioneers in 1848. The year previous to this, 1847, the grasshoppers had destroyed all crops, which caused a distressing state of hunger that came near being a famine. So the next year, 1848, when crops looked fine and hopes ran high, these crop-destroyers came again in such swarms that they darkened the sky like a passing cloud. The courageous pioneers who had just passed through a cropless year well knew what it would mean to them to have their crops eaten up again. So they gathered themselves together and fervently prayed that God would come to their rescue and prevent the destruction of their crops by the grasshoppers. Before another sun had risen, a great change had taken place. And instead of innumerable grasshoppers, there were hundreds of sea-gulls that had come inland and devoured the hoppers and saved the crops. Since that experience, birds, especially of the gull family, have been protected in Utah in grateful appreciation of their great service to humanity.—Youth's World.

I am sending a clipping taken from the "Youth's World", a Baptist publication, in regard to answered prayer. That God does answer prayer in a miraculous manner I have proven in my own experience. Truly, "more things are wrought by prayer than this world dreams of."

Your sister in Christ,

Lillie H. Willis.

But we do know that, to those who love God, all things are working together for good—to those who, according to his purpose, are called-ones.—Emphatic Bible.

CONTROLLING LIFE'S RUDDER

(Continued from front page)

specter haunts the soul: O, if I could but undo the wrong! Too late! If those cruel, cutting acerbities could only be blotted out! But, ah, there is to be a general reunion by-and-by. Michael says, "Some shall awake to shame and everlasting contempt."—Dan. 12:1-3.

The tendency is nervous irritability. When mentally fatigued talk and write as little as possible. When angry, use but two words, yes and no; leaving details to be thrashed out when sanity returns. Barrie, in "Dear Burtus", says, "There are three things that can never be recalled, i. e., spoken words, past life, and neglected opportunities." So, in speaking, let our words come from the heart, "For every pernicious word which men may utter, they shall be responsible, on a Day of Judgment." Ezekiel says, "With their mouth they shew much love, but their heart goeth after their covetousness." Banking flowers about a bier is often an unconscious emblem of the most despicable hypocrisy. To the living bring the alabaster box of nase-gay; for "the dead (Continued on page 356)

The Restitution Herald

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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

Notice has just been received from Government authorities at Toronto, Ontario, that our late sister, Fanny Mitchell, of Solina, Ontario, bequeathed of her modest possessions, five hundred dollars, to be divided between the Golden Rule Home and our Bible School work. Thus, while she sleeps the sleep of death her works will follow her as these enterprises continue to develop and expand.

We pray God's guiding hand to lead in the faithful discharge of the duties thus placed.

BIBLE SCHOOL AND CONFERENCE

Plans for the coming Bible School and Conference at Oregon have been made with care and thought. It is hoped that everyone who attends may be able to take back with them strength derived from Bible research and Christian fellowship that will be of value to them in their several communities throughout life.

The local people are anticipating the largest attendance in the history of these gatherings. Already word has been received from people in several surrounding states of expected attendance. It is urged that every state conference will have as many representatives at this meeting as possible.

STUDIES FOR STUDENTS

Among the articles which the readers will do well to examine closely in this issue of The Herald is one by Bro. Samuel E. Haney, in which he very forcefully directs attention that the power for good or the power for evil, as the heritage of each in-

dividual, is exercised upon others, in large measure, by use of that member of the body which acts as a rudder of life. This Ship of life, which always should be laden with a cargo of good things for the enjoyment of self and of others, should, to finish its journey most beneficially to all, avoid trespassing on the rights of others. But too often the Rudder slips from the captain's grip, or the captain—the mind—becoming enraged, throws the rudder in such way as to bump the ship violently into others, causing sad havoc for self and neighbors.

Another article which all will do well to read carefully is the one by Bro. J. W. Williams, in which he carefully directs our thoughts to the study of the new heaven and the new earth.

Then the article on the subject, "God", by Bro. R. H. Judd, should also be studied. He brings out thoughts which at first may seem to be such as are common to many, but which, in reality, are foundation thoughts, bedded much deeper than the surface.

CHRIST'S COMING

Prophecy relating to the second coming of Christ announces that this great event will take place in "the Day of the Lord". The Coming of Christ and the coming of "the Day of the Lord" are two distinct things. "The Day of the Lord" seems to be an extended period of time commencing prior to the Millennial reign and prior to the time of trouble which precedes that reign, extending beyond the Thousand years into, and perhaps to the close of, the season between that period and the establishment of the New Heavens and the New Earth.

"The Day of the Lord" is apparently a period of time which has to do largely with the building up and establishing of the kingdom of the Lord. One of the first labors of that day seems to be the wresting by God of Gentile authority and dominion, the regathering and the softening of Israel's stony heart preparatory for the coming of Jesus in his glory, with all the holy angels with him, to sit upon the throne of his glory. This regathering of physical Israel, and the developing of fleshly hearts in them, to take the place of their hearts of stone, is a work for the hand of God. It has not been assigned to be accomplished by the present proclamation of the gospel of the kingdom, which at the present, is for the purpose of calling out a people for his name. Inasmuch as the church is not appointed for wrath in the "Day of the Lord", 1 Thess. 5:9, it is not to be taken unawares by the intruding of that day, for the brethren, 1 Thess. 5:2, are not in darkness that that day should overtake them as a thief in the night. The reason that Paul gave this information, which he introduces with the word "but", apparently refers back to the context in 1 Thess. 4:16-19, where he instructs that "the Lord himself shall descend from heaven with a shout", when the church from their sleep in the graves or from their position in life "shall be caught up to meet the Lord in the air". Thus the call of the coming Master for the church will be timed to relieve the church from the pangs of the day of trouble, such as never was, while his coming to Mount Olivet and to his throne will follow the time of trouble, when those of Israel and others who shall have been subdued to recognize Christ's

authority will be glad of his approach and of his dominion, which will supplant the fearful days of turmoil and distress.

In honor to our Lord let us, one and all, diligently press toward the mark for the prize of the High Calling of God in Christ Jesus, that we may not only be glorified together with him, but that with him we may co-labor in reducing oppression and terror, the fruitage of rampant carnality, and in establishing a righteous rule throughout earth.

CHRIST ACCEPTS NO SUBSTITUTE

Under the provisions of the Old Covenant a bullock was appointed by God for a sin offering. "If a soul shall sin through ignorance against any of the commandments of the Lord", Lev. 4, let him bring for his sin offering a young bullock unto the Lord". Now the "wages of sin is death". But the Father made provision whereby one sinning should bring his sin offering and "lay his hand upon the bullock's head, and kill the bullock before the Lord."

"And the priest shall make atonement for them, and it shall be forgiven them." Thus, arrangement was made whereby, without the death of the one sinning, the sin was canceled, forgiven, as effectively as though the "wages of sin" had been met. Apparently the bullock realized the wage of sin.

On the day for the high priest to enter into the Holy of Holies, he was to "offer his bullock of the sin offering, and make an atonement for himself, and for his house." —Lev. 16:6. He must not enter into the inner room of Jehovah with sin. His sin must first be purged and he appear before his Maker clean and spotless. This cleansing was reckoned to him of God when he should have complied faithfully with the commandment relative thereto. The high priest did not die for sin. Had he done so he could not have entered to officiate in the Holiest. The bullock, which was the sin offering, died.

Not so did Jesus, the "Minister of the true tabernacle". God "made him sin for us, who knew no sin".—2 Cor. 5:21. And he bore "our sins in his own body to the tree". He "who knew no sin" became sin, "that we might be made the righteousness of God in him." Becoming sin, he asked for no bullock for a sin offering. "For it is not possible that the blood of bulls and of goats (sin offerings, Lev. 16:3, 5) should take away sins." Therefore, as taught in Heb. 10:1-14, Jesus came to do God's will, "By the which will we are sanctified through the offering of the body of Jesus Christ once."

HERALD RECEIPTS

Mrs. O. George; M. R. Palmer; Mrs. G. F. Battenfield; Lillian King; Mrs. Clarissa Campbell; Mrs. Melvin Hunkle; Elma Weinburg; Sarah Harper; Mrs. E. Pendleton; E. M. Saylor; Mrs. Ella Kistler; Willis J. Conable; Mrs. Dora Pinn; Valura Bates; J. W. Dickinson; Mrs. Harvey Krogh; A. J. Eychaner; Mrs. Minnie Rogers; Wm. L. Austin; Mrs. Edna Gruber.

EMERGENCY FUND

Lillian King, \$3.00

WINCE MEMORIAL FUND

Previously mentioned, \$134.25
Mrs. Adaline West, \$2.00

Total \$435.25

Key of Promise, which will unlock any door. They escape from the dungeon and, although "Giant Despair" hears them opening the third gate, he is unable to follow them because he has one of his sudden attacks of illness which he often has in sunshiny weather.

The characters in "Pilgrim's Progress" are allegorical and the events are only imaginary; yet is not the road that "Christian" is traveling the road that every Christian must tread? A Christian in the world has the same experience that "Christian" had. There are times when despair and distrust seize the one who is walking upon the strait and narrow way. However, we also have the key which secures our release. God made a promise: "In hope of eternal life, which God, that cannot lie, promised before the world began."—Titus 1:2. And this promise was given for God's children; for we read again, "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."—Acts 2:39.

Having this promise, made possible through the death of Christ, we cannot afford to remain in the control of "Giant Despair"; but always we must remember that we have the key which removes every difficulty in our journey. Promise overcomes despair.

The prize at the end of the race is great enough for us to work diligently for. "Having therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh in the fear of God."—2 Cor. 7:1.

And "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it."—Heb. 4:1.

The Children's Column

THE FIRST DISCIPLES OF JESUS

Lesson 5

August 3, 1924

Lesson Text:

John 1:35-51

By Verna Thayer

Memory Verse: Jesus saith unto him, "Follow me.—John 1:43.

When Jesus went out to preach and to teach he found that he must have some one to help him. One day as he was walking beside the sea he saw two men fishing in a boat. He called to them, "Follow me, and I will make you fishers of men." He wanted them to go with him to help him teach men. These men were Peter and Andrew. So they at once stopped fishing and followed Jesus.

A little farther on he saw two men in a boat with their father, mending their nets. He called to them, "Follow me." Did they go? Oh Yes, they left their father and their boat and followed Jesus.

Another time as he was passing along the road he saw Matthew, a tribute man. The people did not like Matthew very well because it was his duty to collect money from them. But Jesus said, "Follow me." And Matthew left all and followed Jesus.

Here and there went Jesus gathering helpers for he had a great work to accomplish while he was here on earth.

Does Jesus want helpers today? Why yes. So let us all help Jesus every way that we can.

GOD

Article No. 10.

By R. H. Judd

AS Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should 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."—John 3:14-16.

In an earlier article we intimated our intention of considering, when opportunity presented, "God's share in the gospel", because we felt it was a phase of God's truth much overlooked by many a gospel preacher. The fact of God's love is distinctly stated in the well known verses quoted above. Paul seems to have realized the need for emphasizing this when, in Rom. 5:8, he tells us that "God commendeth his own love (see R. V.) toward us, in that while we were yet sinners Christ died for us." John expresses the same thought; for he says, "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world that we might live through him."—1 John 4:9. Few will deny that in these verses we have stated foundation truths of the gospel. The points made clear in them are the facts that God himself was primarily concerned, as the Son "came not to do his own will, but the will of him that sent him"; and the object in view was "that we might live through him". Here in these verses the gospel is stated to be concerning life. In Psalm 68:20 we have these remarkable words, "He that is our God is God of salvation, and unto Jehovah the Lord belong the issues from death." We do right in giving honor to him who redeemed us by his blood; and to him God himself has given honor, and a name which is above every name. But, one great difference between the first man, Adam, and the second man, Christ Jesus, is that Adam was overcome by the temptation to "be as God", whereas Jesus Christ "counted it not a thing to be grasped" (see margin), but humbled himself, and made himself of no reputation, always giving the glory to the Father in heaven.

The first clause of John 5:23 is often quoted in proof of the deity of the Lord Jesus Christ, and his supposed identity with and equality with God. It is sometimes used in defense by those who (meaning well) seek to give all the glory of salvation to Jesus Christ. Such is but another illustration of the misuse of scriptural language by incomplete quotation. It is quite true that "all men should honor the Son even as they honor the the Father".

Scripture does not, however, make such a statement without explanation or qualification. Finish the verse and the meaning is clear—"he that honoreth not the Son honoreth not the Father which sent him." (See verse 30 also.) That is a very different thing to giving honor to the Son for that which God alone claims the honor. If an ambassador is discredited, the country that "sent him" is discredited also. But, with all the honor that is heaped upon an ambassador because of the country that he represents, there is still the recognition that even he is debarred the honor of absolute knowledge and final decision; for he must never forget the fact that he has

been "sent". That appears to me to aptly express the divine relationship which existed, and still exists, in this beautiful story of the gospel. It is "the gospel of the blessed God." (1 Tim. 1:11; Rom. 1:1; 15:16; 1 Tim. 2:2, 9, and others. It is also "the gospel of Christ". Mark 1:1; Rom. 1:16; Rom. 15:19, 29; Gal. 1:7; 2 Cor. 9:13.

Paul opens the record of his ministry with the statement that he was "separated unto the gospel of God", and that the gospel had been promised by God. It is most significant to notice that the first mention of "the gospel of Christ" in the Authorized Version is omitted in the Revised Version, and the verse reads, "I am not ashamed of the gospel, for it is the power of God unto salvation to every one that believeth." In that one chapter of only 32 short verses Paul lays stress on the truth that God is concerned with the things of man, for, over twenty times does the name of God appear.

Note yet another remarkable fact in this connection:

We read of the "Gospel of God", of the "gospel of Christ", and once of the "gospel of Jesus Christ", but never once is it called the "gospel of Jesus". "Christ" means anointed, hence in the term "gospel of Christ" we have the plain indication that the gospel was not of man but of God, since Jesus Christ was anointed and "sent" by God. Let us see how John, the beloved apostle, gives expression to this great fact. None of us could love the Lord more than did John, or desire more earnestly than he that the glory due to his Master be fully and freely given, yet it is God's love that is the dominant theme of his message. Listen: "In this, was manifested the love of God toward us ('in our case', see R. V.), because that God sent his only begotten Son into the world that we might live through him". Again, "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." "Beloved, if God so loved us, we ought also to love one another." 1 John 4:9, 10, 11. John seems to say, "It is God all through". It was the same John who wrote, in John 3:16, "God so loved"; and he writes it again here. To him God was real and the love of God, a fact.

It is a common saying that "facts are hard things." Perhaps they are, to many—to too many—for no true fact can be displaced; but they are also often precious, for one can stand upon them as upon a rock. An editor once wrote to me for an article with "human interest". Is there anything of more human interest to man than Life? If any man could write on matters of human interest it was surely John, the beloved, and what does he tell us? Why, he makes his gospel ring with the message that God sent not his Son into the world to condemn (judge) the world, but that the world through him might be saved." The Syriac Version reads, "that the world through him might live." See John 3:16, 17; 20:31. It is the same in his epistles; for 1 John 4:9, 10 are identical in their import with John 3:16, 17, and he has to sum it all up in that terse, much-beloved verse, "God is Love."

"He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress: my God; in him will I trust."—Psalm 91:1, 2.

The Sunday School

By Alta King

DISCIPLESHIP

Lesson 5 August 3, 1924
Lesson Text: John 1:35-51

Psalm 65

Golden Text: Jesus saith unto him, Follow me.—John 1:43.

Memory Verses: John 1:43-49.

For Study

Review: What event in the life of Jesus was considered last week? What part did it have to play in his preparation for his life work of taking away the sin of the world? Of what value is the record of Jesus' temptation to our own present day Christian growth?

The New Lesson: Having triumphed over doubts that are natural to human thinking and resisted those inclinations (which arise from doubts) to transgress God's words, Jesus was ready and capable to inspire faith and belief in others, and to gather around himself a following.

The scriptures concerning Jesus' first disciples contain valuable information concerning the meaning of discipleship to the Christ, and how disciples are gained to him.

I. A supreme Test of Loyalty. It is hard to consider the beginning of Jesus' leadership and public influence without first considering John the Baptist's contribution to that leadership and influence.

There could be no more outstanding demonstration of that principle so clearly set forth by Paul in Eph. 4:6, 7 than is found in John 1:35-51. John recognized clearly the measure of gift that had been given him and the measure of gift that had been given Jesus. With true loyalty to God and God's work, he unreservedly pointed his following away from himself to the Christ, as soon as the measure of his gift had accomplished its mission. Read in connection John 1:19-28.

How much of jealousy and ill will could be eliminated if each worker would but even feel after, through prayer, John's clearness of vision and his loyalty to the cause of righteousness.

II. The First Disciples. John 1:35-51. What men were first turned to Jesus as the Christ, through the influence of John?

The following are keynote statements which unlock for us some of the truths in these few verses.

1 "Where dwellest thou?" "We have found the Messiah." Jesus had disappeared for 40 days immediately after John had recognized his Messiahship through the act of baptism. During the 40 days, he was the center of interest to John and his disciples, and the above statements indicate diligent search for him. With what joy and triumph did the message ring from one to the other, "We have found the Messiah"; but also with what meager understanding, as was proved later.

2 "Come and see." Verse 39. John's disciples had in mind the physical dwelling place of Jesus, but the wealth of meaning back of these words when spoken by Jesus can be discerned from John 14:15-20; 15:1-10.

3 "Come and see." Verse 46. When we extend to others Christ's own invitation, we should be calling them, as Philip was, to witness something we ourselves know from

experience. Otherwise "Come and see" can have no conviction, drawing power, or influence.

The invitation and plea contained in Jesus' "Come and see" are repeated in other words in Psa. 34:8 and Matt. 11:28. True and enduring discipleship can begin only in response to this invitation. It makes no difference how intellectually we reason to convictions concerning the Christ, the bond of discipleship can not be established until we behold the Christ himself, and taste of his saving power in our own lives.

4 "Thou art Simon. . . . Thou shalt be called Cephas." "Behold an Israelite indeed in whom is no guile." Of what do these two statements give evidence? See John 2:24, 25; Isa. 11:2, 3. Do we realize that our inner lives are as naked and open to Jesus, now, as were the inner lives of Peter and Nathanael at that time? If we do, our outer lives will show that our inner lives have been touched and changed by that realization.

5 "Thou art the Son of God; thou art the King of Israel." These statements are the verbal expression of that inner conviction which comes as the result of entering the presence of Jesus and experiencing the working of his power. This conviction is the first step in discipleship.

In what words did Jesus express the complete fellowship between himself and God which these men were to be privileged to witness later in their life with him? Verse 51. Were the disciples at any time privileged to witness physical fulfillment of this verse?

III. The Meaning and the How of Discipleship. From the above study and from Luke 9:53-62; Rom 8:8-10 analyze the meaning of discipleship. Define, also, the influences that result in discipleship in ourselves and others. Are new disciples acquired entirely independent of one person's influence upon another?

For Class

Discuss briefly the temptation of Jesus and the part it has to play in our own salvation.

Read the story of Jesus' first disciples. Pick out various statements which have large content meaning and discuss them briefly.

Discuss the real meaning of discipleship to the Christ, and show how disciples are acquired.

What it means to follow Jesus. Christ promised his followers no comforts or ease, only struggles and trials; but they knew that in following him they would be, in some faint measure, like him, bringers of glad tidings to men, until at last all men should become his followers, and the bitterness and cruelty of the world be swept away.—Mary Stewart.

BIBLE SELLS BEST

THE Bible continues to be the world's best seller. Over 7,000,000 copies were distributed in 1923 by the American Bible Society. This was a gain of two and a half million copies over the year before, and reflects the stimulation of interest in religion.

It is so popular that the largest hotel in New York has to order a new supply for its guest rooms every four months to replace stolen copies.

—Times Union, Rochester, N. Y.

Berean Column.

Edited by

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Slogan: We Stand for Unity, Truth and Righteousness

THE ARK OF SAFETY

By Curdella A. Gray

IN the Book of Genesis, sixth and seventh chapters, we read of Noah, whom the record says, "found grace in the eyes of the Lord. And he was a just man and walked with God. But God saw that the wickedness of man was great in the earth and that man was doing evil continually. So he said, I will destroy man, whom I have created, from off the face of the earth. And he told Noah to build an Ark. So, according to that God commanded Noah, so Noah did. After the completion of the Ark, the Lord said, "Come thou and all thy house into the Ark; for thee have I seen righteous before me in this generation." And the flood came and destroyed man and beast, and every living thing, while Noah and family were in the Ark of safety, saved from the ravages of the great flood.

The Lord Jesus is our refuge, our Ark of safety, if we prove faithful and true after being initiated into his family through baptism; for there is none other to whom we can go.

Jesus said, "Come unto me all ye that labor and are heavy laden, and I will give you rest." And take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest. Matt. 11:28, 29.

The name of the Lord is a strong tower. The righteous runneth into it, and is safe. Prov. 18:10. And whoso trusteth in the Lord shall be safe. Prov. 29:25. So, dear one of like "precious faith", let us study his blessed word, that we may show ourselves worthy of his great love and care. And, above all things, let us hold fast, and make our calling and election sure, that we may be able to say as Paul did, "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" and his kingdom.

PROMISE VERSUS DESPAIR

By A Berean

AND this is the promise that he hath promised us, even eternal life.—1 John 2:25.

John Bunyan, in his "Pilgrim's Progress", relates many experiences which "Christian", a pilgrim traveling toward the Celestial city, has upon the road. At one time he and his companion, "Hopeful", fall asleep upon the estate of "Giant Despair". He captures them and throws them into a dungeon, where they suffer from hunger and frequent beatings. So discouraged are they that "Christian" desires to take the suggestion of "Giant" and kill themselves, but "Hopeful" prevents this. After remaining here several days, "Christian" remembers that he has in his possession the

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Victory or Defeat?

By Rufus A. Curtis

THE person who trusts in his own strength, ignoring the proffered hand of an Almighty Helper, cannot know the joy that animated the heart of David, when he wrote, "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. Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God."—Pslam 146:3-5; Jer. 17:5-8.

Although we cannot triumph in our own strength, we can, 2 Cor. 2:15, "triumph in Christ". Both temporal and eternal victories are obtainable through our compassionate Helper. (Gen. 22:14, see marginal reading for Jehovah-Jireh; Isa. 41:10; Rom. 6:22, 23; 1 Cor. 15:51-57) To rely in self alone, is to court defeat, whilst "all things work together for good to them that love God". Rom. 8:28. "If Cod be for us, who can be against us?" Rom. 8:31. The way to avoid defeat is to have our steps ordered by the Lord. Psa. 37:23, 24. "In all thy ways acknowledge him, and he will direct thy paths." Prov. 3:6. See also Jer. 10:23. Trusting to triumph in your own puny strength, will eventually bring you defeat, "but if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off forever."—2 Chron. 28:9.

Let us bravely face the future, for "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 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. 8:35-39.

"It is easy to laugh when the skies are blue
And the sun is shining bright;
Yes, easy to laugh when your friends are true
And there's happiness in sight;
But when hope has fled, and the skies are gray,
And the friends of the past have turned away,
Ah, then, indeed, it's a hero's feat
To conjure a smile in the face of defeat.

It is easy to laugh when the battle's fought
And you know that the victory's won;
Yes, easy to laugh when the prize you sought
Is yours when the race is run;
But here's to the man who can laugh when the
blast
Of adversity blows; he will conquer at last,
For the hardest man in the world to beat
Is the man who can laugh in the face of defeat."

—Emil Carl Aurin.

God's Way



OD lets us go our way alone,
Till we are homesick and distressed
And humbly, then, come back to own
His way is best.

He lets us thirst by Horeb's rock,
And hunger in the wilderness;
Yet, at our feeblest, faintest knock,
He waits to bless.

He lets us faint in far-off lands,
And feed on husks, and feel the smart,
Till we come home with empty hands
And swelling heart.

But then for us the robe and ring,
The Father's welcome and the feast,
While over us the angels sing,
Though last, not least.

—Anna F. Burnham.

ONE GOD

An Appeal

By R. H. Judd

THERE are many believers in Conditional Immortality today. They number tens, yes, hundreds of thousands. They are connected and affiliated with almost all the well known bodies that profess belief in the "gospel of Christ". How did they come by that belief? Ask them, and they will tell you—"It was through accepting the plain, literal statements of the word of God, regarding man's nature and destiny." They refused to let the parabolic, the symbolic, and the allegorical, or even the inferential passages to over-ride that which was obviously meant to be interpreted by the literal meaning of the words contained. They were content to patiently wait until the Great Author of the Grand Old Book should, by his Spirit, little by little, reveal to them the beautiful harmonies that existed in the seeming discrepancies, and they were not disappointed. They found that the Great Creator could, better than anyone else, describe his own creation, and that in language so plain, and so clear, so evidently in accord with the facts as they are, that they marvelled at their former blindness in not having accepted the record in its literal sense long ago. Scripture after scripture opened up new vistas to their admiring gaze. They saw how truly God dealt with men and women as such, as we know them and see them, and not with some mysterious, immaterial entity of which we know absolutely nothing. To them the life and death of the Lord Jesus become realities, and the fact of his resurrection the great centre of the world's history, and the certain hope of the world's future, including their own. They no longer believe that a holy God could torment throughout endless ages any creature that he had formed. They have learned that God is merciful, even in judgment, and that in mercy he withholds life from those who judged themselves unworthy of it; for (Continued on page 363)

Will the Lord Help?

By S. Roxana Wince

"None of them that trust in him shall be desolate."—Psalms 34:22.

WE say of houses, towns, and lands that have no inhabitants, "They are desolate." But the word as applied to the trustful children of God seems to have a different sense. "The eyes of the Lord are upon the righteous and his ears are open unto their cry." "The righteous cry and the Lord heareth, and delivereth them out of all their troubles. The Lord is nigh unto them that are of a broken heart and saveth such as be of a contrite spirit."

But, "Evil shall slay the wicked, and they that hate the righteous shall be desolate." God's protecting care will not be over them. They will be left alone and helpless in the day of trouble. "No king is saved by the multitude of an host: a mighty man is not delivered by much strength. A horse is a vain thing for safety; neither shall he deliver any by his great strength. For the face of the Lord is against them that do evil to cut off the remembrance of them from the earth."

The Lord shall cut off all flattering lips and the tongue that speaketh proud things.

"Who have said, With our tongue shall we prevail, our lips are our own? Who is Lord over us?" What a senseless boast! The Lord notes when the poor are oppressed, he hears the sighing of the needy, and will arise and set him in safety from him that puffeth at him. The tongue of the wicked will not prevail against the righteous. "The young lions do lack and suffer hunger, but they that seek the Lord shall not want any good thing." "Behold the eye of the Lord is upon the righteous, upon them that fear him, upon them that hope in his mercy, to deliver their soul from death and to keep them alive in famine." Never are they left desolate.

If fathers and mothers, brothers and sisters, children and all temporal possessions are swept away, the Lord will still be with them, to bless and provide. Multitudes of friends will be raised up to take the place of the missing ones. Ever to them will come blessed companionship and unfailing love, and all needful help.

WHERE THE NEED IS SOREST

From the desert dunes behind thee,
With thy feet all sandal-sore,
And where still the sand-plumes blind thee,
While in front the breakers roar—
In the place where need is sorest,
God maketh an open door.

Where the ramparts frown above thee,
And thy path is hedged about—
Though in this the Lord would prove thee
And dispel thy deepening doubt,
In the place where the need is sorest,
Are his angels, to guide thee out.

—Selected.

NEW HEAVEN AND EARTH

(Continued from front page)

heavens is not a new one to scripture. In Isaiah 14 the king of Babylon, when dethroned, is said to have fallen from heaven, that is, from his throne. In Eph. 6 the rulers of this world are said to be in heavenly places; and in the heavenlies, or, as put in Col. 3, with Christ exalted in heaven. And since he now is on a throne there, it is evident that Paul desired the Ephesian saints to understand that in figure they were risen with Christ, the King, to those places which they will occupy in that kingdom, which is the new heaven, and in that sense they were then in heavenly positions of authority in the "reckoned" sense. In Rev. 12 the fourth beast of Daniel, with its seven heads and ten horns, is said to be cast out of heaven at the time of the reign of Christ, as is evidently in view in verses 9, 10. So the heaven from which this dragon is cast is his throne. A testimony on this point which puts it beyond doubt is Haggai 2:6, 7, 21, 22. What is in one verse heaven is in another nations, kingdoms, thrones. Similarly, the inspired comment on this in Heb. 12 shows that the thing that cannot be shaken in this quake is the kingdom those saints are to receive in future. It is beyond the reach of such an earthquake because the latter comes from the turmoil of civil power, and it is inaugurated by divine power.

This whole figure of people divided into heavens and earth is built on the idea that as the heaven is higher than the earth, so the rulers are higher than the ruled—higher in position of authority. Likewise, in Gal. 4, in the allegory of the two covenants, Sarah corresponds to the new covenant; "Jerusalem which is above" also is put in figure to correspond to her in a synonymous sense. Since Sarah corresponds to Jerusalem which is above, she must have been above Hagar in the same sense in which the new covenant is above the old, the one Jerusalem above the other. And this sense in which Sarah was above Hagar was in authority. She had higher authority in the family, being wife, whereas Hagar was servant.

So then when we ask when the new heaven and earth begin and how long they last we are asking these questions in regard to the kingdom. The kingdom is to begin with the commencement of the thousand years and last till all enemies are put under his feet. This will require more than the millennium. It will not end till the future eons run their course which require time enough to judge "the rest of the dead" of Rev. 20, and by 1 Cor. 15 this will not be finished till death is destroyed. Then he becomes subject to the Father. Rule is then no longer needed.

This explains the seeming difficulty raised by our brother's question. For, since the new heaven and earth are contemporaneous with Christ's reign, and by 1 Cor. 15 death does not end till the end of his reign, that is, till the end of the new heaven and earth, therefore there is death all during his reign up till its close. Hence in Isa. 65: 20 we find no death seemingly during the same time. The reason is that Isaiah contemplates a time during the new heaven and earth which is evidently at the first period of it, namely, the millennium, and John's vision evidently contemplates the same general period beyond the time in

view to Isaiah.

We realize we may be in error, but can only offer the best we have at hand. And our efforts to help in knowledge are to be taken in the same kindly spirit shown in the inquiry.

CONTROLLING LIFE'S RUDDER

(Continued from page 353)

Know not anything".

Some Christians, expecting to spend eternity in God's kingdom, prefer talking about anything rather than their future abode. As in many institutions, labor is required to give an accounting of every minute of its time; so, we, as love-slaves, must do likewise. Mal. 3:16; Rom. 14:12.

It is not the quantity, but the quality of words that counts. The writer once talked from 8:00 P. M. until 2:00 A. M. covering the plan of salvation from A to Z. Later, one of his auditors said, "Sorry Mr. H. has gone dippy on religion." Had he confined himself to a twenty minute skim-milk talk in one phase his words might have found lodgment. But strong meat strangled. At times it is better to be taciturn than loquacious.

Does the world mock you? It did Christ. The ass mocked Balaam and he smote the beast. The Lord opened the mouth of the ass, and she talked. We should be careful about giving railing for railing. Peter tried it and was reprimanded. Let the long eared "beast" have her say; her days are numbered.

The past seventy-five years has been a period of preparation for the blessing of humanity in the kingdom, but during that time Satan has utilized every new thing that fascinates man in detracting the mind from current events that are cogent, in the fulfillment of more prophecy than during any stage of man's existence. Hence, the dull ears and blind eyes; and the future uncovering of hidden secrets.

Satan is speeding up his gristmill. He has the people in a state of amnesia; they don't know whether they are coming or going. And it appears that some Christians are not immuned from infection, so subtle and versatile is our enemy.

A beautiful door does not always lead to an utopian atmosphere within. Only Jesus can embellish a home.

Unavoidable debasement frequently rips off the camoufleur spirit of humility, and by much vindictiveness the bombastic spirit of exaltation is exhibited.

These are the days that glances askance are taken at the rich; yet, the poor, mimicking the affluent by words and acts, seemingly have no aversion.

If, by statagem, a person's thoughts can be ascertained, that person's questionable spectacular acts will not be a surprise.

Injured pride will reveal the spiritual status of the heart, though for a time it be concealed beneath gaudy apparel, polished (even saintly) words and debonair etiquette.

Robinson Crusoe was in paradise compared with the person that is striving for abiding peace by subterfuge instead of by the love of God in his heart.

Uncouthness in words and dress gets one nowhere. Even illegal predatory "holdup" persons (commonly practiced, within the law, by the elite of church, state and business) appreciate this fact, and make osten-

tatious display of this chief asset.

Were peacock gayety and Chesterfield demeanor a passport into God's kingdom, what a handsome bride Christ would have! But, fortunately, he knoweth them that are his.

Our tongue is indeed a rudder to our lives. No matter how guardedly we express our thoughts they are sure to get us into difficulties. Jesus' and his apostles' tongues caused them much suffering, and, indeed, all who wish to live piously in Christ Jesus will be persecuted. Yet, we cannot remain silent about the glory in reservation. We must ask others to share in the "Sunlight of heaven that is beaming in our souls." Yes, if faithful to our calling, courageously keeping our light burning, we are sure to encounter trials. But if discreet, and vigilantly watching our compass, we can hold forth the word of life; and know how to speak a word in season; for a word spoken in due season, how good is it! Yea, a wholesome tongue is a tree of life.

With strict decorum children should be taught to know that "Yes" and "No" mean yes and no. The contrary is prevalent these days. Were this rule to have been enforced myriads of wrecked homes and lives might have been avoided. The Lord does not pamper with his children. He lays down a set of rules, and makes promises, leaving the child to work out its own salvation by co-operation with all things that he permits to come its way. But he does not spare the rod. Ultimate extinction is the fiat of disobedience.

Much of this generation's troubles and sicknesses are of its own creation. Parents do their children irretrievable injury by coddling them. In this wicked, jazz generation the more kindness shown children the more harm is done them. This frequently holds true with adults, also. Such unfortunates never become grown-ups—manly and womanish—except in size and avoirdupois. They always imagine they are being imposed on. They are water-logged by self-pity barnacles.

As the hardships of the Christian warfare are much more severe than that of physical war, many become frightened when they sit down and count the cost of building a tower, or of meeting three to one, i. e., the devil, the world and self against the New Creature. But "what shall we say to these things? If God be for us, who can be against us?" Because, greater is He that is in you than he that is in the world. Then, by casting all your care upon him who careth for you, he will make you more than conqueror through him that loved us—you.

Remember that our body, mind, words, acts and character are influenced by thought. So, dear reader, the way to be happy, and to die right, is to keep our tongue clean; for these are the days that every man's work shall be made manifest by fire. No camouflaging wood, hay, and stubble building material for gold, silver, and precious stones—too combustible. And a sandy foundation cannot withstand the present incipient hail. Isa. 28:16, 17.

Better use pure gold by cutting loose (voluntarily) from the customs of this rapidly devastating old ship, Babylon, by building on the Solid Rock, Christ Jesus. "For other foundation can no man lay than that is laid, which is Jesus Christ."

was not in God's mind to command the things there mentioned; but the text reads, "They have built the high places of Baal, to burn their sons with fire for burnt offerings unto Baal, which I commanded not, nor spake not, neither came it into my mind." "They" had done something here which had not come into God's mind, is the plain declaration, and to get over that fact is to make God say something more than was in his mind when he said this. The pronoun, "it" points us back to what they had done. But we read, "And it repented the Lord that he had made man on the earth, and it grieved him at his heart." Gen. 6:6. If God saw after man had acted, why was he not in as much grief before man was in action, or created? If I should see one of my best friends at the point of death, and know that he would die in a few moments or days, my grief would be as great as after he had died. And with God time is not counted, strictly speaking, so through all eternity he must have been in grief and penitence, because he was to make a sinful creation. But why should God grieve if his plan is to work out so grandly as our brother teaches; will not all be well any way? These people, according to his plan, we are taught, will be placed back in the same condition that Adam was before he sinned, all cleansed by Christ's death; and the tempter will be bound; and the best of opportunity will be given to come into harmony with God; and God will be working it all, according as he planned it, and as he knew it would be. So why should he grieve? He should have looked through the dark cloud to the silver lining. Our brother does not look back at the sin; but forward to his imaginary date when the sin is taken away, and rejoices, while God grieves because of the sin. Are their theories harmonious with each other? Now if those people were destroyed with an everlasting destruction we can see a cause for God's grief; but if they were to be destroyed for a few thousand years, then resurrected and made as good as Adam was before he sinned, he should not have grieved over them unless he also grieved over Adam in his state of innocence: because his foreordained plan places them there. So we see our brother's theory takes away the necessity for some things God did, and hence is neither in harmony with God's actions nor his plan.

"Not for your sakes do I (God) this." Here we have it taught that God will do so much in the future in Israel that every wicked Israelite will have forced into him a clean heart and pardon for his sins. But we know the contrary is true according to the word. Listen, "He is not a Jew which is one outwardly." Rom. 2:28. "For they are not all Israel which are of Israel." Rom. 9:6. Nathanael was "an Israelite indeed", because guileless. John 1:47. Some Israelites cannot "escape the condemnation of Gehenna". Matt. 23:33. Those of Jesus' day were told that if they continued in unbelief the wrath of God would abide on them, thus showing them that all wrath is not to be removed from unbelievers by resurrection. But who of Israel will be by our dear Lord brought back to their land? Let him tell us, and then let us believe exactly what he says, "As I live saith the Lord God (not Heckman), surely with a mighty hand, and a stretched out arm, and with fury poured out, will I rule over you: and I will bring you out from the

people, and will bring you out of the countries where you are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out. And I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt; so will I plead with you, saith the Lord God. And I will cause you to pass under the rod, and will bring you into the bond of the covenant: and I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel."—Ezek. 20:33-38. Here it is so plainly declared that wicked Israelites will not be restored to their land that I am surprised at any one teaching to the contrary.

Ezekiel does not contradict himself, and the Lord does not: hence the text our brother quotes does not teach that the Lord will force upon anyone pardon of any kind. Jeremiah, speaking of Israel's return of the future, mentions the fact that it is a remnant of that people. Read Jer. 30:31, noting verse 7 of 31. Verse 11 of 30 allows punishment for some. Isaiah says, "Though the children of Israel be as the sand of the sea a remnant shall return." So it is a remnant out of which the rebels have been purged that returns, and it is easy to see them as an obedient, penitent people; and so we read, "And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord." Isa. 59:20. This tells us it is unto them in Jacob who turn from transgression to whom the Redeemer comes, and not the rebels of the house of Jacob; and the next verse explains what he will do for them unto whom he returns, with Paul in his Roman letter confirming the same. So it is not for the sake of wicked Israelites that God brings about the return, but for the Israel indeed, who turn from transgression, and they are "All Israel" when all biblical texts are taken into consideration.

But the death which is destroyed after resurrection is only the rider of the pale horse, and not the death state according to our beloved brother. Well, let such be at ease, at least, for argument's sake, and where has he landed himself? The rider of the pale horse is only given power over the fourth of mankind, and it is very probable that this fourth is only the fourth of a definite period of time, and not a fourth of the whole human race. Now there is here no distinction between the death and hades which give up their dead, and the one cast into the lake of fire; hence, without evidence to the contrary we are compelled to contend the same is meant by those terms in verse 13 as 14, and hence not over one fourth of humanity can even be alluded to here as having a resurrection, except the few buried in the sea. So if the death and hades here mean what he says they do, partial resurrection is a settled fact so far as this text is concerned, and if taken literally then death is not destroyed in resurrection; so either way he jumps trouble stares him in the eye.

The Bible does not fit his theory.

But "which sea?" To answer this argument we will quote, "That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and them that sit on them, and the

flesh of all men, free and bond, both small and great." This takes place just after the marriage of the lamb, so we concede that the righteous of the church is expected. But, what then? Does "all men" mean all, as the dear brother so stoutly contends when writing in previous articles. If so, then all of mankind outside of the bridegroom's wife and, perhaps, a few bidden guests will be destroyed and eaten by fowls, because they are slain by Christ. And then he has no wicked to convert during the millennium; for "the rest of the dead lived not till the thousand years were finished." Rev. 20:5. So, no life for this "all men" during the thousand years, and that would cut it off from being an age of probation. Is our brother going to do that? If not, we wish to know which of "all men" are to be left from this destruction? The explanation of one text will settle the other, and to my mind it is the general context. Those dead whom he declares shall not arise if in the sea shall not, and they are the which. And those whom God declares will be the first subjects from both Jews and Gentiles, will escape this mighty slaughter and be reigned over by the saints.

We have seen that Jesus teaches as much cleaning up at the end of this age as was at the flood, and Paul chimes in by making it all who know not God, and obey not the gospel; so it cannot be any of the wicked or heathen which are left. Then, which people? If the context does not declare which, we are both where Moses was when the light went out; and if the context can modify one statement it can the other, and the which can be easily ascertained.

"Just and Unjust" It is not the just and unjust, but just and unjust. Now is this declaring that all of either class will be raised? We say not; but it teaches that some of each class will. But our brother, and others, will be astonished if I intimate that just ones will not be raised. But, according to the word of God, at least one just man was unsaved. We read that Cornelius was a just man, yet he was unsaved; as Peter was sent to tell him "words whereby he and his house should be saved." Acts 10:22; 11:14. Such men who never get the word of salvation may not be resurrected, and hence some just may not be raised from death. So with unjust, Paul makes it, "a resurrection of dead, both of just and unjust, and says nothing about its being all of either kind. God does not send rain on all, as in some countries it refuses to rain. Are the inhabitants neither just nor unjust? Again, it is not the just, etc.; but just and unjust, which is true. He does send rain upon both classes, but not all of either.

"Then the heathen shall know that I am the Lord. Ezek. 36:36. Which heathen? Is it those? "As ye have drank upon my holy mountain, so shall all the heathen drink continually; yea, they shall drink, and they shall be as though they had not been." Obadiah 16. How many of the heathen does the prophet declare shall be as though they had not been? "All." Does all mean all? If yes, then which comes up again? Ezekiel can settle: "Then the heathen, or nations, that are left shall know." Ezek. 36:36. Who are left? All of them? It could not be and also them all as though they had never existed. No prophecy is of private interpretation; hence Ezekiel modifies Obadiah. So, with James, he explains which of the (Continued on page 363)

DESPISE NOT THE YOUTHFUL SERVANT

1 Corinthians 16

By Lyman Booth

THUS far Paul's solicitude was for the funds to be put aside for the benefit of the saints at Jerusalem, in the giving of which they would be greatly blessed. Having given full instructions in this matter so that all things would be in order when he arrived, he expressed great desire to visit them and to winter with them. But this was not to be so, for he was to be detained at Ephesus because of an opportunity for doing some effectual work for good. It seems that Ephesus was infested with many adversaries, and it was necessary that he remain and battle with them. Not that they could harm him, but his will was to defend the Ephesians from the "many adversaries". It was an important duty that detained him and not worldly pleasure.

Inasmuch as Paul could not go at once to Corinth he thought of sending Timotheus; for he says, "If Timotheus come, let no man despise him." Why this word of caution? Because Timothy was a young man, perhaps younger than any sent out on missionary work. Paul, knowing this, may have thought that some might not consider him competent of rightly directing church affairs, and lest he be exposed to contempt, cautioned them to treat him as one intrusted with sacred interests and not with disdain. Paul realized that the Corinthians needed a little disciplinary treatment and had previously given Timothy a charge to be manly and kind and firm. 1 Tim. 4:12.

Please compare this passage with Paul's earnest rebuke to Apollos and his party, as given in 1 Cor. 1. From a casual reading one might think that Paul was jealous of Apollos and looked upon him as a rival. But such was not the case, for Paul's love for Christ and his gospel would forbid him entertaining such thoughts. It was his zeal for Christ and no taint of jealousy that prompted his rebuke of Apollos, for it later developed that Paul expressed most heartily his fellowship with Apollos; for he wrote that he "desired him to go to them with the brethren." In fact, it seems that Paul had a desire to establish Apollos in a favorable position in the minds of the Corinthians. This shows his great magnanimity, which was begotten in him by the grace of God which had been bestowed so bountifully on him.

NEGLECTED OPPORTUNITY

By Alta King

LET us therefore, come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

These few words present to Christians the largest possible opportunity for growth into favor with God and man; of growth out of weakness into strength; of victory over all that bars us from the abundant life which Jesus is able to bestow.

And yet how often Christians fail to take advantage of this opportunity! Time after time, when the time of need comes, we fail to even remember of this ever present opening for growth. Is there a sore spot in our own lives, or in our relationship to those around us? How often we aggravate the sore instead of going to the source of strength and asking for wisdom and strength to handle the problem to God's

glory and honor? In consequence we remain warped and dwarfed Christians—if there be such a thing.

THE DIVISION OF THE BIBLE

By F. J. Young

I HAVE been a reader of The Herald since last August and have been interested in it.

We are informed in Hebrews, chapters 7, 8, and 9, that God has enjoined two testaments, or covenants, upon men—the old and the new. The first was national, local and temporary, Gal. 3:8; the second is spiritual, universal and perpetual. The former was to the Jewish nation at Mount Sinai, in Arabia; the latter to the world at Mount Zion, in Jerusalem. The New Testament is divided into four departments: First, the Jews' part, especially the personal teachings of Christ, the first four books—Matthew, Mark, Luke, John. This part was to the Jews. For proof see Romans 15:8—"Jesus was made a minister of the circumcision to confirm the promises made to the fathers." Jesus gave two commissions, the first to the Jews, the second to the world.

When a man went to Jesus to know what to do to have eternal life he was cited to Moses' law, the law was our schoolmaster to bring us unto Christ. Gal. 3:24-26. Christ was the end of the law. Rom. 10:4.

The second department is the first book of the New Testament, or Acts of the Apostles. Matthew, Mark, Luke and John record what was to take place after Jesus went away; this book of Acts tells us what did take place. This book is the world's department of the Bible and the only book that teaches the sinner what to do to be saved. All the converts that are taught of in the Bible are in the book of Acts—there were three thousand in one day. These were added to the church. The Lord added them.

The third is made up of the letters written especially to the church to keep it right; not to make Christians, but to keep Christians Christian. Some men depart from the Faith. The anchor, to hold them, is the letters for them. All the threatenings are in the letters; also the promises are there, if they follow Paul as Paul followed Christ. We dare not go back to the law to justify ourselves; if we do we fall from grace. Gal. 5:4. Paul charged Timothy to preach the word and be strong in the grace that is in Jesus Christ, and in the things which thou hast heard of me. Paul said to Timothy, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."—2 Tim. 2:15. A right division brings the spirit of truth; wrong division brings the spirit of error. See 1 John 4:6. Hereby we know the spirit of truth and the spirit of error. Now we know that what things soever the law saith, it saith to them who are under the law. Rom. 3:19. Now when we read, give the law to the Jews, do not cite an alien to S. John 3:5 to learn what to do to be saved from sin. Cite him to Acts 2:37-40. This has the information for him, that will deliver him from alien sin. Then cite him to the seven letters addressed to the seven churches in Asia; they will keep and give him the Spirit of him that raised up Jesus from the dead. That Spirit will quicken his mortal body and make him alive forever. Read Rom. 8:11.

MORE CONSIDERATION

By J. J. Heckman

AS our respected Brother Stewart answered me again I beg space for a little further reasoning along this line.

"The Foundation of the World" We should notice that the original is "A foundation of a world", and the context must determine the world alluded to. The world of innocence ended with the fall of man, and hence the foundation of the antediluvian world was laid there. The antediluvian world ended at the flood, hence another laying of a foundation became necessary. It was the world of the ungodly which was there destroyed. 2 Peter 2:6. The present world is to pass away. 1 John 2:17. It is to pass just as the antediluvian; and the Book declares: the flood destroyed them all, Luke 17:26-30; and knew not until the flood came and took them all away. Matt. 24:38, 39; So shall also the coming of the Son of man be, Matt. 24: 39. Is it true? Jesus said it. Did he anywhere declare that the world would be left for probation. Paul declares, Jesus comes taking vengeance on them who know not God, and obey not the gospel; and explains, who shall be punished with everlasting destruction from the presence of God, and the glory of his power. Read 2 Thess. 1:8-10. Then if they are destroyed from his presence and the glory of his power, will they get any glory through his wonderful power? I think not. But if we can be shown the contrary we will have to submit to evidence. Again, "All the proud, and all that do wickedly" are to be burned up on a coming day. Mal. 4:1. "All that do" is present tense, and does not point out something to be done in the future. The baptizer said, "And now, also, the axe is laid at the root of the trees." Why lay the axe now, if nothing we do now affects our future destiny? John is explicit and declares, "Every tree that bringeth not forth good fruit is hewn down and cast into the fire." Matt. 3:10. "Bringeth" is also present tense, and hence in John's day was the time for his fellowmen to act if they escaped "the fire". Paul says, "As many as have sinned without law, shall perish without law." Is it true? It is God's inspired word, and cannot be otherwise. Then heathen sinners have no promise of a life of probation in the future. Paul declares, "According as he hath chosen us in him (Christ) before the foundation of the world", (or, a foundation of a world, Greek). Now, were we chosen in Christ before Adam existed? If so, then we were of the new creation before we were of the old, and the new is the older. We could not be in that which did not exist; hence, we are to think that Christ, the second Adam, existed before the first. We are baptized into Christ, but one cannot be baptized into that he is already in. You cannot go into the house if you are there to start. The foundation here must be that of the world which follows this, and we are chosen according to our actions here, and that is in harmony with: "Many are called; but few are chosen", and, "Come unto me all ye that labor and are heavy laden. . . ." Such call would be out of place if the call was made before Adam's creation. Thus we see the same phrase can refer to many instances of the same kind of happenings.

Jeremiah 19:9 is explained as though it

Among the Churches

Sr. Bert Sheets, of Blanchard, Michigan, is expected to reach Oregon July 30, for Bible School and Conference.

Bro. F. E. Siple will probably reach home today, from his extended trip. With him are expected three of four from Alabama and Louisiana for Bible School and Conference.

Bro. S. J. Lindsay spent a pleasant day with his family, Sunday, July 27, receiving a number of calls from friends and relatives, who were wishing him God-speed as he again returns to his work in California.

On July 28 a letter was received from Bro. Moses, of Houston, Texas, dated, Blackwell, Oklahoma, reading in part as follows: "We are this far on our way to Oregon. Expect. D. V., to be with you by August 3. We had a very successful meeting in every way, eleven additions, and the best prospects yet for future work."

NOTICES

Conference Calendar for 1924

Illinois, Oregon, August, 3-17.
 General, Oregon, August, 3-17.
 Kan-Okla., Arkansas City, Kansas, Aug. 2-9
 Iowa, Waterloo, August 17-24.
 Ark-Okla., Cleveland, Ark., Sep. 11-20.
 Nebraska, Holbrook, August 16-24
 Omaha, Omaha, Nebr., August 21-24.

Nebraska Brethren Notice

Are you aware that another year has gone and our Annual Conference dates are August 16 to 24 inclusive. Each and every one collectively make this Conference, and not the board. The members of the board are there doing what they think you would like done. They alone cannot make a conference. I only wish each one could see it is the individual attendance and support that makes these State meetings a success.

Now each one come and urge all that you can to come and let us get into one glorious feast of God's word together. The Conference of the Church of God will be held on Schoolhouse grounds at Holbrook, Nebraska, on the above mentioned dates. Meals served on the grounds and sleeping quarters furnished free. Come and be one of us!

Mrs. Ola Hornaday, Arapahoe, Nebr.

Conference Notice

The fortieth Annual Conference of the Church of God will convene at Omaha, Nebraska, August 21 to 24. The meetings will be held in what was formerly Eagle Hall, Florence Addition, the same place where we met last year. Good speakers will be present. We hope for a good attendance to exhort and strengthen each other in our most holy faith. We are in troublous times, and sorely need to be earnestly watching; for in an hour when we think not our Lord will come. Those attending will be taken care of as usual.

COME!

Carrie M. Free, Sec.

The above meeting has previously been announced for an earlier date. Please note change.

REPORTS

Echo from Indiana Bible School

"I was there throughout and words cannot express what those two weeks meant to me. I surely came home with some new but unspoken resolutions."

Outdoor Meeting

Sunday, July 13, the Church of God congregation at Bergen, Minnesota, held an all day grove meeting and picnic dinner near Lester Prairie. The day was beautiful and the attendance good.

The speakers were Bros. Clyde Randall, our State Conference president; Ray Abbott, pastor of the Eden Valley Church of God; and Sydney Magaw. We were aided in our song services by Bro. Ray Dalbey, from Mora, Minnesota.

Bro. Randall had charge of the morning service; Bros. Abbott and Magaw of the afternoon; and Bro. Randall spoke in the evening at the Bergen Church.

At the close of the service Bro. Carl Broberg, chairman of the Finance Committee for evangelistic work, made a plea for funds. The evangelistic work is being pushed and we feel that much good is being done.

We hope that the inspiration from these meetings will be a help toward bringing folks nearer to the love of the Master.

E. Dorothy Magaw.

Burr Oak, Indiana

On July 20, brethren from South Bend, North Salem, Plymouth, and Eagle Creek met with the Burr Oak church. Following Sunday School, a splendid sermon, by Bro. Anderson, and the organization of a Berean class, a picnic dinner was enjoyed on the banks of Lake Maxinkuckee. About 125 of the brethren and friends participated.

Sr. Leta A. Osborne reports a good Sunday School at Burr Oak, the average attendance last quarter being 41.

Indiana Bible School

The Indiana Bible School and Berean meeting were held at North Salem, June 24 to July 6, 1924. The School was the largest yet held in Indiana. The interest taken was good. The lessons given were very instructive. The adult classes were taught by Bros. Anderson and Siple; Junior Classes by Bros. Patrick and Stilson and Sr. Thayer. The Sermons each evening were given by Bros. Anderson, Siple and Patrick. Bro. Conner also gave a splendid sermon one evening, he having stopped on his way home from Michigan.

The Business meeting, July 2, was presided over by the President, Sr. Lydia Railsabek. The following, reported by the Secretary-Treasurer, was approved:

Receipts: Balance July 7, 1923, \$42.52; Interest, \$1.53; Donations, \$175.31; Berean dues, \$20.21; Total, \$239.57.

Disbursements: Provisions, \$156.52; Kitchen Help, \$28.00; Remitted National dues, \$5.05; Balance, \$50.00; Total, \$239.57.

The Literary Committee reported 13 articles written; Correspondence Committee. Number in class, 17; Tract Committee. 300 tracts distributed.

Berean Classes, South Bend: Adult Class, 14; Young People's Class, 10; Junior Class, 6; Number of meetings, 37; amount collected, \$15.15.

North Salem: Number in class, 17; Number of meetings, 7.

Plymouth: Number in class, 10; Number of meetings, 22.

Sr. Verna Thayer was made chairman of Committee to carry on a social class, appointing her help as she thinks best.

The election of officers resulted as follows: President, Sr. Lydia Railsabek, South Bend; Vice-president, Sr. Verna Himmelfright, Attica; Secretary, Sr. Martha Senff, Bremen; Treasurer, Sr. Lulu Stilson, South Bend; Book Committee, Sr. J. H. Willey, Plymouth; Literary, Committee; Sr. Lois Hunt, South Bend; Tract Committee, Hazel Logan, Plymouth; Isolated Committee, Sr. Leta Osborne, Culver.

Bro. Siple gave a talk on organizing new Berean Societies.

2370 meals were served in the basement.

On Sunday morning, July, 6, seven young people were baptized into Christ. May they ever be found faithful, and have part in the kingdom when Jesus comes, is our prayer.

Martha H. Senff.

Evangelistic Report for June

A call to Ft. Morgan, Colorado, to preach a funeral, changed the plans for June. After the funeral we returned to Bro. Dimmick's home, and spoke to quite a large gathering. We talked on the object and importance of baptism, after which we went to a canal close by and buried three in the likeness of Christ's death, one being the only daughter of the sister we had just laid away. The last months of Sr. Brunson's life had been spent in reading the Bible and teaching her daughter of the life to come. She requested her daughter to be baptized, who now sorrows, not without hope. Pray for this sister who is left without a mother's care. She has gone to live with her uncle and aunt who live in Denver, Colorado.

While in Denver we hunted up what members we knew of there, eleven in all, all having moved in from other places. Here we met Bro. Will Nelson and family, formerly of Kennard, Nebraska. We found them still earnest and sound in the faith. We are hoping to have them back with us soon.

We returned to Ft. Morgan on the 24th and remained till the 30th. One man who always attended when I was there, wanted the people in town to have the truth, as he expressed it. We were holding meetings at Bro. Dimmick's one mile out of town. He secured the Odd Fellow's Hall and advertized the meeting. But with all the effort only one man came.

At Bro. Dimmick's we held a unique communion service. Seventeen were present at the Lord's table, all of one family, including two daughters-in-law and two sons-in-law, grandparents, parents, and children, all of whom are old enough to have come to rejoice in the hope of salvation. After arranging for a fall meeting we departed for Laird, Colorado.

Sermons: Fort Morgan, 12; Denver 5. Money received, \$37.00; Expense, \$14.79; Total amount of order, \$114.79; Amount due, \$77.79

Baptisms, 3.

Almus Adams.

The Restitution Herald

A Religious Weekly (omitting one issue each year) published at Oregon, Illinois, by the

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Elder F. E. Siple,.....Assistant Editor
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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

LAST DAY MOCKERS

The Apostle Peter wrote his second epistle "to them who have obtained like precious faith with us through the righteousness of God and our Saviour"; that he might remind them, 3:2, of the words of the holy prophets, of the apostles, and of the Lord and Savior.

The first thing brought to their knowledge was "that there shall come in the last days scoffers (a mocker; one who sports with or against)." They have personal "lust", aim, ambition. They, therefore, scoff at the thought of the return of Christ, saying, "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." Present day facts correspond in sentiment with Peter's prediction. There are so many who announce themselves as followers of Christ and believers of the scriptures, who yet crave to analyze social and other conditions from the viewpoint of man's reasoning, ignoring inspired utterances which seem to conflict with man's judgment. Unwittingly, perhaps, man is inclined to be puffed up at the realization of his own apparent wisdom in discovering the probable development unto the goal of highest ideal. The scriptures have clearly revealed conditions that will precede such realization. Man often sports with and mocks such spiritual claims. One of the most prevalent manners of so doing seems to be to imagine some method by which the race is advancing toward the attainment of perfect peace through education and experience. Thus, over and over again, is announced, first one,

then another advancement which is certainly destined to bring in the era of universal peace which in the minds of many people is the one surmounting ideal to supposedly result from Christ's second coming.

May none of us or of our associates be found in this class.

ZIONISM SCENTS SOVEREIGNTY

The twenty-seventh Annual Convention of the Zionist National Organization of America was convened at Pittsburgh, Pennsylvania, June 29 to July 1, last. An extended report of this convention is before us. Apparently the convention was filled with much enthusiasm because of the progress of the work in Palestine thus far. By a vote of 292 to 7 a resolution was adopted to transfer the World Zionist Executive Offices from London to Palestine.

Thus looms ever more brightly before the vision of the present generation the fact that Judah's people are feverishly promoting the idea of establishing, not only Jewish people around Zion, but of establishing and increasing Judah's executive authority in Jerusalem, the City of the Great King. King David's people would again break soil for the erection anew of David's throne, and place thereon a scion of that king—one of their own choosing.

Truly, prophecy fulfills apace. Let us not, however, confuse two lines of prophecy. One line pertains to the regathering of Judah while she remains in disbelief. Another line of prophecy pertains to Judah's establishment at a time when she shall cry exultantly, "Lo, this is our God; we have waited for him, and he will save us." In the brief interval between these two phases of Israel's reestablishment—which interval is in reality the closing part of the first phase—there awaits for Judah the time of Jacob's trouble, "a time of trouble such as never was since there was a nation." This time of trouble on Judah and Jerusalem will follow, if we rightly analyze scripture and current happenings, the present rebuilding throughout God's chosen land. When it comes it is sure to overflow all nations.

It is during this first phase of Judah's activities that scripture seems to locate the time when, with a shout and the voice of the archangel and with the trump of God, Jesus will call for his church. This call appears to be due without any signs, the result of material or planetary action. Like the clear voice in the stillness of midnight darkness, of the sentinel on watch, so, apparently, shall the voice of the oncoming Master pierce even to the stillness of the grave, as he calls for those who are to be glorified together with him; and this previous to the intensity of wrath and fury that is prophesied of Israel and the world during the troubles resulting from the present ambitious and conflicting movements of man. Then, following the awful orgies of that day, which are destined to bring the world to a recognition of Jehovah and his Son. Just as the wonderful works of God in delivering Israel from Egypt acquainted the nations of that time with the fact of Jehovah's supremacy, the Master, the King of kings, will appear and take his throne for the development and establishment of righteousness and peace from sea to sea, and from the river unto the ends of the earth.

Many will be the signs testifying to the

distressed people that the moment of the reign of David's rightful heir draws rapidly near. Among these signs will be, not only the warring of nations, but also the darkened sun and moon, the falling stars, the quaking earth. For these signs let us not wait, but let us be prepared, that the Savior's first call may reach our listening ears.

NOT BY BREAD ALONE

"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

This answer of Jesus to the devil, recorded at Matt. 4:4, contains volumes of truth. Bread results from one of the words—commands—of God: "God said," Gen. 1:11, "Let the earth bring forth". And it brought forth in obedience to God's "word".

So also are light, rain, heat, summer, and "every good and perfect gift, the response of the "words" of him who is "the Giver" of them all. And man cannot long live on any one of these words.

But true, full life must have even more than all these combined. Righteousness must underlie eternal life. But, "there is none righteous, no, not one." Therefore God's word again stands forth in all its golden glory: "The just shall live by faith"; "his faith is counted for righteousness". Rom. 4:5 with 4:23, 24.

Thus righteousness, like bread, is, to man, a gift, from one of God's words; and is essential for life in any large and eternal way.

THE RIGHT IS THINE

"Buy thee my field: for the right of redemption is thine to buy it."

Today, as was the case in the days of Moses, of David, of Jeremiah, the right of redemption belongs to the next of kin. The touching narrative of Jeremiah 32:6-12 is still true in principle:

What God's son, Adam, lost is by "right" to be redeemed by "the next of kin", God's second Son, Jesus;

What Abraham's son, Isaac, lost will be redeemed by his true Son of promise, "which is Christ";

What David's regal heir lost will be restored by Jesus, "whose right it is", to whom the Lord God will give "the throne of his father David."

In faithfully performing the kinsman's part, Jesus, like Jeremiah, has made the purchase "and subscribed the evidence". Soon he will take over his purchased possessions, when his kinsmen all will be privileged to enter upon their long lost inheritance.

For want of space, an obituary and a report have been left out of this issue. Other reports have been shortened.

"In all thy ways acknowledge him, and he will direct thy paths."—Prov. 3:16.

HERALD RECEIPTS

Peter Overholser; G. B. Sprinkle; Edna Weaver; Mrs. F. C. Montross; F. C. Smith; J. C. Shimm; J. E. Freeberg; Albert Finney; Mrs. J. Burroughs; L. P. Marsh; Mrs. C. J. Hanson; Mrs. Ellen Morse; Howard Green; Peleg Chase; Mrs. W. H. Allard; Mrs. Elizabeth Betts; M. L. Kauffman; C. H. Munch; F. E. Hall; Mrs. Chas. Netts; Mrs. Ethel Johnson; R. A. Watts; Mrs. Bertha Van Sickle; Mrs. C. F. Foster; Mrs. C. J. Young; A. M. Spencer; Tillie Dunlap.

box fastened to the door of the house. When a child went out he reverently touched the box that held the paper, and when he came in he touched it again. Thus, going out and coming in he thought of the great Jehovah who made all things. That helped the children to think often of God, and we should follow their example in thinking of him and learning Bible verses. What is learned while one is young is not easily forgotten. Won't you children try to learn a verse a day or at least one for each week? The twenty-third Psalm, written by David, or the Lord's Prayer are beautiful and if you already know them; learn some other passages.

As a shepherd, David carried a shepherd's bag that contained his noon meal, also he had a staff which was a strong stick curved at one end. He could reach out and put the curve around the neck of a lamb to keep it from straying too far, or he could strike with his staff and disable or kill an animal that would endanger the sheep. Sometimes he carried a weak lamb in his arms, and his protecting care of the flock made him both gentle and brave. Jesus said, "The good shepherd giveth his life for the sheep." While David was but a youthful shepherd his father sent him to camp to carry food to his older brothers.

Here he saw the Israelites, under King Saul, gathered to fight the army of the Philistines and he saw the giant Goliath, come out and taunt and insult his people. God gave David courage to offer to slay this boastful giant. But Saul feared to have David fight against the giant; for he was young and quite unused to battle. However when David told Saul that he had killed a lion and a bear that had come to kill the sheep, and told him, also, that the Lord who had delivered him from them would deliver him from the Philistine, Saul consented for him to fight. The Israelites must have held their breath when they saw David, so young and slight, step out to meet the powerful giant. He had on no armor and carried only the staff and the shepherd bag that held five smooth stones, while the sling in his right hand was probably hidden from sight. The sling was dangerous in the hands of one skilled in its use, and David was skillful with it. Some of the ancients taught their sons to use the sling with great skill by putting up a piece of bread as a mark for them to sling at and if they hit the mark they were given bread to eat. If not they went without, so you see they tried hard to reach the mark.

When Goliath looked at David, coming to give him battle, he saw that he was good to look upon, and young, and seemed to be unarmed except for his staff, and the giant despised him, and told David he would give David's body to the beasts of the field and to the fowls of the air. This did not frighten David, and he told the giant that he had come to fight him in the name of the Lord and the Lord would deliver him into his hand.

Now, though Goliath did not know it, David had much advantage over his mighty enemy; for David did not have to get close to Goliath to kill him, as he could sling at him from a safe distance, and if the first stone missed he had four more smooth ones to use. They were smooth that they might easily leave the sling. The giant could not kill David unless he was near enough to use his spear and sword, so when David saw Goliath coming he put a stone in the sling

and, after whirling it around two or three times to gain force and speed, he slung the stone. It struck the giant's forehead and he fell headlong with his face to the ground and David ran and cut off his head with the giant's own sword.

The old nursery story of Jack the Giant Killer was probably worked over from this true account which is given in the Bible.

David knew that God helped him to win the fight; for he had told Goliath, "The battle is the Lord's and he will give you into our hands."

We, today, must fight the giant, Sin, and we, like David, must either kill or be killed. God will not allow sin in his glorious kingdom, and if we love sin more than we love God, we must die. When Jesus died upon the cross he slung a stone that shall one day kill the giant, Sin; for he made a way whereby we might overcome Sin. If we repent of our sins his blood washes away our sins and in his name we can overcome the giant. Not all at once, but we can strike him a blow day by day. If we will not lie that is a blow to sin; if we will not steal that is another; and when we learn to love God and his beloved Son, Jesus, far more than we love sin that is the blow that cuts off the head of old giant Sin; for though we make mistakes and do wrong we will not willfully sin because we wish to obey and please God. Let us begin at once to slay the giant, Sin.

LEAST IN THE KINGDOM OF HEAVEN GREATER THAN HE

In a recent edition of Hearst's International Magazine, Thomas A. Edison, Scientist and Master Worker of Material Magic, said, "I believe that personality ends with the life of the body, my mind is incapable of conceiving such a thing as a future life."

If it be true, as Mr. Edison believes and states, despite all the advancement in science, despite all the advancement in education, despite all advancement in intellectualism, that this is the end of personality, the end of individualism, then there is no motive in life, no reason for you and me, no reason for him being here.

In a materialistic sense Mr. Edison is a great man, but the poor digger of ditches, ignorant, uneducated, who has faith in God Almighty, and believes that Jesus is the Christ the Son of God is a greater man than he.—Alexander D. Donaldson.

MORE CONSIDERATION

(Continued from page 359)

nations, or heathen, will be left. Listen, "After these things (that is, after the church is taken out), I will return, and I will build the tabernacle of David which has fallen down; and I will rebuild its ruins, and will reestablish it; in order that the remainder of men may seek the Lord, even all the nations upon whom my name is called."—Acts 15: 16, 17. This is clear that it is nations, Gentiles, or heathen, if the reader prefers, upon whom the name of God is called. Or nations that have heard the judgment message of Rev. 14, and become submissive to God, and hence are not destroyed with those who know and obey not the gospel, as they are obedient enough to be called by God's name. They know God and are left round about the remnant of Israel. All who continue in heathendom will be

the all who shall be destroyed in the judgment at the advent when it becomes visible. The dead are not referred to, perhaps, in either case; as the dead in Christ are all that have yet been raised. Surely none can show that wicked Gentiles are called by Christ's or God's name. None but righteous people passed through the flood. So shall it be in the day when the Son of man is revealed." Christ's word for it.

"Gather together in one all things in Christ" It does not say gather all things into Christ; but all in him. Now if I should say, I will gather in one room all things in the house, would I be understood as saying, I gather all things outside? Certainly not; neither does Paul. But he, in a final dispensation, will gather in one all who are "found in him", as he puts it in another place. No, the dispensation of the fulness of the times is not to get men into Christ; but the making of one all then found in him.

We believe we have given pretty clearly our views concerning the bowing of those who go down into the dust and other points the brother has mentioned, so we will not repeat; but refer the reader back to past articles. Thanking all for a patient hearing, we beg to remain yours for truth.

ONE GOD

(Continued from front page)

"he preserveth not the life of the wicked." And they believe that "the promise of life"—eternal life—is surely the unspeakable gift of God through our Lord Jesus Christ, that (in order that) "they might know thee, the only true God, and Jesus Christ whom thou hast sent". They believed all this regarding man's past, regarding his present, and regarding his future, because the word of God plainly declares it, and they found new peace and new hope, a hope that can be and will be realized because God himself is behind it.

But, strange to say, whilst earnestly enjoining others to accept the word of the living God in its literal sense in reference to man and his destiny—often at a great loss of fellowship and friendships long cherished—they have failed to apply that same rule to him who was man's Creator.

That "God is one", that "there is no God beside me", that he is "the only true God" is repeatedly and emphatically asserted in language so plain and in such variety of expression that there is left no room for honest doubt on the question. On no other subject (and it is obviously the most important of all) can we find more definite statement, or more frequent repetition of it; and yet, in spite of this, many still cling (from mistaken loyalty it may be) to the belief in the doctrine of the trinity.

Friends, I beseech you to take your Bibles and study this question. There is, and can be, "but one (true) God". When we believe this in all the wealth of the meaning of the words, how much more precious becomes the promise, "I, even I, am he that blot out thy transgressions for mine own sake, and will not remember thy sins." You cannot, friends, apply such words to a trinity; for then their force is divided. Let us believe God when he says, "Is there a God beside me?" "I know not any." "There is no God beside me."

Yours in loving entreaty.

The Sunday School

By Alta King

THE FIRST MIRACLE OF JESUS

Lesson 6

August 10, 1924

Lesson Text:

John 2:1-11

Psalm 76

Golden Text: Whatsoever he saith unto you, do it.—John 2:5.

Memory Verse: John 2:11.

For Study

Review: Who were the first disciples of Jesus? What influences contributed to the beginning of that discipleship? What conviction formed the essential basis of that discipleship? How was that conviction accomplished in the hearts of these men?

The New Lesson. Immediately after this embryo following had been drawn to Christ, Jesus performed his first miracle. The record chosen for study is found in John 2:1-11.

I. The Purpose of the Miracle. Read John 2:11. What does the word glory mean? What is the Christ's glory? John 1:14. Why was this glory made to shine forth through miracles? See John 5:31-36; 10:31-33.

Though the disciples, only a few days before, had spontaneously expressed conviction of Jesus' Christship, Jesus knew that their conviction was not yet based on enough fact to enable it to weather the storms of life. Read in connection John 16:29-33.

II. The Miracle. John 2:1-10. What does verse 2 indicate as to Jesus' social life and contact with those around him? What evidence in verses 1 and 3 that perhaps the mother of Jesus was at the wedding as a helper? What evidence in verses 3 and 5 that Mary had learned to depend on Jesus as her helper in ordinary everyday difficulties? (He is still such a helper, but we are slow to avail ourselves of that help.)

Jesus had done no miracles, but it is evident, from the question in verse 4 that Mary expected him to, and in all probability this was the first time mother's love and pride had pointed out an opportunity to begin the Christ's mission.

The question contains the same rebuke of Mary's attitude toward the Christ's mission as does the question of Luke 2:49. Though Mary was the mother of Jesus, she had no part nor parcel, nor authority in the working out of the Christ's mission. Much less does she now exercise authority in heaven in intercession for sinners.

Compare John 2:4 with John 19:26 for evidence that the term "Woman" did involve haughtiness and disrespect.

What evidence in verse 4 that Jesus realized that every step in his mission was definitely marked out for him? It seems also that he did not know the exact time until it had actually arrived, for soon after saying that his hour had not arrived he performed the miracle. He could not have done this if his hour had not arrived.

Note in verses 6-9 how unpretentiously and quietly the miracle was worked. No charms were said, nor mysterious passing of the hands made. There was no attempt to attract a crowd.

III. Significance of the Miracle. What is the significance of the fact that the first step in Jesus' public ministry was in connection with a joyous event? What does the performance of this miracle indicate concerning Jesus' attitude toward marriage

and home life? What evidence in the performance of this first miracle that Jesus is here to meet the small perplexities of family life, as well as to solve national and world problems?

The servants who drew the water knew about the miracle. No one knows of Jesus' miracle saving power except those who have come into personal contact with Jesus, through faith and experienced something of that power.

Why was the performance of this miracle not a yielding to temptation, while the turning of stones into bread in the wilderness would have been yielding to temptation? Compare the motive back of each. See Matt. 4:3; John 2:11.

And his disciples believed in him. "To believe on or in a man means so much more than simply to believe him. In believing a man we confide in the mere truthfulness of his lips, we believe that he is incapable of telling a falsehood. But in believing on or in a man, we trust the man's whole being and life, we confide in himself. The disciples of Jesus not only believed the words of Jesus from whose lips no guile could come; they believed in himself as the fulfillment of all their hopes and expectations, their highest ideal of the truth."—Hugh Macmillan.

"This beginning of Christ's miracles was in deep harmony with the whole spirit and tenor of his mission. Christianity was intended to be the religion of common life, a religion for the market, for the dinner table, for funerals, for weddings, for those who travel by land or sea—not a religion to be found merely in church, though we do find it there, if we bring it with us—not else, not a religion of Sundays, though God be thanked for the help which Sunday gives to our week day hours. In fact, it was the private life of the world to which Jesus came."—Dean Howson.

WHAT IS IT THAT LOOMS UP BIG ON OUR HORIZON

IT is Palestine. Palestine is the irresistible magnet that attracts all, regardless of previous conditions of intellectual or spiritual servitude. Whoever touches it cannot wash out the perfume of the contact. Speak of its cities, its colonies, its citizens, and every Jewish heart thrills. It draws to itself all Jewish ideals and aspirations, remaking them to harmonize with its personality, reinterpreting them, making new models for them to fill. . . . The Land has awakened and it speaks to us. The Land has become articulate and it talks for us. The Land has come to life. It is no longer inanimate. It is not an instrument of redemption, it forces the action of the drama.—Extracts from Mr. Lipsky's Address in The New Palestine.

"I think that I shall never see
A poem lovely as a tree,
A tree whose hungry mouth is prest
Against the earth's sweet flowing breast.
A tree that looks at God all day
And lifts her leafy arms to pray;
A tree that may, in summer, wear
A nest of robins in her hair;
Upon whose bosom snow has lain;
Who intimately lives with rain.
Poems are made by fools like me,
But only God can make a tree."

—Joyce Kilmer.

The Children's Column

THE FIRST MIRACLE OF JESUS

Lesson 6

August 10, 1924

Lesson Text:

John 2:1-11

By Verna Thayer

Memory Verse: Whatsoever he saith unto you, do it.—John 2:5.

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 marriage feast, it was discovered that there was not enough wine. 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 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 man at the feast. As soon as this man had tasted it, he found that it was such good wine that he said to the bridegroom that most people began their feasts with the best wine, but that here the best had been kept for the last.

This was the first wonderful thing that our Savior 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. This 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. 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 Cana, where he had turned the water into wine and there he did another very wonderful work.

DAVID THE SHEPHERD

By Alice B. Curtis

I THINK every boy and girl likes the story of David: for he was a most interesting and lovable person. When we first learn of him he was a shepherd boy, caring for his father's sheep. Day by day he led the sheep out to the green pasture, walking before them, and they followed him, for sheep know the voice of their shepherd. David was alone with the sheep all day and after they had grazed enough, and had water to drink from the brook, they would lie down to rest. What do you think David did while they rested? He could watch the fleecy clouds drifting by or note the swift flight of the birds, and he could always think. He thought often of the great God whom he dearly loved, and he could repeat scripture texts that he had learned, for the Jewish people knew by memory many parts of the Old Testament scriptures.

One of the first texts they learned was "Hear, O Israel, the Lord thy God is one Lord. Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy might." Certain texts were written upon parchment, and put in a little

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Watchfulness

Comments on 1 Cor. 16
By Lyman Booth

WHETHER the thirteenth verse was written as a command or as an exhortation matters little; for it was good advice and comes to us in the nature of both. Watch-be on your guard at all times. Watchfulness gives strength. It indicates attention and activity and increases courage, and clears the conscience. There is that courage that springs from a clear, unspotted conscience, which is ever present with us in all the activities of life, whether upon the farm, in the factory, or engaged in social or religious labors. It is ever present with an uprightness of principle that will not swerve from the strait and narrow path of rectitude and duty, even under the stress of threats, scoffs and sneers, or in the face of some golden bait to tempt one to do wrong. It is that courage that will enable one to face all difficulties, satisfied to stand firm upon the promises of God that cannot fail, all the while listening to the sweet encouragement of beatitudes and resting securely beneath the shining breastplate of righteousness.

"Stand fast in faith." What depth of meaning is contained in those five words! Stand up boldly amid the changing vicissitudes of life. Look every living being squarely in the eye as your liberty in Christ gives you the undisputed right to do. Be not afraid to own his cause, nor blush not to own his name. Mind not harsh and abusive criticism. Show the world that the disciples of Christ possess those principles of character that are as broad in proportion, as free in every outline, as seasonable in practice, as they are superior to all carnal and terrestrial matters.

"Quit you like men, be strong." While size and form of statue are to be admired, yet they do not make the man. A golden nugget may be encased in a rough stone, so a giant intellect may be in the possession of a little, ungainly person. Be men in knowledge, in faith, in self-denial, in honest endeavor and in Christian charity. These are the things that will contribute to your strength in Christ. They are the things that will make men mighty, honorable and lovable. They may be attained only by vigilance, by love for, and communion with the everlasting Savior.

Vigilance

Vigilance is the watchman at the Christian's door, and notes his going forth and returning. It guards against the evil and welcomes the good. Vigilance never sleeps, but is ever wakeful and alert. Always on duty with a volition that never tires. Alas, how many there are who turn to God in youth, run well for a little season, then grow lukewarm, becoming engrossed in the cares of life, in the business and social demands of the world; then when old age

Let It Pass

BE not swift to take offense;
Let it pass!
Brood not darkly o'er a wrong
Which will disappear ere long,
Brother, sing this cheery song,
Let it pass!

Echo not an angry word,
Let it pass!
Think how often you have erred,
Let it pass!
Any vulgar souls that live
May condemn without reprieve,
'Tis the noble who forgive,
Let it pass!

If for good you've taken ill,
Let it pass!
Oh, be kind and gentle still:
Let it pass!
Time at last makes all things strait,
Let us not resent, but wait,
And our triumph shall be great,
Let it pass!

Lay these homely words to heart,
Let it pass
Follow not the common throng,
Better to be wronged than wrong,
Therefore sing this cheery song,
Let it pass!

—Unknown.

creeps upon them with its burden of infirmities, they see their deplorable mistake, and realize that the thing which they need most has been most sadly neglected. In looking back over the years so unwisely employed they realize that whereas they are almost a dead weight, they might have been pillars in the church. This I have learned partly from observation and partly from experience. With remorse of conscience I confess this has been one of my failings, and, like others, I can exclaim. Would to God I had learned earlier in life the full meaning of this lesson and applied myself more diligently in practicing the same. So to my young readers let me say, Be this sad reflection far from you when you near the end of life's journey. Serve the Lord with gladness, be constant and true, be strong in the Lord, quit you like men, and always abound in the work of the Lord, for you know perfectly that your work in the Lord will not be in vain.

Indifference

About the worst enemy the church has to face is indifference, and I might make it a little stronger by saying indolence. Not that men openly war against the church, but that they seem to be asleep in the shadow of her altars. They seem to receive satisfaction only from the tinsel shows and fleeting comforts of life, forgetful of those inward instincts that should demand communion with their Creator. To such, life has no depth of meaning, eternity no awful consequences, enjoyment no obligation to a divine being, conscience no thought of God, suffering and sorrow no suggestion of the bright hereafter, no beauty in the life of (Continued on page 372)

Our Inheritance

By C. E. Randall

THE title appeals to all; as all are anxious to receive an inheritance from the Christ of God. We are all of one mind in this respect. All Christians are expecting, hoping, to receive a reward of some kind, somewhere, and at some time in the great future that lies ahead. Such hope is the stimulus of all Christian service. It prompts and urges to a greater labor; and a closer relationship with the Father. Were it not for the hope set before us, we would be of all men most miserable. If, as a Christian people, we are persuaded in our own minds that in due time, if we faint not, we shall be rewarded according to our works, is it not reasonable to ask, with the Apostle Paul, "What is our hope, or joy, or crown of rejoicing?" Surely we are entitled to know what God has prepared for them that love him. Without a knowledge and understanding of the hope set before us we cannot have that firmness of spirit and stability of purpose which characterizes those who have been begotten into the love of God by a knowledge of God's love and goodness as manifested in his unspeakable gifts to his chosen ones. To know Christ is eternal life. Therefore a knowledge of the blessed hope will find us patiently awaiting the glorious return of the ascended Christ. John 17:3; Titus 2:13.

Abraham's willingness to sacrifice his only son was prompted by his knowledge of the "hope set before him", accounting that God was able to raise him from the dead. Heb. 11:19. The other patriarchs were willing to be slain, stoned, sawn asunder, even wandering around in goat-skins, being tormented and afflicted, not willing to accept deliverance; that they might obtain a better resurrection. All for the hope set before them. Heb. 11:32-40.

It will be well to view our subject from two angles: When we receive our inheritance, and of what our reward will consist.

If we will but content ourselves with scriptural answers, little difficulty will be encountered in getting God's true mind along the desired line of thought.

Paul, at the close of his Christian career, remarked to Timothy that a crown of righteousness was laid up for him, which the Lord, the righteous Judge would give him at that day, and not to him only, but to all them also that love his appearing.

Paul declares very forcibly in this statement his convictions as to the time when he expected to receive his reward, which consisted of a crown of righteousness. It was at the day of Christ's appearing. It was the day of Christ's appearing that he expected others who loved his great appearing to receive their reward. 2 Tim. 4:7, 8. Paul's Philippian epistle also sets forth the time of rewarding. (Continued on page 372)

IN EGYPT
By Lottie E. Young

OUR courier got us through the Custom House without any trouble, and then we entered little carriages seating two or three and were having our first experience in an Oriental city of color and filth, seeing a man being shaved in the muddy street, while another was using a razor on his feet unmindful of the crowd. The mules and camels were decorated with strings of bright colored beads, and it looked odd to see the men all in long skirts with white, green, red, black, and blue turbans, signifying their calling or castes, although the fez or tarboosh divided honors. An Oriental always has his head covered, in public at least, and they may sleep in their hats also, for all I know. We were to see many more of the crowded, dirty little stores we passed, and realized that "a place for everthing and everything in its place" does not apply to the keepers of Eastern shops. The English shilling had been changed to the French franc, and now this yielded to the Turkish piastre, so we became quite used to different values, but the Arabic writing, resembling shorthand, remained a perpetual mystery.

Our train left for Cairo at noon, and the ride between Alexandria and that city, (130 miles) was a very interesting one. There

were many people on the road beside strings of camels and donkeys which were being led or ridden by men; women with water jars on head or child perched straddle the shoulder; natives pumping the water of the Nile by primitive water wheels into canals which have existed for millenniums; rows of palm trees; and many villages, with occasionally a larger and better built one in which the mosque, or Mohammedan church, with its minaret, was a prominent building. Every inch of ground was cultivated, and irrigation ditches showed the work Father Nile has to do, but the plow was only a sharpened stick with an iron point, even as it was thousands of years ago. The country is very flat so the fresh green surface was seen stretching from horizon to horizon. On our left hand we were looking toward Goshen, the part of Egypt which Pharaoh set apart for the Israelites, and, as our journey neared its end, on the right hand we could see the sharp points of two pyramids, which they may have helped to build.

Cairo was reached in three and one-half hours and the Continental-Savoy was to be "home" while we stayed in the city. It is a very good hotel (charging \$10 per day) and I was glad to see the Stars and Stripes flying from its roof. But then I guess it is Americans which largely help to keep these hotels going as thousands come yearly to

take their place in the promenade which passes through the principal streets. A solemn procession of soldiers was passing just as we reached the hotel, which we learned was the funeral of the king's mother. I saw three other funerals while in Egypt, the body being always carried by men, preceded by huge pieces of artificial purple flowers, and followed by a larger or smaller number of men, evidently representing societies. We saw very few native women on the street, but I am sure the care of their homes did not take much of their time. Sitting down in the streets is the customary posture in the East; it may be on account of so few of the poorer class having any aim in life, the majority simply living in the present and never thinking of the future. People have baskets of food and merchandise in front of them, but they seem half asleep and not caring whether purchases are made or not. Siestas are supposed to be taken every day, so even the large shops in Cairo (which claims a population of nearly a million) close from one to three, and it is customary to see a man with his face covered stretched across the doorway, fast asleep. Sometimes, however, their mouths are wide open, and they are truly "catching flies", as these pests crawl over them, although we were not bothered in the slightest; possibly because we were cleaned.

The following is a monthly summary report of the activities of the National Bible Institution from January 1, 1924 to the close of June 1924. At the time of issuing the annual report in February, a report was promised each month. Certain conditions arose which made this impossible till now. Diligent effort was made from that time till now to consummate the work and publish the report. The report for July will be published as soon as possible after July 31.

By looking at any one item the reader may compare it month by month, and by comparing this with the annual report published in February, one can ascertain the present status relative to the item under study.

	January		February		March		April		May		June	
	Dr.	Cr.	Dr.	Cr.	Dr.	Cr.	Dr.	Cr.	Dr.	Cr.	Dr.	Cr.
NATIONAL BIBLE INSTITUTION												
Pledges Paid				\$480.00		\$175.00		\$106.00		\$154.50		\$297.00
Wince Fund Receipts		\$29.75		11.00		18.00		15.70		10.00		3.00
Receipts Unpledged		470.40		226.61		136.23		75.16		78.28		149.42
Abstract (Chaffee Property)			\$24.00									
GOLDEN RULE HOME												
Furniture and Fixtures	\$370.60											
Operation, Groceries, Etc.	120.83		69.63		\$88.82		\$73.47		\$52.23		\$41.01	
Board, Produce, Etc.		260.50		266.00		342.75		230.45		265.50		185.00
PRINTING DEPARTMENT												
Equipment	15.71							5.40		30.45		6.00
Herald purchases	32.66		22.28			75.67		195.49		47.30		16.63
Subscriptions		167.90		162.95		141.92		358.00		269.15		225.90
Job Printing Receipts		92.55		42.08		40.25		202.89		122.20		65.28
Helping Fund Receipts		10.00		7.50		7.05		17.55		2.00		5.00
Subscriptions Paid From Helping Fund							28.50		53.00		32.00	
Received From Rent		42.00										14.00
GREENHOUSE AND FARM												
Implements and Stock			497.65							3.00		48.00
Cash	2171.55		1559.31	557.20	358.05	618.66	383.61	852.79	316.27	2540.49	163.06	705.32
Goods Returned									21.92		30.26	
Feed and Stock Supplies	27.55		28.64		29.13		60.08		33.41		81.89	61.50
Repairs											25.81	
GIFT SHOP												
Purchases and Sales	182.58	41.16	7.00	42.09	100.70	57.05	108.73	81.16	80.32	58.97	198.33	190.63
Goods Returned										3.00		
Rent			68.00		34.00		34.00		34.00		34.00	
OFFICE												
Furniture and Fixtures			80.00								4.73	3.95
Earnings		130.00				130.00				65.00		140.00
Traveling Expenses									5.95		22.75	
BOOKS AND PUBLICATIONS												
Purchases and Sales	44.76	67.85	2.50	6.90	42.25	41.40	5.71	45.65	1.00	12.00		6.00
PERTAINING TO ALL ABOVE DEPARTMENTS' BUT NOT DISTRIBUTED												
Cash Received	2171.55		1559.31		1663.95		1814.98		2971.80		2128.76	
Cash Paid Out		2513.98		1667.24		3046.52		1754.21		2297.76		2202.91
Accounts Receivable	368.19	801.08	389.89	89.72	493.95	442.52	681.98	503.86	1331.42	581.69	441.01	557.25
Accounts Payable	950.22	702.25	267.60	560.69	860.01	648.05	324.06	847.25	610.08	458.15	909.60	521.29
Notes Payable	50.00		50.00		50.00	1000.00	50.00		50.00		50.00	
Discount Given							3.00		10.55		4.90	
Discount and Interest Earned		25.22		51.72		13.37		3.40		13.68		8.76
Interest Paid					660.00				12.26			
Property Improvement	23.47				64.00		84.75				25.87	
Postage	17.47		18.88		23.71		32.12		31.79		34.25	
Freight, Express and Dray	29.76		20.77		27.44		47.52		20.32		19.33	
Light, Water, Phone, and Telegraph	77.27		51.99		47.11		42.28		69.72		40.66	
Coal	19.00		350.12		123.93						21.32	
Delivery Service	51.39		7.22		10.21		25.38		29.68			
Insurance	13.80		51.30									
Advertising	12.00						2.00		35.95		10.18	
Salaries and Wages	550.00		781.15		1047.89		954.48		1187.76		888.63	
Miscellaneous Receipts and Expenses	32.59	10.21	12.80	5.40	27.03	6.82	47.64	4.70	119.93	3.81	99.42	10.25

F. L. Austin, Secretary.

CHILDREN OF THE WORLD AND CHILDREN OF LIGHT

As is known to all, there was recently held in the city of New York the convention of the National Democratic Party for the purpose of nominating candidates for President and Vice-president of the United States.

It is estimated that between delegates, alternates and sympathizers, the convention brought about forty-thousand visitors to the city. The city is so large, however, that this crowd literally was swallowed up, and although enthusiasm and excitement ran riot inside the convention hall, no one five hundred feet distant would know anything unusual was going on.

Politics is a great institution, still it makes no difference—except to the office holders—what man sits in the seat of power, all things have an end. But what trouble will men go to, how liberal they are with their time and money, how enthusiastic they are in their efforts to have their man elected to office. And for what? Simply so they can say that their side won. How different with the Christian and his Christianity. We look for a King that will bless the whole earth. He will bring peace, safety and righteousness. His rule will be with justice and equity. His term shall be eternal. We shall be co-heirs with him and assist him in his rule of love, over the nations. Still the average Christian will do nothing to further the knowledge of the love of God, or to acquaint his fellows with his hope concerning the soon return of his Savior and Redeemer. They are perfectly content to sit in a pew and listen to a sermon at stated intervals. Beyond that, their time is too precious, and their money too tight, and enthusiasm would be bad form to exercise in a religious sense.

Man is a queer animal, ignoring the things that are worth while and which are eternal, and spending his time, energy and substance on the foolish things of this world that last but for a day. Still what a different world this would be should "the children of light" follow the example set for them by the "children of this world" and enter, whole heartedly, in proclaiming to the dying world the hope of the soon return of our Lord.

"For the children of this world are in their generation wiser than the children of light."

DIMES AND CHILDREN

The following was recently culled from our local paper, and we feel that it is good enough to be reproduced here. Should the admonition given be needed we trust you will give it heed.

Edward Bok, on a recent trip abroad, found that maids in hotels of Holland left on the dresser the dimes he had planted on the carpet. In hotels in America the dimes disappeared regularly.

How are you making sure that your children are growing up with a strict sense of honesty? As likely as not, Jack, across the street, is showing your John how to play a trick on mother and get twice as much candy as she had planned.

"The church is one institution for instruction in righteousness; that is, in honesty and uprightness. The schools are doing their best, but when the Bible is denied them for a foundation their efforts fall short. Make sure your children get the

right start in life by taking them to Sunday School.

"Lessons learned in youth never leave a child—and grownups need as much as children the restraining hand of the Christian religion. Come to church and Bible school next Sunday."

"The fear of the Lord is the beginning of wisdom, but fools despise wisdom and instruction."

BIBLE QUESTIONS

1. Where did the stone that David threw with his sling hit Goliath?
2. Who were the father and mother of Joseph?
3. What was the meaning of the word "parable"?
4. Which son did David name as successor to his throne when Absalom, his first choice, died?
5. To what tribe of people did Achan belong?
6. What was the meaning of the phrase "Field of Acedana"?
7. When Absalom had gained in popularity and led a revolt against his father, David, what city did he occupy?
8. At the battle of Gibson, between David and Ish-bosheth, who commanded each of the armies?
9. Who was the founder of the great Hebrew nation?
10. Where was Abram born?

ANSWERS TO LAST SERIES OF QUESTIONS

1. Solomon was the last son of David.
2. The name Solomon meant peaceful.
3. Nicodemus was a Pharisee, a ruler of the Jews, and a teacher of Israel.
4. When she was delivered of her sins, the Bible states that seven devils went out of Mary Magdalene.
5. Joseph was born at Padan-aram, about 1746 B. C.
6. John the Baptist's death occurred about March, A. D. 29.
7. David was but a youth when he slew Goliath.
8. David was confident of having the strength to slay Goliath because he came in the name of God, whom Goliath had defied.
9. Othniel (Achsah's uncle) took the city of Debir and thus gained the hand of Achsah.
10. The people stoned Achan to death because he hid some of the spoils in his tent when all Jericho was devoted to destruction.

CHINESE SOLDIERS EAGER FOR THE BIBLE

By Carleton Lacy

AT 2:30 o'clock on Easter Monday afternoon, six of us sat down to lunch with Brigadier-General Chang Tze-chiang in his headquarters at Tungchow. It was a simple meal; yet our host passed up two courses with the quiet apology that he was a vegetarian. "The first chapter of Daniel made me so," he explained.

The meal over, we pushed back our chairs and gathered around the little General in an eager group. He had promised to tell the story of his conversion, and that of the battle of Chengchow, for which he had been decorated by the President of China. Mr. Davis (George T. B. Davis, Secretary of the Pocket Testament League) was ready with his pencil and pad. He intended to get every word of that priceless interview, and three of us were there to interpret. For us who could understand the General's eloquent and dramatic narrative, the next two hours were filled with inspiration and delight. For Davis, I think, it was a trial of patience. He remarked afterward that his interpreters acted as though they were hypnotized. We were. It was quite impossible to interrupt that thrilling recital of events which had made of this modest, unknown soldier a national hero, whose life

and testimony were radiant with the indwelling presence of Jesus Christ.

Again and again, as he told his story, General Chang jumped from his chair and seized his Bible to read some loved passage that had really taken hold and shaped his life. He read from the Psalms, from Jeremiah, from Daniel, from Proverbs, from Samuel. The story of David and Goliath was linked up with the words of Proverbs: "There is no wisdom nor understanding nor counsel against Jehovah. The horse is prepared against the day of battle; but the victory is of Jehovah." And the whole message was personally applied in his effort to restore order in the ravaged province of Shensi. The heroic declaration of the Hebrews in Babylon had become the motto of the warrior in the face of overwhelming forces, "Our God whom we serve is able to deliver us, . . . but if not, . . . we will not serve thy Gods," and had steered his allegiance in constant loyalty to the Lord. "Thy God whom thou servest continually, he will deliver thee" had become his shield and buckler in war and in peace.

After we had been photographed together and were sitting informally about the General's desk, I asked him to let me see his Bible. He had referred to Ezek. 3:10 and 17, and I turned to read the words which had placed on a Chinese soldier the conviction that he must preach the gospel. The whole page was heavily lined with various ink and pencil marks, but this verse stood out, "When I speak with thee, I will open thy mouth, and thou shalt say unto them, Thus saith the Lord Jehovah." Then, I understood how, on the preceding Good Friday, this commander of the camp had preached in Jefferson Academy what was termed "one of the greatest sermons our students have ever heard."

With that Bible in my hands I could not resist running over its pages; there was scarcely one unmarked. It was the Bible of a very diligent student. It proved the truth of his assertion, "I spend about a third of my day in Bible study, and am always finding new truth and new blessing."

Perhaps that explained the events of the morning. For several days there had been special religious services in the camp. The Secretary of the Pocket Testament League had been urging the soldiers to a more diligent, persistent study of the Scriptures. At noon, on that Memorial Easter Monday, four thousand men in uniform marched past the tables and received from the hands of their colonels each a pocket Testament. Then, with the open book held high overhead they solemnly swore to read a portion every day and seek to bring its message into the life of another man. Most of them will keep that pledge, for before them is their brigade commander, General Chang Tze-chiang, a worthy example and inspiration to earnest Bible study and consecrated, manly living.—Issued by American Bible Society.

A tranquil mind is a well ordered mind, just as a tranquil home is a well ordered home. We should have occasional mind-cleaning, just as we have house-cleanings. Turn the mind inside out; find the musty, dusty, disordered places and make them fit. Judge yourself sternly. Put away foolish disorder and use your mind in a practical, sensible way, making the most of your abilities.

OUT OF THE MIDST OF CONFUSION

By W. H. Brown

THE World is full of confusion; confusion of ideas; confusion of thought and theories. On political, social, scientific and religious subjects there is an endless variety of confusing and contradictory beliefs. Look in any direction you choose, at home or abroad, and you see the same familiar sight. Men on all sides are striving to tell their fellows, by book or pamphlet, newspaper or magazine, pulpit or public platform, of their own personal or adopted views of the great subjects mentioned above. On politics we have free trade, and protective tariff, socialism, single tax, prohibition, etc., each one claiming to be the embodiment of all that is good and desirable, and all predicting that unless their particular ideas are adopted, evil consequences will follow.

As it is in politics, so it is in social and scientific spheres; there is a perfect babel of voices sounding forth conflicting theories that lead us into confusion.

Nor is this any new condition; the present state of affairs has existed for ages. Since the world began there has been a continual agitation for new forms of government, for different methods to bring about social harmony and to advance the material prosperity and welfare of the people, and continual but unavailing efforts on the part of men of science to solve the great problem of existence.

As the population of the world increases, the evil conditions are intensified and the great increase in knowledge that we have witnessed in recent years has only added to the very great number of conflicting theories already in existence.

A century or so ago, only a few people (comparatively speaking) were educated and the great masses of people troubled themselves but little about the social, political or scientific problems. But now, with free, compulsory education, every man becomes a philosopher and has his own theories concerning these things. It is difficult to find two that agree in every particular as to the way the world should be run to bring about peace and good-will, prosperity, and happiness to the human race. Why is it that there is so much confusion? Why is there so much difference of opinion on these various subjects? Why cannot the wise men of the world agree on these things? Do you wish to know? Listen: the reason is simple and self-evident. It is because, in trying to solve these problems the finite human mind has undertaken a task beyond its capacity.

If there was a man among us with a mind capable of grasping the innumerable difficulties, who could understand all the peculiarities of human nature, and know all the motives that underlie all our actions, who, in a word, could read the human heart, who had wisdom enough to surmount every obstacle and with power at his disposal to enforce his will, then there might be some hope from a human point of view.

No argument will be necessary, however, to convince you that no such mortal exists. There is, therefore, no great master mind to whom we can appeal as a court of last resort, no one supreme authority to settle controversy. Instead of this we have a million theories that fill the world with

an ever increasing babel of confusion.

The world is full of murders, thefts, and crimes of all sorts, to say nothing of wars, political strifes, labor troubles, revolutions and many other evils too numerous to mention. The world is in a pitiable plight and it is beyond the power of its inhabitants to give it relief. Thousands of years of human government have only resulted in bringing about the present evil conditions.

But there is a remedy for all these evil conditions—a remedy that will cure the world of poverty, oppression and crime, a remedy that will put an end to war, political and social strife, and will bring peace and true prosperity to all the earth's inhabitants.

This true remedy has been lost sight of in the midst of the confusion that prevails on the earth. Brethren, let us thank God that we know what this remedy is and that we have been invited by the Creator to have a share in applying it. May God help us to be faithful until the day of its application.—Editorial, The Restitution.

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 20:7

A PRAYER

Grant me to close the day without regret;
 Let me not into careless conduct fall,
 Gaining my little purposes, and yet
 Wishing some hasty words I could recall.

Increase my stock of patience, Lord, I pray!
 Let me not whimper loudly at my care;
 Let me take pride at evening in the way
 I met the trials which were mine to bear.

Teach me to play the man in little things,
 To suffer disappointments when I must,
 To brave the irritation failure brings
 And still be kind and generous and just.

Let me not stain my victories with hate;
 When night comes on let me look back and see
 In all that I've accomplished, small or great,
 Nothing I'll regret, or brings shame to thee.
 —Edgar A. Guest.

REDEEMING VISION

"In the year that King Uzziah died, I saw also the Lord."—Isa. 6:1.

Uzziah had been Isaiah's patron. He was a strong ruler, a successful soldier, and just such a monarch as would appeal to the imagination and capture the patriotic affection of a warm hearted and zealous young soul. But death came and the king was no more. All Isaiah's hopes had circled round the strong Uzziah, but now he was dead, and the foundations of the world seemed out of course. But on an instant darkness turned to light, and despair gave place to joyful assurance, for instead of an empty throne he suddenly saw the ever present Lord of hosts—and the vision transformed his whole life. It brought a self-knowledge, as complete as it was crushing; and with it a cleansing by fire from sin. It invested his life with a new purpose, so that henceforth it was wholly yielded to the service of the Lord.

Obedience to the heavenly vision may involve him in a lonely and strenuous life—even death; but with a full knowledge of the consequences he gladly embraced it, for he had seen the Lord. Nothing else was worth anything to him in comparison, while the memory of that vision remained. He now knew God as the ultimate security of himself and of his nation alike; and with the knowledge came rest of heart, and strength of life.

How like the prophet we are apt to be when in similar circumstances. Our hopes are frustrated, our skies darken, our outlook threatens loss or damage, and forthwith we give ourselves to despair and dependency, all the while forgetting that the Lord is seated on his throne, "high and lifted up", and that his will is the impulse of all life's second causes. Happy is the man who recovers himself by recollection, and who, in such an hour of need, can say, "I saw also the Lord." He can sing when all things appear to be wrong—

"In the center of the circle of the will of God
 I stand,
 There can come no second causes, all must
 come from his own hand.
 All is well! for is it not my Father, who, my
 life has planned?"

Nothing is more needed today than the uplifted eye, with its power of vision. To see "also the Lord" is the secret of steadfastness, and the guarantee of that knowledge in the midst of perplexity, which alone liberates from fretful anxiety and unbelief, and leads to right choice and wise action.

To those who seek him he is always revealing himself. "Two men looked out through prison bars, the one saw mud, the other stars." We see very much what we look for, and let it not be forgotten also that we ourselves come to look like that which we look at, for all vision is of transforming power for good or for ill. Seeing has very much to do with being. No man is ever better than his ideals.

In connection with duty, how indispensable is the sight of the ever present Lord. Duty to many is undisguised monotony, irksome toil, unappreciated endeavor. How real, then, is the need of seeing "also the Lord" under such conditions! He it is who has appointed you to the very work which you feel to be such a burden, and he has done so with the full knowledge of its character. To see him thus, as the Lord of all duty, is to see him also as the Lord of all power. He has appointed you. He is hence committed to the responsibility of equipping you with strength, both to endure and to do. Banish therefore, from your thought all possibility of failure, and trust him to make good his promises just when you need them.

With regard to the discipline by which alone anyone can be made holy, we need to see "also the Lord". Otherwise the providences by which he seeks to teach and bless us will be misinterpreted, and we shall lose their value. The cup of bitterness is only acceptable when we know that it is "the cup which my Father hath given me to drink". To see him as the Lord of love and wisdom, and to know that "he doth not willingly afflict the children of men", will also serve to interpret his doings and give us "songs in the night".—E. O. E. S.

Among the Churches

Three were baptized at Oregon, Illinois, August 3.

One baptism is reported at Argos, Indiana, in connection with Bro. Maple's last appointment there, July 20. Also two at Cleveland, Ohio, who will take membership at East 105th St.

NOTICES

Conference Calendar for 1924

Illinois, Oregon, August, 3-17.
 General, Oregon, August, 3-17.
 Kan-Okla, Arkansas City, Kansas, Aug. 2-9
 Iowa, Waterloo, August 17-24.
 Ark-Okla., Cleveland, Ark., Sep. 11-20.
 Nebraska, Holbrook, August 16-24
 Omaha, Omaha, Nebr. August 21-24.

REPORTS

Bible School at Oregon

Fine weather favored the opening of the Bible School. On Sunday, the 3rd, there were present at the services, ready for the opening of the School on Monday, Sr. Lyon, Alabama; Sr. Alexander, Louisiana; Bro. Stewart and Bro. and Sr. Moses and daughter, Texas; Sr. Vogel, Missouri; Sr. Sheets and daughter, Michigan; Srs. Gardiner, New York; Srs. Garard and Kelly, Ohio; Bro. and Sr. Pope, Indiana; 5 from Eldorado, 5 from Marshall; 3 from Lanark; 4 from Forrester; 1 from Adeline, 1 from Chicago; 1 from Rockford, 1 from Ashton; besides the local people. In addition to these there were several from Dixon and other near by places present for the day's services.

Reports have it that there are several enroute from different states due to reach Oregon Monday or Tuesday.

The attendance and spirit are most encouraging for a beneficial gathering. The newly arranged Dormitory and Dining Hall is very pleasing. It will not be too late for others to come—many more—even after reading these lines.

The Bible School opened at 10.00 A. M., Monday, with sixty members, divided into four classes, or grades.

Report for July

Sermons: North Salem, 3; Roll, 2, Kokomo, 1; Pleasant View, 2; Burr Oak, 2; Cool Springs, Virginia, 3.

Baptisms, 7.

Finances. Money received: Roll, \$21.50; Burr Oak, \$5.00; Plymouth, \$15.00; North Salem, \$8.00; Pleasant View, \$24.50. Expenses, \$13.27.

J. H. Anderson.

Ripley, Illinois

Once again the church at Ripley has held a series of meetings, conducted by Bro. S. J. Lindsay. Bro. Lindsay arrived here July 10, and remained over Sunday, July 13, giving six discourses in all. Three on Sunday, with a basket dinner in the park.

As conditions prevented Bro. Lindsay from visiting Camden at this time, the members from there drove to Ripley and all spent the day together.

Sr. Hildreth Fey was baptized Sunday morning. May she be led by the Spirit and

in truth is our prayer.

All enjoyed this meeting together with the ones of like precious faith to hear the the scriptures so well expounded. May we each and all feed and live on these great truths and attain a place in his kingdom that is everlasting.

Tessa L. Laning, Sec.

From Louisiana

On our stop-over at Hammond, Louisiana, services were held for four days, at the conclusion of which three were baptized. We wish to introduce Mrs. Mollie Hutchinson and daughter, Miss Ehrma Hutchinson, and a young man who has been attending Sunday School and Bible class work, Mr. Warren Landry. May God strengthen them for life's work.

F. E. Siple.

Iowa Work During July

We have had a good month. Rain has fallen frequently and it hindered somewhat, but we did not abandon any meetings on that account. We had a good time at Stanhope the second Sunday, only that some of our faithful members there have been very ill. Sr. Berggren has been poor in health for several months and Sr. Hill was in the hospital, very low from an operation during our meeting, but both were improved the last of the month. We also missed the usual presence of Esther Seeline, who was in the Rockies on a pleasant vacation.

The joint-meeting at Eagle Grove the 27th was a very agreeable one. A number from out of town were with us. Bro. and Sr. Allard from Fort Dodge came and brought Miss Olive Jones, and several of the Stanhope families came and brought Sr. Pendleton from Webster City, and Bro. Hunt's came from Clarksville. We had sermons at the church forenoon, afternoon, and night, and dinner at the park. Bro. and Sr. Allard sang, as usual.

At our home church we have had the usual semi-monthly meetings. Five cars from Hartwick, near by, came to the last meeting, bringing several families of the Church of Christ to share dinner and afternoon preaching with us. A number of ours went there for a similar day with them the 27th. We are doing that as often as we can get together now, with a view to study together and see if it is possible to understand the scriptures unitedly. Time will tell what the results will be.

J. W. Williams.

Indiana Bible School and Conference

The Indiana Bible School and Conference, which closed July 6, 1924, was one of unusual interest, having more enrolled than ever before. The new dormitory was full practically all of the time, besides several homes were crowded.

Seven young people obeyed the call to follow Christ, and were baptized. Our prayer is that they may remain faithful.

The business session was called to order July 5, at 10:00 A. M. Roll call of churches showed six represented. Secretary's report was then read and approved, and was

followed by reports from the Treasurer, Evangelist, Bereans and a report on the Dormitory Building. All were accepted.

A vote of thanks was extended to Bro. Stilson for his efforts in getting the dormitory completed. A few minor changes in the Constitution were discussed and adopted unanimously. After a discussion of finance for the coming year it was decided to put the proposition of indebtedness on the dormitory up to the people Sunday morning, with the result that it was more than cleared—another proof that the Indiana people will respond when a call is made.

The old officers were reinstated for the coming year and are as follows:

President, J. H. Willey, Plymouth; 1st Vice-president, Floyd Stilson, South Bend; Treasurer, J. J. Snodgrass, Frankfort; Secretary, Maude Austin, Plymouth.

Now is the time to plan to attend Indiana Bible School and Conference in 1925.

Maude Austin, Sec.

Notes from C. C. Maple

We are holding this year, at Vermillion, Ohio, our Linwood Park Bible Institute. The meeting was begun five years ago at this place. It furnished us a very rare opportunity to get the truth before a great many new people. They come to this famous, old lakeside resort from all parts of the state and from other states as well. The grounds have been open for religious services for forty-two years.

We have several western dates, including Nebraska, New Mexico, and Illinois. If any church desires a few days service we have an open date about September 16 that we can give to some church in the west, providing we hear at once.

OBITUARY

William Selleck

William Selleck was born at Minonk, Illinois, June 1, 1857, the fifth of eight children, only two of whom survive, one brother, David, of Chagrin Falls, Ohio, and a sister, Mrs. Priscilla Hopgood, of Pleasanton, Nebraska.

About forty years ago he came to Iowa and worked for the family of a sister, Mrs. Moulton, on a farm near Fonda. He married Miss Harriet Garton, November 4, 1888, at the farm where the couple afterward spent most of their married life, excepting only three years spent near Kearney, Nebraska, and four years at Kingston, Arkansas.

Four children were born to them, Iza, Mrs. Etta Martin, who fell asleep in the Lord six years ago, Ira, and Guy, all of those surviving being at home on the farm which occupation the father always followed.

He was baptized into the church about forty years ago, and was faithful to the end, very patient in his affliction, gastric cancer, a kind and cheerful father and husband. He suffered a considerable time, being confined to his bed the last four months. The end came July 15, 1924, at the age of 67 years, 1 month, 14 days. His widow survives, sustained by the Christian hope, as are the children.

Funeral services were held at the M. E. Church in Varina, and burial was at Albert City.

J. W. Williams.

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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

SUBSCRIPTIONS

The Circulation Department of The Herald has been trying diligently for several weeks to get in touch with all subscribers whose subscriptions are for any cause over due. While we are constantly in position to use any and all monies coming in and really need all the money available—yet, the real reason for sending out the notices from month to month is to receive a reply from the subscribers, telling us whether they would like to have the paper continued. We are well aware that many find it embarrassing to remit promptly for a renewal. But it is also embarrassing to us to continue the paper if not wanted, and it is even more embarrassing to discontinue the paper and then learn that the subscriber wished it continued.

HELPING FUND SUBSCRIBERS

The foregoing is just as true with reference to those who receive the paper from the Helping Fund. Frequently a subscriber moves without notifying this office. Some one else gets the paper from the post office. Or, a subscriber dies. No one notifies us. Months after, even a year or more after, the Postmaster or some one writes that the subscriber moved, or died last year, even two years past. To the Helping Fund Subscribers, as to all, we earnestly ask that you help us to keep our mailing list fully up to date by replying promptly to the mail sent out by the Circulation Department.

It is not necessary that money accompany the answers. If any one is short for a time, kindly write to continue the paper and tell

about when the remittance will probably follow.

We are trying to HELP our subscribers. We don't want to embarrass one of them. In this, please cooperate.

Please solicit new subscribers whenever and wherever possible. The larger the subscription list the larger and better will be the paper.

THE FIRST RECRUITS

Four Thousand years down the stream of time is where the Savior was introduced into the seething mass of humanity. Unrest, dissatisfaction, strife, hatred was upon every hand. As the Savior rose through youth in the midst of this condition it was to face the great, almost unbelievable responsibility of reducing the strife, the hatred, the wrong, and of establishing the right and the true until the earth should be filled with the glory of the Lord. Naught but faith, immense, extraordinary faith, could face conditions as Jesus faced them, and with trust in God take up the work single-handed with expectation of finishing the task successfully. He wavered not. His faith was implicit.

What must have been the mental feeling when the first ones turned to him as disciples? Little did those disciples realize the far reaching meaning as they enlisted in this work.

The work of selecting disciples still goes on. The call is just as clear today; the testimony pointing out the Messiah is just as evident; the certainty of victory is far more apparent to human vision; the need was never greater. Who will be the next to hear him speak and follow, then hasten to find friend and recite the fact, "We have found the Christ."

POWER

"Not by army, nor by power, but by my Spirit, saith the Lord of hosts"—Zech. 4:6, margin. God was revealing unto Zerubabel matters that should result later, but he also revealed to the prophet that these things should not develop as the result of power from human source. It would be beyond that.

It is true that there must be power manifested through the individual or collection of individuals that is do God's work. It is also true that God has required of man that he shall bring forth works which bear testimony of man's faith toward God. Not that the works will save him, but rather that the saving faith within will surely overflow into serious active work, day by day, and these works in turn are used of God in furthering his great plans.

In this however, throughout the history of man, there has been the dangerous tendency of assuming that the work itself is what God is in dire need of. Is there no way of bringing our minds to a recognition of the fact that while man cannot be saved by works, nor judged by his achievements, yet, on the other hand, the Christian, of all people, should, in evidence of his faith, be the hardest, most serious, most intensive of workers.

Our Savior worked hard. With the falling darkness he sought rest, sometimes in sleep, often in prayer. True, very true, his works, being visible results, were agencies in the developing of faith in man. As such, they were very, very needful. But, again, by the work of our Savior he

himself grew; he enlarged; he endured every test, every temptation and was "made perfect (complete) through suffering".

Is not the same principle true in us? The great necessity of work is for the development of self by growth "into Christ our living head in all things". We must work. It is required of us. It is, perhaps, impossible to grow otherwise. We must resist the temptation in order to grow in power to resist; we must love our enemy in order to grow or enlarge in our power or capacity to love—to love even those who are yet sinners. Thus work is required for the development of the individual.

Coming now back to the thought first intended; as a church we are trying to develop, to advance. Let us remember that the greatest of all development to result from our efforts will be found in ourselves. The secondary result will be that which becomes visible to the natural eye, for the encouragement and aid of others. What we want is power to perform our duty. This power can not possibly originate by, or through, natural means, nor can work be counted or estimated by its visible results. Therefore, while it is proper to seek the greatest possible physical cooperation of one and all, and while it seems thoroughly biblical to press such matters forward in the name of our Master, yet, upon the other hand, and of first importance, is that power which comes from on high to enable the individual to work the works of faith, and through such work to develop the individual and the collection of individuals for the Master's direction and trust in even larger fields of increased responsibility and confidence.

BIBLES

7,101,289 volumes of scripture were circulated by the American Bible Society in the past year, according to the report of the Board of Managers, at the 108th Annual Meeting, on May 8. For the second time the circulation has exceeded 7,000,000 in a year. From their Bible House in New York alone the Society reports having issued 3,856,100 copies.

What influence, unfathomable by the human mind, flows from this extraordinary work. It is like sowing 7,101,289 pebbles upon the sea of humanity, each sending forth wavelets in every direction. Certainly the Words of God are going forth unto the ends of the earth.

What part does each one bear in speeding the Glad Tidings?

HERALD RECEIPTS

Claus Storjohann; Mrs. L. Goeke; J. Conaway; Andrew Broberg; W. L. Robbins; J. F. Williams; J. A. Johnson; Mrs. G. H. Loudenslager; Mrs. Ida Belle Pryor; John R. Fiske, Jr.; Mrs. D. Cronbaugh; Peter Overholser; Mrs. Alpha Addington; Tandy J. Stinnette.

EMERGENCY FUND

Lillian A. Greiner, \$1.00

WINCE MEMORIAL FUND

Previously mentioned, \$436.25
Mistake in Addition, 1.00

Net Balance, \$435.25
Alma B. Steffa, 3.00
Mrs. Flora E. Hogue, 1.00
Mrs. Eva Fletcher, 1.00
Mrs. Blanche Bayne, 1.00
Harriett Woodard, 1.70
Milton Long, 3.00

Total \$445.95

pelled him to drop the class study for a time. In April, that year, we had Bro. Lindsay, of Oregon, Illinois, come to Gallipolis and give us a few good sermons on the Bible truths of the kingdom and kindred subject so much ignored and neglected by most churches in these last days. Fair audiences heard him twice at the Opera House and smaller audiences later at the Court House. Indifference and the deep prejudice against the truth kept most people from coming out to these services, although we had advertised by window cards and posters, the local papers and the movie screen.

One result of these services by Bro. Lindsay, was our getting in touch with a new family whom we had not known, who later joined our Berean class. I believe we resumed our classes in May. Three of this new family attended our class, the wife proving one of our very deepest students and only missing one class as long as we continued the work. That was because of sickness. Profiting by our previous year's experience, we met every week through the summer, thereby holding the sustained interest of the class. Where meetings are held farther apart than one week we found it like having to start anew each time.

During the Summer of 1922 we, at times, had enough transients come in to swell our class to twelve or fourteen. One interesting and helpful addition, who came at times, as he could, was an elderly man from the Church of Christ (Campbellite) who believed strongly in conditional immortality and the coming kingdom on the earth. He had read one of the writer's tracts on "Immortality" some one had handed him, and was so interested that she looked me up at the store and we had a talk. It was then I invited him to our class. We continued our class until January 1, 1923, with three outside families continuing faithful attendants. At this time we had to drop the work because of sickness in the home. As we moved from the city in the spring, the work was not resumed.

We never organized our class, the writer assuming leadership himself. All members of the class besides wife and I were members of other churches, so we did not deem it feasible to organize until the work was further advanced. As a last effort to keep our class members interested searchers for Bible truth, to those who remained faithful in their attendance to the last, we sent them The Restitution Herald, which we trust has proved of interest to them.

Such were our experiences. Though at times it was very discouraging, yet the knowledge that we were doing all we could to get others to search for truth as it is in the Bible, concerning God's wonderful plan of redemption brought its joys. It has brought us the joy that comes from doing our duty as God gave us to see it.

If any are isolated as we; if, added to this, they have some acquaintances and have made no attempt to start a class; if they want the joy that comes from getting others to study and search for truth, then try starting a Berean class. It takes hard work and perseverance. It has its discouragements, but if we would reap, we must faint not.

Let us take time for all things, make us grow calm, serene, gentle.

TRUTH

By Samuel E. Haney

PILATE voiced the world's query today, namely, "What is truth?" John 18:38. "For truth is fallen in the street, and equity cannot enter." Isa. 59:14. "Because there is no truth, nor mercy, nor knowledge of God in the land." Hosea 4:1. "The way of truth shall be evil spoken of (as the case is today). 2 Peter 2:2.

But "we know that we are of the truth", and have been "sanctified through thy truth: thy word is truth." 1 John 3:19; John 17:17.

"Only fear the Lord, and serve him in truth with all your heart: for consider how great things he hath done for (with, Roth-erham) you." 1 Sam. 12:24.

"Our God is a jealous God", and to get results we must serve him with all our heart; for "thou shalt have no other gods (idols) before me." Therefore, by obedience, "ye shall know the truth, and the truth shall make you free", John 8:32, and continually "preserve you; and be thy shield and buckler". Psa. 40:11; 91:4.

We are thus led, by truth, to understand what God has done for us; and to become "strong and courageous, and come to see that there be more with us than with them (the enemies attacking us through the arm of flesh); but with us is the Lord our God to keep us and fight our battles." 2 Chron. 32:7-8.

History confirms these promises. The king of Syria sent horses and chariots to capture Elisha at Dothan, but God intervened and caused the prophet's enemies to go blindly in the midst of Samaria. Elisha's servant, who was blind to truth, became frightened at the "great host that compassed the city. But he was told to fear not: for they that be with us are more than they that be with them. And the Lord opened the eyes of the young man; and he saw; and behold, the mountain was full of horses and chariots of fire round about Elisha. 2 Kings 6:1-23.

Remember, that the magnitude of the many things that God has done for us depends largely upon the depth from which he has lifted us. God's children that have been born and reared in Christian homes are not in a position to appreciate and enjoy the degree of blessings that is the lot of their brethren that have been lifted up from prayerless homes.

I can visualize an eleven year old boy placed in servitude in a speak-easy grogshop; and who was dismissed at the age of fifteen, being a well developed alcoholic addict; which accounts for the writer frequently singing,

"In loving-kindness Jesus came
My soul in mercy to reclaim,
And from the depths of sin and shame
Through grace he lifted me.

"From sinking sand he lifted me,
And with my soul I know 'tis well;
Yet, how or why, I cannot tell,
He should have lifted me.

"Now on a higher plane I dwell,
With tender hands he lifted me,
From shades of night to planes of light,
O praise his name—he lifted me!"

But we shall never know, this side of the veil, what God has done with us, as the result of obedience to truth. It is our business to sow and water the seed, leaving results to the Lord.

Hannah, wife of Elkanah, once "a woman of sorrowful spirit", but later in prayer of thanksgiving, informs us of some of the things that the Lord will do for, and with, them that "fear the Lord and serve him in truth, with all their heart." "The Lord killeth and maketh alive: he bringeth down to the grave, and lifteth up. He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory, for the pillars of the earth are the Lord's, and he hath set the world upon them. He will keep the feet of his saints, and the wicked shall be silent in darkness; for by strength shall no man prevail. The adversaries of the Lord shall be broken to pieces; out of heaven shall he thunder upon them: the Lord shall judge the ends of the earth; and he shall give strength unto his king, and exalt the horn of his anointed." 1 Sam. 2:6-10.

A PRAYER

Keep us, Oh God, from pettiness, let us be large in thought, in word, in deed.

Let us be done with fault-finding and leave off self-seeking.

May we put away all pretenses and meet each other face to face, without self-pity and without prejudice.

Teach us to put into action our better impulses, straightforward and unafraid.

Grant that we may realize that it is the little things that create differences, that in the big things of life, we are at one.

And may we strive to touch and to know the great common heart of us all, and, Oh Lord God, let us not forget to be kind.—Mary Stuart.

The Children's Column

JESUS CLEANSSES THE TEMPLE

Lesson 7

August 17, 1924

Lesson Text:

John 2:13-16

By Verna Thayer

Memory Verse: My house shall be called the house of prayer.—Matt. 21:13.

Every year the Jews had a feast which they called the Passover, in memory of the time when they were in Egypt and the death angel passed over their homes.

Now, one year at this time Jesus went up to Jerusalem. He went into the beautiful temple, or church, and what do you think he found there? Men selling oxen, sheep and doves which would be burned on the altar as sacrifices. There were money changers there who weren't altogether honest. Wouldn't you be surprised to find such things in your church?

What do you think Jesus did? He fastened some cords together and drove them right out of the temple, poured out the money, and threw their tables over; then he said to those who sold doves, "Take these things hence", or away. He told them that God's house wasn't to be made a selling place, or store, but a place of prayer.

It is a place where God's people may come to learn of God's word, and what he wants them to do; where they may worship him, and talk to him in prayer.

God has said in Matt. 18:20, "For where two or three are gathered together in my name, there am I in the midst of them."

The Sunday School

By Alta King

JESUS CLEANSSES THE TEMPLE

Lesson 7 August 17, 1924
Lesson Text: John 2:13-25

Psalm 69:1-16

Golden Text: My house shall be called a house of prayer.—Matt. 21:13.

For Study

Review: What is the first recorded manifestation of Jesus' Messiahship power? What was the result? John 2:11. Contrast this miracle with the one Jesus was tempted to perform during his forty days in the wilderness.

The New Lesson: This lesson considers what was perhaps the second manifestation of Messiahship power. At any rate it was one of the earliest, and it is probably the most completely indicative of the Christ's mission of all the many manifestations made during Jesus' stay among men.

We remember that, at the age of twelve, Jesus was keenly conscious of his Father's House, and of his part in his Father's Business. He did not, however, at that time, receive his Father's call to enter that business. For about 17 years he bided his time, not in idle waiting and exalted expectation, but in increasing wisdom, and stature and in favor with God and man. Luke 2:52.

At the appointed time his Father's call came and he was ready to assume his work.

After waiting the Father's hour to grant him and his embryo disciples evidence of the divine power resting upon him (last week's lesson) Jesus fearlessly entered his Father's house and began to execute his Father's business, not this time as a seeker and learner at the feet of constituted authorities, but with power and authority over those constituted authorities. In one sweeping act, during the first days of his active Messiahship, Jesus, in no mistaken language, declared his business in the world. He threw down the gauntlet, as it were, and from that moment his opposers began to be manifest. It is this fearless declaration of the Christ's business that is considered in this lesson.

I. Cleansing The Temple. John 2:13-25. Read the account. What was the purpose of the temple? Ex. 25:8, 9. Was the buying and selling and exchanging necessary in order that sacrifices required by law might be offered? (Remember that many Jews came from long distances and from foreign countries.) Why was this commercialism, in itself, right if carried on honestly, wrong when carried on in the temple? How would it interfere with the real purpose of the temple? How would you account for the fact that these men, knowing they had back of them the recognized temple authorities, fled before a man having no recognized, and with little if any popularity? Would fear of the scourge of small cords account for it?

Contrast this manifestation of Messiah power with the first, as to publicity; as to direct bearing upon the Messiah's mission.

Why was not the Jews' request for evidence of authority granted? In what spirit was the request made? Was the mere accomplishment of the work such evidence? Was the disciples' willingness to believe able to discern such evidence in the work

done? What part did their knowledge of the scriptures have to play in producing this evidence?

Why did Jesus answer his questioners in the enigma of verse? (Even his disciples did not get the meaning until after its fulfillment. We ourselves would not get the meaning if John had not added the explanation.) See Matt. 13:11-15. Also marginal rendering of "proverb" in John 16:25, 29.

Why did many believe in the name of Jesus while he was in Jerusalem during the days of the passover feast? Verse 23. What does it mean to believe in the name of Jesus?—what does "Jesus" mean? These people "believed", but was their belief at this time a settled and enduring frame of mind?

II. Second cleansing of the Temple. Toward the close of Jesus' three year ministry among men, the temple was again cleansed, this time in connection with his triumphant entry into Jerusalem. Read the account in Matt. 21:1-16. With what kind of work was the cleansing followed? What does this teach us concerning the work of first import when Jesus reigns as King in Jerusalem?

III. God's Temple. The temple and its service was the medium through which the people of Israel were brought into contact with God, but the contact accomplished through it was far short of perfection. It, however, prefigured a temple and temple service which will accomplish perfect communion between God and man. This temple is described in Rev. 3:12; 21:1-4. Note carefully the language of Rev. 21:3. The tabernacle, composed of the overcomers, is with men. It is God's dwelling place. Dwelling in it, God, through its services, dwells with men and they become his people.

But before this large service to men can be accomplished through this tabernacle, the pillars must, themselves, be perfected and built into the tabernacle. This cleansing directly concerns the church class of people. See 1 Peter 2:1-5; 1 Cor. 3:16-23; 2 Cor. 6:16-18.

After this cleansing has been accomplished and each pillar placed, the resulting temple will be the scene of many a healing of blind and deaf people, not only of physical blindness and deafness, but of blindness and deafness of mind.

THE PROMISED LAND

By Dr. Joseph Silverman

ANY Jew today who willfully hinders the Zionist movement is a traitor to his people and his faith. Any Jew who remains aloof from the movement at this critical period in our history is committing nothing less than a crime against his people. For many years I have been a reform rabbi. I have stood aloof from Zionism, but now, after this visit to Palestine, I realize that if Judaism is to survive as a world force a Jewish homeland must be built up which will be the spiritual center of the Jewish people.

Palestine was once the promised land, flowing with milk and honey. It is today the land of promise, already rich enough in achievements, due to the persistent endeavors of the Palestine foundation fund and other laudable organizations, to justify the most radiant hopes of the lovers of Zion and the sure expectations of Great Britain and the League of Nations.

Berean Column.

Edited by

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Leota B. Hanson, Editor,
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Motto: Search the Scriptures Daily

Slogan: We Stand for Unity, Truth and Righteousness

BEREAN EXPERIENCES

By Laurence M. Howell

HAVING been asked to write an article on our past Berean efforts at Gallipolis, Ohio, I shall try to relate as well as I can recall them, our experiences there. Let me say, in the beginning, that not all was sunshine and roses in our efforts. So I shall recount some of the discouragements as well as the joys that attended our work.

It was not many months after our marriage that Mrs. Howell and I began to plan on a Berean class. Our hearts were in the work and, although we knew of no one we could surely count on to join us in the work, we felt it our duty to make the attempt.

We, accordingly, secured a few Berean books and induced one family whom I had always known to come over for class. One of the number seemed to be much interested and declared she had learned more Bible than in all her life before. We were even invited to hold the next class at their home. This was agreed to, but for some reason no exact date was set. We were to be told the date in a few days. However, the supposed interest turned out to be more feigned than real, so no date was ever forthcoming. So ended our first effort with the attempt to ditch our class.

After waiting two or three weeks we resolved to try again and hold the class in our own home. This time possibly two other families responded to our invitation. Only two or three of this number came more than once. One of our second recruits remained a faithful attendant for perhaps a year, whenever class was held.

Our numbers seeming too small for real interest, I decided to call on a number of acquaintances and explain our work, inviting them to class. We were meeting once a week, and in a short time we had as many as seven families represented at our class, making a good room full. Two of our new additions asked us to meet in their homes a few times and appeared very much enthused over the work. A few of our enlarged number came just a few times and dropped out. One, after attending faithfully for a number of months, finally seemed to yield to some outside pressure higher up and quit. At this stage our class was held fairly well intact until the spring of 1921, when some said they were busy and wanted classes two to four weeks apart. This entirely killed the interest and class had to be suspended for the summer. In the fall we resumed with numbers somewhat depleted. About this time we found an old gentleman of the Advent Christian Church who joined our class. He seemed so pleased to find some one who believed and taught Bible truths concerning the nature of man and the coming kingdom on the earth. He was old and feeble, however, and soon died.

Our class ran along until late in the winter of 1922, when the writer's eyes com-

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The Other Seven

By Mrs. Ella B. Patten

THE world is surely in a great turmoil. New conditions are arising, knowledge has increased, as Christ said it would. With that condition new problems are facing us. Some more of that prophecy came home forcibly at a district convention of International Council of Religious Education the other day, when a speaker said the best known and most used word in our life of today was "hurry". It is hurry, hurry all day long; never time any more in the family life to quietly sit down together for the bringing out of the finer things. The child is hurried out of bed—hurried to breakfast, hurried to school, hurried here and hurried there. Men are running to and fro, knowledge has increased by leaps and bounds, and with the fulfillment of this scripture there come new conditions for the followers of Christ to meet. Just how much we can do to help one here and there to know how to be brave when "men's hearts fail them for fear" may not be for us to know. But we do know that we are commanded to work until the night cometh when no man can work.

There are several things that should make us who want to make our work for our Master count, stop and reason together. When we learn that only three children out of every ten ever come under the influence of Bible teaching in the United States at the present time; when we realize that the hustle and bustle of present home life and the many outside interests using the time, energies and thoughts of the members of the home and that because of these things the religious training of the youth has been delegated to the church, the church in turn doing the best it can with only one-half hour a week for such work, it is high time the church looked well to its program of religious training of its youth. Not one minute of that precious time should be wasted in lack of understanding of the object in view.

Parents demand the best of trained teachers using the most advanced methods of developing the child mind in our public school system. Five days of the week our children are under this carefully-handled system of organized and intensive mind development. Then, on Sunday, these same children go for all the religious training they ever get (in many instances) into our church school, and more often than otherwise the teacher has never taken any training on the principles of teaching, does not understand the child-world and knows only how to interpret God's Word from the standpoint of the adult. The child may leave his Bible lesson with a feeling akin to disgust for the things the Christian Church stands for, when he might have been led on into more and more of the wonderful things of God.

A Gem

If a pilgrim has been shadowed
By a tree that I have nursed;
If a cup of clear, cold water
I have raised to lips athirst;
If I've planted one sweet flower
By an else too barren way;
If I've whispered in the midnight
One sweet word to tell of day;
If, in one poor bleeding bosom,
I a woe-went chord have stilled;
If a dark and restless spirit
I with hope of life have filled;
If I've made for life's hard battle
One faint heart grow warm and strong,
Then, My God, I thank Thee—bless Thee;
For the precious gift of song.

May it not be possible that the dreadful carelessness in church attendance among the fathers of today; the slipping away of the teen age Sunday School pupil, is due to this lack of his teacher who did not know how to present the lesson in terms of that particular age group and in as interesting a manner as his secular lessons were given to him? The pupil therefore reasoned within himself that there was nothing in religion that attracted him.

It is a recognized fact that we must put into the child's plastic mind what we desire the coming generation of men to become.

Certainly it does one good these days to see how many of our churches are adding on Sunday School rooms, or discussing ways and means of providing the needed rooms. It shows that we are realizing more of our opportunities in this direction. If we have a message the world needs, as we feel we have, it is our duty to use, to the very best advantage, every way it is possible to get this message over to them. If by thoughtful, intelligent management and the use of the knowledge of mankind that God has made it possible for us to obtain today, we can, by our wide-awake, carefully-trained, devoted Christian teachers, do our part, and, perhaps, a little more than our part, of winning into the classroom some of those seven boys and girls who never enter will we not be doing a most wonderful work for him? Of all denominations, we should be the most zealous in making the most of our times and our opportunities.

We are admonished to be wise as serpents and as harmless as doves. Human nature is patterned after much the same model, after all is said of individual traits and peculiarities. Are we not all created in the image of God? The ten-year-old boy with his characteristics and what concerns him most, or the sixteen-year-old, or any other age for that matter, has been pretty well studied out and classified for the benefit of those who instruct. Educators, for years, have been studying mankind (boy-kind and girl-kind) until there is no excuse for us if we, as teachers, do not know our pupils as we should. God has given these (Continued on page 383)

Kingdom Parables

By F. L. Austin

THE parables recorded in Matt. 13 were given by our Savior in explanation of kingdom matters. It seems quite certain that their application is not for the church during this present dispensation, but that it is for the kingdom people, even for Israel, God's holy nation, in the days pertaining to their restoration and final establishment.

This is particularly noticed in the parable of the tares of the field recorded in verses 24-30, and explained in verses 33-43. "The harvest is the end of the world", said the Savior. "The Son of man shall send forth his angels and they shall gather out of his kingdom all things that offend and them which do iniquity". In this the Savior is not instructing relative to gathering the good into safety, but rather relative to gathering the tares out of the kingdom of God. This is in complete accord with the prophecy of Joel, in 3:9-17. Joel, therefore, warns that after the nations shall have awakened to war and assembled therefor in the Valley of Jehoshaphat, then the sickle shall be put in for the ripe harvest. It is there that both the grain of the field and the fruitage of the vine are referred to in harvest. He locates it in "the day of the Lord", in connection with the darkening of the sun, moon and stars. It will be in the day when "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."

In this same "Day of the Lord", Zechariah, in 14:1-4, announces the gathering of the nations against Jerusalem to battle. It is in connection thereto that Mount Olivet will again sustain the feet of him who comes with the clouds of heaven. The incentive for the gathering of the nations is evidently because of the rebuilding and inhabiting of the Promised Land, by the chosen people. Not that they are in an attitude of trusting in the true Messiah; but, having gathered together to execute their own ambitious desires, and being the people of God, by God's choice, such as are tares must and will be gathered out of the kingdom material, and be given to destruction. For when "the Son of man shall come in the glory of his Father, with all the holy angels with him," to sit upon the throne of his glory, there will be a company of God's people who will have become wise in the purposes of God and who will welcome the Messiah to rule over them.

Out from the midst of these will the tares of opposition be gathered. This harvesting of the tares taking place during the time of Jacob's trouble during the beginnings of the Day of the Lord will prepare for the (Continued on page 383)

AN EMPTY TREASURY A FINE THING

By A Berean

YES, I mean it! I know a Berean class whose members are really fussed when there is more than five dollars in its treasury, unless they are saving to reach a certain amount for a particular purpose. This they often do, and they usually reach their goal quickly just for the fun of emptying the treasury. There is such a feeling of satisfaction in emptying the treasury to bring a bit of cheer or help lift a load. It's real fun.

"Don't they worry when they haven't any money left?" you ask. No, for if some special need arises when the treasury is empty it gives a fine excuse for using the collection basket. The need is always met, and the treasury didn't have to stand that expense because it couldn't.

When the treasurer reports five dollars ahead this class immediately decides what shall be done to make that five dollars do some good. It doesn't do a bit of good lying in the treasury. Once I heard a Berean say that they never knew what to do with their local share of the dues. And there are so many places to put it!

There's the Wince Fund, you know; and there's the National Berean Relief Committee; and there's the N. B. I.; and there's your own State Evangelist Fund; and there are the calls for help in the paper, and so on.

Then there are nice little things you can do on the sly. Put a twenty dollar gold piece in some needy one's Christmas stocking; send a valentine to some shut-in; remember the sick with a book, a dainty, or a flower. (Don't forget that the N. B. I. Floral and Gift Shop takes orders.) You can scare up a holiday almost every month for an excuse!

We are all one family and that's such a comfort; for we can send any where from California to Timbucto.

Try this "emptying the treasury" game and see if you don't like it.

GROWTH

By Alta King

THE disciples witnessed the cleansing of the temple. Immediately a Messianic scripture flashed through their minds—"The zeal of thine house hath eaten me up"—and one more contribution was made to their conviction that Jesus was the Messiah. Their minds were disposed toward belief and were able to discern and recognize proofs of Messiahship in the things that occurred before their eyes.

The "Jews" witnessed the cleansing of the temple. No Messianic scripture flashed through their minds, and one more contribution was made to their conviction that Jesus was an imposter. Fearing the downfall of their authority, their minds were not disposed toward belief, and were not able to discern and recognize proofs of Messiahship, not even when these proofs slapped them in the face. Jesus fearlessly defied and set aside their authority when he drove from the temple men to whom they had given permission to stay. While he was doing this, they made no move to maintain their authority. They stood helplessly by and watched the actual downfall of their authority. Why? Because both they and the men who had been looking

to them as authorities, recognized in Jesus an authority and power that was more than their own. And yet, they saw in this act no proof of Messiahship power. They blindly asked Jesus for a sign of his authority, when his superior authority was before them as a demonstrated fact.

Keeness of judgment in them was killed by self-interest, and they let slip an opportunity for growth into power and authority that is far superior to that which they possessed.

Only those who have the keeness of judgment that properly values the things at hand are able to enter into the large things of life.

Doing with our might what our hands find to do means growth in ability and power to do more.

Believing with our might the evidence granted and keeping such evidence in mind means growth of conviction and faith into larger truth.

May we never be hasty in judgment and always be generous.

THE FRIENDLY BROOK

"Neighbor Brook," said the pond one day,
"Why do you flow so fast away?
Sultry June is hastening on
And then your water will all be gone."

"Nay, my friend," the brook replied,
"Do not thus my conduct chide.
Shall I rather hoard than give?
Better die than useless live."

Summer came, and blazing June
Dried the selfish pond full soon.
Not a trace of it was seen
Where it had so lately been.

But through all the summer long,
Flowed the brook with cheery song.
Flowers bloomed beside its brink,
Little birds came there to drink.

Here and there, along its side,
Great trees tossed their branches wide
And beneath their cooling shade
Little children laughed and played.

If for happiness you look,
Take a lesson from the brook;
You will find true happiness
If some other lives you bless.

—Selected by Alice B. Curtis.

Immortality will come to such as are fit for it; and he who would be a great soul in the future must be a great soul now.—Emerson.

WATCHFULNESS

(Continued from front page)

Christ, the resurrection no guarantee of a future reward, and Christ's coming again awakens no impulse to serve him.

At the close of his salutation he says, "If any man love not the Lord Jesus Christ let him be Anathema Maranatha. Anathema is Greek, meaning, a curse. Maranatha is Hebrew and by some rendered, "The Lord cometh." The former may have been used to awaken deep anxiety and to partially predict the destiny of those who love not the Lord; while the latter served to comfort and to cheer the faithful, who all through the centuries have been exclaiming with joy, "the Lord cometh." They know this promise is certain and sure. It is guaranteed to the faithful believer by the majesty, the infinite power and faithfulness of God, who never suffers

his promises to go unfulfilled beyond their appointed time. His coming is inevitable. It will bring joy to his friend, woe to his enemies. Oh day of joy, when, at last, the veil shall be removed and the King in his beauty shall be seen by all who love him with a pure heart fervently!

OUR INHERITANCE

(Continued from front page)

by stating: "We look for the Saviour, the Lord Jesus Christ: who shall change our vile body that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."—Phil. 3:20, 21.

The Revelation of Jesus Christ to John on the Isle of Patmos is concluded with the words, "Behold, I come quickly; and my reward is with me, to give to every man according as his work shall be."—Rev. 22:12. According to the foregoing, when is Christ going to reward every man according to his work? When he comes quickly. When does he come quickly? When he descends from heaven with a shout, with the voice of the archangel, and with the trump of God. 2 Thess. 4:16. When the chief Shepherd shall appear quickly, we shall receive a crown of glory that fadeth not away. 1 Peter 5:4. May we be ever watchful of that day, ready to say, "Even so, come Lord Jesus."

The nature of our reward can be termed "unsearchable riches". Eph. 3:8. When we become joint heirs with Christ we fall heir to the unsearchable riches of Christ, the message for which Paul was chosen to preach to the Gentiles. Few people realize the extent of the reward promised to the children of God. Rom. 8:16, 17. God is our inheritance; Christ our portion; and their wealth our fulness. Our heirship includes all that they are in possession of and are reigning over.

As Christ has been clothed upon with immortality, so we are promised to be partakers of his divine nature; and bear the image of the heavenly as we have borne the image of the earthly. 1 Cor. 15:49. And, as sons of God, we shall be like him; for we shall see him as he is. 1 John 3:1-3. Thus having boldness to go through the veil (which is the flesh nature) into the Holy of Holies, we find our vile bodies fashioned like unto his glorious body, prepared to show forth the exceeding riches of his grace in the ages to come. Eph. 2:7; Heb. 10:19, 20.

Having thus come to the measure of the stature of the fulness of Christ, we are prepared to assist him in reigning to put down all unrighteousness in the earth; until the earth shall be filled with the knowledge of the Lord as the waters cover the sea. 1 Cor. 15:24; 6:1-3; Jude 14, 15; Hab. 2:14.

When we once fully realize that our future reward includes a joint reign with Christ in all of his restitution work, of his judgment work and of his leadership of the nations we will exert every effort possible in preparation for that much-to-be-cherished age.

"If thou knowest the gift of God"—Christ. Certainly, if we only knew what the gift of God embodies we would not be allured by the cares of the world, or be deceived by its deceivers, but would ever press toward the mark for the prize of the high calling of God in Christ Jesus.

in his heart, so let him give: not grudgingly, or of necessity: for God loveth a cheerful giver." If a man is going to give let him purpose in his heart to give willingly, not grudgingly or of necessity; "For God loveth a cheerful giver." Paul, here, is not taking into consideration the amount to be given, but the manner in which it is given.

In 1 Corinthians 16:1, 2 we have the thought of proportionate giving. "Now as concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come."

"Lay by in store as God hath prospered you." Here the Corinthian brethren are told to lay by in store in proportion as God has prospered them. But this does not tell what the proportion is. In 1 Corinthians 9 we have something along this line. After asking the Corinthian brethren, "If we have sown unto you spiritual things, is it a great wonder if we reap your carnal things?" Paul goes on to say: "Do ye not know that they which minister about holy things live of the things of the temple? and they which wait on the altar are partakers with the altar. Even so hath the Lord ordained that they which preach the gospel should live of the gospel." How were the temple and altar services provided for? By the tithes and offerings. "Even so hath the Lord ordained that they which preach the gospel should live of the gospel." The Lord ordained this matter and it behooves us to take heed. This is in accord with what Christ said to the Pharisees: "Woe unto you, Scribes and Pharisees, hypocrites: for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith; these ought ye to have done, and not to have left the other undone." Some might say that tithing isn't so important, because Christ said the other matters were weightier. In what way were they weightier? He said that tithing ought to have been done. Judgment and mercy were weightier because tithing could be done as a form which would avail nothing without the others which arose from impulses of love without which no act counts with God. In this connection read 1 Cor. 13. Nevertheless Christ said they had done right in giving the tithe, thus putting the stamp of his approval on tithing. Many times it is said by those who try to evade the force of this statement, "Yes, but this was said under law regime, and we are not under law, but under grace." Yes, but the sermon on the mount was under law regime and under the same order the Master said, "Except ye repent ye shall all likewise perish." Most of his teaching was done under the old dispensation. Let us not try to evade the force of these scriptures.

This matter of stewardship is as much a life or death matter as repentance, baptism, or any other act of our Christian experience. I have come to the conclusion from observation and a very careful study of this subject from a Bible standpoint, that neglect of this matter will cause the loss of eternal life to more professors than any other of their shortcomings. Dear reader, will you not give this matter very careful consideration? In the words of the poet we say:

"Give as you would if angels awaited your gift at the door,
Give as you would if the morrow found you where giving is o'er,
Give as you would to the Master, if you met His searching look,
Give as you would of your substance if His hand your offering took."
—J. G. Eller.

Sometimes we are told that to tithe takes us back under the law. But it does not. Tithing came into God's economy long before the law. Abraham paid tithes to Melchisedek, God's high priest, many years before the law was given. Under which priesthood are we? The Aaronic or the Melchisedek? God said of Christ, "Thou art a priest for ever after the order of Melchisedek." Under which priesthood was tithing instituted? Think it over.

There are two kinds of precepts in law: the moral and positive. A moral precept is one that is commanded because it is right. A positive precept is one that is right because it is commanded. A moral precept is one that always was right and always will be. A positive precept is one that is only right for the time of its operation under the command. To illustrate: "Thou shalt have no other gods before me." This was right before it was commanded and always will be right. Circumcision was not right before it was commanded nor is it right since the command ran out by limitation. That tithing was right before it was commanded in the law is shown from the fact that it was practised by the friend of God; and by the one who was named Israel because he prevailed with God, long years before the law was given. Dare anyone say it is not as binding today?

Again, we hear it said that Paul never took wages for his work. The first quotation made from Philippians would disprove this assertion. Besides, he told the Corinthians, "I robbed other churches, taking wages of them, to do you service." 2 Cor. 11:8. And in the thirteenth verse of chapter twelve he asks them "to forgive me this wrong." How was he wronging them? By taking wages of other churches to do them service. But how was this a wrong to them? By not giving them the opportunity of seeking fruit that would abound to their account.

Again it is objected: "But you make it a matter of compulsion." I am only trying to tell you what the Bible says about it. You don't have to do it unless you want to. But Paul says, "He that soweth to his flesh shall of the flesh reap corruption," and he was speaking of this matter of giving to the cause of Christ. "But," says the objector, "you are making it a matter of compulsion. If I don't give what God requires I will lose eternal life." Well, Christ said, "Except ye repent ye shall all likewise perish." You don't have to repent, do you? No. But if you do not you realize there will be no eternal life for you. Again, Christ said: "He that believeth and is baptized shall be saved: but he that believeth not shall be damned." You don't have to believe, do you? There is no compulsion about it, is there? Then why do you do it? Are you looking only at the reward? Isn't it because you have learned to love God? Isn't it a spontaneous act because of your love for the Father?

When we come to the Word of God and learn of Him as the omnipotent One that brought the universe into existence and gave us our being, we at once believe, or have faith, which is the first step in pleasing Him. Then, when we behold His purity and holiness, our sins stand out in contrast as did Isaiah's (Isa. 6), and we see that we are undone. And as we begin to take stock of ourselves we find that we have nothing of our own—even our very lives are forfeit. Then in love He points us to the One who gave Himself a ransom for all, and when we behold the great sacrifice of our Father and of His Son our Savior, we are led to cry out, "What must we do to be saved?" Then in love we are told that it takes "Repentance toward God and faith toward our Lord Jesus Christ." And as we come to know more and more of the love and sacrifice bestowed on us; the death to sin and burial in the waters of baptism become a matter of joyful service in obedience to his commands, and we rise from the watery grave and cry: "Lord, what can we do to serve thee?" The reply comes: "Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." How much compulsion in it all? Didn't we gladly and joyfully yield? Is there anything that He requires that we will not as joyfully give? And let us not talk about giving anything until we have paid our debts and done it joyfully. When we have done this we will be in a position to make an offering to the Lord.

FREE OFFERINGS

I didn't think I could do it
When first he told me to,
For I love my precious dolly,
And she is almost new.

But dear me! Uncle Joe knows how
To talk until you feel
As if you'd give your money, and
A part of every meal.

He knows about the Jews, you see,
And how they brought the Lord
The first and best of all their fruits
According to his word.
That must have been so beautiful—
Those harvest-offerings!
Well, Uncle Joe he talked until
I brought all of my things,
To see which I would send away,
To the Chinese, in the box.
And he said my best doll—blue-eyed,
Red-cheeked, with curling locks.
I said: "Do you give what you like,
The very bestest best?
And do you 'make a sacrifice'
As you tell all the rest?"
And he said, yes, he always gave
To help along the cause.
But as he had no fields nor fruits,
He couldn't keep Jewish laws,

Now, Uncle Joe is very good,
But he does love cigars!
He smokes on piazza till
He almost hides the stars.
So then I said, "If you'll give up
Cigars and pipes and all,
And give the money to the Lord,
Why, then, I'll send my doll!"

Then Uncle Joe looked sober, for
You see he loved them so.
I said, "O, now you see what 'tis
To let my dolly go!"
I thought he would not do it,
But bye and bye he said:
"I think you're right, I'll drop cigars
And give their cost instead!"

So now my dolly's going,
And Uncle Joe—just hear!—
Will give "most seventy dollars
To missions every year!"
And mama says she's very glad
About the way I spoke,
Since Uncle Joe has offered up
His sacrifice of smoke!—Selected.

This little tract was called forth by a request from our beloved president of the National Berean Society, and is published and distributed by the National Berean Society.

"My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me."—Dan. 6:22.

THE MESSIAH UNRECOGNIZED

THE cleansing of the temple (the place where God meets with people); the clearing away of all rubbish that interferes with direct intercourse between God and man; the opening of the way to the Father is the work of the Christ in its fullest sense.

In one sweeping act, Jesus pantomimed the Christ's mission—a mission that requires ages for accomplishment.

But such a mission never entered the national Jewish mind. As a nation the Jews were blind to any Christ but a conquering hero and deliverer from foreign vassalism.

Jesus, cleansing the temple, was incomprehensible as the Messiah to the Jewish mind because it saw nothing of the Christ's mission in the work he did.

If Jesus should come today and, instead of sitting on a glorious throne, begin just such works as he began among the Jews the first time, would we recognize him? That would depend on which occupies the larger place in our minds and hearts—the glory of his throne or the glory of his services.—From the Berean Column.

WATCH, THEREFORE!

By Samuel E. Haney

WATCH, lest coming suddenly, he find you sleeping. Mark 13.

After perusing the following texts one might think it safe to indulge in nocturnal dreams, and apparently many act on such an hypothesis: "I am persuaded that he is able to keep that which I have committed unto him against that day." "But the Lord is faithful, who shall stablish you and keep you from evil." "Faithful is he that calleth you, who also will do it." "For it is God which worketh in you both to will and to do of his good pleasure." "To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints."

The foregoing show clearly the Lord's hand (power) in our behalf—initiative in character. Yet, salvation is dependent upon our cooperation. Ignore this salient fact, and Calvary's tragedy, omnipotent and omniscience avails us nothing. Disobedience, obstinacy and obduracy render God impotent in our behalf.

Owing to our dual nature—natural and spiritual, we are prone to be ambiguous in words and acts. Hence, to make our calling and election sure, we must keep a searchlight focused on our hearts. Paul says, "Walk not as other Gentiles (the world) walk, in the vanity of their minds." Eph. 4:17, 18.

We must "grow in grace, and in the knowledge of our Lord and Savior Jesus Christ." We must "cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." We must continue "pressing toward the mark for the prize. . . ." Note Isa. 26:3.

And one cannot make progress by mimicking Mr. "They-say" or Mrs. "They-do-so-and-so". The "They" is the world which is not striving to escape the pending wrath of God, nor is it, at present, on trial for life.

Honest, zealous Christians have a vastly different experience than have the "Luke-warm" ones. The Holy Spirit is preparing the "Mary" class, "as living stones, a spiritual house, a holy priesthood". To attain to such preeminence one must, at times, do and experience many unpleasant things. Other good persons may enjoy pleasantries that are denied Christ's foot-step followers.

How crushingly the Holy Spirit flays us if we attempt to attain the summit and favors of society; assume a dictatorial and pompous attitude, or strive to obtain the luscious things that the flesh so ardently desires.

Experience teaches us that the religion of Jesus Christ is not a joke. It is the most important, painstaking and exacting occupation in which one may be engaged. The compensation, however, is always opulent. Besides, the goal's incentive is an inestimable premium—everlasting life.

Notwithstanding, truth, in these days, produces a precarious existence to its advocates, and renders their acts *casus belli* to the world. Such malevolent consideration, however, only augments enthusiasm.

Reader, the demons of darkness will soon be unleashed. Are you in Christ, the anti-typical Ark—the only escape from earth's menagerie of an unrestrained courtesan-bestial spirit?

Do not be a weakling. Go into training.

Be a spiritual athlete. 2 Tim. 2:1. For our business is to take God's word seriously; and, to actually 'put our house in order'. Our efforts must not be desultory and perfunctory. Such procedure will lift us above earth's turmoil and God's condemnation; for "there is therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh (the things that appeal to the natural man), but after the spirit".—Rom. 8:1.

OUR STEWARDSHIP

AND you know also, O Philippians, that in the beginning of the glad tidings, when I departed from Macedonia, no congregation communicated with me in the matter of giving and receiving, except you alone. And that to Thessalonica, you sent once, and a second time also, for my need. Not because I earnestly seek the gift, but I earnestly seek the fruit which abounds to your account." Phil. 4:15-17 Emphatic Diaglott.

Paul here states that no church communicated with him in the matter of giving and receiving but the Philippians. What were they to give and what to receive? Whatever they gave was for Paul's needs. What would they receive? He said that he sought fruit that would abound to their account. Whatever they got was something placed to their account for future payment. What was Paul seeking? With all the power he had, Paul was preaching the gospel, and he tells us that nothing else counted with him. What would be the fruit of such labors? "The gospel of Christ is the power of God unto Salvation." The fruit of Paul's preaching would be saved ones, and the Philippian brethren would have some of this fruit placed to their account, because they made it possible for Paul to do the preaching—they were preaching through Paul's lips. Those Philippians could not go out and preach the gospel, but they could have fruit in the labors of others which would be placed to their account.

It ought to be borne in mind that every act that we perform should be done with a view of promulgating the gospel. Whether we pay the preacher, build a chapel, buy an organ or piano, print a paper or tract or build a Golden Rule Home; all should be done with the one object in view—the promulgation of the gospel. It might be asked how we can preach the gospel by building a home for the aged and alone ones. Suppose there is an aged brother or sister in the poor house and when our Golden Rule Home is in operation our people provide the means and he or she is taken out of that poor house and sent to the home. People at once begin to inquire, "Who is doing this?" And when it is said that it is the Church of God, this church at once rises higher in the estimation of those people and they will be willing to listen to any preacher of the Church of God. But suppose there is a poor, unfortunate one that has no home and no means of support and they belong to the Church of God, and the time comes when they must be sent to the poor house. Some one asks, "Do they belong to any church?" "O yes, they belong to the Church of God." "Then I don't think much of the Church of God, and I don't care to hear any of its preachers." What good does it do to preach the gospel to people if they see us saying to the needy one, "Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?"

The fruit we are to bear is what results from preaching the gospel, and every one must bear some fruit. And this fruit is not the saving only, but the keeping of that which is saved by the preaching of the gospel. So that homes for the aged and dependent are a part of this great work.

Is it possible for any one to be a child of God and not bear fruit? In John 15:1-8 we learn that the fruitless branches are cast forth and become withered and men gather

them and they are cast into the fire and are burned. Those that abide in the vine bear fruit and those that do not abide in the vine do not bear fruit but come to destruction. This is a very serious matter—a matter of life or death, isn't it?

"Let him that is taught in the word communicate unto him that teacheth in all good things. Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the spirit shall of the spirit reap life everlasting. And let us not be weary in well doing; for in due season we shall reap if we faint not." Gal. 6:6-9.

In this language Paul tells us that the one taught should communicate to the teacher in all good things. There is a difference of opinion, sometimes, as to what is meant by the "all good things." Sometimes it is said this means that the one taught should teach the teacher, or give back in kind. But this is not the case, for the word rendered things means: first, moral qualities; second, temporal things, wealth, etc. And when Paul says, "ALL good things," we can readily see that he not only wants the one to render moral conformity to the teaching, but to render temporal things to the teacher as well. This thought is clearly brought out by his teaching to the Corinthian brethren. "Have we not power to eat and drink? Who goeth a warfare at any time at his own charges? who planteth a vineyard and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care of oxen? Or sayeth he it altogether for our sakes? For our sakes, no doubt, this is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope. If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?"

Nothing can be clearer than that in these verses and the ones considered in Galatians six, Paul has in mind the giving of temporal things by the one taught in exchange for the spiritual things of the teacher. What is the result if this is not done? "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." To whom is Paul writing? The Galatian brethren, and not to the world. About what are they not to be deceived? Communicating to the teacher in all good things. And he that withholds the good things and uses them for his own gratification is sowing to his flesh and shall of the flesh reap corruption. When will the reaping take place? In this same connection these brethren are told: "And let us not be weary in well doing; for in due season we shall reap if we faint not." The reaping time is at the resurrection, and the one that sows to his flesh will reap corruption. So you can see, dear reader, just what a serious matter this is.

Since this is a matter of so much importance and means so much to us, we ought not to pass it by lightly. What is our proportion and how much are we to give are questions that should be very carefully considered. People are always wanting to do things their own way and sometimes try to find proof for their actions in the Bible. Isaiah tells us, 53:6, that our own way is iniquity, so we ought to want to find the Lord's way and walk in it.

We are often referred to the ninth chapter of second Corinthians for proof that one can give what he pleases. Please turn and read the first eight verses. Now notice again the sixth and seventh. "But this I say, He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give." Many times the reader stops and exclaims, "There, I told you, Paul says, 'According as he purposeth in his heart,' so he can give what he pleases." Not so fast, my friend, read all the verse. "Every man according as he purposeth

Among the Churches

Don't fail to read the Iowa Conference Notice in this issue.

The Bible School which convened with a record attendance continues at this writing with large record.

Glad to report that Mrs. F. L. Austin is considerably improved in health. She is able to ride a few blocks each day.

Word comes that Bro. Rufus Curtis, of Scottsburg, Indiana, has met with a painful accident. Particulars are not known.

Three auto loads from Brush Creek, Ohio, Church entered Oregon Bible School during last week, among them Bro. and Sr. Patrick and family.

A letter from Sr. Clark McClelland, Boise, Idaho, reveals that she has had to go into the mountains for her health. It also states that it is so dry in that section that catt'le and sheep are being shipped into distant places to obtain food and water.

NOTICES

Conference Calendar for 1924

Iowa, Waterloo, August 17-24.

Ark.-Okla., Cleveland, Ark., Sep. 11-20.

Nebraska, Holbrook, August 16-24

Omaha, Omaha, Nebr., August 21-24.

Missouri Conference

The Missouri Conference of the Church of God will hold its Annual Meeting at Morse Mill, Missouri, September 6 to 14, inclusive.

Bro. Siple of Illinois and Bro. Anderson of Indiana will probably be in attendance.

Let us unite our efforts and make this a pleasant and profitable meeting.

Mrs. John F. Williams,
Hillsboro, Mo.

Notice of Annual Meeting

The Thirty-seventh Conference of the Churches of God in Iowa will meet at the Waterloo, Camp ground, August 16 to 24, inclusive.

Brothers L. E. Conner, F. E. Siple, A. J. Eychaner, and J. W. Williams will serve us with sermons and Bible lessons, Bro. Conner having charge of the evening services.

The music will be in charge of Mrs. Edna Allard with Mrs. Blanche Allard Harland at the piano.

All services on Thursday will be in charge of the Bereans.

The meals will be served for ten cents as usual, except that Sunday dinners will be twenty-five cents and Sunday suppers will be fifteen cents.

To reach the Camp Ground from Waterloo take a "Loop" or a "Cedar Falls" car and get off at Chautauqua Park. Have your mail sent to Box 366. COME! We need you! You need us!

The Conference Board.

MARRIAGES

Hanson-MacDonald

On July 30, 1924 at 4:00 P. M., Miss Ella L. Hanson and Mr. John MacDonald, of

Lander, Wyoming, were married at the home of the bride's uncle and aunt, Mr. and Mrs. C. M. Wilton, Ogden, Utah, by Bro. S. J. Lindsay, of Los Angeles, California. Sr. Ella is well known in our church circle, having attended Oregon Bible School and Conference many times. For several years she has been Superintendent of Bishop Randall Hospital. Mr. MacDonald has a sheep ranch near Lander.

After a motor trip through Utah, Colorado, and Wyoming they will reside in Lander, Wyoming.

OBITUARY

Mrs. Josephine Garton

Sarah J. Lattin was born of New England parentage at Argyle, Wisconsin, March 11, 1805 and died at Marathon, Iowa, August 1, 1924, at the age of 74 years, 4 months, 20 days.

She was the sixth of a family of twelve children, all of whom except one brother, Horace Lattin, are deceased.

She was married to William H. Garton, Dec. 3, 1865, at the childhood home in Wisconsin, and to them were born one son, Clifford, deceased 17 years ago, and five daughters, Mrs. Harriet J. Selleck, of Varina; Mrs. Edith Titus, of Albert City, Miss Ella Garton, and Mrs. Anna Fales, of Marathon; and Mrs. Inez Titus, of Letcher, South Dakota, all five of whom survive the mother and are sustained by the same faith and hope as she was.

Early in married life the coup'e left Wisconsin for Iowa and homesteaded the land where the town of Williams now stands, but tiring of the hardships of pioneer life, they latter moved to Pocahontas County and settled on a farm near Varina, where he died 18 years ago.

Sister Garton was baptized by Brother Whitesitt over 50 years ago and devotedly and faithfully followed the Savior to the end of the way, trusting in his mercy to the last, during a long illness, daily watching for his coming and endearing herself to those in her home and the community by her gentle kindness.

The funeral was held in the church at Marathon and burial was beside her husband at Albert City.

J. W. Williams.

REPORTS

Cool Springs, Virginia, Church

Beginning July 15, we had several evenings of good meetings, conducted by Eld. J. H. Anderson, of Indiana. A full house gave good attention and much interest was developed; some were "almost persuaded". At the close all joined in inviting Bro. Anderson to come again.

May F. Cook.

Report of Minnesota Conference

Conference convened at Mora, Minnesota, in an auditorium rented for the occasion, on Thursday evening, June 12, 1924, C. E. Randall presiding. Bro. Maple of Elyria, Ohio, was given a hearty welcome.

At Business session, Friday morning, Bro. Thomas Savage was appointed Secretary

pro tem. The following committees were appointed:

To amend By-laws—Madge Hoskins, May Abbott, Emil Fredlund.

Resolutions—Dorothy Magaw, Mrs. Geo. Pry, Ray Dalby.

Evangelist—A. E. Welliver, Ezra Johnson, A. R. Howard.

Finance—Emil Fredlund, Madge Hoskins, Wm. Berry.

Saturday Afternoon session. On report of Committee, Bro. C. E. Randall was engaged for state evangelist at a salary of \$125.00 per month and expenses.

The Finance Committee recommended that the Conference raise \$100.00 per month. This was accepted.

On report of By-law amendment Committee, Article 15 was stricken out, leaving original by-law; and Article 13 was amended to read:

Candidates for ordination and license shall be examined by a committee appointed for that purpose which shall report to the Conference before any final action, in any case, shall be taken.

On motion, Dorothy Magaw, of Lester Prairie, was appointed delegate to General Conference.

Churches reported as follows: St. Cloud by T. Savage, Eden Valley by Mrs. Ruth Hoskins, Bergen by Mrs. Ezra Johnson, Mora by Adolph Sandberg, Hillman by Ray Dalby. In most places the work was reported in a healthy condition. Bros. Savage and Daubanton supply St. Cloud; Bro. Ray Abbott, Eden Valley; Bro. Sydney Magaw, Bergen; Elder C. E. Randall, Mora and Hillman. Bro. Savage has also preached some at Mora.

Election of officers resulted as follows:

President, C. E. Randall; Vice-president, Ray Abbott; Secretary, Mae Randall; Treasurer, S. E. Kirkpatrick; Fifth member of Executive Board for five years, Carl Broberg.

The raising of funds for carrying on the evangelistic work was placed in the hands of a committee made up of one member of each community, with Carl Broberg as Chairman.

Several resolutions presented by the Resolutions Committee were approved, one being an expression of sincere sympathy to the bereaved relatives of Uncle Bert (E. E.) Thoms, Mrs. John Driver and Mrs. Edwin Thoms. Another expressed the sympathy of the Conference for Mrs. Maria Berry on account of the trouble and sickness in her home.

Aside from the business sessions, the time was taken up with Bible study and a series of sermons dealing with "Restitution truths" by Elders Maple and Randall. The Sunday morning "Love Feast" was presided over by our genial friend, Bro. Thomas Savage of Waite Park, in a happy way, and, as always, was a time of blessing.

Money received from dues and collection, \$69.98.

Moved to adjourn to call of the chair. Seconded. Carried.

Mae Randall, Secretary.

HERALD RECEIPTS

Mrs. F. T. Rogers; Mrs. C. J. Hanson; Mrs. C. E. Miller; Wm. Holland; Mrs. Mary L. Baillie; J. W. Grimsley; Mrs. I. H. Brown; E. C. Pearson; R. H. Judd; Mrs. Mae Mercer; Mrs. F. L. Miller; Earl A. Slack; Jacob Jenter; Lewis D. Romine; Mrs. Cecelia Hobart; Mrs. Lewis Goeke; Mrs. Tillie Hurst.

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
 Paul C. Johnson,.....Assistant Manager

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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

BIBLE SCHOOL ECHOES

In one of his evening sermons at the Oregon Bible School, Bro. Stewart delivered a very lucid explanation relative to Faith and Hope. Very clearly did he bring out that faith is made up of two elements—
 hearing and believing. Without the hearing to create knowledge it would be impossible to have faith, and even though one heard, if they did not have confidence in the word expressed, they would still be without faith.

Hope is made up of desire and expectation. Without the desire, even though certain things were expected, there would be no hope. Also, though desire were present, if there were no expectation, hope would still be absent.

Again faith and hope are linked together as one. It is the hearing, which is a basis of faith, that is also a basis of hope, in that one can not desire unless they first hear or know of certain things. It is this knowledge that creates desire.

Also expectancy must be built or established upon belief. If one has not belief they could not expect. Thus, faith and hope are intertwined and together they are fundamentals in Christian development.

At a succeeding service the thought was brought out that when one really desires a given thing and ardently expects that same, with a strong belief that they will receive, there must then of necessity be joy in the life of that desiring and expecting person.

In proportion to the largeness and greatness of the desire and the strength and

certainty of the expectation, in that proportion is there much joy in the Christian's hope. Thus, the joy that is set before the Christian has its establishment in faith and hope, and reversely faith and hope gender joy and gladness. It is because of this joy that one can endure the trials and hardships and testings incident to and preceding the realization of one's faith and hope.

MIRACLES

The principal Greek word from which our word "miracle" is derived is translated by the English word "sign" in the gospel more than twice as many times as it is translated "miracle". The Lexicons tell us that the meaning of the word is "a sign by which anything is designated, distinguished, or known". Thus, the miracles of Christ reveal to others who he is. The very fact that he was endowed with power to perform the numerous signs, was convincing to numbers that he was the Messiah who was prophesied. Without the miracles there would have been little evidence to convince people of Jesus' Messiahship.

Signs were also performed by Moses to give an abiding faith, enabling them to follow his leadership, and to convince outside nations that the God of Moses was truly the true God. Signs, also, were given to attend the early disciples and apostles, to convince people with whom they came in contact that they were working under the direction of the God of Heaven.

Thus it would seem that miracles have had their special place of great value in affecting people. However, one must not be over fast in accepting the claims of individuals based on their ability to perform miraculous signs. The fact of the Savior's miracles was not the only element for conviction. Rather, the fact that the miracles were performed in agreement with the revealed word of God.

Others have performed signs, false signs, signs as wonderful and striking as have the messengers of God. Recall the witch of Endor, the necromancers, both of the past and present time. Look forward to the wonderful signs which will be performed by the antichrist. The fact of the signs will not be evidence that the workers thereof are of God. The fact will be evidence rather that the workers are those which prophecy declared should come.

The battle between the sign workers of the near future will undoubtedly cause much confusion of mind at that time. As Paul declares in 2 Thess. 2:9-11, all manner of deceivableness will enter in. There will, however, be one reliable source for the individual to obtain knowledge and avoid deception. That source is the good old Bible.

God has already announced certain wonders and miracles that will be performed by the antichrist. He can call fire down from above. He will make an image and cause it to breathe, to show life. He will cause men and women throughout the world to bear the mark, or the name, or the number, of the one who sits in the temple of God, declaring himself to be God.

These wonders, the very fact of their existence, will be evidence to the one read in God's word that the performer thereof is the one that must be shunned and avoided and refused, even though such refusal brings one to the loss of life.

Other miracles will be wrought at the same time which will bear testimony that the performer thereof is the Messenger of God leading on to victory.

As miracles of the past bore evidence of the birth and activity of the Messiah, so miracles in the soon tomorrow will bear evidence of the days of the returning of the Messiah, and of the establishment of his kingdom.

Christians may inform themselves and be on guard.

Miracles in Judea have been, and will be, for the benefit of those wise in God's word.

THE KINGDOM

In studying the life and teachings of our Savior in the Sunday School series now running, it will be not only interesting but very instructive to take notice of the amount of his labor with the people of Israel, speaking with them of matters of which they were most familiar, and of accomplishments which were nearest to their lives.

From the days of Moses forward Israel had been schooled through centuries to anticipate their establishment into a kingdom that would, in the matter of Justice, Righteousness and Glory, tower beyond any other kingdom of earth. They had been taught that, as descendants of the patriarchs, and as national descendants of King David's dominion, they were to attain unto an abiding, continuous kingdom. And our Savior seemingly dwelt upon those kingdom thoughts very much. He did not disabuse their minds, but rather taught them that the attainment of their hopes and prayers was to be accomplished through a service under his own guidance.

Apparently he offered them the privilege of perfecting the establishment of that kingdom in his present day, but they rejected his overtures, probably for want of faith in the speaker. He then revealed to them that the realization of their ideals would be through much trial, cleansing and testing.

Numerous were his parables illustrative of the kingdom. Nor is it too much to believe that these parabolical illustrations pertained to the national development of the subject. Thus the Savior freely taught Judah of what she could expect as the kingdom work progressed.

THE CHURCH

In the closing days of our Lord's ministry he introduced a subject all but new to his hearers. It was the subject of his Church. He announced to them the rock upon which he would build it. Immediately following disciples became busily engaged in activities which brought about many additions of the Lord to the church. Its membership was continuously being selected, and Paul assures the Corinthians that the Lord set each one in the church as it pleased him—to each member a particular position.

Throughout the preachings and writings of the apostles and disciples, the early church was repeatedly instructed as to its conduct, its upbuilding, its destined position in the plans of God. All these things were very new to the minds of the Jewish people who had been taught so persistently of matters relative to the kingdom of which they were to form a chosen and special part.

us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith." I believe the loss of faith is the one besetting sin here referred to.

"Now the just shall live by faith, but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul."—Heb. 10:38-39. We cannot afford to have anything short of a steadfast faith in God's word. Faith and works go together, hand in hand; for the right kind of faith will bring forth fruitage. For noble examples of faith in the fathers of old read the eleventh chapter of Hebrews.

The Lanark Bereans entertained three visitors on June 17, viz., Sr. E. K. Robinson, of Rochester, Minnesota, Sr. Margaret Moore, of Waterloo, Iowa, and Bro. George Renner, of Cedar, Minnesota. All resided here at one time and were glad to get back to the old home town. They are not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth. They are endeavoring to let their light shine. Let us all remain faithful.

THE DAILY SAVIOR

By Alta King

OFTEN we do not realize that Jesus was given to people that he might enable them to meet the small perplexities and problems of everyday life. Hence we do not "bother" him except, perhaps, when some big problem comes up.

We say, "perhaps," because if we do not consult him concerning the small, daily problems of life, we will fail, in all probability, to consult him when the big problems come up for solution.

Jesus is the daily, everyday Savior. If we make use of him as such he clears away the small difficulties of life, which, if left to accumulate, result in the large difficulties which often find us unprepared to go to a Savior for help.

To win you must be at the right place at the right time with a superior force.—Von Moltke.

WHO ARE THE BRUISED? WHO ARE THE CAPTIVES?

By Mrs. S. A. Horn

PLEASE let us hear more on the subject broached by Bro. Booth in his article "Extent of God's Love" in the issue of June 17. Bro. Judd wishes to lay our differences aside and give more time to those who sit in darkness, showing in his wish the true Christian spirit. However, I believe if we can reason together, and in a measure agree as to the meaning of this one question by Bro. Booth, there will no longer remain doubt as to what Paul sought to teach by 1 Cor. 15. As it was written, "I will open my mouth in a parable". Jesus spoke in parables and Paul said, "we speak the wisdom of God in a mystery." (By "we" I think Paul meant the church. See Rom. 16:25; Eph. 1:9; 3:9, 10.) Might we not look for parable and mystery in the word? But why conclude that Gen. 3:15 has reference to the waste of the threshing floor and not rather the living seed as stated? If, from Eve to Mary, God had not pre-

served a seed all would have been lost. It is back to the very beginning that Bro. Booth's contribution, on pages 310 and 319, each take us. He asserts that the Lord himself here answered the question under discussion, in talking with Satan. And he further states that partaking of the forbidden fruit constituted Adam's sin which is called the "sin of the world". But was it not rather the disobedient act, not the eating only, which constituted the offense? for it reads not merely "because thou hast eaten", but, "because thou hast hearkened to the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it." The command was to Adam, his the penalty. In hearkening to the voice of his wife, he became disobedient to the voice of God. Was it not just there that Adam yielded himself a servant of sin unto death? for Paul says, "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." Rom. 6:16. Having therefore yielded himself a servant to obey sin, he became subject to the law of sin, as did all his likeness, as we read, "Therefore as by the offense of one judgment came upon all men to condemnation." For, as like begets like, so all men were children of disobedience. Rom. 5:19; Eph. 5:6.

So then, as the brother says, "while none of his descendants ate of the same fruit, yet, through the law of heredity, death passed upon all." Why? All being disobedient, all came under the same penalty; for the law of sin was in their members which they yielded unto sin as instruments of righteousness. Rom. 6:12, 13; 7:23. Strengthless captives, whom none could deliver, sold under sin! Rom. 5:6; 7:14. (All both Jew and Gentile, Rom. 3:9, 19, 23; 11:32)! And death of the flesh alone freed from sin's power, for the bondage was unto death. Then, which held them captive, sin or death? The law of Moses gave sin its power. 1 Cor. 15:56. If all are "still held in captivity and prison" as stated, and if true, as is also stated, "When that sin which is the cause of death has been removed, then death can no longer operate and its victims will be released and come forth to life", then, if Christ is the Lamb of God that taketh away the sin of the world, and he entered once for all into the holy place, having obtained eternal redemption for this "all" (Heb. 9:12, R. V.), is not then that sin removed? How can death caused by it still operate? However, they which are the children of promise are counted for the seed. Rom. 9:8. Then that which was spoken in Gen. 3:15 was to be brought about through the seed promised, to a body given. This leaves out the posterity of Adam, or the flesh seed (as Gen. 5:4; John 8:44, 47), each seed having a body of its own—the natural body, and the spiritual body; for "If there is a natural body, there is also a spiritual body. 1 Cor. 15:44, R. V. Christ is the head of the church which is his own body, and that which was purchased with his own blood is the church of God. Acts 20:28.

It is also stated that God sent his Son simply to justify to life all those against whom the sentence of death had been passed. Passed sentence only? Was it not executed in the very day Adam disobeyed? For the sentence was "surely die in the

day thou eatest". And as I find no record of repentance, pardon, or atonement, I believe that Adam and consequently all his posterity died in the very day that death by sin came into the world! Sin destroyed the Adam which was the Son of God (Luke 3:38), so that none were born of the will of God; none were born of the Spirit; none were brought forth of incorruptible seed through the word of God which liveth and abideth. (John 1:13; 3:5; 1 Peter 1:23.)

But let us not forget that there was mystery about the gospel, which, from the beginning until Christ was hid in God being then revealed to his holy apostles by the Spirit. (1 Cor. 2:10; Col. 1:26; Eph. 3:5, 9.) And Paul wrote the Romans that the first Adam was a figure of him that was to come. Also, that until the law sin was in the world, but that sin is not imputed where there is no law; and that God sent forth his Son, that he might redeem them that were under the law (or rather its curse, for it was because of sin that they were under the law; law is not made for the righteous). And has he not redeemed us making us alive unto God, and, as members of his (Christ's) body, alive for ever more? Rom. 6:11, 13; Eph. 5:20; Rev. 1:18. Call his name Jesus; for it is he that shall save his people from their sins. Save them from the sting of death, which is sin; redeem them from the law which gave sin its power. But now, thanks be to God who giveth us the victory through Jesus Christ our Lord. We ourselves serve with the mind the law of God. (Rom. 7:25; 1 Cor. 15:57) And Paul testified that Jesus is the Christ, and that the promise God made to the fathers he fulfilled to us their children in that he raised up Jesus—a Son begotten of God, Acts 13:33; and even when we were dead in trespasses and sins, quickened us together with him. Eph. 2:5. For all past sin was wiped away, and we stand before God as at the first, justified of life if we believe and obey, having passed out of death into life. God is not the God of the dead, but of the living, Matt. 22:32, and it is with the living that he ever has to do, Zech. 1:6; Psa. 6:5; 115:16; Isa. 38:18-20; and many others.

Beginning at the very beginning having filled man's every need, yet, knowing his weakness, in infinite love and mercy God gave a command and a warning. And through all the ages, arising early and earnestly protesting God's warning command to his people has ever been—"Obey my voice." John 11:4, 7.

But we find no command with promise in Gen. 3:15; no intimation that Adam with all the rest of earth's dead, the children of flesh, will ever arise to glory in the bruising of the serpent's head. Hope to future generation is held out only through seed of the woman.

Now, who, or what, is this serpent that is at enmity with the seed of the woman, whose head the God of peace shall shortly bruise under the feet of—whom? Was not the "promise" of Gen. 3:15 made concerning the church? and was not the promise of Paul, made nearly two thousand years ago, made to the church? Rom. 16:20.

May God, through his inspired word, make manifest in us the true light, that we may lighten the way for those who sit in darkness; exhorting one another meanwhile, to contend earnestly for the faith which was once delivered to the saints.

The Sunday School

By Alta King

JESUS TALKS WITH NICODEMUS

Lesson 8

August 24, 1924

Lesson Text:

John 3:1-21

Psalm 48

Golden Text: 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.

Memory Verses: John 3:16, 17.

Review: By what act was Jesus' Messiahship power set forth in last week's lesson? Show that this act was a definite declaration of the Christ's mission. Contrast the effects of this act upon the disciples with its effect upon the Jews.

The first miracle and the cleansing of the temple set forth, through works, the Messiah's mission and his power to accomplish it. In this week's lesson Jesus sets forth the Messiah's mission and declares his power to do, by word of mouth. This time the Christ's mission is declared to be the accomplishment of a "birth from above".

I. Nicodemus. John 3:1, 2; 7:50, 51; 19:38-40. See also Bible Dictionaries and Commentaries. Who and what kind of a man was Nicodemus? Why did he visit Jesus at night? Of what had Nicodemus been convinced concerning Jesus through the miracles? Did this conviction mean that Jesus was anything more than John the Baptist, or anyone of the many in Israel who had been sent of God? Was Jesus more than such men? John 1:6-18.

II. The Birth From Above. John 3:3-21. Judging from Jesus' answer in verse 3, what had Nicodemus been questioning Jesus about? Since Nicodemus was a ruler in Israel, such a question would be natural. What was Nicodemus' conception of the kingdom? Was this conception correct so far as "form" and "letter" were concerned? Ezek. 37:15-28.

Though Nicodemus had the correct scriptural understanding of the material side of the kingdom, he had but a meager grasp of the spiritual side set forth in such scriptures as Ezekiel 37:23, 27, 28 and which Jesus came to exemplify.

Under what one condition can one see (discern, grasp) the kingdom? John 3:3. (Note that in verse 5 Jesus uses the words "enter the kingdom" instead of "see the kingdom".) If one must be born from above in order to understand and enter the kingdom, it follows that the kingdom must be from above as to material make-up, organization and purpose. What evidence in verse 4 that the understanding of Nicodemus had never, in the least degree, entered and grasped such a kingdom?

In what words does Jesus state the birth from above in verse 5? Does Matt. 3:11 throw light upon "born of water and of the spirit"? If so, then the birth from above is a way to life involving, first, complete immersion in the mind of repentance, represented by water baptism; second, complete immersion in the Spirit (the mind and power) of God. If this be the correct interpretation of the birth from above, then the following scriptures also describe the birth from above. Acts 2:33, 39; 20:21; Rom. 6:1-5; (Repentance is the death, the renunciation, of the flesh nature) Rom.

12:1, 2.

In order that the miracle of the "how" of the birth from above might not prevent belief in Nicodemus, Jesus compared the birth from above to a fact in nature which Nicodemus did not understand, but yet accepted. (Wind is no longer a mystery to man, but there are still facts in nature which are mysteries, yet accepted.) See verses 7, 8. Did this comparison influence Nicodemus to believe and accept the birth from above, even though he did not understand the "how"? See verse 9.

In verse 10 Jesus rebuked this attitude of mind that refuses to accept the miracle in matters of salvation. "Art thou a teacher to whom people come for spiritual guidance and dost thou not yet know from experience the birth from above?" Had there been teachers and leaders in Israel who had experienced this birth from above, or as much of it as possible, this side of the resurrection? Heb. 11:32-34.

Read verse 11. Was Jesus trying to teach and give to others something he had never experienced himself? If Nicodemus was not getting hold of what Jesus was giving out of his own experience, Nicodemus could not expect others to get hold of what he was trying to give out of non-experience.

Non-experience is the weakness of many spiritual (?) teachers and leaders, even though they are educated to the last degree in the letter and form of salvation.

Before considering verses 12 and 13 you should have in mind the question under consideration. See verse 9. Jesus had tried to satisfy Nicodemus' "how" by reference to an earthly fact which was a mystery, yet accepted. If Nicodemus could not grasp and accept the "how" of the birth from above from this simple explanation, how could he grasp and understand an explanation from God's viewpoint and understanding? Who, alone, could thus understand? Verse 13.

However, in verses 14-21, Jesus presented to Nicodemus the birth from above from another viewpoint.

Verses 14 and 15. How does Jesus set forth the fact that the life giving power in this birth from above is belief—a union of the human mind with God's?

Verses 16 and 17. What did God do in order that this belief might take place in the human mind? Saving belief is not an evolution of the human mind due to its own, innate virtue. Saving belief is the result of God's mind in Jesus reaching down and touching the human mind, giving to it the birth from above.

Did God send Jesus into the world for any other purpose than to bring about belief and its salvation? Verse 17. This same salvation birth is set forth in other words in John 17:2, 3.

Verses 18-21. In verse 17 Jesus definitely states that condemnation is no part of his mission. In verses 18-21 he explains the source of condemnation. Where does it rest—in man himself, in his state of non-belief in which he chooses to remain by reason of his evil deeds, or in Jesus as an autocratic and supreme power? Since evil deeds influence men to avoid the Light that produces the birth from above, it is evident that repentance is the necessary beginning of the birth from above.

What is the final stage of this birth from above that gives entrance into Christ's kingdom? Rom. 8:11; 1 Cor. 15:45-49.

Do you think that Nicodemus grasped the "how" of being born again? Do we fully understand how we become new creatures in Christ?

A REQUEST

Two requests have been received asking that a portion of the lesson text, rather than a portion of the Psalms, be printed in the Sunday School Leaflet. We would appreciate it very much if others would express their preference either by personal letter or through the Herald. If a portion of the lesson text increases the service of the Leaflets, the use of the Psalms will be discontinued gladly.

We were influenced to make use of the Psalms in the Leaflets by the desire to see a more extended and common use of them, and also by the desire that the Bible itself be used in Bible study. However, those who use the Leaflets should know best where the weakness in their general make-up lies, and we are more than glad to receive pointers in this direction.

Let us hear from you immediately so we will know what the general opinion is before it is time to begin work on the next quarter.

Alta King, Heminford, Nebraska.

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

UNWAVERING FAITH

By Almeda Glotfelty

"O for a faith that will not shrink,
Though pressed by many a foe;
That will not tremble on the brink
Of poverty or woe;
A faith that shines more bright and clear
When tempests rage without;
That, when in danger, knows no fear,
In darkness feels no doubt."

Dear Bereans, "Let us hold fast the profession of our faith without wavering."—Heb. 10:23.

James tells us that he that wavereth is like a wave of the sea, driven with the wind and tossed. Just pause a moment and think of the comparison. Those who have watched the billows roll on a boisterous sea can readily comprehend the danger to the craft afloat.

If we are "tossed to and fro and carried about with every wind of doctrine" we will surely make shipwrecks of ourselves.

In order to have stability we must have a firm foundation for our faith. Then hope comes in as an anchor to the soul, both sure and steadfast.

There is but one true faith and we are told to earnestly contend for the faith which was once delivered unto the saints. The patriarchs of old clung tenaciously to their faith and on account of it suffered persecution such as we have never known or experienced. Their noble example should be an incentive to us. Let us turn on the searchlight frequently to see if we are wavering from the path of rectitude.

"Let us lay aside every weight and the sin which doth so easily beset us, and let

THE RESTITUTION HERALD

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Future N. B. I. Work

THE General Conference of the Church of God is sending this issue of The Herald to all its mailing list in order to put the report of the Conference into every church home. A thorough study of the work of the past year, found elsewhere, as well as of the program for the future is earnestly solicited.

The oneness of sentiment and effort throughout the Conference just closed surpasses anything heretofore experienced in these meetings. Indeed, everybody seemed to be of one mind. The common sentiment was that we have now reached a stage of activity where we should gradually but steadily increase and enlarge our activities in matters religious; these to be aided and strengthened by the subsidiary activities which are for remunerative returns to the aid of the less remunerative efforts.

Earnest encouragement was manifest in the direction of increasing the activities of Print Shop and Bible Class. These departments are ready for immediate increase in work corresponding to the response of the brotherhood. It will require finances for the establishment of the increased effort. It is confidently expected that the activities, once established, can and must be operated along self sustaining lines.

One of the first things the church is asking for is a song book. Before these lines shall be in type a committee will have been in consultation with a music publisher, and if decision is reached the price of the book will be announced in this issue. A second earnest desire is for religious books and booklets. This also will be taken up at once. A third new activity is that of providing a medium through which the results of earnest Bible study can be communicated to one another in an effort to grow in grace and a knowledge of the truth. The Herald is to be maintained as an affirmative organ, affirming those things which the General Conference has already accepted as common tenets. These will be advanced for evangelistic or missionary purposes in our homes and in the homes of our neighbors everywhere. It is hoped to make The Herald a paper that can be freely and liberally circulated everywhere.

But we also need to grow scripturally. Therefore, as an aid to one another in investigating scriptural truth, it is proposed to print another publication, probably to be called "Bible Investigator", which will be open to articles from Herald subscribers on every Biblical subject. The earnest aim of this effort is to increase Biblical knowledge. The General Conference or N. B. I. will not, in any degree, be responsible for the articles published therein. The writers will be asked to endeavor to write about the subject in hand and not to write about the authors of previous articles. The

Only A Word

FILL me something that will be
Joy through all the years to me.
Let my heart forever hold
One divinest grain of gold.
Just a simple little word
Yet, the dearest ever heard;
Something that will bring me rest
When the world seems all distressed.

As the candle in the night
Sends abroad its cheerful light,
So, a little word may be
Like a lighthouse in the sea.
When the winds and waves of life
Fill the breast with storm and strife,
Just one star my boat may guide
To the harbor glorified.

—A. T. T., Page 323.

Editor is empowered to reject any article.

This paper will not be started unless it becomes apparent that the subscriptions therefor will cover all expenses connected therewith. It is proposed to make it at first a semi-monthly of about the same capacity as The Herald at One Dollar per year in addition to the Two Dollars for The Herald.

The N. B. I. will receive subscriptions with remittances at once, which subscriptions and remittances will be filed and held till it becomes apparent whether or not the church sufficiently desires such a publication. If encouragement should not be forthcoming all remittances will be returned, unused to the remitters. We are ready, now, to book subscription; in fact, several have already been booked.

The Print Shop and Gift shop will cooperate in producing or securing first class Greeting and Post Cards for all occasions. These will be catalogued as early as possible, but in the meantime people may order as heretofore. Numbers of scripture text cards are being added to these lines. Personal stationery, calling cards, wedding announcements, etc. can be supplied by our print shop.

In addition to the foregoing and for the purpose of making greater progress in the religious activity, the Greenhouse with Floral and Gift Shop will, at once, prepare for filling mail orders for all kinds of greenhouse and nursery products that are practical to handle in this way. For the immediate fall trade, all kinds of fall bulbs, including hyacinths, tulips, narcissi, jonquils, crocus, calla lillies, freesias, also rhubarb and asparagus roots, strawberry plants, all in large varieties are offered. A catalogue will be published forthwith and mailed to every name we can get. To help in this work each and every interested person is urged to mail us a list of names, to whom we may mail catalogues. The larger this list the greater our opportunity for profitable activity. We would like 20,000 names by September 1. Will each one send in all possible of those who are prospective buyers (Continued on page 385)

True Worship

THE statement with regard to "true worshipers" is, that they cannot worship except with the innermost occupation of their heart. No outward act of the body, in kneeling or standing, singing or saying, gazing or listening, eating or drinking, can be substituted for that which must be spiritual.

All that does not conduce to this end is not only a hindrance to true worship, but it is positively destructive of it. To do anything that attracts or distracts our minds or thoughts, or any of our senses, is a snare of the devil, making it impossible for us to render the only worship which the Father seeks and accepts.

It is this which marks off true worship from false, from the very beginning, in the oldest lesson which is given and written on the very forefront of revelation. Gen. 4. Abel, in the obedience of faith, worshiped God, as he must have commanded; for he worshiped "by faith", and "faith cometh by hearing". Cain worshiped according to his own invention; he "brought of the fruit of the ground"; of which the Lord God had said, Gen. 3:17, "Cursed is the ground." "The way of Cain", Jude 11, was therefore, to offer to God, in worship, that which God had put under the curse.

The flesh is under the curse. It has no place in Divine worship. True worshipers are they who "worship God in spirit, and have no confidence in the flesh", Phi. 3:3. "The flesh profiteth nothing". John 6:63.

Sensuous worship, i. e., any worship which is the effort of the flesh, or any of our senses; is a direct insult to God; and is that to which he will "not have respect". It must be an abomination in his sight.

To put up anything to be looked at; to perform anything to be listened to; to burn anything to be smelt; to do anything to be admired and make the people say, "How beautiful!" is not true worship. It may be called so, it may bear any name that men may be pleased to give it, but it is not what is here defined as the worship which God "seeketh", or as the worship which "must" be rendered by the "true worshipers".

Those who make so much of what they call "the teaching of Jesus" would do well to read, mark, learn, study, and obey this, which is his teaching concerning true worship.

Then, when the seed, the word of God, has been sown in the heart and received by "them that hear", no organ would be allowed to crash in with some march or fugue; and thus illustrate and prove the truth of the Savior's words, "Then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved." Luke 8:11, 12.

No! "God is pneuma; and they that worship him MUST (Continued on page 385)

THE CHURCHES AND WAR

AT a recent session of the Lutheran Augustana Synod held at De Kalb, Illinois, resolutions were adopted denouncing war in unsparing terms, and declaring that there is "no issue sacred enough to warrant a clash of arms between brothers, and a return to the barbarism of human sacrifice." War is declared to be "a menace to morality, a destroyer of material prosperity, and a set-back to civilization." The resolution says that the slogan, "War to end war", is "a stupendous falsehood", and "the overwhelming evidence before the world today is that it makes a few men enormously rich, while it thrusts untold millions into utter wretchedness."

Thus, one religious body after another, records its sentiment against war, and aligns itself with the position held by the Christadelphians from the first, and by the early Christians for several centuries. But, while religious bodies are outlawing war by resolution, the governments of the world are spending vast sums of money in perfecting agencies of destruction, and inventing new ones.

War between nations as a means of settling international disputes is no more justifiable than the settlement of personal disputes by gun duels or fistic battles. Those who engage in street fights are arrested and punished as disturbers of the peace. But hitherto nations—the so-called Christian nations foremost among them—sought the arbitrament of war. And while all of them should long ago have learned the lesson of the utter futility of war as a means of settlement, all are industriously preparing for the "next war". The scrapping of a few obsolete war vessels will do little toward ending war, as the universal trend now is toward war in the air with destructive gases.

Of course, Armageddon, also styled "the battle of that great day of God Almighty", Rev. 16:14-16, has not yet been fought. The issues of this war will only then exist when the divinely appointed Ruler will be present in the midst of his enemies, and demand submission from the kings of the earth. There can be no doubt of the outcome. Only when all human authority shall have been removed by the divine government then established, and swords beaten into plowshares, shall war cease to the ends of the earth.—Editorial in The Faith.

FEARFULLY AND WONDERFULLY MADE

Psalm 139

NO stronger proof have we of the existence of an allwise and powerful Creator than man's own make-up. Truly, "he is fearfully and wonderfully made". "Marvelous are thy works. . . . My frame was not hidden from thee, when I was hid in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see mine unperfect substance and in Thy book were all my members written, which in continuance were fashioned, when as yet there was none of them." (Please read the 139th Psalm.) When we come to contemplate ourselves we see design, and the necessity of an intelligent designer; one in whom we live and move and have our being; as we read in the 100th Psalm: "It is he that hath made us and not we our-

selves."

Every member of our body has its appropriate office, and all display infinite wisdom, fulfilling the language of the Psalmist (Psa. 147:5): "Great is our Lord, and mighty in power: His understanding is infinite." "Who is like unto thee, O Lord, among the gods who is like thee: glorious in holiness, fearful in praises, doing wonders?" Should we not stand in awe of "him whose greatness is unsearchable". Psa. 145:3; Ex. 15:11. "He is greatly to be praised."

"He that planteth the ear shall he not hear? He that formed the eye, shall he not see? He that chastiseth the nations, shall not he correct? He that teacheth man knowledge, shall not he know?" We are "lost" in the contemplation of the great God: "Such knowledge is too wonderful for me," says David; "it is high; I cannot attain unto it." It is beyond the limits of human achievement. "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."—Isa. 5. We often feel like using the language of St. Paul, Romans 9, "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." He has, however, reached down to our finite capacities in the person of "his Son", and thus manifested himself in one who is the embodiment of all that is good, "in whom are hid all treasures of wisdom and knowledge". "For it pleased the Father that in him should all fulness dwell." Let us, then, obey the voice from heaven: Hear ye Him.—Selected.

WHAT WE BELIEVE

The Bible is the word of God. 2 Tim. 3:16; 2 Peter 1:21; 1 Cor. 14:37.
The coming of Christ is near: John 14:1-3; Acts 1:11; Matt. 24; Luke 21:25-31.
In holiness of life: Rom. 6:19, 22; Heb. 12:14; 1 Peter 1:15, 16.
In repentance and conversion: Matt. 18:3; Luke 13:3-5; Acts 3:19-21; 20:21.
In baptism as Jesus was. Mark 1, 9, 10; Rom. 6:4; Col. 2:12; Mark 16:16; Acts 2:38.
In conditional immortality. John 3:16; Rom. 2:7; 1 John 5:11, 12; 1 Cor. 15:51-54.
In a day of judgment. John 12:43; Acts 17:31; 1 Cor. 4:5; 2 Tim. 4:1; Rev. 11:15-18.
That the dead are unconscious. Eccl. 9:3-10; Psa. 6:5; 115:17; 146:4; John 3:13.
In their literal resurrection. Dan. 12:2; Isa. 26:19; John 5:28, 29; Acts 24:14, 15.
The earth is the saints home. Prov. 2:21; Matt. 6:5; Heb. 11:8, 9; Rev. 5:9, 10; 21:1-5.
—Selected by R. A. Curtis.

THE OTHER SEVEN

(Continued from front page)

agencies now to assist us, that with his help the child or youth of today may become an open book to us. To be able to understand them, and to help them to know how to reach out and take and make in their own individual life and experience, that ONE MOST NEEDFUL thing—the seeking after and finding Christ—is a most wonderful privilege.

To the impressionable mind of a boy or girl this act of yielding over to the Divine

will is not a difficult thing to do—not as it is with an adult whose mind and will is set after material things. But the difficult work for the teacher is to wisely and tactfully lead that life to know the Christ-life in terms of everyday experiences—those things that make up life itself.

Educators are realizing that some big change has come over the youth of our land, a change that staggers them, that makes them wonder what to do to stem the tide of the tendencies developing. Why should it not come when only three out of ten are taught to care for the things of God, and of the three there is probably only one who really has enough religious instruction to make a telling count on his life. Perhaps it is not so alarming for Adventists as for other denominations because we are looking for and expecting such conditions to develop in these days. But it ought to do more to us. It ought to make us more up and coming to fortify our young people, to help them to have buckled about them the full armor of God. They have a big fight ahead to keep clean and pure; to believe God and his Word; to take upon themselves a life of service and sacrifice rather than pleasure and selfish accomplishments. —Messiah's Advocate.

KINGDOM PARABLES

(Continued from front page)

reception of their eternal King.

Not only does this particular parable evidently refer thus to Israel, but a careful study will undoubtedly reveal to all that each of the parables of this chapter refer to one phase or another of the kingdom of God, in the people of Israel.

REPORT OF WORK FOR JULY

NATIONAL BIBLE INSTITUTION		Paid Out Receipts	
Pledges Paid,		\$158.00	
Wince Fund Receipts,		104.00	
Receipts Unpledged,		448.45	
Guaranteed Deed (Chaffee property)	\$53.00		
GOLDEN RULE HOME			
Operation, Groceries, etc.,	86.63		
Board, Produce, etc.,		203.50	
PRINTING DEPARTMENT			
Equipment,	6.00		
Herald Purchases,	216.96		
Subscriptions,		255.17	
Job Printing Receipts,		33.17	
Helping Fund Receipts,		6.00	
Subscriptions Paid from Helping Fund,	32.00		
Received from Rent,		14.00	
GREENHOUSE & FARM			
Implements and Stock,	5.00	6.00	
Purchases and Sales,	203.49	162.90	
Goods Returned,	12.55		
Feed and Stock Supplies,	24.50		
Repairs,	56.49		
GIFT SHOP			
Purchases and Sales,	80.88	20.51	
Goods Returned,		13.97	
Rent,	34.00		
OFFICE			
Office Supplies,	1.50		
Earnings,		65.00	
Traveling Expense,	9.82		
BOOKS AND PUBLICATIONS			
Purchases and Sales,	.75	1.75	
PERTAINING TO ALL ABOVE DEPARTMENTS BUT NOT DISTRIBUTED			
Cash Received and Paid out,	1908.51	2575.00	
Accounts Receivable,	162.28	582.40	
Accounts Payable,	204.96	620.71	
Notes Receivable,		120.00	
Notes Payable,	550.00		
Discount Given,	20.66		
Discount and Interest Earned,		57.25	
Interest Paid,	10.00		
Property Improvement,	40.73		
Postage,	48.17		
Freight, Express and Dray,	23.42		
Light, Phone, Water, Telegraph,	32.29		
Delivery Service,	31.49		
Insurance,	4.60		
Advertising,	25.77		
Salaries and Wages,	1374.61		
Miscellaneous Receipts and Expenses,	154.82	65.97	

Very little merchandise, other than floral sundries, was added until November, when holiday articles were purchased. From the start this effort has returned an even better result than was anticipated. The fact of having a display of flowers on the main street increased the floral sales a great deal. Then the added gift lines have been much appreciated by the townspeople, and we have had numerous words of appreciation from them giving the room character even beyond our own estimation.

In floral sundries and gifts combined we are carrying around \$1200.00 in stock. This should be doubled for the holiday season. The stock now on the shelves probably owes nothing to the concern, as the profits during the past year are sufficient to practically absorb the stock.

In this connection we wish to emphasize that we are carrying a large line of Oxford Bibles, which we are selling postpaid to any address at the prices regularly quoted by the Oxford people themselves. We do not carry the full line, but can order such numbers as we do not have. This also includes the Scofield Bible and the Revised Version.

We have an extensive line of greeting cards for birthday, convalescent, sympathy, congratulations, etc., and for the Christmas trade expect to have a full line of Scripture sentiment cards. Bible story books have been added, and quite a number sold. This is a matter that we wish the Conference to take under consideration. Also the matter of Reference and Study books like Concordances, Dictionaries, etc., in small numbers for mail order work. We shall be glad to have each and every one present to thoroughly inspect the stock before leaving Oregon.

NO PAPER NEXT WEEK

Too Many men who have graduated from college still possess only a kindergarten experience of religion.—Edward S. Ames.

Young People's Page

A Department for the Edification of Youth

Edited by

Alexander D. Donaldson

37 S. 12th Ave., Mt. Vernon, N. Y.

"HAVE FAITH IN GOD"

Golden Text: Psalm 50:14

GIVING THANKS

And would you know when he was through,
I've sat at many a festive board

When thanks was offered to the Lord,
But seldom has my heart been stirred
By any clearly spoken word.

The chosen one to speak the grace
Half-reverently has lowered his face

And, plainly eager to be through
With what he should rejoice to do,
Mumbled some lines too strange to pen:

"Thanks .. food .. thy service .. and
.. Amen!"

Suppose a hungry man you'd fed,

Clothed him and given him a bed,
Warmed him when cold, and from the gloom

Called him into your lighted room
And bade him put his burdens down;

Made him forget the cruel town,
Enriched his life with comforts rare,
Given him the strength to battle care—

What would you think if he should say
His thanks to you in such a way?

Could you stay patient to the end,

With such a hasty, mumbling friend?
Suppose his voice you vaguely heard,

But couldn't understand a word
He muttered, do you think you'd feel

His show of gratitude was real?
And would you know, when he was through,

That he had spoken thanks to you?
Well, I suppose that's how God feels

When some of us give thanks at meals.

THANKSGIVING

When reading regarding the ten men from whom Jesus removed the dreaded disease leprosy and but one returned to thank the Healer, we are prone to think bitter things regarding the nine. And justly so; for unthankfulness is a fault—we

might almost say sin—that is well nigh unpardonable. And yet, in what way do we show our gratitude to the eternal Father for showering upon us the evidences of his loving kindness and tender love! We know that it was God who created the world. It was he that made us and not we ourselves, and having made the world and placed us therein he has provided us with shelter, food and raiment, so we will be comfortable as we journey through this earthly existence. And more! In his own way, through love for us, God has ordained a plan, by accepting which we can have, in peace, happiness and love a life of eternity in his presence with Jesus Christ. And did God stop here? No, for he has furnished us with a Savior and Redeemer who has done every needed thing for our salvation and redemption. The only thing left for us is to have faith in him. That is, for us to believe that this Jesus is the promised Christ, the only begotten Son of God. That he died for our sins and is coming again for our redemption, and to show this faith by being obedient to the command of baptism and walking in the newness of life.

The lepers were given an extension of earthly existence, in what state no one knows, perhaps happiness, perhaps otherwise.

We are given a promise of life in blissful eternity. There is no doubt about its duration or state, its character or location. God has made all things plain, his promises are sure and eternal. He cannot lie, therefore, in due time, all things shall be fulfilled. And still, how do we thank the Giver of all this good? Do we tell our neighbors, our companions, our friends of the blessings our God has showered upon us? Do we reverently bow our head and in humble sincerity thank the Creator for the tangible evidence we have of his loving kindness? Do we praise, honor and glorify his name before men? Or do we act as if we were ashamed of our heavenly Father and his goodness by never talking about him or his Christ unless we are in the presence of those we know sympathize with us, and when we do bow our heads in thanksgiving

"And, plainly eager to be through

With what we should rejoice to do,

Mumble some words too strange to pen:

Thanks .. food .. thy service .. and ..
Amen!"

Thanksgiving to God for his mercies should be a pleasure. If we make a task of it then, our hearts are not attuned in unison with his. If we are ashamed of God, then God will be ashamed of us. God is not mocked, whatever we give that shall we receive, only much more abundantly. God demands our all, unreservedly, willingly, cheerfully. He has given us not only more than we desire, but much more, when we think things over, than we ever would expect to receive. Toward us God has been longsuffering and merciful, and in return, he expects a hearty acknowledgment with signs of appreciation and thankfulness. Majorities are not always correct. In the case of the ten men cured of leprosy the majority decidedly were wrong. Let us be the one to return to give glory to God. Let us, at all times, in all places, under all circumstances be appreciative of our blessings, rendering thanks to Almighty God, giving honor and praise to him who has purchased us with the precious blood of his Son. And when Jesus, our Redeemer returns have him say unto us, "Enter thou

into the joy of thy Lord.

PSALM 117

O praise the Lord, all ye nations: praise him all ye people, for his merciful kindness is great toward us; and the truth of the Lord endureth for ever. Praise ye the Lord.

CAN THE SOUL DIE?

The Apostle James had one fact he was anxious that all should know: "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 shall die.

Ezekiel states this truth very plainly, "The soul that sinneth, it shall die."—Ezek. 18:4, 20.

Satan ever has denied this truth and taught that man, whether he be saint or sinner, has a "never dying soul".

The first lie we have any record of was on this subject. When Eve said God had decreed that all who ate of the fruit of the forbidden tree should die, Satan said, "Ye shall not surely die." Gen. 3:1-4. This lie has been multiplied until the great majority of the human family, like Eve of old, are led to believe it. In clarion tones 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 John 5:11, 12. The one whose life is hid with Christ in God has Eternal, Eternal life; no one else possesses it.

BIBLE QUESTIONS

1. Which brother of Solomon attempted to gain possession of the throne to which he (Solomon) was to succeed at the death of David?
2. Why was the feast of the Passover instituted?
3. What event was regarded as the starting point of the nation?
4. Who made the Israelites a free people by guiding them to a new country when they were being opposed by Egyptian rule?
5. Who gave Joseph his coat of many colors?
6. When David threw the stone and Goliath fell, what did David do?
7. What did the Philistine army do when their champion, Goliath, fell?
8. What happened at the Valley of Achor and why was it thus named?
9. Why was the field that Judas bought called "the field of blood"?
10. After being anointed King at Jerusalem what attack did Absalom make next?

ANSWERS TO LAST SERIES OF QUESTIONS

1. The stone that David threw hit Goliath in the forehead.
2. Jacob and Rachel were the parents of Joseph.
3. The word "parable" was used as a comparison or illustration of one subject by another, sometimes used to denote a short narrative under which an important truth was hidden.
4. David named Solomon his youngest born as successor to his throne when Absalom his first choice had died.
5. Achan was an Israelite of the tribe of Judah.
6. "The field of Acedama" meant "the field of blood".
7. When Absalom had gained in popularity and led a revolt against his father, he occupied the city of Jerusalem.
8. At the battle of Gibeon between David and Ish-bosheth, Abner commanded the men of Israel and Joab the men of Judah.
9. Abram was the founder of the great Hebrew nation.
10. Abram was born in Ur of the Chaldees, beyond the Euphrates.

NO PAPER NEXT WEEK

REPORT OF ACTIVITIES FOR THE YEAR

August 1, 1923 to July 31, 1924

THE financial report following will give to the brotherhood a statement of the results of the financial activities of the National Bible Institution during the year which closed July 31, 1924. But it seems proper that a somewhat extended report of the General Activities of the organization as conducted by your headquarters office should also be presented, though it will be impossible to impart by writing or speaking a very complete understanding of these.

Your attention is first drawn to the conditions as they existed at the closing of last year's General Conference. At that time it was a question as to who would be in charge of the Golden Rule Home and Greenhouse. Notice had been given the Secretary of terms upon which the then present superintendent would continue the work. The Conference had approved of the report of the Survey Committee which made certain definite recommendations. The matter was referred by the Executive Board to the Advisory Board, which Advisory Board, in view of the resolution of the Survey Committee, approved by the Conference, advised, about the middle of September, that it would be necessary to accept the conditional resignation of Brother and Sister Lake, then Superintendent and Matron of Home.

Your Secretary, by direction of the Executive Board, acting in an endeavor to execute the decision of the Conference to securing help to carry forward the different phases of greenhouse operation, on Monday following the Conference went to Rochester, New York, to endeavor to arrange with Brother Gilbey at that place to help out here. This trip at first seemed to be successful, but a week later your Secretary received a telegram at Holbrook, Nebraska, to the effect that he could not make the change at that time. Returning to Oregon, the first week of September, with all of the work created by the Conference waiting on the desk, the program as outlined by the Conference was undertaken. At the end of the first week our stenographer, who had for several months asked to be relieved it was soon apparent that she would be unable to resume duties for some time. This left us lone-handed with greatly increased work to attend to.

As the report of the Advisory Board referred to came in, and the Executive Board acted thereon, the result was conveyed to Brother and Sister Lake. After a brief consideration they announced that they would like to be relieved from duties by September 26th.

Several people from various states were considered for the place. It was necessary, according to the wish of the Conference to place both farm and greenhouse under one management. Therefore it was decided to place a matron only over the Home. Accordingly Sister Glendora Musselman, of Macy, Indiana, was arranged with, to take over the duties of the Home. She assumed duties on the morning of September 26, 1923, and to the best of the judgment of your Secretary, she has made a very proficient matron.

Not finding a man to superintend the Farm and Greenhouse it seemed that there was no other way for your Secretary to carry out the decision of the Conference, than to accept temporarily those responsibilities, and appoint assistants. This he endeavored to do. Mr. Sigler, who was the grower, was asked to act as assistant superintendent in the Greenhouse. While this line of work—managing—was not his forte, and while your Secretary was entirely ignorant as to requirement, etc., yet we did the best we could for the time.

Just at this time, with still no help in the office and in carrying out the decision of the Executive Board, we opened the Floral and Gift Shop in Unity Building, West Washington Street. About this time the services of a girl, just out of High School, with no office experience whatsoever, was employed. Also at this time, during the first week after the store was opened, and with the books not yet brought up to date from the rush of General Conference, our cash register was installed and the system of books changed to conform most efficiently with the use of this machine.

Those experienced in work of business offices will readily understand that the responsibilities on your Secretary under such circumstances were far more than any human being could discharge. Effort was made to at least keep matters moving till proper arrangements could be perfected. What was needed first was office help in the person of someone who was zealously interested in the success of the effort, and who had had sufficient actual experience in office work to completely take it over and to assume a good measure of the office responsibilities. Accordingly, Sister Esta Lansbery came to the office about December 10th.

During the early fall Brother Charles Gesin was engaged to look after the outside work at the Home and assist your Secretary in taking care of the farm work, and helping out at the greenhouse. It was hoped against hope that he would be able to so fit in at the greenhouse, as to efficiently press that labor. But as the winter wore away, it became increasingly evident that we could not possibly succeed in greenhouse operation without the assistance of an experienced, successful manager, and grower. As it would be necessary for Brother Gesin to move his family to Oregon in the event he was to work

with us permanently, and as the season of the year had arrived when he must know definitely how to arrange his work, it seemed necessary, about April 1st, in order to save him undue expenses, to release him. Accordingly your Secretary was again without experienced help for outdoor spring work at Farm and Greenhouse.

During the later part of June, after having made different visits of observation alone and in company with our treasurer, Bro. Cross, and after going thoroughly into the matter with Brother Cross and being a unit with him in judgment, your Secretary engaged Mr. John Bergstrom, of Rockford, Illinois, to Superintend our Greenhouse and Farm. Mr. Bergstrom had for more than twelve years been Superintendent or Assistant superintendent at the Buckbee Greenhouses in Rockford, Illinois, a floral, seed and shrubbery establishment many times larger than our own. Some will better recognize this firm by the name—Great Northern Seed Company, or, Charlotte Haines, "Flowers grown by a Woman". He had formerly been superintendent and grower in large greenhouses in Minneapolis, Minnesota. In fact he has been in the greenhouse work for upwards of twenty-five years. Mr. Bergstrom assumed responsibilities on the morning of July 7th, 1924.

The hail storm last year broke 4210 feet of glass. The glass to replace this cost \$458.94 at Rockford, Illinois; the hauling of same \$57.00; labor for replacing and repairing \$209.80; incidentals \$36.01: Total \$761.75. Our insurance on the glass at 10½ cents per square foot amounted to \$448.60. Thus the immediate cash loss on greenhouse was \$13.19.

We have this year increased our insurance to 14 cents per square foot, which is as much as the Florists Hail Insurance Company will carry.

In addition to this there was a heavy loss to plant stock, both in greenhouse and in garden.

Greenhouse activities have been pressed for the year as fully as possible under existing conditions. Had we had efficient management, there is absolutely no question, but what under ordinary favorable circumstances this property would have paid some thousands of dollars additional income at very little additional outlay. Mr. Bergstrom, the present Superintendent is not only experienced at growing flowers and making floral designs, as well as doing general decorating with flowers and plants, but he has also had years of experience in growing and handling plants in connection with mail order business. Though he started with us only five weeks ago, yet he already has plants of various varieties growing, not only for our local trade, but to satisfy any mail order requirements. He also has 10,000 or more shrub cuttings now in the rooting sand. Inside of a month these will be lined out in the field and in due time ready for distribution to all points of the country. More of these cuttings will be added from day to day. He also has several thousand asparagus roots growing, and the same of rhubarb. Your Secretary reports this in order to give a suggestion as to the immensity of opportunity that is open to us in this particular phase.

Local retail trade in a town of as small population as Oregon would not warrant our going into the floral enterprise more extensively than we are. But there is more to be expected from a mail order business than from the local trade alone.

By way of improvements on this property, there was added last fall a large heating boiler which increases the property valuation by upwards of \$1000.00. We have also re-sided a portion of the buildings this summer and have painted the whole house outside. The inside is being painted. The large house consisting of three sections has been partitioned so as to give better control of the heating of the house as a whole.

BIBLE TRAINING

Returning in thought to August a year ago, it will be recalled that the Executive Board approved of an effort to commence the Bible study class work at the earliest convenience. There were some of our young men, who had already been waiting patiently for a year or two, for the opening of such an operation. Your Secretary felt that in duty to them, it was all but obligatory to undertake this work at the earliest possible date. Therefore, little dreaming of the difficulties to be encountered in securing proper management for the Greenhouse, these young men were informed that class work would open early in November. They made their plans accordingly. Had it been known in advance the way in which the work was to have been piled up for the year it is certain that no plans at all would have been made for Bible Class work. Owing to these unavoidable circumstances this class of young men has worked under immense difficulties during these months. The class has consisted of Paul C. and Arthur Johnson, Cedric Pope, Melville Lyon, Charles Fletcher and Harry Sheets. In addition to these other young men and women have attended the class more or less regularly, but not with the same definite aim in view. It has been possible to have the class work in evenings only.

These students have each and all labored through the day for self maintenance, each one contributing no little amount of time and work to headquarters activities in addition to paying their own board.

While the class work has been conducted under these difficulties, yet your Secretary feels to

highly commend the efforts of each member of the class. It is true that each should have given more intensive study to the great subjects under consideration, but it is also true that each one has made definite and noticeable advancement in their work. In fact, it is the opinion of your Secretary and other local members, that, in view of the urgent need for evangelists in the field, two of the class can properly be commended to the brotherhood to take up work, providing too much is not expected of them at the start. However, one of these declines to receive such commendation, preferring to continue the studies at Oregon further.

Our class room for the year has been the front part of the first floor of the print shop. Our classes have been held wholly in the evening. It was expected that we would have the upper front room of the Herald building fitted up for class room early in the spring, but we have been trying to accomplish all possible improvements with the least possible of additional help and cost; and found it impossible to make these improvements ourselves. However, the walls of the room have been patched with plaster where necessary, and have been papered. It should next be furnished with tables, seats, bookshelves, wall maps, blackboard and such like. These things should be taken care of immediately.

PRINT SHOP

With the close of September, 1923, the full responsibilities relative to operation of the printing plant were taken over by the National Bible Institution office. Brother Cross had, by request, continued as manager until that time. At once Brother Paul C. Johnson was requested to act as assistant manager, and as such to look after the property, the mechanical operation, and matters relative thereto. And Brother F. E. Siple was requested to act as assistant Editor.

But it was not until the last days of February that Brother John Railton, who was selected and urgently recommended by Brother Patrick to position in this office, began working on the mailing list of The Herald to bring this work that was much in arrears, up to date. This was but one phase of the work assigned to him on account of which his time has been limited for work on the mailing list, but he has endeavored with considerable use of the mails to get word from each and every delinquent subscriber. At the present time there are a few persons from whom he has yet been unable to ascertain their desire relative to their subscription. It seems as though there must be some definite system with reference to discontinuing papers to those who neither reply nor remit. If those who wish the paper would always send word in to have it continued, even though they could not remit at that time, the mailing list would then be kept in more systematic order. It is very unsatisfactory to drop names from the list, even though delinquent, when one does not know the circumstances of the subscriber. The present weekly circulation of The Herald is approximately 1300 copies. This is perhaps, one hundred less than was being circulated about four months ago, since which time around two hundred names have been dropped from the list, while about one hundred new names have been added. These names which were taken out were delinquent, most of them for over a year, some of them for two to two and one-half years.

HOME

The Golden Rule Home has continued to be a very busy place during the past year. Sister Musselman's whole heart is in the work. She is very anxious that the Home shall bear a name and character second to none, as a place of real home comfort. Not only is she desirous of making the Home a place of warmth and of wholesome food, but she has been very active in endeavoring to beautify its whole environment with flower and shrub. The Home table has often provided food for sixteen to eighteen at a sitting. Considerable extra bedroom furniture has been added during the year; this to the end that she could provide accommodation for the young people who are with us, either in Bible study or in employment of the institution. Besides this a piano has been provided for the Home. This instrument is from the Schiller Piano Company, and has been placed in the Home at a most moderate price.

There has been no added membership to the Home family during the year. Four additional have been there for a greater portion of the time, not as members, but as transients. As such they have been asked to bear their own personal expense to the institution. We have one definite application for admission which has been favorably acted upon, but the applicant has as yet not definitely determined as to entering. We also have another inquiry at the present time.

FLORAL AND GIFT SHOP

This branch of the work was undertaken after careful consideration by the Executive Board in session last August. It was largely in the nature of an experiment, seemingly necessary in order to further the floral service in the town. The Gift phase was added for the purpose of obtaining revenue to assist in carrying the overhead expense. The Floral and Gift Shop was opened the first Saturday of October, 1923.

Among the Churches

The Iowa State Conference began its session on Sunday, the seventeenth, and will continue over next Sunday, the twenty-fourth.

CONSECRATION SERVICE

On Sunday, August 17, a Consecration Service was held at which time Brother H. Sheets, of Blanchard Michigan, and Brother M. Lyon, of Citronelle, Alabama, consecrated their lives and powers to the service of God, in the ministry of the Gospel of Jesus Christ. The General Conference issued letters of temporary Ministerial Commendation to these brethren. One or both of them have elected to continue class work at Oregon. But both are willing and commended to go into the field to various points for short time services. The N. B. I. office will gladly receive communications relative to their service.

As soon as they shall elect to associate with a State Conference in work, then these temporary letters of commendation will give way to permanent letters from such State Conference, as may mutually arrange with them, individually.

F. L. Austin, Executive Secretary.

NOTICES

Conference Calendar for 1924

Ark - Okla., Cleveland, Ark., Sep. 11-20.

GOLDEN RULE COOK BOOK

The undersigned Committee earnestly requests that our sisters will mail to Mrs. P. N. Benn, 108 Rockwood Avenue, Dayton, Ohio, their choice tried and approved cooking recipes for use in a new Recipe Book to be published in the interest of the Golden Rule Home at Oregon, Illinois. Immediate steps are being taken to get this book on the market at the earliest possible date. The choice recipes in this book, coming from all parts of the United States and Canada will make the book of special interest and value to all. Write plainly. Give accurate measure of ingredients. Send in tried and approved recipes only. Sign name to each. Act at once.

Here is an inexpensive way to contribute to Golden Rule Home.

Mrs. Allen Weaver, Casey, Ill.
Mrs. P. N. Benn.

REPORTS

Kansas-Oklahoma Conference Organized

The Church of God of the Abrahamic Faith met at Arkansas City, Kansas, on August 9, 1924, the chief purpose of the meeting being to decide upon a permanent conference. A motion was carried to that effect, with Bro. John Fiske, Jr., acting as Chairman and Sr. Lorena Waters as Secretary. By vote of the members in attendance, the organization was named "The Kansas-Oklahoma Conference". A meeting of the Conference will be held annually, the place decided on for next year being Arkansas City, Kansas. The following officers were elected:

President, John Fiske, Jr., Vice-president, George Hobson; Secretary, Lorena

Waters; Treasurer, Arthur Chapplin; Adviser.

On motion the employment of an evangelist was left to the Board. A motion was carried that each Brother should pay \$1.00 and each Sister 50 cents per year for the Evangelistic work. A motion was also carried that each member should pay ten cents per month for conference dues. On motion all reports of the Conference are to be sent to The Restitution and to The Restitution Herald, for publication. A letter from Bro. Brown, Editor of The Restitution was read. Then a motion was carried declaring the belief of the Conference in the inspiration of the Old and New Testaments. Then, as there was no more business to be brought before the house the meeting adjourned.

Lorena Waters, Sec.

Notes By C. C. Maple

On our way to General Conference Bro. Wichern and myself made a stop in Fulton County, Ohio, and baptized six.

The Argos, Indiana, appointment for August will be filled by Elder Wichern. There will be no preaching services in September. The October date will be October 16 to 19, and in November we expect Elder Patrick to hold a Revival Meeting for the Argos church.

Following the Holbrook, Nebraska, meeting and our meeting in New Mexico, we can supply some church on our return trip for one or two days of Chart Sermon-Lectures. Address us at Elyria, Ohio.

Evangelistic Report for July

Sermons: Laird, Colorado, 3; Holbrook, 3; Omaha, 2; Palmer, 6; Total, 12.

Finances: Money Received, \$37.00; Expense, \$17.49; Total Amount of Order, \$117.49.

We spoke to a well filled house at Laird, Colorado, while there, and celebrated the afternoon of the fourth by baptizing Bro. Kenan, of Wray, and Sr. Clarice Hammel. At Holbrook we spoke at the home of Bro. S. A. Story and had a house full of earnest listeners. We held a week long meeting at Palmer, during rainy weather, but had a good meeting, much interest being awakened.

Almus Adams.

"STAND STILL"

SOME situations are desperately hard and complicated. As they confront us, we cannot see through them. We feel that if only this or that factor were removed we could solve the problem; but not as it is now. A group of Christians were talking about a problem that confronted them in their work. Some one remarked that if a certain man were not involved it would be much easier to deal with the situation. "Easier for us, perhaps," said another with a quiet smile, "but not easier for God."

There is a blessed truth for us all to remember. When God's omnipotence and perfect love and all-sufficient grace are confronted with what we call a "problem", there is no such thing for him as "hard". Every "difficulty" becomes less than nothing

when he is allowed to deal with it unhindered. Our belief is the only thing that can hinder him. Shall we not trust him now, and praise him that nothing in this dark difficulty just ahead of us makes it hard for him? Then we shall find that the battle is not ours, but God's if we are really willing to stand still and see the salvation of the Lord.—Sunday School Times.

FUTURE N. B. I. WORK

(Continued from front page)

of such goods. Think of your acquaintances, nearby and at a distance. Use your telephone and other directors to prompt you. Write names very plainly with street, or Rfd. address, also Post Office and State. Please write very carefully and act immediately. In this way each one can help at a minimum of effort and expense. Don't delay. It is time we were working.

The Golden Rule Home has passed a most successful year in point of operation. We have demonstrated that this work can be carried on without continued calls upon the brethren for funds for operation. We have also demonstrated that the funds intrusted by members can be held in trust for their individual welfare. Therefore we no longer hesitate in the least in recommending to one and all of our "alone ones" that they can confidently entrust their means for keep in this Home to the N. B. I. We can also assure each and all that their every personal interest will be guarded. Further, everything indicates that in the near future, the N. B. I. will be able to give these Home advantages to people with very little or no means. To develop thus will require a little more time, but we are moving rapidly toward such strength.

We now urge very earnestly that the brotherhood will respond immediately to lift the unpaid portion for these properties, and afford needed additional working capital. In a few minutes time the people assembled in Conference pledged \$1500.00 to be paid inside of six months immediately to this end. Eleven pledged \$100.00 each. Will not the brotherhood as a whole immediately contribute to these ends?

F. L. Austin, Executive Secretary.

TRUE WORSHIP

(Continued from front page)

worship him in true pneuma": i. e., with those spiritual powers which are his gift only, and of his operation alone.

When we consider the burden of the flesh, and how difficult it makes the effort to fix and occupy the heart with God without a wandering thought, we see that it is a sin of no ordinary kind, and a snare of no ordinary subtlety, to do anything to increase that difficulty by attracting or distracting our thoughts, or any of our senses; thus helping, and actually causing, the thoughts to wander from him, who "must" be alone the one and only object before our hearts.

When one can be found who has ever said the "Lord's Prayer" through without a wandering thought, let him be the one to cast the first stone at what is here said; or let him and all others hold their peace and tremble before this solemn utterance of the Lord Jesus Christ.—E. W. Bullinger, in Things to Come.

The Restitution Herald

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Elder F. E. Siple,.....Assistant Editor
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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

THE CHURCH

It has been previously stated in these columns that the beautiful word picture in Revelation 4 very possibly and probably includes the church, when she shall have been polished like unto the glorious body of Christ. When we learn that Romans 3:25 declares that God hath set forth Christ "to be a mercy seat through faith in his blood", it opens to us a line which when followed leads us unto the mercy seat and Cherubim of the true tabernacle. The word "propitiation" in Romans 3:25 is the same word, "hilasterion", as is found in Hebrews 9:5, which reads, "over the Cherubims of glory, shadowing the mercy seat". But Romans 3:25 declares Christ is that hilasterion, that "mercy seat".

Exodus 37:6-9 gives distinct information that the Cherubim were made of the same piece as was the mercy seat. Coming to the new covenant to find that which is made of the same piece as is Christ, we learn in Eph. 5:30 that the church are "members of his (Christ's) body, of his flesh, and of his bone". Like Christ, the church must stand for the same great faith in God, must exercise God's will. The church must be one in purpose, in aim, in effort with Christ. Not only that, but the church will be glorified together with him, will be his joint heir. Thus, there is much reason to believe that if the mercy seat of the Old prefigured Christ in the New, then the Cherubim of the old prefigured the Church of the New Covenant.

But Ezekiel, in chapters 1 and 10, gives other pictures of the Cherubim, in which pictures, as in the tabernacle, the Cherubim

are associated with the throne of God. These pictures of Ezekiel reveal the same characters as are those of Revelation 4, around the throne of God. But Ezekiel calls these characters "the Cherubim" in chapter 10:20.

If, then, Revelation 4 pictures the church having been caught up to meet the Lord in the air, and having been gathered around the throne of God as the four beasts—rather living ones—what a beautiful portrayal it becomes. How inspiring to that member who is pressing toward the mark for the prize of the High Calling of God.

ANGELS

"Are they not all ministering spirits sent forth to minister unto them who shall be heirs of salvation?" This scripture evidently points back as well as to the future, referring particularly to the angels in whom the first covenant was ordained in the hand of a mediator. How varied is the history of the ministration of angels. They oft instructed and led Abram; Jacob was visited; Moses was taught and guided; the prophets received information; Daniel was visited and taught; the shepherds received announcement of the Savior's birth; the sepulchre was watched; Sentinels stood on duty at the ascension of the Savior; Saul was visited on his journey; John, on Patmos Isle had association. All these ministrations left their markings upon the characters served, and have dispatched influences to the farthest bounds of earth's inhabitants. Whether in the lion's den of adversity, in the sepulchre where the greatest enemy had been dominant, or at the glad and victorious ascension, angels were present for ministration. Nor is there record that the dispensation of their ministration would cease with the apostolic day. Rather there is strong suggestion that their work would continue on even to those of this present time, who are heirs of salvation.

Well is it for that Christian person who recognizes the effort of God's messengers in blessing lives trained toward eternal victory.

ARE YOU BURDENED?

One of the last commands of our Savior just prior to his ascension was, "Go ye into all the world and preach the gospel to every creature".

God's plan had been brought an important step onward in the death and resurrection of Jesus. The great true High Priest had thus gone through the veil into the Holy of Holies, perfecting qualification for the "propitiation for our sins, and not for ours only, but also for the sins of the whole world". This work must now be heralded everywhere. Atonement for sins is possible only by the individual seeking that atonement and seeking it by advancing toward God. Under the Mosaic covenant the atonement offering must be brought to the Priest at the door of the tabernacle. Under the new covenant that atonement offering, even self, must be brought to the true High Priest in complete dedication and devotion to Jehovah.

The first work of the day on the part of the co-workers with Jesus is to inspire the distant multitudes with the conviction that their position is untenable, and that it is their golden opportunity and duty to them-

selves and to their Maker to present themselves to him for atonement and blessing.

The responsibility of teaching and inducing man to come to God through Christ is committed to the disciples of Jesus. One of our chief labors is to draw man toward his Maker.

The burden has been committed to us. Have we accepted the burden. Do we feel burdened for others. Let us hasten and arise to larger and more extensive service, a service that will strengthen self, that will bless others, that will honor God.

HEBREWS

The epistle to the Hebrew brethren stands out in striking contrast to all other epistles. It was written to a class of people who had formerly been devoted to God according to the instructions of the first covenant message—the message of the law through Moses. All these and other scriptures had pointed forward to the day when the Messiah would restore Israel and crown it as chief among earth's nations.

When the Savior was born in Bethlehem of Judea, the majority strenuously objected to the suggestion that he was the Messiah. A few, however, even many thousands of the Jews, Acts 21:20, believed that Jesus was the Messiah, and they listened to his word of instruction as being that of Jehovah. Yet, they were zealous of the law. This attitude put these people into peculiar positions. One was that they were asked by the Master and his disciples to accept his teachings as surpassing and superseding those of Moses. Such a request was all but too much. Devotion and consecration made these people fervent toward the teachings of the first covenant. Another great difficulty was that those that turned to follow Jesus were strenuously opposed by those who held exclusively to the Mosaic law. These followers of the Savior were oppressed in every possible way. Thus, their attitude toward him could but make life very difficult for them.

The writer of the Hebrew letter apparently knew their difficult position. To aid and enlarge the followers of Christ this letter was written in language and thought different, perhaps, than any other in the Bible. Nowhere else is Jesus specifically referred to as the great High Priest. Here, also, the new covenant is furnished with the "true tabernacle, which the Lord pitched and not man". The glories awaiting; the beauties beyond; the reward in store; are given in new adornment of language and thought, surpassing, in many ways, anything else in scripture pertaining thereto.

NO PAPER NEXT WEEK

HERALD RECEIPTS

C. T. Lindsay; J. G. Simmons; Mrs. C. B. Williams; Mrs. P. N. Benn; Mrs. J. M. Pentland; E. A. Titus; L. M. Finch; G. A. Driskill; Mrs. Almeda Glotfelty; Clyde Seckman; J. J. Polm; Melvin J. Osborn; Jas. Browning; G. M. Logan; J. J. Snodgrass; O. P. Bell; Mrs. Frank Smith.

EMERGENCY FUND

Charles T. Lindsay, \$2.00
Mrs. E. R. Lewis, 1.00

"Love of God weakens love of self."
Love of our fellows weakens love of self.
Contemplate this scriptural description,
"Love seeketh not her own."

JERUSALEM—THE HEART OF INFINITY

By Maurice Samuel

THESE are the mountains of Judea," I said to myself, and was afraid to believe it, lest they should disappear, as dreams are said to disappear when the sleeper says to himself, "I am dreaming." They crowded on me as the train wound its laborious way from village to village, and I felt like a blind man, who, given sight for the first time, is terrified because he thinks that whatever he perceives he must be touching, since he is accustomed to perceive the outside world only by touch. The rounded summits were within reach of my hand, and distances were all confounded. We seemed to be moving on the surface of a crystal, and perspective was an illusion. I saw the barren masses, alternate grey and green, now dusty in the shouting sunlight, now fresh with oases of foliage; I saw tiny donkeys galloping noiselessly along roads; I saw camels moving with graceful, reptilian undulations; cacti like odd green waffles with jagged edges; huts and houses, terraces on hillsides, cultivated patches, knolls of palm-trees: all of it unreal by virtue of an intenser reality than I had ever experienced. It must be visionary, it must be only within myself, to be so intimately near, I thought.

There is some mystic configuration in these hills, unfolding mile after mile, lifting and lowering the path of the train, till I believe we have travelled a thousand miles in an hour. There is an effect of infinity in miniature, a distillation of space. There must be, there is, a particular meaning and power in this tiny territory. Why was it that in these hidden valleys, toys, playgrounds, now shrink to the infinitesimal, now expand into the immeasurable? It is a span, it is a universe, it is a footstool, it is a palace. Against its background man looms a moment, the greatest and Godliest of all creation's children, and the next moment all but vanishes, a thing creeping on a hillside, a grain of dust carried by the wind.

The mind plays with space, almost seizes its most mysterious quality, its essential secret. A trick of the Creator, perhaps, who, having flung across the tremendous void bridges of fire and of fiery mists, now, in tenderer mood, concentrated his will in a tiny jewel, and wrought the same wonder with a thimbleful of earth as with engulfing nebulae. "Read," he said: "If you will touch the heart of this miniature, you will touch the heart of infinity." And he crowded into the orbit of an atom all the marvels of the stellar circuits. All the universe is here, all of mankind, all its desires, its follies, its greatness and its pitifulness, its glory and its shame. Write in a book what you will see within this minute circle, and there is nothing to be added. And there were men who wrote, words of fury that will stir the heart for ever, and for ever baffle the mind.

Perhaps it is the sunlight. I stood on a hill in Jerusalem, and I saw at the foot, almost touched by the shadow of the house, a blue lake set in mountains. "Let us go down to that lake," I said. "It is only a mile or two away."

"It is twenty miles and more away," they said, "It is the Dead Sea."

"I do not believe it," I answered. "Those mountains behind the lake are not more

than three or four miles distant."

"They are the mountains of Moab, fifty miles away."

"I do not believe it," I said again.

"These things are not to be believed," they told me. "They are among the lies of Palestine."

But as I came up toward Jerusalem through the mountains of Judea, I did not know this, and I could not understand the double effect of pent narrowness and oppressive amplitude. I do not understand it now, as I do not understand the miraculous elasticity of time. I have been here four days, I know. But I have been here only a moment, and I have been here for ever.

But at least I do understand that only in such an illusive setting would men step closest into the mystery of reality. There is no need to run panting from one end of the universe to the other, no need to break into the fastness of matter, as though nature had craftily overlaid some ineffable word with veil after veil of deceitful seeming. The secret lies open before you here. It cries to you in a language which you cannot understand, but whose syllables are not to be resolved through material implements. You will believe everything here; you will believe nothing. You will understand why here the greatest word of faith was uttered, and the last word of desperate and contemptuous disbelief, the flame-white faith of Isaiah, the ice-white negation of Koheleth. And both of them for ever united, both of them one, burning heat and burning cold, negative infinity and positive meeting.

What did I come to see here? The things of today only in part, and in passing. I was drawn to this place by a wonder which may be explained at the end of time. Why was it that in this place alone there were found men to write as the prophets have written? Are not Abanah and Pharpar, rivers of Damascus, better than all the waters of Israel? Are there not hills and dales in the land of the Hellenes? Is not the Nile mightier than Jordan? The valley of the two rivers is broader and richer, and there are peaks that overtop ten times the summits of these hills. The vision and the voice were Palestine's alone. Why? Why? The question has drummed in my brain many years, and no man will ever answer it. But, drawing ever closer to Jerusalem, through the labyrinth of the hills of Judea, I felt the ancient power falling on me, and a faint flush of those dread ecstasies rushed through my blood.

When the Lord returned the captivity of Zion we were as a dream. Like one in a dream I went about that day. I did not care where I went. I met friends of mine again, and I think we spoke sensibly, of commonplace things, and asked and answered questions about each other and about friends we have in common. But I walked in another world, and only conversed with a stray part of my mind. I was not in a city that was then visible to them. I saw a mighty wall girdling the inner town; I walked under arches, up and down alleys that twisted and turned, and men and women went by me, and there were bazaars, and donkeys loaded with wares, and shouting and laughter and chaffering, cobble roads that dipped and rose again, gateways, queer windows, old, old, old, with sharp sunlight and shadow, and here and

there trees, alleys that swooped precipitously upward into immemorial courts. It was not real—or only half real. I saw them: they were there, and they were not there. There were other hosts. I was not myself, but a thousand others. Ten thousand times ten thousand men and women walked with me, all risen out of the gulf of the past, familiar and unfamiliar, my own and estranged from me. I came up to vantage points and saw the hills that surround the city, but not as they are now—as they were a thousand years ago, two thousand years ago, three thousand years ago—shadow piled on shadow, ruins risen again into their completed originals, city above city, tower clothing tower and buttress behind buttress. All that have ever passed through here, camped here, dreamed here, visioned here, their works, their achievements, all came into the sunlight again, like grey exaltations. The sensation of time departed from me, past and present were one. The scroll of the days, which leaves a narrowest margin of text open, rolling it out from the infinity of the future and into the infinity of the past, was suddenly flung open and encompassed me, thousands of years of text simultaneously visible, every drama that has ever played itself out, with all its setting and its scenery. And over all an imminent spirit which I have known nowhere else, a canopy, invisible and urgent, through which the light of sun, moon and stars shone with another lustre, potent and revealing. I heard the shouting of multitudes, whispers, cries of command, cries of agony, the crash and rumble of chariots, the cry of camel drivers coming in from the desert, the crack of whips, the sounds of all days and nights of a hundred generations.

Yet not chaos, not like the vision of all the days and nights of any other city in the world. In all, through all, there was a striving, an urging to utterance. These multitudes that have lived and died here have lived in a drama of more than secular import. These hills that surround the city have not sprung blindly out of the earth. There was a purpose, a sharp will, goading these multitudes, a tone in this life which tingled their blood. Who has not been in Jerusalem, who has not invested it, who has not passed under the invisible canopy? Nations of the north and south, nations of the east and west, Egyptian and Assyrian and Greek and Roman and Arab and Crusader and Turk—like an inquisition chamber this was, into which God led nation after nation for the test, and the question pealed about them and their fate depended on the answer. And they were dumb! They felt the secret compulsion, but could not understand it. They stared about them, dully, and lived their day, and passed, to yield place to another. Save one alone, which, among these multitudes, strained its ears, caught its breath, and in startled exaltation stammered something in reply, cried out, half unwitting of its own words. And these words have gone ringing on and cannot die out. It was here, the constellation of circumstances for which time had waited, the spark caught, the light flashed out. The place, the moment and the men, all created for each other, come together at last! From that passionate conjuncture issued those words, the voice of Jerusalem.

The Sunday School

By Alta King

JESUS TALKS WITH A SAMARITAN WOMAN

Lesson 9 August 31, 1924
Lesson Text: John 4:1-42
Psalm 42

Golden Text: God is a spirit and they that worship him must worship him in spirit and in truth.—John 4:24.

For Study

The New Lesson. This week's lesson presents a strong contrast to last week's. Nicodemus was among those who were of the best that could be produced by the law system of Israel—a man of high morals, held in respect by his countrymen, loyal to his understanding of the Christ; but slow to grasp and accept truths that were not completely within his understanding. In this week's lesson Jesus talks to a woman of the despised Samaritan class, of low morals, belonging to that portion of God's people (the ten tribes) which had wandered first and farthest from God and his law, and in all probability not much given to serious religious thinking; but quick to grasp and accept truth beyond her complete understanding.

The essence of the teaching which Jesus gave to both was the same. The "birth from above" and "worshiping God in Spirit and in truth" are equal in meaning.

I. In Season and Out of Season. John 4:1-9. What evidence in these verses that Jesus' talk with the Samaritan woman was a good demonstration of 2 Tim. 4:2? Did the woman seek the conversation with Jesus, or did Jesus seek it with the woman?

Jesus, because of his keen understanding of human nature and close sympathy with it, knew of the woman's thirst and need, of which she herself was not conscious. Read Matt. 6:8.

II. Living Water. John 4:10-15. Was Jesus a "gift" as he worked among the people, or did he become the gift only when he was hung on the cross? Why was Jesus a gift? Why had not the woman asked for the living water? Read verse 10 carefully.

Did the woman get the first inkling of what Jesus meant by "thirst" and "living water"? Verses 11-12. Discern his meaning from Isa. 55:1-4; Psa. 42:1, 2; Matt. 5:6. Why was the water Jesus had to give an absolute safeguard against the "thirst" to which he referred? Read carefully verse 14, and also John 7:37-39. Note that according to John 7:37-39, "living water" is belief in the glorified Christ, which belief results in the possession of the Holy Spirit (not necessarily in miraculous manifestation as it was possessed by early believers); and this belief is a self-supplying spring that sends out rivers of "living water", or of the Holy Spirit (Mind and Power of God).

Are the benefits of a river confined to itself and its immediate banks?

III. A Drink of Living Water. John 4:16-26. Jesus complied with the woman's request. What was the first draught of living water which Jesus gave to this woman? Verses 16-18.

The first step into the spiritual life (life in communion and harmony with God) is the discernment and admission of things in our lives that are contrary to the spirit life.

Jesus, therefore, took steps to implant within the woman, the mind that thus discerns and admits.

What was the woman's first conviction concerning the stranger to whom she was talking, when she recognized his keen insight into her character? Compare this admission with the one made by Nicodemus, but keep in mind that Nicodemus knew of Jesus' miracles and of his work in the temple.

From verse 29 we may conclude that Jesus and the woman had a long talk concerning the life she was living. (This is often the last subject under consideration in our religious thinking.)

From this subject the woman turned to a question concerning the form of worshiping God. In answering this question, Jesus gave her a second draught of "living water."

What was one of the points of difference between Jews and Samaritans? Verses 20. How did Jesus tell the woman that she was entering into a worship that was dependent upon neither of the disputed places?

Which of the two places was the correct place of formal worship? Deut. 12:5, 6. 1 Kings 11:32. Note the contrast which Jesus draws between the worship rendered by the Samaritans as a class and Jews as a class, verse 22. For a description of Samaritan worship see 2 Kings 17:28-41. Why had the two tribed kingdom, represented by the Jews, been kept true to the worship of one?

In verses 23, 24 Jesus pointed the woman to a worship of God that was coming and was even then present—a worship that would supersede and far outshine the Jew's worship of God. Was Jesus teaching the woman to worship God, or to worship God the Father? Is there a difference?

What conviction began to dawn in the woman's mind as she listened to these words of Jesus?

Verse 26 is one of the few times that Jesus announced himself as the Messiah. Note that he made the announcement to one who had perceived his Messiahship in his personality and his teachings. Convictions on such a basis were the convictions for which Jesus sought, and are the only convictions resulting in Christianity.

IV. The Fruitage. John 4:27-30; 39-42. What evidence in verses 28, 29 that the woman was quick to believe and work? What small evidence started her on the road to belief? Contrast the fruitage of her talk with Jesus with the fruitage of Nicodemus' talk with Jesus. Note her invitation in verse 28. Only those who can speak thus from experience can truly testify for Jesus the Christ as the Savior.

V. An Object Lesson. John 4:31-38. Jesus made use of the Samaritans' coming toward him as an object lesson to teach his chosen followers the mission for which they had been chosen.

JESUS HEALS A NOBLEMAN'S SON

Lesson 10 September 7, 1924
Lesson Text: John 4: 43-54
Psalms 131 and 132

Golden Text: I am the way the truth and the life.—John 14:6.

For Study

The New Lesson. In this week's lesson Jesus accomplishes belief in the heart of a nobleman, not through abstract teaching,

as was the case with the Samaritan, but by means of concrete demonstration.

I. Reception Among the Galileans. John 4:43-45. How long did Jesus remain among the Samaritans who had received him so readily? Why not longer? Luke 4:42, 43. Why did he go into Galilee rather than into his boyhood town of Nazareth, or back into Judea?

Verse 44 gives a small insight into Jesus' humanity. He dreaded to go where he knew he would not be welcome. The verse also states a truth about human nature that is common to us all. We continually look away into the distance and into the future, and to other people than our own for the wonderful things. By so doing we are continually ignoring the wonderful things at hand. Jesus brought the wonders of God's power serving people in love "at hand", but he also brought them in simplicity, as every day happenings, and many looked elsewhere for signs and wonders.

What was Jesus' reception among the Galileans? Why? What were all the things he did at Jerusalem at the feast? John 2:13-16, 23.

The Galileans receiving Jesus, "having seen all the things that he did", does not necessarily mean that they were fully convinced of his Christship and received him as such. It may mean that they received him only as a worker of miracles. The case of the nobleman seems to bear out this thought. But there is one thing that the Galileans' reception of Jesus does mean, unmistakably. It means that they had accepted Jesus' works at their face value, had gone home from Jerusalem free from critical doubts and from any desire to prove him false, and waited, ready to receive him for what they had seen him to be. By receiving him for what they had seen him to be, they were in the way of knowing him for what he really was, the Christ the Son of God.

Fair, open-minded acceptance of what is self-evidently true, even though the truth be a small truth, is the opening to large truths.

II. A Nobleman's Need. Verses 46-54. Why did the nobleman himself come instead of sending servants? What was the nobleman after—Pharisaical satisfaction as to Jesus' claims and authority, or help in time of need? Which class of people is always sure to meet with ready response from Jesus? Was Jesus ever tempted to respond to the first demand?

In seeking Jesus with the nobleman's motive we find the proof for which the Pharisees sought, and we will find it in no other way. Jesus responds to none but those who seek help.

The words, "Come down and heal my son" show that the nobleman regarded Jesus as a "healer" such as many prophets in Israel had been. He did not regard him as possessing the power of the Christ, the Son of God as did the Centurian who addressed Jesus as "Lord". Matt. 8:5-10. Does verse 50 say that the nobleman believed in Jesus the Christ, the Son of God; or that he believed in his prophetic vision that the boy was living? We are told in Verse 53 that the nobleman and his whole house believed when they were convinced that Jesus' spoken word had done the healing regardless of distance. What did the nobleman believe this time? What did the nobleman receive from Jesus in excess of what he asked for?

THE RESTITUTION HERALD

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Number 48

Exalted Service

TO the Sisters of the Arlington, Kennard and Blair Aid Societies, with their families and friends, we send greetings in the faith and love that came by truth and grace.

When we think of aid societies we are reminded of Dorcas and her busy needle, and the greatest eulogy that was expressed at her death was the exhibition of her hand work by those she had thus served. This incident from the early history of believers has perhaps been the thought suggesting all aid societies. But not alone with the needle does woman serve, nor yet chiefly with the frying-pan and dish-cloth and broom. Her ministrations include also the counseling of her husband, as when Manah's wife so logically reasoned to comfort him in his fear, as we read in Judges 13, or when Abigail so tactfully drew David from his wrathful purpose and so kept him from harming himself by injuring others in his vengeance, by which she won his heart at her becoming a widow and so became David's wife. Tact seems to be one of woman's strong points. It is exhibited in Miriam's deft proposal to Pharaoh's daughter of securing a Hebrew nurse for her infant brother and her amusing strategy in securing as such nurse their own mother. A man would think only in such cases of fighting openly, and so risking defeat, but woman wins without her victim knowing he is conquered. Such another case is that of Judith, as related in the apocryphal books, when she overcame the enemy army of Israel by captivating and destroying the alien leader. In all such cases we observe why Longfellow in the Story of Hiawatha extols woman by comparing her to the string for man as the bow, saying that though she obeys him, yet she bends him.

Several of the judges of Israel were women, and several of the messengers of the truth were prophetesses, in Israelitish history and apostolic times. The first evangelists of the resurrection message were faithful women who had followed Jesus in his ministry, serving his daily needs. Then there is Sarah, whom Peter bids the sisters to take as an example in the home as wife and mother, and shows that by such humble service such a wife may win her husband to the Lord by her daily conversation and conduct when preachers can not reach him with the word of the gospel. What a powerful sermon is righteous conduct! Emerson said, "What you are is speaking so loudly that I cannot hear what you say." Peter's exhortation is that women shall not resort to the lesser beauty of ornament and of dress for their adorning, but ornament the interior room where real life dwells with the beauty of meekness and home-warming kindness.

Men have always properly rendered hom-

Charity

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,
Endureth all things.—1 Cor. 13:4-7.

age to worthy women, for if the progressively higher form of each successive creation be a reliable criterion, woman, being the last creation, is the most highly organized form of earthly life, with her consequently greater power for good, as in case of Mary and Joseph, or of evil, as Jezebel and Ahab. So woman's greatest ideal has been regarded as being found in Solomon's delimitation of virtuous womanhood in the last words in the book of Proverbs. But even this picture is not a perfect ideal, for it omits the rearing of the children in wisdom and divine truth, which is a special service of the mother as well as of the father. What he does by discipline she does by tact and kindness, in domestic love. Thus the mother and grandmother of Timothy are cited to him by Paul in unfolding to the young man his divine calling in the gospel. If there be much to consider in pre-natal influences, mothers have much to do in shaping the destinies of the unborn, and according to the above citations they have a great deal to do in rearing the young in gospel faith and spirituality.

These last thoughts bring us to a consideration of the chief purpose of your being assembled today. You are met here to devise better service to our absent Master while we attend to his affairs in that absence. The only work he is doing now in the gospel is through his followers. But he knows that is sufficient. Devoted believers will be his satisfactory instruments for good. First of all, then, let me remind you of the preeminent place of prayer in all worthy undertakings. You are like the ones mentioned in Acts 16:13, as it says the women were the ones who resorted to the place of prayer by that river side. Prayer brought Cornelius the seeker and Peter the preacher together, for they both were praying when the Lord thus brought them together. The same was true in the case of Saul of Tarsus when Ananias the apostle was sent to him for relief and induction into Christ. The disciples were praying when the spirit came to them on Pentecost and again in Acts 4 after the persecution of Peter and John. Prayer was daily offered for Peter in prison and resulted in his deliverance, as it did also in demolishing the jail (Continued on page 396)

Preaching

By Alta King

WHEN Jesus quoted from Isaiah sixty-one and applied it to himself, he quoted only as far as verse two. We will note that "preaching", "proclaiming", is the outstanding feature of the Christ's mission as named in these verses.

In Mark 1:38, Jesus said to his disciples, "Let us go into the next towns that I may preach there also: for therefor came I forth."

Preaching is by no means the sum total of the Christ's mission, as is readily seen by reading the rest of Isaiah 61. But from Jesus' own words we must conclude that preaching held first place in his work during his first appearance among men. The meeting of physical needs and the relieving of physical conditions that cause suffering and unhappiness were not scorned nor considered of no value, but they were side issues as compared to preaching, the paramount issue. Why?

The Christ's preaching established a "trend" in and gave a "set" to human thinking that is directed toward the comprehension of God the Father, and this trend and set has held and will hold throughout the ages. Though as but a slender silver thread wending its way through the maze of human thinking and reasoning and held at first in the grasp of twelve uneducated (?) minds, that trend and set which Jesus gave to human thinking had the strength of steel and will wield its influence until the whole earth is filled with the knowledge of God the Father and the Savior of men.

It is this state of mind and thinking that brings from the physical and material services which the Christ renders, their full fruitage of love and return service to God and one another. Without this state of mind and thinking, the physical and material services which the Christ renders must leave the one served in his original state of self-centered satisfaction and selfishness.

When the Christ makes his second appearance and continues his full mission as outlined in Isaiah 61, preaching and teaching will still hold their place of paramount importance, though actual fulfillment of prophecies and proclamations concerning physical and material needs will be accomplished to its fullest extent. In the meantime preaching and teaching are the issues of paramount importance in the carrying on of the Christ's mission during the present. The twelve were commissioned first and foremost to preach. Physical and material services followed in their wake.

The influence of a physical service wanes as the physical need calling for the service wanes from consciousness. As a rule this is all too soon. The influence of a spoken thought setting forth truth is eternal as truth is (Continued on page 396)

CHARGING MINISTRY WITH WRONG DOING

A very regrettable matter has been persistently placed before the N. B. I. It is with reference to the conduct of one of the ministers formerly recognized by the N. B. I.

Prior to extension of recognition, similar reports were in, and the N. B. I. published that any others who had like charges to make should so do, that justice might be rendered to all. Nothing definite, excepting as from hearsay, was placed before the committee appointed to hear charges, only a charge from one party who died before the committee could arrange to convene. But reports have continued. New and different reports have now come to the N. B. I. against the name of Brother Almus Adams. In interest of justice and righteousness to all concerned, the Executive Board of the N. B. I. appointed another committee to investigate these and any similar charges, also any charges that may at any time be made against any of the ministry recognized by the General Conference of the Church of God.

Also the Executive Board is appointing one to press the investigation of these reports before said committee to the end that these things shall not drift along indefinitely. It must necessarily be that those who make charges, must be willing to appear before the committee, and substantiate the same. Evil reports and common gossip are injurious and can not be considered by the committee as any evidence in any case.

Any one charging the above named brother with unbecoming conduct is urged to present same to this committee. If same is known and is not presented at this time, the N. B. I. will regard that future reference to the charges is both unbecoming and unchristian on the part of the reporter of same. The Executive Board regards that it is unjust and unchristian for any person to circulate charges against the conduct and character of any individual, unless they are willing to endeavor to substantiate the same in a proper Christian manner. That justice and equity may be rendered all concerned in this matter and that it may be closed in the immediate future for all time, in an effort to protect the good name of each and every person interested, and to exalt the cause of Christianity, the committee will sit in the near future at such time and place as may be most convenient to those interested.

Let all take notice.

Mail all charges to the Secretary of the General Conference who will turn them to the Committee.

F. L. Austin, Executive Secretary.

"It is in loving, not in being loved, the heart is blest;
It is in giving, not in seeking gifts, we find our quest.
If thou art hungry, lacking heavenly food, give hope and cheer,
If thou art sad and wouldst be comforted, stay sorrow's tear.
Whatever be thy longing and thy need, that do thou give;
So shall thy soul be fed, and thou, indeed, shalt truly live."

"My mouth shall shew forth thy righteousness and thy salvation all the day; for I know not the numbers thereof. I will go in the strength of the Lord God: I will make mention of thy righteousness."

GENERAL CONFERENCE REPORT

The Fourth Annual General Conference of the Church of God convened at Oregon, Illinois, August 12, 1924, President Jas. A. Patrick presiding. 267 proxies were reported in addition to those attending, the number was ample to constitute a quorum to transact business. The Secretary's report for the year, found elsewhere, was placed before the Conference.

REPORT OF INCOME AND OPERATING EXPENSES

August 1, 1923 to July 31, 1924

	Income	Operation
National Bible Institution	\$6725.05	\$3872.85
Restitution Herald	3721.49	2463.03
Golden Rule Home	3219.06	2311.24
Greenhouse and Farm	10251.58	9396.94
Gift Shop	1710.69	2356.02
Books and Bibles	298.00	193.78
Total	25925.78	22098.81

The Treasurer reported the following balances:
Maintenance Fund (for Home members), \$1496.72
General and Permanent Funds, 320.61

Total \$1817.33

These Funds stand as follows:
Certificates of Deposit, \$1637.94
Government Bonds, 97.88
Bank, 81.51

Total \$1817.33

After numbers had reviewed different departments of the N. B. I. labor and had enquired into many details relative thereto, the work to date was unanimously approved and consideration of future plans were at once considered.

It was the unanimous voice of the Conference that the Bible Training Class work should be pressed to the fullest. Employment for different members of the Bible Training Class had been provided in the past. As there are others corresponding with a view to taking up the Bible Training Class work in the event that there is employment for them, it should be announced that a limited amount of work can at present be provided such members, and that enlargement of the work is being planned, which, as fast as it develops, will afford additional employment.

Having secured a thorough and practical manager of the Greenhouse, it became evident to many that the plan to enlarge the floral work promises greatly increased revenue for use in the various departments. This increased work would also provide a considerable amount of additional employment for students. Our grower assures us that there is opportunity for large and profitable business in mail orders, selling all kinds of garden seeds, bulbs, plants, shrubbery, roses, etc., and that there is no good reason why we should not receive a very helpful return.

The election of officers for the coming year resulted in replacing unanimously, the entire Executive Board.

The following amendments were made to the Constitution:

1. That Section 2 of Working Rules be amended to read: "This Conference shall meet once a year on such dates as the Executive Board shall determine, preferably during July or August, the Secretary to announce the date at least four months in advance of the holding of the meeting. The meeting shall be held at such other times as it will be deemed necessary."

2. That Article 4, Section 1, be amended to read: "The financial policy of the National Bible Institution shall be based primarily upon the plan of voluntary contribution, except that for the purpose of carrying out the work of the institution as provided, the Executive Secretary, with the consent and advice of the Conference Board, shall have power to negotiate temporary loans of money to meet the demands in cases of emergency; provided however that no one said loan shall exceed the sum of \$2500.00, the aggregate amount of said loans at any one time not to exceed the sum of \$5000.00, the length of time of said loans not to exceed six months."

3. Moved by Bros. Austin and Conner that Section 5 of Article 3 be amended by striking out the words "with the advice and consent of three fourths vote of the Advisory Board" in the next paragraph preceding the paragraph marked (a), and that following the paragraph marked (h), the words shall be inserted "excepting that the Executive Board shall not transfer any real estate without the advice and consent of three-fourths of the Advisory Board". Carried unanimously.

A chief appraiser for a number of fire insurance companies was on the ground in July and valued the various buildings of the N. B. I. and of The Restitution Publishing Company, exclusive of land and excavations for basements, as follows:

	Replace-ment Value	Present Sound Value
Golden Rule Home	\$28500	\$14820
Frame Barn at Golden Rule Home,	2500	1800
Greenhouse	9400	6590
Greenhouse Dwelling	7400	3000

Greenhouse Barn		400
Greenhouse Chicken Coop		50
Restitution Herald Building	15500	6500
Restitution Herald Machinery & Fixtures (exclusive of stock)	7500	4750

The Secretary made several recommendations for the coming year: First, that the publishing of literature and the strengthening of Bible Class work together with other positive religious activities ought to be the principal aim of the National Bible Institution and that other activities that may be taken up should be with a view to sustaining this religious work and the Home.

To this end certain various additional equipments are needed in the printing plant and certain accommodations in the class and reading room. As a source of revenue he also urged the careful consideration of the possibilities of the mail order feature of the Greenhouse work. It was the unanimous voice of the Conference that these religious activities should be pressed zealously, and the same were so ordered.

The Conference felt that too large a proportion of the space in The Herald is weekly given to Children's, Young People's, Berean and Sunday School sections. It was also felt that the present method of putting out Sunday School Leaflets is unsatisfactory and a committee was appointed to study the matter of Sunday School publications and report early to the Executive Board.

Believing that The Herald should continue to be the official organ of the General Conference, and that it should affirm the church doctrines as stated in the Working Rules of the General Conference and National Bible Institution, it was therefore requested that The Herald be given less to the debating of controversial subjects, and that it affirm more distinctly the Church thought.

In an effort to take another step forward in the purposes of the General Conference as advocated when first organized, it was further carried that as soon as it could be afforded, a second paper should be printed, possibly under the name of "Bible Investigator", which paper should be supplemental, so far as subscription is concerned, to The Restitution Herald, to be mailed only to those who subscribe additionally for this supplemental feature, and this supplement to be open and free to each of our writers in every effort to present thought with reference to Biblical truth. The only editorial policy of the additional paper to be that the Editor should see that the articles published, carry the spirit of kindness, gentleness, and Christian character.

It was also urged that a song book be published forthwith, if at all possible. It was suggested that we publish a well bound book of around 400 pages for regular church services of all kinds, the songs in said book to be so arranged that one section of perhaps 64 or 96 pages could be taken by itself and bound separately for a smaller book for evangelistic services and other occasions where a small book is preferable. Accordingly it was arranged to meet a musical publisher and go over the matter. It is possible that a report of this Committee may yet be published in this issue.

Some of the sisters brought up the thought of publishing a Cook Book for circulation generally. This was acted upon favorably and Sisters Allen Weaver, of Casey, Illinois, and P. N. Benn, of Dayton, Ohio, were appointed to prepare copy for same, any proceeds from such book to aid the Golden Rule Home.

It was also desired that the little book entitled "Gospel of the Kingdom", by Wiley Jones, should be republished.

It was suggested that if every family in the church throughout the country would assume the responsibility of raising \$50 to \$100 we would quickly be able to pay the balance unpaid on our properties, and have sufficient funds with which to purchase added needed improvements and equipments. An urgent appeal along this line was made by Brother Conner and heartily sanctioned by various ones. Following these tasks, in a few brief moments, thirteen persons in the room each pledged \$100 to the work, the same to be paid immediately or not later than six months. Another pledged \$75, three others \$50, and one \$25, and practically all present raised their hand in hearty agreement to do all that they could financially for the N. B. I. after they returned to their respective homes. The Secretary called attention to the fact that upwards of \$2,000 of the amounts pledged two years ago are yet unpaid. The Secretary urged that those who made such pledges would give the same their careful consideration as early as possible.

The Conference business was practically all consummated in the three days, Aug. 12-14, assigned on the program for same. This has been our most promising Conference yet held. The spirit throughout was perfect as nearly as the Secretary could observe. Naught but kindness and earnestness was manifested. The prospects for the future appear to be brighter and more promising than at any previous date.

F. L. Austin, Secretary.

Christianity does not consist of refraining from wrong. It is made up of doing and being like Christ.

The world's spirit of prodigality, and its misanthropic sentiment toward the "meek of the earth" has never been more manifest. As an incentive to human brutality the goal is made super premiums. While millions were scrambling and fighting for food, shelter and clothes, 85,000, supposedly sane persons, paid \$1,150,00 for less than four minutes entertainment in witnessing two human brutes pommel and punch each other into unconsciousness a couple of years ago.

Sin is the energy that is constantly increasing this godless world's speed to its everlasting doom. Rev. 18. Another decade of Satan's reign would find the earth a brotheled madhouse, inhabited by a hopeless and helpless degenerate, nerveracked race.

But, ye, Called and Elect, stand aloft from God's wrath which is now hovering over this planet. Keep clear of the spirit and "Rudiments of the world". Cabarets, dance-halls and theatres will be in full swing when Jesus comes; but how absurd to expect to hear the summons in such nefarious places. Be on guard, then it will not matter whether you be in the dust or in the flesh when he comes, for you shall hear the command. Like as it was in Noah's and Lot's days, you will be concealed with Christ above this earth's diabolical pandemonium.

"Seek Yahweh all ye lowly of the land, who have wrought what he appointed. Seek righteousness, seek humility; peradventure ye shall be concealed in the day of the anger of Yahweh."—Zeph. 2:3, Roth-erham.

GOD'S PURPOSE

By C. E. Randall

THAT God had a definite purpose and laid-out plan of his work before the world began, is one of the great truths taught in Holy Writ.

To think that God commenced his creative work, which when completed was to be used of him throughout the many ages, without a prearranged plan, is limiting God to an unduly low plane of poor judgment. The earth was not created in vain. It was created for a purpose. Isaiah states that it was formed to be inhabited. Isa. 45:18. If the earth was created to be inhabited, as the prophet would have us to understand, then there was a purpose or plan which God had when he commenced his creative work. That all of his works are thus laid out before he commences to deal with them is plainly set forth in the words of the Apostle as related in Acts 15:18, "Known unto God are all his works from the beginning of the world."

That God had a foreknowledge of the end from the beginning is of great consolation to his true followers, especially so during this age when sin is rampant everywhere; nations and individuals going to unbelievable depths of degeneracy. What an encouragement it is to know that God still holds the controlling power and that things are working out as he foresaw. That God knew that the present conditions would be evolved from sin, does not charge or indict God as being responsible for them. God is not the author of confusion.

There are many phases or parts to God's purpose. Each age or dispensation is distinct in its relation to his plan. Each phase

of his purpose deals with a different class of people in a different dispensation. God's dealings with the children of men are performed in a very systematic and orderly manner, not being equalled by any other plan. He does not deal with the world in a disorganized or haphazard way.

Realizing that God has a blue print of the ages, and that the explanation of that plan is to be found in the Bible, can it not be easily seen that we must be very careful in the application of the instructions concerning the plan. We cannot take specifications that pertain to the foundation and construe them as concerning the superstructure. It is as wrong to take scriptures concerning God's dealing and work with the kingdom and apply them to the church, as it would have been for Moses to have taken the specifications given Noah for the ark and applied them to the tabernacle; or for Solomon to have built the temple after the plan given Moses for the tabernacle. Each scripture has its application to some particular, definite phase of God's purpose and not for many, or any old thing. It was with this thought in mind that Paul said, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."—2 Tim. 2:15. Rightly separating or classifying as to the particular part of God's great plan and the time when he is dealing with that phase of his, purpose. When we apply the scripture to its proper section of God's blue print of the world little difficulty will be encountered in finding complete harmony in God's words of inspiration. May we exert every care against wresting (twisting, misplacing) God's word. 2 Peter 2:16.

THE POWER OF LOVE

By Katie Davis

I ONCE heard it remarked that the longer a man and wife lived together, the better they understood each other and the stronger should be their love, and I have noticed that when love is the factor in the home and not selfishness that it is so. If there is injustice, and love is lacking, then there is no happiness and there is an inability to bear with one another.

So often when care and trials common to this life come, poverty and ignorance reign and it is then that the family lacks the necessary training and the children are cheated out of their rights. Where there is contention and ill temper shown these little ones are very apt to copy from the parents. I have heard fathers use profane language and then punish their sons for following the example which they themselves had set. If a mother is a tale bearer the daughter is apt to be the same. If you are not honest with your children do not look for honesty in them; for how shall one teach truth if they have no truth themselves, or if there is discord in the home, and the higher law of love is not observed. How shall the unjust teach justice? If parents have lost their love and respect for one another, how can they look for love and respect from their children? How can we preach charity if we lack that quality ourselves? Will a man forget his early training? Even though he may become a prodigal there is a chance that he may return to his father's home.

What a great thing is a mother's love

when she is a true mother and has the confidence and love of her children, so that they will come to her for advice, trusting to her knowledge of right and wrong. Where truth, love and justice rule in a home, there is harmony, but a house divided against itself will not stand. So it is in the family and in the church where there is division and lack of love for one another. There there is confusion and Jesus, realizing this, commanded us to love one another, to endeavor to come to a unity of faith, and to bear with one another. Can two walk together except they be agreed. The heavenly Father loved us and sent his own beloved Son as a leader and commander, who by his obedience and self denial, opened to us the way of life, and has shown us the nobleness of self sacrifice, offering to us a haven of rest and peace and shelter from the storms of life.

He does not compel us to accept him, but his weapons are love, truth and justice. His sheep heareth his voice and follow him. His life was such a beautiful example that none went from him without the help they had asked for, and when the powers of darkness closed around him he did not curse his murderers, but prayed for them. How little they knew they had killed their best friend! Do we realize, alway, that we may come short of our duty? What a blessed privilege to serve such a Master. Let us be loyal and true; for if we have not his spirit we are none of his. Remember the Power of Love!

CHRISTLESS MILLIONS

By Bishop Thoburn

THERE are ten hundred million of human beings without Christ! The very thought of such a multitude of souls groping in darkness is overwhelming, and yet the mind fails to grasp the full import of the words. We can not take in at a glance this vast multitude of Christless men and women; but we may possibly gain a clearer view of the almost endless throng by looking at them in detail. Let us, for instance, take up a position where all these millions can pass before us with military precision. Let them be formed in ranks, with thirty abreast, and let them pass before us with rapid step, so that thirty shall pass every second. I take out my watch, and note the ticking away of sixty seconds; 1,800 persons have passed. I stand at my post, and watch the ceaseless tread of the passing thousands till the sun goes down, till midnight comes, till the dawn and sunrise come again, and there is never a second's pause. Another day and another night go by, the days lengthen into weeks, the thousands have long since become millions, but there is still no pause. Summer comes with its sunny days to find the long procession marching still. The flowers of summer give place to autumn's frost, and a little later the snow of winter is flying in the air; but morning, noon and night we hear the awful tread of the passing multitude. Spring comes round again; a year passes, and yet not for one moment has that procession ever paused. Will that awful footfall never cease? some one asks. We take a glance out to see how many yet remain, and find 75,000,000 patiently waiting their turn! This is a faint attempt to grasp the meaning of our words when we speak of ten hundred million human beings.

PRESENT CONDITIONS

By Samuel E. Haney

NOW, the man Moses was very meek (Patient, tried—Rotherham), above all the men which were upon the face of the earth."—Numbers 12:3.

"Moses' disposition dissected:—Lonsuffering, submissive, humble and tranquil under distress or annoyance. Also, slow of speech, and of a slow tongue."

It was such a character that God commanded, "I will send thee unto Pharaoh, that thou mayest bring forth my people, the children of Israel out of Egypt." To the modest Moses ("Who am I, that I should go unto Pharaoh?") God encouragingly replied, "Certainly I will be with thee." The world would say, What a strange specimen of humanity for such a stupendous undertaking! Absurd! A huge joke; for such a pusillanimous person would get nowhere with Pharaoh. But God, who says—"My thoughts are not your thoughts, neither are your ways my ways," was to be glorified, not Moses the medium. A lesson for us—Never cavil with God. Note well the incident, and never say, "No," when the Lord says, "Go." Perhaps Paul subconsciously referred to Moses when he said, "God hath chosen the weak things of the world to confound the things which are mighty."

Christ, the antitype of Moses was a similar character:—Oppressed, afflicted, brought as a lamb to the slaughter, as a sheep before his shearers is dumb, so he opened not his mouth. And as the typical Moses went down into typical Egypt to rescue a typical people, so Jesus goes down into antitype Egypt, the world, to save all that will follow him to that "City which hath foundations, whose Builder and Maker is God."

Moses' sojourn in Egypt prepared him for the great task of leading Israel in her humbling march through the wilderness. Deut. 8:1-3. How great chagrin it must have caused Moses to be servile to a heathen king and his proud household. We can understand how such a trying existence would tend to humble such a noble soul. The 137th Psalm gives us an inkling of Moses' irksome experience,—*"We hanged our harps upon willows: How shall we sing the Lord's song in a strange land?"* To be an adopted son of Pharaoh's daughter had no attractions. He esteemed the reproach of Christ greater riches than the "treasures of Egypt." Saul, the zealot, "A citizen of no mean city (Tarsus)", when through much suffering, was brought down from his pedestal exclaimed, "I even esteem all things to be a loss, on account of the excellency of the knowledge of the anointed Jesus my Lord, on whose account I suffered the loss of all things, and consider them to be vile refuse, so that I may gain Christ; to know him, and the power of his resurrection, and the fellowship of his sufferings, being conformed to his death." And even Jesus, "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."

We can understand by the foregoing the essentialness of meekness in order to be the recipients of God's special favors and blessings.

Pride and self-righteousness are innate traits of us all. Hence, to them whom God hallows (sets apart) the commandment "Humble yourselves therefore, under the mighty hand (power) of God, that he may exalt you in due time." The greater our volition in this respect the less will be our chastisement. Of all the virtues of character, *humility is preeminent*; and the most difficult to learn to habitually practice; while slothfulness and indifference will retard in growth, grace and knowledge. It is unpleasant, and at times humiliating, to give up the customs of this old Cosmos, Egypt; and to really put on Christ; and to be actually severed from, and hated by the world. Yet, it must be done to attain to that heavenly peace that Jesus left for us; and that childlike dependency upon God; and that independency of circumstances, whatsoever they may be. But this requires courage in these days, for the meek spirit of the humble Nazarene renders its possessor *perona non grata* in all the phases of this life.

Moses went out of Egypt, and remained out until the Lord brought him back to bring out his typical people Israel. So there will come a time for the antitype Moses class, Christ and his Church, to return to this godless, brotheled world (Egypt) to bring out all desiring everlasting life, according to God's plan.

We must get both feet out of "Egypt"; for in all her branches she is a seething mass of moral putrefaction. Any one, in these days, that is unable to recognize this fact, is in some way, or to some degree a part of the decomposed carcass. Better get out, and then remain out of the quake zone. Should you have some nice things or nice friends there do not risk going back (down) after them. Do not look back, but continue straight ahead.

"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." There is no greater antithesis than that which we see between the teachings of Christ and the spirit of the the world. With very rare exceptions meekness is obliterated from the earth, which accounts for the gross darkness, the opaque spiritual-black-death plague which is so copiously manifested by all people, mediocre, bourgeois and patrician, alike. Poor, blind creatures groping about for a Moses, and there is none! The wisest of them talk and act like lilliputians.

Sin has severed the circuit between the Creator and the creature; and only faith in the redemptive blood of Jesus Christ, coupled with good works and obedience, can reestablish relationship. Then, the key to his word, and to his kingdom will be given "To him that ordereth his way aright (prepareth a way that I may show him) I will show him the salvation of God". The one that shall "Bow himself before the high God, will he show what is good; and what Jehovah requires of thee, to do justly, and to love kindness, and to walk humbly with thy God".

We see that the obtaining of heavenly blessings is requisite to effort on our part. Isa. 66:2. A meek, patient spirit is developed by and through various means. First, and most pleasing to our Lord, is to humble ourselves. By being humbled through chastisement. The reception of

knowledge in contrite, honest hearts should quell any proud, haughty spirit, and actuate the whole being into activity in his service. Peter says, "Be clothed with humility; because God is opposed to the haughty, but he bestows favor on the humble." It is by meekness that men become susceptible to the Holy Spirit of discernment, enabling him, by the eye of faith, to see God and his plan of salvation; and to know Jesus "Who is delivering us from that wrath which is coming"; "And if the righteous scarcely be saved (from wrath), where shall the ungodly and sinner appear?" The gospel testimony has been published to all nations—"Then shall the end come". It is a fearful thing to brush aside (ignore) the bleeding, sacrificial Christ, "the Lamb of God", and thereby "Fall into the hands of the living God", without a mediator.

Do not the above scriptures, coupled with the world's heterogeneous condition, present a horrible picture of the world's rapidly approaching "judgment without mercy"? Joh says, The triumphing of the wiche is short, and the joy of the hypocrite but for a moment. Though his excellency mount up to the heavens, and his head reach unto the clouds; the heaven shall reveal his iniquity; and the earth shall rise up against him; his eyes shall see his destruction, and he shall drink of the wrath of the Almighty."

To them that love his appearing, "Being now justified by his blood, we shall be saved from wrath through him". But with the world, pride has completely quenched the spirit of meekness, and taken on the spirit of pleasure seeking, immodesty, brutality and immorality,—*"The lust of the flesh, and the lust of the eyes, and the pride of life"*. Had John the Baptist been "Clothed in soft raiment" instead of "Camel's hair, and a skin-girdle" he might have been popular. It is the same today: the ocular and auricular senses must be gratified while SELF is being made demigod, expecting to be petted and pitied.

SOME incipient fruition of the approaching omega of the "Ruled of the authority of the air—our accusers" (Eph. 2:2; Rev. ing omega of the "Ruler of the authority 12:9, 10) reign:—while in some parts of the world we have seen under modern normalcy bodies and souls held together by charity, myriads actually starving to death; and recently unnumbered thousands killed by earthquakes, fire, tidal waves, etc., in Japan, rendering 6,000,000 homeless, hungry and sick; pestilence stalking on every side; and now see an inevitable, pending revolution—political and economic chaos in Europe. We also observe in other sections of Earth's inhabitants brazen exhibitions of obscenity and lewdness in public places that should be confined within four walls—conduct that would have brought a blush of shame to denizens of Sodom and Gomorrah. And virtually nude women in so-called beauty contests at sea shore pageants (how suggestive of Lot's day, 2 Peter 2: 6-8) can be seen vying with one another in jeopardizing their chaste lives by the use of scanty, diaphanous apparel, while men, even some, "Clothed in soft raiment", are seen craning their necks lest they miss the most obscene, are later heard condoning such unchaste conduct by quoting, "Unto the pure all things (even nudity) are pure".

Among the Churches

Bro. Jas. A. Patrick of West Milton, Ohio, is holding meetings at Eldorado, Illinois.

Bro. C. E. Randall of Mora, Minnesota, is putting loads of life into his work in that section.

Bro. G. E. Marsh of Niagara Fall, N. Y., contemplates working with the Virginia churches the last half of September.

Sister R. A. Curtis, under date of Aug. 17, writes that Bro. Curtis is slowly improving from the injury received when, a few weeks ago, he fell from a load of hay. No bones were broken, but he was severely bruised about the head and shoulders. He lost a quantity of blood, which with the shock, added to a previous sickness, was severe on one of seventy-one years.

Sister Curtis writes: "We are very thankful he is as well as he is, and feel that there is in some way a blessing, though we may not see it now."

NOTICES

Berean Outlines

The Senior Berean Book for the next two years is now being prepared. All who have some good lesson subjects they would like to have in this book, please send them to Leland Hanson, Oregon, Illinois, Chairman of the book committee. Please attend to this before September 20.

Conference Calendar for 1924

Ark - Okla., Cleveland, Ark., Sep. 11-20.
Missouri, Morse Mill, Mo., September 6 - 14

REPORTS

Baptism

On August 11, according to previous arrangements, we journeyed over to near Bristol, Indiana, and had the pleasure of inducting one into the All-saving name through the waters of baptism. The new one whom we wish to introduce to the household of faith is Sr. Oscar Simon. We pray that God may accept our act and guide this one forward in the path that leads to life eternal.

Floyd A. Stilson.

Kennard—Blair—Arlington

The Kennard, Blair and Arlington Aid Societies held a union meeting on Wednesday, July 23, at the home of Mrs. Emma Newell, entertained by the members of the Arlington society. The program was opened by song, followed by a scripture reading from 2 Timothy 2 and 3. A selection on Charity was chosen by Sr. Bates and read by Sr. Swihart. We were then favored with two beautifully rendered solos by Master Edward Jenkins, also a number of musical selections by the children. Sr. Bessie Jenkins then gave us a very impressive talk on Faith and Works, also suggestions for the good of our societies and home life, which was enjoyed by all. We then had a letter read contributed by Bro. J. W. Williams and wife, and also one from Bro. Cowles and wife, for which we feel so grateful and extend our thanks.

We had the secretaries' reports of the business and work done since Arlington and Blair organized. A resolution was made to set aside a joint fund for some definite purpose which will be decided on later. After all finished business a motion was in order for adjournment.

Our next union meeting is to be held at Sr. Mattie Hall's home in Kennard, August 27.

Mrs. Emma Newell.

North-West Conference

The North-west Conference of the Church of God was held at Corvallis, Oregon, from June 26 to 29. Thursday night Bro. Corbaley spoke on The Two Commissions and again on Friday night on the Nature of Man. Saturday morning at 10 A. M. our regular business meeting was held, opened by prayer by Bro. Darby.

On motion the old board of officers was reelected by unanimous ballot. Report of Corvallis church by Mrs. E. A. Morgan. Bible study every Wednesday night, Sunday School every Sunday, from 18 to 20 attending. Report of Felida church. No meetings were held. Bro. Corbaley reported good work being done among isolated members. Bro. Darby reported several meetings at various homes.

Treasurer reported \$133.07 at beginning of year, \$63.50 paid in during year, \$101.10 paid out during year, leaving a balance of \$95.47. Report was accepted.

On motion it was decided to hold the North-west Conference of the Church of God at Felida, Wash., in 1925, from July 9 to 12, inclusive.

Sister Ethel McIrwin, Sister E. A. Morgan and Sister Flora Hogue were appointed a Committee on Resolutions.

(This committee brought in and the Conference passed the usual resolutions. Ed.)

A new rule of order of business was drawn up and adopted. Business meeting adjourned with prayer by Bro. Corbaley.

Bible study Saturday afternoon led by Bro. Darby on The Restoration of Israel. Saturday night we had a sermon by Bro. Corbaley on What Must I Do to Be Saved, and it was continued Sunday night. Sunday morning Sunday School, followed by sermon by Bro. Darby. Sunday afternoon we had a social hour of prayer and song. The subject was Love, and much good was derived. A letter was read from Bro. Mitchell. Sunday night closed the Conference and all departed to their separate homes, saying, "It was good to be there."

J. W. Wolfe, President

Grace M. West Secretary

Nebraska State Conference

The Nebraska State Conference was held at Holbrook, August 16 to 24. Bro. J. H. Anderson and Bro. C. C. Maple, assisted by Bro. Earl Cowles and Bro. J. W. Good of Ebert, Colorado, gave a series of very instructive and highly appreciated sermons and Bible lessons.

The attendance, from the first day, exceeded all previous years, and the interest and spirit shown in all sessions was very gratifying.

Business sessions were well attended and election of officers resulted as follows:

Pres. Earl Cowles, Moorefield, Neb.; Vice-pres., A. D. Wilson, Holbrook, Neb.; Sec., Miss Zoe Adams, Beaver City, Neb.; Cor. Sec., Eva Phelps, Holbrook, Neb.; Treas., Robert Meyerhoffer, Holbrook, Neb.

It was voted at the business session that we establish quarterly conferences to be held in different parts of the state and also in some point in Colorado.

Bro. C. C. Maple has been employed as Conference Superintendent and Evangelist to give one month's service in connection with each quarterly conference. This work to be increased as funds allow; and we trust that the brethren will not allow it to be decreased.

A Berean Society was organized with Sr. Verna Wassung of 1404 N. 24th St., Lincoln, as President and Bro. Clyde Long of Holbrook as Corresponding Secretary. A program for the first quarterly conference was worked out and the young people in attendance expressed much interest in the work. Our plans for the coming year are very simple but we hope to be well organized and in working condition before the next annual conference.

On Sunday afternoon Miss Marion Good of Ebert, Colo., and Mrs. Harry Gordon of Holbrook were baptized into Christ and directly after the preaching service the Lord's supper was served to a full tent.

We have plans for some constructive work and with the Lord's help and the interest shown during the conference, we hope to accomplish much for the Master the coming year.

Zoe Adams, Secretary.

From Liberty, N. C.

We have had a good meeting at Liberty, N. C., during the month of August, and also a very successful one. Five put on Christ by baptism. A number attended from South Carolina, who also helped with the singing. Bro. Durham was our pastor from Greenville, S. C. His main text was, "Let No Man Deceive You." He did a wonderful work for the Church of God. He expects to be with us every third Sunday.

Now, may we all feed and live on these great truths and attain a place in the kingdom that is everlasting.

Your sister in Christ,

Mildred F.

More Reports on next Page

CONVICTIONS

NOW we believe, not because of thy saying, for we have heard him ourselves and know that this is indeed the Christ the Savior of the world.—Samaritans.

How truly these words portray the beginning and the growth of belief in Jesus, the Christ. There comes to us, first, the testimony of some one who has been with Jesus. Their words carry conviction, and we believe because of their "saying". Through this second-hand conviction we come to Jesus himself. Soon there comes to us the first-hand conviction possessed by the one who testified. "We have heard him ourselves, and know that this is indeed the Christ the Savior of the World." Not until we can pass along first-hand conviction will our testimony for Jesus, the Christ carry weight and conviction.—Selected.

The Restitution Herald

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Elder F. E. Siple,.....Assistant Editor
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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

Did you miss your Herald last week? So did all others. It was the one week in 52 that is annually taken for vacation.

It is interesting and encouraging to get the several reports of good conference gatherings and evangelistic services held recently, throughout the country. North and South Carolina have both reported excellent meetings.

Through an oversight the date of the Missouri Conference has not heretofore been run in the Conference Calendar list.

Let all those of that district take notice and cooperate as far as possible in Conference, September 6 to 14.

The large remittance list in this issue is very much appreciated. Our heartiest thanks are extended for each one.

We also heartily thank each subscriber who has written us to continue their paper, even though remittance therefor must be postponed. In this way we hope to perfect our subscription list so as to know that every one receiving The Herald does so because we have been instructed to send it.

We solicit the aid of every subscriber to increase the circulation of The Herald. Secure all the new subscribers possible.

MILLIONS NOT IN CHRIST

The picture of Christless millions drawn by Bishop Thoburn, as quoted elsewhere in this issue, is a most astounding one. A moment's reflection will satisfy one that it is approximately accurate in its large figures. Placing by the side of this picture the command of the Savior to go "into all the

world and preach the gospel to every creature", there is at once revealed to the thinking mind not only unlimited opportunity, but duty also, resting upon every individual servant of Christ our Lord.

How shall we bring many others into that close relationship with Christ that will make them heirs of God and joint-heirs with Jesus Christ? How shall we bring them to that newness of life that makes them to be heirs of salvation, to be rewarded with the gift of God, even eternal life?

This, after all, is the one burning question and problem resting upon every individual Christian life. The answering of this question effectively is perhaps the one greatest service to be rendered to our God, and to our Savior.

Elsewhere is an article by Sr. Alta King, entitled, "Preaching." She has correctly called attention to the fact that the Savior's labors of physical effort directed the attention of his observers to him so intently that he was able to impart to them the words of truth most effectively. In great measure, should not this objective be the one leading reason for giving aid and comfort to our fellows about us?

The editor desires to call attention to the greatness of the field open for labor, and he desires to urge the people of the Church of God to arouse to an activity in this field greater than ever before. The times about us are ominous. Every indication is that we are rapidly approaching the end time of this dispensation. This is no particular reason why we should be more active today than yesterday, but it is reason for us to arouse ourselves, and be more active in order to be more faithful and true to our Lord. As we start into a new year in our church calendar, may we not have one leading motive, one guiding thought before us, namely: More and ever more of our fellows to be brought into the saving knowledge of the truth. And with this in mind, can we not, as did our Savior, aid and comfort one another physically in such a manner as to emphasize the greatness of "the gospel which is the power of God unto salvation".

SERVICE FOR GROWTH

The report of the General Conference went out in last issue. Already different ones have written their expression of approval and cooperation. This response is encouraging in that it indicates that the activities of the General Conference and the National Bible Institution continues to carry out the aim of the brotherhood. It is earnestly hoped that from this onward the National Bible Institution will be able to greatly increase its activities in the proclamation of the gospel by the printed page and the spoken word. It will still be necessary to continue the physical labors, but if all can keep their attention riveted to the fact that these physical labors only tend and build toward stronger spiritual labors in the gospel they shall not have been in vain. We should at all times concentrate our efforts on these higher and richer phases of Christian work. The sooner the material side of this work can be fully established, the sooner attention can be withdrawn, in measure, therefrom, and diverted, in corresponding measure, to the spiritual phase.

Since last report three contributions to further the work, amounting to \$175.00,

have been received. The total of the renewed effort financially now stands at \$1,725.00. It is hoped that the brotherhood will quickly and effectively take this matter up to bring it to completion.

A number of subscriptions have been received for the new paper, "The Bible Investigator".

The Song Book committee has been pressing its work very energetically.

A word of explanation should perhaps be made with reference to the Cook Book. Nearly a year ago one of the sisters felt that such a book, the same to be a contribution to the Golden Rule Home, made up of tested and approved recipes from the sisterhood throughout the land, would be not only much appreciated by those of our own people, but would be equally valuable to many unassociated families, who from time to time purchase such books. Sr. Benn of Dayton, Ohio, is reported to have been instrumental in preparing copy for four or five such books, all of which have returned very pleasing revenue to their respective promoters. Therefore Sr. Allen Weaver of Casey, Ill., Chairman of the committee, has asked her to render first aid in preparing copy for this book.

While this is an additional physical or material labor, it has been suggested and approved with a view to providing additional funds for our Golden Rule Home. Such funds, in view of the fact that we have no endowment whatsoever, are most essential. This is one way of providing same by the contribution of labor from the largest number.

As this committee is very anxious to have this Cook Book upon the market in ample time for Christmas, the sisters (and brothers, too, for that matter) are urged to immediately select one or more of their known-to-be-good (Continued on page 396)

HERALD RECEIPTS

M. E. Taylor; O. P. Bell; Mrs. Earl Olmstead; Emma Fugate; Clair Thompson; Mrs. Allen Thompson; D. M. Rowe; Mrs. Joe Morrison; Geo. Watts; Ai Watts; Mrs. Oscar Simon; Mrs. John Howard; Vernon Boggs; Mrs. Calista Glotfelty; H. F. Adams; Mrs. R. E. Murdock; Mrs. L. R. Hillard; Mrs. E. Rice; Chas. W. Howe; Mrs. Fred Cross; Mrs. Sarah J. Knowles; Mrs. M. D. Tubbs; Mrs. Hans Christensen; Mrs. Myrtle Houser; Mrs. James Gifford; S. J. Wilson; Miss Adelle Starbuck; Ray Neal; Guy A. Neal; H. D. Hunt; E. C. Gates; M. A. Fisher; Hattie A. Gearhart; L. J. Wilson; Wallace Berry; Mrs. John Lehman; Mrs. M. M. Ives; Mrs. G. T. Jacobson; Mrs. G. E. Black; H. L. Stebbins; Claude Williamson; Jennie Stowe; G. V. Misner; Grover Gordon; Mrs. Guy Lewis; C. C. Adams; F. H. Adams; C. E. Adams; C. T. Story; Mrs. Minnie Evans; Mrs. Gladys Parish; M. Stephenson; E. E. Thompson; W. E. Wharton; Vern Todd; Mrs. Calvin Hammond; Mrs. Allen Johnson; C. R. Meyerhoffer; Harry Barnett; S. W. Harlan; Mrs. R. P. Story; J. H. Adams; Hugh A. Harlan; Mrs. Elizabeth Scovill; Daniel Pope; Mrs. J. C. Lindsey; Mitta Chandler; Mrs. W. J. Scott; Mrs. Geo. T. Updike; Samuel Osborn; Ashley R. Smith; Miss Ellen Riesener; Wm. R. Huffer; E. M. Williams; Sarah Griggs; Miss Bella Hart; Mrs. Wm. McLauchlan; Mrs. Lizzie Machader; Mrs. Klein; Mrs. May Findley; W. A. Gullifer; Mrs. John Dalziel; Mrs. Prosser Campbell; Margaret Adolph; Bruce Campbell; Miss Janie Dalziel; Bruce Hoover; Mary D. C. McLauchlan; Mrs. Wyndham Pearce; Mrs. F. Sitzenstock; C. R. Vedantachari; J. C. Zedaker; Mrs. John Rose; Mrs. Ira F. Wilson.—THANK YOU.

EMERGENCY FUND

Mrs. Mary D. C. McLauchlan	\$3.53
Mrs. Mattie Jeffrey	5.00
Milton Long	5.00

C. S. Baker, Big Springs; Tom Conradt, Lometa; M. D. Gree, Old Glory; S. G. Miller, Brownfield; Mrs. P. A. Davis, Lorane; Mrs. E. L. Johnson, Gonzales; J. D. Jeffers, Abilene, Nugent Route; J. T. Whitley, Kingsville.

The Texas Conference is to publish a paper to be published at Goldthwaite, Texas. Dr. E. M. Wilson was elected editor; Bro. E. O. Stewart and Bro. A. S. Bradley were elected contributing editors to the paper.

From South Carolina

The Church of God at Guthrie Grove began their meetings this year on the first Sunday in August with a large congregation. Elder A. N. Durham did the preaching. Meeting closed on the second Sunday. There were seventeen baptized into Christ.

On the tenth, the writer began meeting at Welcome, S. C., continuing till the sixteenth, baptizing four, with four, or possibly five, to be baptized next second Sunday. Those who were baptized were Ed. and Arthur Garrett and May and Dora Bridwell, Rt. 3, Travelers Rest, S. C.

On account of having to leave meeting at Guthrie Grove I fail to have names of those seventeen. Same can be had from Weldon McCoy, Piedmont, S. C.

We had Bro. Hiott and family of Walterboro, S. C., with us. Two of his daughters were baptized. Their names are Lovie and Lucius. This makes five of Bro. Hiott's family that have come 210 miles to hear and obey the Gospel.

M. O. Williamson.

Omaha, Nebraska

The Fortieth Nebraska State Conference of the Church of God, has just adjourned after a very harmonious and helpful meeting held at Florence. The Conference convened Thursday, Aug. 21, and closed Sunday evening, Aug. 24. The attendance and interest were good. Bro. Adams delivered some very excellent discourses expounding the truth of the scriptures. After attending to the regular routine of business the brethren at the close of the conference adopted the following resolution:

In view of the fact that we believe that unjust insinuations have been made by Bro. Austin in his article in the Restitution Herald of Aug. 18, 1924, against the conduct of Bro. Adams—and further, since we have known Bro. Adams by virtue of the fact that he has met us in our own homes, in our social gatherings, and in personal contact, we have always found him clean in action, clean in speech, and pure in his motives. Furthermore we feel certain that he has led more people into the Truth than any other living minister of like precious faith. Therefore be it resolved:—

That Bro. F. L. Austin arrange a meeting in Nebraska between the investigating committee and Bro. Adams, and make their accusations to him personally and before witness, and settle this controversy for all time. In case Bro. Austin fails to arrange for this meeting, then Bro. Almus Adams stands vindicated before the eyes of this conference. This we deem a fair demand and according to Scripture.

P. E. Brown
R. E. Anderson
C. M. Free.

The suggestion in the foregoing of "unjust insinuations" against the conduct of

Brother Adams, is perhaps unintentional. The writer knows of no insinuations in said article. The reference is undoubtedly to the first article on page 388 of The Restitution Herald of Aug. 19, 1924.

Said "Article" is rather a report of the Executive Secretary relative to the matter which was brought before the Executive Board in session. A re-reading of the article referred to will be beneficial to all. It is as follows:

"CHARGING MINISTRY WITH WRONG DOING"

"A very regrettable matter has been persistently placed before the N. B. I. It is with reference to the conduct of one of the ministers formerly recognized by the N. B. I.

"Prior to extension of recognition, similar reports were in, and the N. B. I. published that any others who had like charges to make should so do, that justice might be rendered to all. Nothing definite, excepting as from hearsay, was placed before the committee appointed to hear charges, only a charge from one party who died before the committee could arrange to convene. But reports have continued. New and different reports have now come to the N. B. I. against the name of Brother Almus Adams. In interest of justice and righteousness to all concerned, the Executive Board of the N. B. I. appointed another committee to investigate these and any similar charges, also any charges that may at any time be made against any of the ministry recognized by the General Conference of the Church of God.

"Also the Executive Board is appointing one to press the investigation of these reports before said committee to the end that these things shall not drift along indefinitely. It must necessarily be that those who make charges, must be willing to appear before the committee, and substantiate the same. Evil reports and common gossip are injurious and can not be considered by the committee as any evidence in any case.

"Any one charging the above named brother with unbecoming conduct is urged to present same to this committee. If same is known and is not presented at this time, the N. B. I. will regard that future reference to the charges is both unbecoming and unchristian on the part of the reporter of same. The Executive Board regards that it is unjust and unchristian for any person to circulate charges against the conduct and character of any individual, unless they are willing to endeavor to substantiate the same in a proper Christian manner. That justice and equity may be rendered all concerned in this matter and that it may be closed in the immediate future for all time, in an effort to protect the good name of each and every person interested, and to exalt the cause of Christianity, the committee will sit in the near future at such time and place as may be most convenient to those interested.

"Let all take notice.

"Mail all charges to the Secretary of the General Conference who will turn them to the Committee."

"F. L. Austin, Executive Secretary."

It must be apparent by the foregoing that the whole intention of the Board and of the report thereof was with a view to justice toward all concerned. The Executive Board has made no charge whatsoever, nor "insinuation", nor has its Secretary. Rather the Board has received charges and has appointed a committee to arrange a meeting for the hearing of said charges in the presence of the one charged. The Board has taken no sides in the matter, and holds itself strictly unprejudiced. But, for the protection of the cause and to uphold the right, the Board has determined to use every effort to urge that such reports shall be substantiated or else withdrawn. It is not Christian nor just, either to make false reports, or, if reports are correct, for the church to uphold one living untrue.

It is quite commonly known that such reports have been circulated for several years past. The effort is now being put forth to discover the wrong wheresoever it may exist, with a view to its being rectified.

F. L. Austin, Secretary.

"For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind."

The Sunday School

By Alta King

JESUS DRIVEN FROM NAZARETH

Lesson 11 September 14, 1924

Lesson Text: Luke 4:16-30

Psalm 91

Golden Text: He hath anointed me to preach the gospel.—Luke 4:18.

Memory Verses: Isaiah 61:1, 2.

For Study

Review: Who became a believer in Jesus the Christ in last week's lesson? Through what influence did he become a believer? In what sense was he a believer before this?

The New Lesson: Jesus came from Samaria into Galilee (last week's lesson) about A. D. 27; "for Jesus himself testified that a prophet hath no honour in his own country." Jesus' own country was Nazareth. But about April, A. D. 28, Jesus came into his "own country" where he would not be welcome. Why? Luke 4:43.

Personal suffering, due to the human nature of Jesus, never turned him one hair's breadth from the path his Father had marked out for him. Read in connection Luke 9:51.

1. "As his custom was."—Luke 4:16, 17. What glimpse of the boyhood and young manhood of Jesus is found in these two verses? What evidence that he had been well enough versed in the scriptures to be regarded as a teacher in the synagogue meetings? Though the synagogue meetings were far from perfection as a medium of worshiping God, Jesus did not scorn and ignore them. We, too, may be able to give something and to gain something by attending "synagogue meetings"—if we attend in the spirit of Christ.

2. The Christ's Mission. Luke 4:17-21. In Nazareth, Jesus did not present the Christ's mission through works and miracles. Why not? Matt. 13:54-58. But he did announce the Christ's mission by quoting from prophecy.

Read the whole prophecy from which he quoted. Isa. 61.

Why was God's spirit (power) placed upon the Christ? Does verse one refer to physical poverty, blindness and imprisonment only? What phase of salvation work, beyond physical salvation, is the Christ anointed to accomplish? Heb. 2:15; Rom. 6:16-23; Isa. 32:1-4.

Note that in verses 1 and 2 the chief part of the Christ's mission is "preaching". What did the Christ proclaim when he proclaimed the "acceptable year of the Lord and the day of vengeance"? Luke 4:43. Explain the connection.

Simeon, holding the baby Christ in his arms (Luke 2:25-32), is an illustrative fulfillment of Isaiah 61:3.

From verse 4 on, the Christ's mission is not "preaching", but actual fulfillment of prophecies concerning Israel. What is the Christ to do for Israel in a material and physical way? Verses 4, 5. What is he to do for Israel in religious and spiritual things? Verses 6-9. What is the central purpose of the Christ's mission to Israel? Verses 3, 6, 9. What was to be the Christ's attitude of mind toward his mission? Verse 10. Why? Verse 11.

How much of Isaiah 61 did Jesus quote? Could he have said what he did in Luke 4:

National Berean Conference

The Eleventh Annual Conference of the National Berean Society was held at Oregon, Ill., Aug. 11, 1924.

The report of the Recording Secretary was accepted with one correction.

Sr. Sanford, of the relief committee, turned in a splendid report of work done during the year. Our newest committee is making a record which well justifies its existence. If the Berean Society accomplished nothing else than this, it would be worth all the effort put into it. Sr. Sanford's report shows 44 individuals on her list, comprising 13 families. She has given out 314 garments, written 284 letters and received 297. Money received during year, \$868.94; money paid out for relief, \$17.94. What a commentary on our former haphazard way of dealing with our needy ones!

The Corresponding Secretary's report was read and accepted. She has written 114 letters, received 80, and mailed 775 lesson books, 148 of which were the Junior books.

The Treasurer's report showed receipts of \$441.93, an increase of ninety percent over last year, and expenditures of \$422.78, an increase 340 percent over last year, with a balance on hand of \$19.15.

The report of the Junior lesson book committee was read and accepted.

Sr. Leota Hanson, of the Literary committee, reported 22 articles received, 3 notices and 1 poem. There are no articles on hand now, so here is some one's opportunity to write.

The Tract committee report by Sr. Gesin showed a splendid advance. 75 letters were written, 40 received, and a total of 6700 tracts distributed through 15 states and Canada. This is more than double the number sent out last year. A new tract has been published entitled, "Our Stewardship".

Sr. May Moore, chairman of the Senior Social Correspondence Committee, reported 1612 letters written, an increase of 342 over last year, and 1067 letters received. 312 cards were sent out, 133 received, and 712 tracts distributed. There are 15 members on this committee.

Sr. Dorothy Lyon, chairman of the Junior Social Correspondence, reported 263 letters written and 422 persons written to, a decrease from last year of 230 letters written and 528 written to. There were 218 letters received and 402 persons heard from, a decrease in persons heard from of 435. There are six members on this committee, and 218 on correspondence list. This was the first occasion when the chairman of the Junior and Senior committees have both been present at the National conference.

The organization committee seems to have accomplished no visible results. 250 letters were written to many states, with but 3 prospects. The prospect in Texas is bright. Bro. Moses and Bro. Stewart both gave encouraging reports of the renewed activity in that state. They also stated that the visit of Sr. Dorothy Lyon as organizer was much appreciated by the Texas people.

The isolated committee reported good work being done in Iowa and Illinois.

The special committee to promote interest in tithing, of which Sr. Grace Marsh was chairman, carried out its work by arranging the appropriate design which our letterheads now bear.

The reports from the state societies were as follows: Illinois has 9 Senior and 4 Junior societies; Indiana 7 societies, 3 of which are in South Bend. These meet weekly and have a total membership of 92. The interest in Indiana is better than ever before. Iowa has 4 societies, widely scattered. The interest there is not good. Wake up, Iowa! Michigan has 2 active societies, Minnesota 1. Work is also being done in Nebraska. The report from Virginia was very encouraging. They are now ready for a state organization.

A number of local organizations were heard from. The society at Piedmont, S. C.

has been doing splendid work. The fine report turned in from there indicates that Piedmont Bereans are live wires. Reports were also received from Arkansas City, Kan., 3 points in Colo., Sugar Grove, Pa., Higginsville, Mo., and Lincoln, Neb. The prospects seem good in Arizona. The society at Brush Creek, Ohio, has a membership of 25 and meets weekly.

At the Round Table Discussion several interesting papers were read. Bro. Randall read one by Bro. F. A. Stilson on "Systematic Giving". Sr. Verna Thayer read one on "Berean Extension Work in the Junior Department, Home, Correspondence, and Class Work". Sr. Whitehead gave an interesting talk on "National Berean Progress", in which was emphasized the important part the Berean Society has played in bringing about the present degree of unified effort among our people.

It was voted to make the Junior Berean extension work a part of the National organization as a special committee.

The election of officers resulted as follows: Pres., Mrs. Lydia Railstack; 1st Vice-pres., F. E. Siple; 2nd Vice-pres., Leland Hanson; Rec. Sec., Melville Lyon; Cor. Sec., Mrs. Idona Romine; Treas., Mrs. Emma Garrard.

The Berean sermon on the subject of "Stewardship" was delivered at 8 P. M. by Bro. Lyon. Thus ended one of the best and most promising conferences we have ever had. In new confidence let us go forward in the coming year to accomplish things which can only be attained by following in the footsteps of him who is our strength and our salvation.

M. W. Lyon, Rec. Sec.

Arkansas City, Kansas

Dear Household of Faith:

As I was the one who in the beginning wrote up the Call for a meeting of the Church of God in Southern Kansas and Oklahoma, I feel that I should report to those interested in the result. Our sister, Lorean Watters, gave a brief report.

We met as scheduled, Bro. Almus Adams and Bro. J. J. Heckman meeting with us, with thirteen different cities in Kansas and Oklahoma represented. Brothers and sisters twenty-two. Isolated members who had heard no preaching in years, answered the call to this meeting. We had ten days of perfect unison among us—ten days of the best meeting ever enjoyed in this part of the country, so conceded by all in attendance. Our Bible School, which was conducted by Bro. Adams twice each day, resulted in four young ladies becoming obedient to the plan of salvation. They were Miss Margie Randolph of Kinkman, Kan., Miss Letha and Luceil Reed of Attica, Kan., and Miss Uila Leroy of Arkansas City, Kan. These fine young people were baptized by Bro. Adams in Paris Lake on the last Sunday of the meeting. In the afternoon fifty of the dear ones met at Bro. George Hobson's and partook of the Lord's supper, and welcomed into fellowship these babes in Christ. Following this we went again to Wilson Park for our last public meeting. In the evening we participated in a social meeting at the home of A. J. Good byes were said; tears were shed at parting, and so ended a meeting where the spirit of Christ pervaded throughout—a meeting long to be remembered by all present.

Bro. J. J. Heckman and Bro. Adams are both workmen who need not to be ashamed, and are esteemed and loved by all who met at Arkansas City, Kansas.

Mrs. A. J. Chaplin.

A Note

The annual meeting just closed in Nebraska was one of harmony and good fellowship. A state Berean Society was organized and same voted to cooperate with the National organization. We presented the General Conference work and the state board agreed to let one offering be taken at each quarterly meeting for the N. B. I. Twenty-five subscriptions were taken for

The Herald, fourteen of which were new subscribers. The writer has been secured to act as Conference Superintendent under the state board for the coming year. We shall be pleased to serve any place where help is needed. Bro. J. E. Cowles, the President, baptized two on Lord's Day afternoon. Elder J. H. Anderson delivered some very able sermons. The general verdict was that we had a good conference.

C. C. Maple.

The Illinois Bible School

The twenty-second annual Illinois Bible School, combined with the General Conference, opened at Oregon, Illinois, on August 4, 1924, with a record attendance of sixty. During the progress of the school its membership increased to a total of two hundred thirty. Thirteen states were represented.

The school was divided into four classes, children's intermediates, advanced young people's, and adults'. Sr. Mary Gesin took charge of the two youngest classes, Bro. F. E. Siple taught the young people's class in the morning and Bro. Harry Sheets in the afternoon. The forenoon adult class was led by Bro. E. O. Stewart and the afternoon class by Bro. F. L. Austin. Each morning class was preceded by choir practice at nine o'clock, and afternoon classes were followed by Bible Conferences at three-thirty, in charge of the General Conference. This was the regular week-day program until the second week, when business sessions of the General Conference took the place of the afternoon classes.

The lessons studied dealt with some of the most important and interesting subjects of the Bible, in their relation to present-day signs and Christian duties. The instruction and interest were splendid throughout. The class on August 16 brought to a close one of the most helpful, inspiring sessions in the history of the School. May its influence be age-lasting, is the common prayer.

Dorothy W. Lyon, Bible School Secretary.

Texas Conference

The Third Annual Conference of the Church of God in Texas convened at Goldthwaite, July 11-20. Bro. E. W. Moses, the conference president, called the meeting to order.

The program for the Bible School 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. Bro. Stewart was in charge of the adult class; Bro. F. E. Siple, of Oregon, Ill., of the young people's class; Sr. Flora Wilson, Goldthwaite, and Sr. Trudie Stone, Sweetwater, of the children's classes.

The attendance and interest during the conference was very good and eleven persons yielded themselves in obedience and were buried with Christ in baptism. They were Leslie Brown, Eugene Brown, Mr. and Mrs. Tom Grant, Mattie Lee Weathers, Catherine Weathers, Brady Guthrie, Mary Bell Guthrie, Pear Armstrong, Vera Barton, Vera Mae Davee.

The following officers were elected:

Pres. E. W. Moses, Houston; Vice-pres., Clint Scott, Sweetwater; Sec., Mrs. B. F. Goolsley, Jonesboro; Treas. A. R. Wolf, Levita; Board Members, W. A. Whisenhunt, Jonesboro, E. M. Wilson, Goldthwaite.

Bros. E. O. Stewart and A. S. Bradley were retained as Conference Evangelists for another year, ending Nov. 1, 1925.

Some changes were made in the financial committee. The committee as changed is A. E. Whisenhunt, Levita; Miss Syble Guthrie, Mullen; Mrs. E. M. Wilson, Goldthwaite; Mrs. M. V. Brantley, Sweetwater;

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Notes From Palestine

THE following excerpts, taken from The New Palestine, give some idea of the increase of activity in the rebuilding of the land of Israel.

The Zionist Organization will open a new fund in order to enable it to bring the stranded Jewish refugees at the European ports to Palestine, if the World Relief Conference now meeting in Carlsbad, Czecho-Slovakia, will not provide funds for this purpose, is the statement made by Mr. Louis Lipsky, Chairman of the Zionist Organization of America, now in London as a member of the World Zionist Executive, in a letter addressed to the Carlsbad Conference.

Over one hundred delegates from America, Europe and Asia, representing seventy-five Jewish philanthropic and social organizations in twenty-two countries, are present at the Relief Conference in Carlsbad, according to the Jewish Telegraphic Agency report. American Jewry is represented by two delegations: the American Jewish Congress and the Hias.

A report from London also states that Mr. Lipsky will in all likelihood proceed to participate in the discussion of immigration problems, with particular reference to the question of bringing the stranded refugees to Palestine. A later dispatch from Carlsbad states that Mr. Ussischkin in the course of the discussion declared that Palestine will admit 20,000 new immigrants this year if proper provision is made for their transportation.

According to the report from Carlsbad, it is the purpose of the Conference to unite all Jewish relief organizations into some kind of federation in order to avoid duplication of effort and to carry on the work on a larger and more efficient scale. According to the same report, over two hundred million dollars is annually being spent by Jews throughout the world for social and relief work.

Steps to relieve the immigration situation were taken in America at a conference of the Emergency Committee on Jewish Refugees which met at the Hotel Astor, New York, on Sunday, August 17, under the chairmanship of Mr. Louis Marshall.

At this Conference a resolution was adopted, introduced by Dr. Stephen S. Wise, that the Emergency Committee proceed at once to organize itself along working lines and that an Administrative Committee of twenty-one commence immediately to do such work which has been characterized as an emergency and then proceed to assimilate and prepare all material necessary for the solution of the larger and graver questions of Jewish immigration. In connection with this phase, Palestine, the resolution states, is to be given first and foremost

Consecration

GIVE thyself to Jesus wholly;
He hath bought thee with his blood.
He desireth thy salvation,
He would bring thee home to God.
Small return for love so tender,
Small return for love so free,
Is thy heart with all its weakness
But 'tis all he asks of thee.

Give thyself to Jesus wholly;
His to be eternally;
Where and what thy Lord would have thee,
Ever willing just to be.
Follow closely where he leadeth—
It will be in pastures sweet,
Happy if for Jesus toiling,
Happy waiting at his feet.

Give thyself to Jesus wholly;
On his bosom lean and rest;
In his love secure abiding,
In that love completely blest.
All thy heart to him uplifted
All thy will in his control,
Be thy life one glad communion
With the Savior of thy soul.

—M. P. A. Crozier.

consideration. It is proposed to call a larger conference for September 14 or 21, this conference to make plans to raise the sum of one million dollars which this work will necessitate.

Of the 1311 immigrants shown by figures in the Official Gazette of the Palestine Government for August 1st to have entered Palestine from the 1st to the 31st of June, 448 are classified as Category "BE", or "Persons of independent means who intend to take up permanent residence in Palestine."

Three hundred and seventy persons who have a definite prospect of employment with specified employers or enterprises coming under Category "E", have brought with them 346 "wives, children and other persons." Category "E" is composed of the main of immigrants whose reception and employment are provided by the Palestine Zionist Executive with funds of the Keren Hayesod.

In addition to persons of independent means and those who have come with a definite prospect of employment, 146 "wives, children, and other persons", wholly dependent on other persons in Palestine, arrived during the month under review.

The above figures show that while Jews of independent means are increasing in number from month to month, the Chaluzim immigration is fostered by the Zionist Organization on the same scale, or perhaps on even a wider scale than before.

Jewish tourists, many of whom in the course of time apply for permanent residence in Palestine, are not included in the immigration figures. It is understood that the number of Jewish tourists during June was particularly large.

The Official Gazette also reports that 39 Jews, 1 Christian, and 5 Moslems who entered the country (Continued on page 404)

Where Dwestest Thou?

By Alta King

MASTER, where dwellest thou?" said two of John's disciples to Jesus when they heard John's statement, "Behold the Lamb of God" and left John to follow Jesus.

"Be not ye called Rabbi (Master) for one is your master, even Christ", Matt. 23:8. So spoke Jesus to his disciples.

The man Jesus, the Christ, ascribed to himself a title which he denied to other men. His right to that title is evidenced in the fact that he was always Master of every situation and environment with which he came in contact.

Did astute reasoners and doctors of law seek to catch him in his words; seek to draw from him some statement that would prove his innate unfitness to the title of "Christ", or at least involve him with the Roman government? His simple, direct grasp of truth made him always "master" over the most sly of his cross-examiners.

Was there disbelief in the hearts of people? He knew even the dormant disbelief in the hearts of many of those who believed when they saw the miracles which he did, and did not commit himself unto them because he knew all men and needed not that any should testify of man, for he knew what was in man. John 2:23-25. His was the mind of a master.

Was his authority in the temple of his Father questioned? He entered that temple and exercised his authority before the very eyes of the temple "authorities" standing about. When asked for a sign of his authority, he ignored the request and left the temple authorities to argue with themselves about a Master authority that had been demonstrated before them.

Was there opposition seething against him and whispers of "Is not this the carpenter's son" being passed from one to another in his audience? He fearlessly made opportunity for that opposition to be fully expressed in the mob spirit. He spoke to them their own thoughts against him and fearlessly told them of their unreadiness to receive the things of God. He permitted their consequent wrath to thrust him out of their city and to lead him to the brow of the hill from which they would cast him down headlong. "But he, passing through the midst of them, went his way."

Did the "tempest in the sea" cover the ship, in which he was riding with waves? He slept peacefully, but answered the call for help, rebuked the winds and the sea, and there was great calm. And the disciples marvelled at his mastery over the winds and sea.

Did Judas think to find his Master's hiding place and betray him with a kiss? Jesus went to meet Judas and rebuked the kiss of deceit. (Continued on page 404)

21 if he had quoted more?

3. "Is not this Joseph's son?" Luke 4:22-30. The spirit that prompted the above words is clearly depicted in Matt. 13:53-58. Though the people wondered at his "gracious words" and admitted his "wisdom" and "mighty works", they yet fastened their eyes upon him in cynical doubts, and "Is not this the carpenter's son?" was passed from one to another as a precaution against being duped by an ordinary man. Such gracious words, wisdom and mighty works, they judged could not come from an ordinary, common man such as they judged this carpenter's son to be; and instead of letting the words of Jesus, wisdom and works, change their opinion of him, they let their opinion of Jesus set at naught his words, wisdom and works.

What evidence in verse 24 that Jesus sensed the attitude of the people toward him and their unspoken demand for signs and wonders?

To what precedents did Jesus point in order to tell them that they were not ready for, nor receptive to the things of God?

What evidence in verses 28 and 29 that Jesus was right in this judgment of them?

For Class

Discuss the Capernaum nobleman's faith in Jesus—its basis and its growth.

How does this week's lesson demonstrate Jesus' loyalty to the work God had assigned to him? What does it tell us concerning the habit of Jesus, his attitude toward attendance upon religious meetings, and his knowledge of the scriptures?

Read and discuss the Christ's mission as it is set forth in Isaiah 61.

Relate and account for the reception which was accorded to Jesus by his home town people.

PREACHING

(Continued from front page)

eternal. Such influence lives forever and widens as it lives, drawing one ever nearer to that Source of power that supplies fully all physical and material needs.

Physical and material service creates more of a stir than preaching service; its influence travels faster; it is more ready to yield recognition and fame to the worker; but it was this stir, this swift traveling influence, this recognition and fame, that Jesus sought to set aside and eliminate from the minds of people when he "straitly" charged and said to those whom he helped, "See thou say nothing to any man." He sought ever to have people hear the quiet stir, to feel the subtle influence of truth; to yield the recognition and fame due to God the Father—all of which was radiating from his preaching, and of which his physical services were merely demonstrations. He wanted not that people should grasp the "demonstration" without grasping the truth which it demonstrated.

Present day "Christianity" as a world-wide move is more given to the physical and material phase of service than to the preaching phase of service. The very word, "preaching", is often spoken in accents of scorn and derision. But if we are loyal followers of Christ, we will realize the importance of preaching, and give it first place as he did; not neglecting, however, as he did not neglect, to demonstrate the truths in our preaching by the "works" which we are able to do.

WHY CONFESS SINS?

WHY does God require a confession of sin as a condition of pardon?—For two reasons: first, that the sinner may himself realize something of the heinousness of sin; and second, that by his confession the issue raised between the sinner and the law may be removed, or taken out of court, so to speak.

Every sin is in the nature of a challenge of the law of God. Either the sinner or the law must be vindicated. The sinner's confession settles the issue in favor of the law. In our earthly courts, except in the most aggravated cases involving the death penalty, the criminal who pleads guilty generally receives a lighter sentence than the culprit who endeavors to justify his course or to defeat justice by standing trial.

It is the same in the heavenly court. The Judge says, Get right by agreeing with the law and you will be pardoned. This does not mean simply consenting "unto the law that it is good", but opening the heart that the law may be written there and lived out in the life. The fourth verse of the fifty-third Psalm is to the point: "Against Thee, Thee only, have I sinned, and done this evil in Thy sight: that Thou mightest be justified when Thou speakest, and be clear when Thou judgest."

David did not sin to justify God; but he made his confession of the sin to remove the issue between him and the law and to justify its Author in condemning the sin. "David said unto Nathan, I have sinned against the Lord. And Nathan said unto David, The Lord also hath put away thy sin."—2 Sam. 12:13.

The Apostle Paul refers to this truth when he says: "Some men's sins are open beforehand, going before to judgment; and some men they follow after."—1 Tim. 5:24. The sins that go before to the judgment are pardoned and blotted out; but those that follow after will condemn the sinner in that day of final accounts.—Selected.

SERVICE FOR GROWTH

(Continued from page 392)

recipes, and mail at once, carefully written, to Mrs. P. N. Benn, 108 Rockwood Ave., Dayton, Ohio. Having received a few carefully written recipes, Sr. Benn writes,— "if all come in in equally good shape, the work of compiling the book will be very greatly lessened."

The extension of Greenhouse activities to include mail order service has been advocated from the beginning. This, too, is with a view of increasing the revenue for the Home and for the other activities of the N. B. I. But it was not till July of this year that we were able to secure a competent, experienced man to direct this work. Such a man, we believe, we now have in the person of Mr. John Bergstrom, a general all-round florist of over twenty-five years of experience. He is active, careful and cautious but energetic, and has been intimately associated with the mail order work as well as with the growing and selling of plants and flowers. There is one particular rule that he is anxious to cooperate in establishing, namely, that every seed, bulb, plant or other article that goes out from this Greenhouse shall be True To Name and True To Claim—to the very best of our knowledge. Not only this, but no

inferior stock will knowingly be used to fill orders. "As ye would that men should do to you, do ye also to them", will be the basic principle of our service. It is therefore proposed that, for mail order service, we shall use the name,—"Golden Rule Greenhouse", for our catalogue service.

The increased labor thus necessitated will provide increased opportunity for Bible Training Class students to obtain part time remunerative employment from which to bear their own expenses.

Thus, increased action and effort is planned all along the line, but all with a view to rendering Christian service to one another, not only in a material way, but with an ultimate view to increasing our strength and activities in effective proclamation of the gospel.

The heartiest cooperation of the brotherhood is earnestly solicited. Please give a helping hand in any way most opportune and practical for you.

EXALTED SERVICE

(Continued from front page)

where Paul and Silas prayed at midnight with their feet fast in the stocks. There is no need to enlarge further. Prayerless labor will be fruitless endeavor. "In all thy ways acknowledge him, and he shall direct thy paths."

Going forth in this spirit, you who have unbelieving husbands and children may hope to begin successfully your evangelization in your own homes and so make them a starting-point to reach to "the regions beyond". If your families are with you in the gospel already, you can be Priscillas, and so help in teaching as she helped Aquila teach Apollos, who occupied a higher station than they.

And be assured that your labor is not in vain in the Lord. Those who sow under the auspicious and certain influences of spiritual climate are certain to reap as they sow, for the seed is the word and it is written that it shall not return at harvest time empty or alone, but that it will accomplish what the Lord of harvest intends. So plant it in prayer and faith, and water it with future attention, and live in happy hope. Know, too, that no service rendered to others is devoid of benefits to the servant, for Paul tells Timothy that by faithfulness to prayer, reading, meditation and exhortation in his public service he will save not only those who hear but himself also. What if Noah did not succeed in getting any outside his family to come in out of the rain? he saved himself. What if we are at the end of that time when the number is complete? we do not know what others will come, and though we spend prayers, sermons and deeds in number compared to the maple or dandelion seeds, few of which ever grow, yet we shall exercise ourselves in godliness and so perfecting ourselves will fit us for future service in the next age. No doubt much of our service is thus for our own sakes. By works is faith made perfect, says James. By patient continuance in well-doing those who seek for immortality will gain eternal life, says Paul. Jesus first profited by his death in gaining eternal life, before his sacrifice made him a savior to others. Thus it is more blessed to give than to receive.

Cordially your associate servants by Grace,
Mr. and Mrs. J. W. Williams.

Young People's Page

A Department for the Edification of Youth

Edited by

Alexander D. Donaldson

37 S. 12th Ave., Mt. Vernon, N. Y.

"HAVE FAITH IN GOD"

Golden Text: 1 John 4:20

BLEST BE THE TIE THAT BINDS

Blest be the tie that binds
Our hearts in Jesus' love;
The fellowship of Christian minds
Is like to that above.

Before our Father's throne
We pour united prayers;
Our fears, our hopes, our aims, are one.
Our comforts and our cares.

We share our mutual woes,
With mutual burdens bear,
And often for each other flows
The sympathizing tear.

When we at death must part,
Not like the world's our pain,
But one in Christ, and one in heart,
We part to meet again.

From sorrow, toil and pain,
And sin, we shall be free;
And perfect love and friendship reign
Throughout eternity.

—John Fawcett.

Selected by T. C. Eggerking.

NOTE

In reading the above we wish you to notice the changed wording which we presume is the work of Bro. Eggerking. To us it is an improvement because it brings the thought of Christian unity closer and makes it more personal.

CHRISTIAN UNITY

Paul, in his letter to the Corinthians, (Chapter 12) plainly states the position and attitude of the body of Christ to the individual member, as well as that of the individual member to the body, also that of each individual member to each other. Here, the Apostle likens the church to the human body and shows how necessary each individual part is to the whole. One part cannot say to another, "I have no need of thee." Neither can the foot say, "Because I am not the hand. I am not of the body." The foot is necessary, the hand is necessary, as are also the eyes, the ears, the tongue, the legs, the arms, the fingers, the toes and all other parts that go toward the making of the Body as a whole. The fingers, in their place, are just as necessary as the ears. Each has its place and its work and unless it functions properly the Body can not do that for which it was created. In the human body the ears hear about something, the feet and legs carry the body, so the eyes can see, and having seen, the work is accomplished by the arms and hands. Do we say when relating circumstances, that the ear, the feet, the eye and the hand did such a thing? No. Because these individual members of themselves could not do anything. Without the brain these separate members could not act. The brain receives the impressions and controls the actions of all the different parts of the body, and we say John Smith did such a thing. And so with the body of Christ. Excepting the Brain (Head) no one member is of greater importance than another. Each has his function, and if the body is

to accomplish the work for which it was created each member must function. "For the body is not one member, but many, all held together, led, and controlled by the Brain (Head) which is Christ.

Should we stub our toe, do we feel the pain in the toe only or does the whole body realize the pangs of pain? Through the arteries and veins the pain of the toe is felt in every part of the body. And if not, then the unfeeling parts must be dead, paralyzed, unworkable, uncontrollable. Here again, the same condition exists in the body of Christ. When one member is honored, the whole church through him is honored. When one member suffers the whole church feels for him and suffers with him. The individual's glory or pain is carried through the arteries of brotherhood and the veins of love to every other part (or member) of the body of Christ so that each part rejoices or suffers, as the case might be, with the directly affected part, and if this sympathetic condition does not exist, then the unfeeling part is dead, paralyzed, unworkable, uncontrollable, and the church as a whole can not function as it should; for its spirit is dead, and without spirit its influence is nil.

"If God so loved us, we ought also to love one another." Yes, "Let brotherly love continue", for "we are the body of Christ, and members in particular". And—

"Before our Father's throne
We pour united prayers;
Our fears, our hopes, our aims, are one,
Our comforts and our cares."

In the human body, when one part is sick or injured we take methods—sometimes heroic—to restore such a part to health. For with one part ill the whole body is ill. Many times an arm or a leg has to be amputated to save the life of the body. And again the same is true with the body of Christ. Some members are so "ill" or "injured" that in place of being helpful they are a hindrance, they do not respond to the ordinary treatment, apparently their health can not be restored and it is found that amputation is necessary. This is a serious matter and never should be resorted to without a feeling of deep responsibility coupled with fervent prayer, and then only when Paul's remedy is found ineffectual. Paul says, "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." Jesus Christ is the center of all things. Therefore the Word of God which teaches Christ, his love, his crucifixion, his resurrection, his kingdom, must be the law and the test by which all are judged. Paul also says, "Now I have written unto you not to keep company, if any man that is among you be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, with such a one no not to eat." A little leaven leaveneth the whole lump. Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened."

But this is a condition that we trust never will materialize. Our subject is Christian unity, and our desire is to see all brethren bound close and fast by that Christian love that knows neither hate nor envy; that love that comes from God to us through Christ our Lord; that love that is a part of God himself, and for which we love God.

Still, "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?" "This commandment have we from him, That he who loveth God loveth his brother also." If we follow this commandment there is bound to be Christian unity. Without it failure and disgrace.

WELCOME CALLERS

Last evening our heart was made glad by an unexpected visit by Bro. William Brown, Editor of The Restitution, also Sr. Brown, his wife, as well as Sr. Pate, all of Cleveland, and Sr. Smith, of Monroeville, Ohio. They were happy and in good health. We had entertained Bro. Brown before, but the others were "new". Still there was no strangeness, as we are all members of that one body, having the same faith and hope, and led by the same Christian love. We trust we created as good an impression as we received. May God be with them all.

BIBLE QUESTIONS

1. Who were the business partners of Peter?
2. When God saw the suffering of the children of Israel, under the bondage of the Egyptians, what covenant did he remember having made with their forefathers?
3. For how many pieces of Silver did Joseph's brothers sell him?
4. How did Jacob secure the blessing of his father, which was intended for Esau?
5. After becoming king of Judea, what city did Herod the Great take with the help of the Romans?
6. How did Elijah challenge the prophets of Baal to test the power of their god, Baal?
7. How did Elisha serve Elijah before he succeeded him as prophet of the kingdom of Israel?
8. Did David return to his father's house after the slaying of Goliath?
9. How did the authors of the Books of the Bible know what to write?
10. About what year was the Old Testament translated into Greek?

ANSWERS TO LAST SERIES OF QUESTIONS

1. Adonijah attempted to supplant Solomon as the successor to the throne of David.
2. The feast of the Passover was instituted by God to commemorate the deliverance of the Israelites from bondage, also the saving of the firstborn from the destroying angel.
3. The deliverance from Egypt of the Israelites was regarded as the starting point of the Hebrew nation.
4. God, through Moses, made the Israelites a free people by guiding them to a new country.
5. It was Jacob, the father of Joseph, who gave him the coat of many colors.
6. When David had thrown the stone that killed Goliath, he then took Goliath's sword and cut off his head.
7. Upon seeing their champion, Goliath, fall, the Philistines turned and fled.
8. The valley of Achor was the place where Achan was stoned to death, and received its name from that event, "Achor" meaning trouble.
9. The field that was bought by Judas was called "the field of blood" because it was bought with the money received for the betrayal of Jesus.
10. After being anointed King, at Jerusalem, Absalom crossed the Jordan to attack his father who had fled thence.

HEAVENLY WISDOM

There cannot be such a thing as Christian unity so long as there exists a division in faith concerning foundation truth. We must be of one mind and of one thought. For "the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality and without hypocrisy."

THE TWO PRAYERS IN THE EPISTLE TO THE EPHESIANS

In a former volume we have called attention to the two prayers recorded in the Epistle to the Ephesians. As these are no mere human compositions, but Divine breathings and groanings of the Holy Spirit, they are inexhaustible in their fulness and depth.

We, who know not how to pray, because we know neither the height of the Father's power and love, nor the depth of our own need, are here prayed for in words with which the Spirit himself "helpeth our infirmities."

The two prayers are recorded in Ephesians 1:15-23, and 3:14-21.

While these two prayers are, in every way, distinct; and are full of contrast, yet there is one subject that is common to both: and that is the subject of the Epistles as a whole, viz., Christ.

In the former it is Christ, and what God has made him to be unto his people: and in the latter it is Christ, and what God has made us to be in him.

In the former it is God's power which he wrought in Christ: in the latter it is the Father's power that worketh in us.

This indeed is the one subject of the Epistle as a whole. It is the revelation of the mystery or secret, which had been hidden in God from ages and from generations: yea, "before the foundations of the world." This secret is not concerning the blessing of Gentiles (as such) with Israel; for this was never a secret, but was part of the original revelation to Abraham in Genesis 12:1-3. It concerns "Christ and his church" as forming one spiritual body; of which he is the great and glorious Head in heaven, and his people are the members upon earth.

All blessings are treasured up in the Head; and are ministered to the members according to their need, and according to his will.

Hence the Epistle commences, immediately after the first Epistolary sentence:

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: According as he hath chosen us in him, before the foundation of the world." --Eph. 1:3, 4.

Identification with Christ is the Secret concerning the church of God.

Association with Israel in blessing is the revelation concerning the Gentiles.

The former is heavenly, and in the heavens: the latter is earthly, and in the earth.

"Chosen in Christ before the foundation of the world," in the purpose of God, his people died with Christ; were quickened together with Christ; and are now seated together with him in the same eternal purpose of God; and only waiting to be manifested in glory with him at his coming. Col. 1:1-4.

This being the great Secret so fully revealed in Ephesians, we can understand why that Epistle should open with so grand a declaration.

The two great relationships in which Christ stands to the believer are the same two relationships in which God stands to Christ: and to us, therefore, in him: "GOD and FATHER".

This is the key to the whole Epistle, and

it is the key to these two prayers.

The first prayer is addressed to God, (1:17); and the second is addressed to the Father (3:14).

In the first, all is power; in the second, all is love.

The first prayer is that we may know the power of God: the second prayer is that we may know the love of God in Christ.

The starting point of these prayers is that we possess in Christ, everything except glory.

Ephesians' truth is built on the foundation laid in Romans. Romans' truth is the basis of Ephesian doctrine.

This is the Foundation:—Being justified by faith, we have peace with God through our Lord Jesus Christ; by whom we have access also into this grace wherein we stand, and rejoice in hope of the glory of God."—Rom. 5:1, 2.

We rejoice in this standing which God has given us. "Stand, therefore" is the Ephesian command, 6:14. Rejoice is the Roman exhortation. "Give thanks" is Colossians' precept, 1:12.

And we do all this—"In hope of the glory of God."

Yes, glory is all we wait for. That is the end of the great mystery. 1 Tim. 3:16. We wait to be "Received up in glory".

This is the consummation we hope for: and until it is realized in resurrection and ascension, we are to "stand" and "give thanks unto the Father, who hath made us meet".

The two titles, "the God of our Lord Jesus Christ", and "the Father of our Lord Jesus Christ", correspond with the two lines of truth.

It is God who, by his mighty power, raised up Christ and gave him to his church; gave him, thus raised and exalted and glorified, to his redeemed as their Head; -gave him, who is Head over all things, to them—the church: which church is his body, for he is its Head; and from him come all its life and all its blessing: which church is the fulness of him that filleth all (the members of his body) with all (spiritual gifts and graces). The church, being the members, fills up and completes that body: and he, being the Head, fills up the members with life, and power, and blessing.

And why all this? "That in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus.

This is not some goal to which we are to attain. This is not some high standard which we must reach. But this is where we start from as believers. This is the letter "A" of our alphabet.

Here we may well "stand": for on this standing we can rest quietly, and wait patiently, and evermore give thanks.

If we do not see and know this blessed truth, as to the perfect standing of Christ's redeemed in him, we start far below our privileges; and with all our efforts we shall never attain to anything like this height of blessing.

Alas! alas! we are so full of ourselves; and we are occupied with only one of our blessings. Hence, we are anxiously asked: "Have you got the blessing?" Our answer is, Yes, indeed we have got "All spiritual blessings in Christ". Thousands of them. They can be neither counted nor weighed; but they are all "in Christ". God will not trust them with us, or we should

lose them at once. True! He has given us one great blessing: and that is the blessing of knowing that we are "complete" in Christ, and are already "made meet for the inheritance of the saints in light"; and are only waiting to enter it.

The question is, Do we believe this? Do we believe God? Surely we want nothing more than his word! Nothing that we can feel, or do, or be, or experience can make us more "meet"; or make his word more true.

To occupy ourselves with our state is to shut out from our view the standing which is ours in Christ: and then, instead of a life of "rejoicing" and "giving thanks" for what God has done, it becomes a life of disappointment and regrets for what we have not done.

Oh! to rest in God's word! Oh! to believe him! To give thanks to him, because he has quickened us, raised us, and seated us with Christ. If we would only do this and take our "stand" here, we should then be at liberty to "rejoice in hope of the glory of God," and go on our way with our mouths filled with praise, and our lips with thanksgiving; just simply "waiting for God's Son from heaven"; waiting for the opening of the endless ages of eternal glory.—Editorial in Things To Come.

Berean Column.

Edited by

NATIONAL BEREAN SOCIETY,

Leota B. Hanson, Editor,

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

THY KINGDOM COME

By Francis H. Gibson

A THOUGHT which has struck me very forcibly is one emphasized by Bro. Hottel, that we, as Christians, pray, "Thy kingdom come", yet in all of our endeavors we say we are advancing Christ's kingdom. What a contradiction! If in this little message, which I hope will be printed in the Berean Column, I say nothing else I want to impress on the minds of all who profess to be followers of Christ that we cannot advance Christ's kingdom one inch by our endeavors. Christ's kingdom came to an end for a time on earth with his rejection by the Jews and his crucifixion. Luke 23:2, 3, 38; Mark 15:12, 26; Matt. 27:11, 37. But we will notice that Christ's command to the disciples was that the gospel of the (coming) kingdom was to be preached in all the world for a witness and then the end shall come. Matt. 24:14. Again, we are to be his witnesses, Luke 24:48, and go to the uttermost parts of the earth and spread this gospel (of the kingdom) and whatever else he has commanded. Matt. 28:19, 20; Mark 16:15, 16. We are hearing everything else under the sun preached except this and it is time that God's people are awakening to the fact that they have been asleep at their post. For we, as ministers of the word, are watchmen; and if watchmen sleep who shall warn the city of its impending peril? Bereans, let us further dedicate our lives anew to God and keep on sounding the alarm of the dreadful day of the Lord which is coming as surely as Christ's kingdom is coming to be set up on this earth. Let us not pray to advance Christ's kingdom for his kingdom is not of the world, but we, his co-rulers are here preparing for the coming of his glorious kingdom and reign.

Among the Churches

Bros. F. E. Siple and M. Lyon will be engaged in evangelistic services at Plum River, Illinois, the latter part of September.

One Brother and Sister send in \$100 toward lifting debt on properties, and \$100 for the proposed paper, "Bible Investigator"—tithing accumulations for the past two years.

Brother H. Sheets will, D. V., fill the regular appointments of Brother Marsh, at Niagara Falls and Fonthill, while Brother Marsh is absent for work in Virginia, September 21 to 28.

Betty Jean was born to Mr. and Mrs. Ward Lindsay, Oregon, Illinois, August 27, 1924. May wisdom from above be constantly sought, that this new life may be guided on into the future ages of ages.

Bro. Daniel Kent, Dayton, Ohio, was expecting operation for appendicitis about September 6. May the Father's arm sustain him and prepare him for a return to the Oregon Bible school again next year.

The following letter is self-explanatory, and is better for publication than anything we could write. The hearts of all go out in sympathy for our Brother and Sister.—Ed.

Dear Brother Austin: When we got here to my uncle's little Marie was taken sick with what the doctor here called summer complaint. We were a little afraid so went to another place for another doctor, after which she was rushed to the hospital 45 miles from here, but too late. She had appendicitis and the appendix had broken the day before.

Will probably take her to our place at Tracy, Minnesota, where our other children are buried.

Such is life. We never know what is before us in this life, but we are glad for the hope of the life to come.

Your brother in hope,

E. W. Moses.

NOTICES

The Herald plant needs another good, all-round printer at once, some one with ability and pep, who will take genuine interest in its success. Any such wishing to investigate please write. Or, any one knowing of such a person please call his attention to this.

Plum River, Illinois

We are planning to begin a series of meetings at the Plum River church, near Lanark, Illinois, on Sunday, September 21, 1924. Will all who can, please cooperate to make this meeting a success. Bro. M. W. Lyon will assist the writer in the meeting.

F. E. Siple.

Nebraska Conference

The first quarterly meeting for the Conference year will be held at Moorefield, December 4 to 7. It is the plan of the Conference Board that in connection with this meeting a month be spent in visiting among the churches of the state and among

the isolated members in special meetings. In order that this work may be made a success we need the cooperation of the entire membership. May we hear at once from any one who has suggestions to offer regarding places in need of meetings. Write the President, Elder J. E. Cowles, Moorefield, Nebraska; the Secretary, Miss Zoe Adams, Holbrook; or the Conference Superintendent, Elder C. C. Maple, Elyria, Ohio.

REPORTS

Brethren.

I am sending a little note regarding the Linwood Park Bible Institute which was held from July 26 to August 3 last. I noticed Brother Maple's article concerning it and would like to supplement it by what I have here. The Institute was one of the most spiritual, yet had more ground truth in it than I have heard in a long time. I have been associated with Bro. Maple in years past in this work, but this was the best one we ever held although not as well attended. Rev. W. C. Hottel, of Chicago, Editor of the "Christian Life Series", had the evening services and spoke often throughout the day. All of his messages were of the highest Biblical standard. Among other speakers who appeared on the program were F. C. Imhof, Superintendent of the Cleveland Hebrew Mission; George Wysor, of Mansfield, Ohio; Madam Yasnovsky, a Russian missionary; and Rev. Geo. M. Holme, the evangelist. There were other speakers, but these were the most prominent. We are hoping to continue this institute each year and are expecting better things next year. We cordially invite all of the brethren to attend next year.

Francis H. Gibson.

Indiana Evangelist's Report

Sermons: Hillisburg, 2; Jordan, 2; Burr Oak, 1; Plymouth, 1; North Salem, 1; Holbrook, Nebraska, 11; St. Louis, Missouri, 1; Blush, Missouri, 3; Total, 22.

Money collected in Indiana: Jordan, \$11.00; Burr Oak, \$5.00; Plymouth, \$15.00; North Salem, \$5.75.

Expenses in Indiana, 6.41.

J. H. Anderson.

State Berean Business Meeting

The 27th Annual Business Meeting of the Illinois State Bereans was held at Oregon, Illinois, August 15, 1924. The reports of the Secretary and Treasurer were read after which followed the reports of the Isolated, Program, Literary and Tract Committees. Several comments on the Literary work were made. A suggestion was made that the Berean articles be sent to Leota Hanson, Chairman of the Literary Committee.

The reports of the nine Senior and four Junior Societies showed an increased attendance in five of the Societies, the same attendance in three, and a decrease in membership in three.

A motion was made by Sr. Harsch and seconded by Sr. Gesin that thirty dollars be taken from the Berean Treasury and given toward the Building Fund. The mo-

tion was carried.

A motion was made by Bro. Lyon and seconded by Sr. Harsch that October be set aside as self-denial month. The majority of those present voted in favor of this.

Next a motion was made by Sr. Gesin and seconded by Sr. Knodle that the President be authorized to have necessary stationery printed for the following year.

It was then moved and seconded that the President go or send some one to different places to work up interest in the Berean work.

The following officers were elected:

President, Anna Drew; First Vice-president, Eunice Weaver; Second Vice-president, Melville Lyon; Secretary, Mabel Andrew; Treasurer, Paul Johnson.

The meeting was adjourned.

Mabel Andrew, Sec.

OCTOBER SELF-DENIAL MONTH FOR BEREANS

Sedan, New Mexico

Special Meeting opened at Sedan, New Mexico, August 29. The attendance for the first few nights has been large, in fact, much better than at any previous meeting.

The Bible School just one year old was reorganized Tuesday of this week. They have made a good record during the past year.

This work was organized as The Blessed Hope Mission, at the first Annual Meeting. They report that they have held Bible Study, Social Meeting and the Lord's Supper every Sunday except one during the year. One subscription to The Herald was received the first day.

The Question Box proves very interesting here.

We will conduct a special service at Blanchard, Michigan, September 27 and 28. The Argos, Indiana, appointment for October will be held October 16 to 19. Elder Patrick will hold our Revival for us beginning November 17.

C. C. Maple.

Twenty-Seventh Annual Illinois Conference

It is with pleasure that we report the State Conference of Illinois Churches of God, which convened at Oregon, August 15 to 17, 1924, being one of the best meetings ever held in point of attendance and cooperation. It was our privilege to meet with many from several states, whose names had long been dear to us, but whose faces we had not seen. Those who were present felt they had enjoyed a wonderful meeting and anticipate being present next year. Two large classes of young people from the east and the west, the north and the south, infused enthusiasm into every service.

The speakers and teachers present were Jas. A. Patrick, and L. E. Conner, of Ohio; Bro. Stewart, of Texas; F. L. Austin and F. E. Siple, of Oregon; Mrs. Mary Gesin, of Forreston, Illinois. The Bereans conducted three services, Friday, Saturday and Sunday evenings. The first business session was held August 15, at 1:30, President F. E. Siple in the chair. Minutes of last year's meeting were read and approved. The Treasurer's report showed the business end of the Conference to be in good condition.

State Evangelist, F. E. Siple, reported 226 services at 52 points, 31 baptisms and four funerals in the state. (Continued on page 404)

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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

YE ARE THE SALT OF THE EARTH

How true the thought expressed in these words by Jesus if applied to Israel as a nation. Among the nations of the world Israel was chosen of God to be chief. But truly, in the days of the Savior, they had lost their saltness and were good for naught but to be scattered, and to be trodden under foot of men. And, carrying the illustration further, the Jews literally were scattered upon the face of the earth and have been trodden down till now.

YE ARE THE LIGHT OF THE WORLD

This also, insofar as the Savior might have been thinking of Israel, was true. At different times, through different experiences with God, they had been regarded by other nations as radiating light which was the result of faith. Other nations had heard of the blessings and favors which they had received from Jehovah. Other nations desired to make leagues with them. But Israel had not remained loyal to her God, nor faithful to the position in which he had placed her. Beneath bushels, hidden from the world, the light of God's favor was darkened.

I AM THE LIGHT

These words, spoken by the Savior of himself, in the introduction of John's Gospel, in contrast with the foregoing statement in the introduction of Matthew's gospel, referred to a light that should never be hidden; one that should always shine; one that is destined to scatter illumination before the pathway of every man that cometh into the world. His light has been radiant

for nineteen centuries. It is destined to increase in brightness as the day approaches for his return and to still increase more and more brightly as he enters upon the great task of ruling the world. Then shall the whole earth be illuminated with the righteousness of God's ways, as accepted and practiced by those finally established permanently within the rule of Christ.

SALVATION

"God sent not his Son into the world to condemn the world; but that the world through him might be saved." What wonderful largeness and richness of truth is contained in this statement of Jesus. Man, from his beginning, had been drifting constantly away from God in the currents of his own choice and pleasure. Thus he had brought himself beneath influences and conditions which wrapped him in the folds of destruction and death. Not only was he looking upon his ancestors, falling one by one into death's charnel house, but during the measure of lifetime he was unable to take in of the fullness of God's blessing and rejoice in the glory thereof.

But God loved him still and like as a father pitieth his children, so the great Father in heaven was looking with mercy and kindness upon man even in his wickedness.

He sent his own Son, not to condemn man in his wickedness, but to save him therefrom. He vested his Son with the treasures of life, of righteousness, of Godliness; He empowered him to bestow these treasures upon whomsoever would listen to the Savior's truth and thereby turn to God.

Salvation of the individual was one of the chief objects of the Savior's life. Through the saving of the individual the salvation of the nation would follow; through the salvation of a nation other kings and kingdoms will be brought into saving knowledge and establishment; through the salvation and perfection of man the earth itself will be saved, redeemed, restored from the curse till the whole earth shall be filled with the glories of the Lord, as the waters cover the sea.

How important, how vitally important it is for each individual person to consider well and carefully the provisions of God for salvation and to engage in that daily consecration and devotion that places and keeps one in intimate association with Christ in thought, in conduct, in constant aim and purpose.

SONG BOOKS

Our Song Book Committee has made a selection of hymns. These are now with the publisher and we will soon have figures. It will then be necessary to receive immediately from the various persons and churches wanting books an indication of the number that will be wanted. An issue of five thousand copies will cost much less per copy than an issue of one thousand copies. It will be to the advantage of one and all to buy as largely as possible in order to warrant an edition of five thousand, as a larger number can be bought from such an edition for the same money that would be required for fewer books, if only one or two thousand are published.

The Committee has selected about three hundred and twenty-five hymns. They have done their work carefully, have taken great

pains to select hymns of true scriptural sentiment, with words and tunes that are treasured by many.

We have no suggestion at this date relative to the price, but hope that by next issue announcement can be made. As soon as this announcement is made we hope that every person and congregation contemplating the purchase of song books in the near future will respond without a moment's delay.

IN YOUR EARS

"This day is this scripture fulfilled in your ears." These words spoken by the Savior to the people in his presence must have called their attention to his works in the light of the scripture quoted. It seems strange to us in the distance that they had not already recognized in his works this fulfillment. But there are numerous evidences that those who saw prophecy fulfilling day after day failed to recognize the relationship between the evidences and the prophetic word.

Let us should err in like manner it is equally important that today all searchers of the scriptures should be watching the evidences of the time with a view to discovering their relation to the revealed word. And as the prophetic word finds its fulfillment in the day's events, the observant person of faith can but have hope enlarged and faith increased.

Let us realize that in our ears, before our own eyes, prophecy is finding fulfillment day after day.

We are receiving a few lists of names of persons to whom to mail the Greenhouse Catalogue. We should welcome many more. The Catalogue is being prepared as rapidly as possible.

We also expect to issue soon a catalogue of Christmas cards, Bibles, mottoes, books, etc. Material for this is also being gathered.

These several undertakings necessitate the use of considerable money in their preparation. We urge the brotherhood to remember this and to respond early with whatever they feel justified in doing. The extent of labor performed at headquarters must be measured very largely by the financial ability placed in our hands.

The Herald is in receipt of "The Coming Age Herald, a four page, monthly paper, published by the Texas Conference, edited by Dr. Em Wilson. Its announced purpose is "to spread the truth, report meetings, conversions, immersions, sermons, Secretary's reports, Treasurer's reports, Evangelists' reports, and to assist the General Conference of Oregon, Illinois, in every way possible."

Apparently Texas proposes to back up its evangelists with an active and constant publicity campaign.

Bro. Randall, President of the Minnesota Conference, initiated the same move just a month earlier.

The Herald hopes to see both of these efforts result very successfully; for they show the proper spirit and zest for the cause.

HERALD RECEIPTS

Mrs. Henry Fox; J. S. Lyon; E. T. Poole; Mrs. Ida M. Shepard; J. J. Heckman; J. M. Williams; Mrs. Mae Mick; Mrs. W. C. Ratliff; J. W. Oden; Fred Croad; W. E. Byers; Mrs. S. J. Whitten.

The Cross in point of time: The cruel tree appears to have been placed at a point approximately between two dispensations; one arm pointing backward to Abraham, the other down to the second advent.

The man clothed in linen, Dan. 12:6, is at least impersonating Christ as he stands on the stream of time. We can visualize him pointing out past and future time at the center of Seven times (2520 years) in the year 664 A. D., when Papal authority made Latin the official language of the church of Rome.

Coming down to our day and generation we find ourselves confronting the second greatest epoch of all history—the return of our Master for all his saints, and all that that involves. His coming means an immediate “change” from mortality to immortality, divine nature, 1 Cor. 15:7; 2 Peter 1:4—bodies made incorruptible, and lives immortal, 1 Thess. 4:13-18. He nailed the law covenant to the cross, making it void; thereby releasing the Jews from the ordinances that were against them, and placing them, as many as received Christ, under grace; and made them sons instead of servants, Col. 2:14; Rom 6:14; Gal. 4:7; Heb. 3:5, 6. He opened the door of the Kingdom, and invited every descendant of Adam to enter, on condition that he accept him as the door—“The Way, the Truth, and the Life”, and comply with his teachings, John 1:9; 1 John 2:2. He gave those, that care to be lifted above self and the groveling creatures of this world, a chance to smile when the children of darkness go mad by Babylon’s stupefying wine. He made us heirs of God, and joint-heirs with Christ—multimillionaires of this world vagabonds in comparison; has given us strength to “look up, and lift up our heads, and rejoice when men’s hearts are failing them for fear, and for looking after those things which are coming on the earth”; has made it possible for us to escape the impending, synchronizing troubles, such as never were since there was a nation”; and, permits us to become like him, and to reign with him as kings, priests and judges. Yes, “All things are yours”, 1 Cor. 3:21, potentialities within the reach of every child of God that loves the Lord and his appearing. Our allowance is quite limited in this life—just a little of the accruing interest, as was Abraham’s of old. But our heavenly Father is well able to make good his promises. The Leopold-Loeb-Franks homicide is a reminder of the wreck we would make of our spiritual career were our Father to pamper to our five natural senses.

While it seems too good to be true, yet he has given us something substantial to look forward to. When absent for a time how we long to get home to greet our loved ones. But some times sad disappointments await us. Fire may have destroyed our properties. Crape at the door may tell its sad story. Or, something even worse, the devil, in some way, may have found an entrance and played havoc. But how different it is to anticipate that home and all its concomitant parts which the Lord is preparing for us—that “holy city, new Jerusalem, prepared as a bride adorned for her husband; that city that needs not the sun nor moon to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.” Rev. 21:2, 23.

Worth striving for, Reader? The price has been paid for our entrance. But we

need wedding garments—to be clothed with the garments of salvation, the robe of righteousness, Isa. 61:10, which is purchased by gold tried in the fire. Rev. 3:18. Having thus put on the Lord Jesus Christ, Rom. 13:14, we need not then be afraid of the inspection—“And when the king came in to see the guests, he saw there a man which had not on a wedding garment: and he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless”.

There are three roads that persons claiming to be Christians travel. One that has many pleasant resting places in Christ Jesus. Another, a broad way, that if persistently used leads to everlasting death. Between these thoroughfares lies the valley of indecision. It is in this ravine that “Christian”, carrying his pack, succumbs as he trudges on through thorny doubts, bitter disappointments and nerve-racking fears.

The natural man travels the way of least resistance, while the New Creature is constantly resisting the onslaughts of the flesh. Which road? let us ask ourselves!

These are terrible times; but, though our home be but a hovel, Jesus has made it possible for us to rejoice as we journey, and to finish our course with joy. And if faithful to our calling, we need not worry about the impending symbolic and literal “earthquake, so mighty and so great”. Noah did not fret about the approaching deluge, though he knew it would overwhelm everything. Neither need we fear as we see the clouds gathering that will synchronize all unrighteousness for “the battle of that great day of God Almighty”, for we shall not be here, having been “accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man. Luke 21:36.

HAVE YOU FOUND JESUS?

Have you found Him, weary stranger?
Is he precious to your soul?
Has he spoken peace and pardon,
Touched your hand and made you whole?
Is He more to you than jewels,
Stocks, or mines, or flowing wells?
More to you than royal palace,
Where earth’s proudest monarch dwells?

More to you than friends or children,
Height of place or worldly fame?
More to you than sweetest pleasures,
Acres’ broad or titled name?
O, if not, your wealth is ashes,
Cheating dust and tinsel’d toy,
Only yours for one brief moment
Here to have and to enjoy.

All must perish with the using,
Naught to keep for endless years;
Life go out in bitter grieving,
Vain regrets and useless tears.
Give yourself to God’s sweet service,
He hath need of such as you;
Earth’s broad vineyard needeth tilling,
Grand the work there is to do.

Up, delay not, life is going,
Swift the moments speed away.
Would you have the crown of glory?
Seek the Saviour now—today.
Rich reward awaits the doer,
Wealth beyond what tongue can tell:
Crown, and throne, and life immortal,
And bright home wherein to dwell.

Sweet it is to work for Jesus,
Building for the ages long;
Where will come no pain or dying,
Nor be heard sad sorrow’s song.
Work for him will prosper ever,
Widening, broadening, moving on,
Till the world’s last field of battle
Shall for Christ, our King, be won.
—Selected by R. H. Judd.

PLEDGES AND COVENANTS

Author Unknown

A POPULAR method of bolstering up a good cause is to obtain promises to fulfill certain obligations. Subscriptions to a creed, a covenant, or a pledge card are thought to be necessary to the highest good of the individual and of the movement. A few thoughts on the other side may be worthy of consideration.

“A pledge engenders bondage. The person making it is not free to follow a given course out of pure love for that course. He is robbed of the discipline and joy which comes from personal choice and purpose and voluntary and spontaneous action. The yoke imposed by a leader or a system may impel to a right course but not in the best way. The goal becomes dim through the mists of formalism. The reward does not seem commensurate with the effort required to gain it. What appeared to be a help proves to be a hindrance.

“If the impulse to right action be in the heart the pledge will not be needed. If not in the heart, no promise can put it there. The emphasis, then, should be put upon the heart reception of the truth and heart attitude toward it rather than upon outward observance and strict, formal obedience to man-made rules. ‘The letter killeth, the spirit giveth life.’ With the heart right every duty becomes easy, natural and delightful. No outward pressure is necessary or permanently helpful. ‘If ye love me keep my commandments’, is enough.

“The results will not be the highest. To induce people to follow the right for its own sake is the most effective way of helping them and of advancing the cause of truth. To do otherwise is to furnish remedies and substitutes and crutches; to supply confectionery instead of food, stimulants instead of nourishment.

“Many, from the best of motives, are induced to promise to testify in meeting regularly, to read a chapter or two from the Bible every day, to pray at stated times for special objects, to maintain family worship, and to do other good things which are proper to be performed by Christians. They undertake these obligations with interest, enthusiasm and honesty of purpose. But after a time they fail to measure up to the standard, their promise is broken, they mourn over their failure, they feel guilty of falsehood; until becoming accustomed to such lapses, the conscience becomes hardened, and backsliding, discouragement, and sometimes despair follows.

“The pledge thus tends to defeat its own object. It dries up the source of inspiration by substituting an artificial for a natural stimulus. It makes the motive power external rather than internal. It magnifies the outward obligation at the expense of a right condition of heart. The result is self-deception, or laxity in interest and endeavor. The good at last loses its power.”

—Transcribed by James Browning.

Are any of us so wedded to our own opinions that we are afraid to search for Truth?

The best resolve we can think of just now is, that sin shall not lord it over us; we will not be its slaves.

The Sunday School

By Alta King

JESUS MAKES A MISSIONARY TOUR
Lesson 12 September 21, 1924
Lesson Text: Mark 1:14, 15

For Study

Review: How did Jesus present the Christ's mission to his home townspeople? How did he announce to them that he was the Christ? How and why did they object to this announcement? What is the Christ's mission as set forth in Isaiah 61, from which Jesus quoted?

The New Lesson: After causing the people of Nazareth to declare openly their attitude toward him (which he knew they already held or would hold), Jesus left Nazareth and went to Capernaum. We will remember that when Jesus first came into Galilee, a nobleman had come to Cana from Capernaum to ask for Jesus' healing power.

A brief account of the reception and work of Jesus in Capernaum follows last week's lesson in Luke 4, but the fuller account given in Mark 1:14-45 has been chosen for study. However the reading of the account in Luke will help to make clear the connection between this and last week's lesson.

Capernaum became Jesus' headquarters from which he carried on thorough Galilean missionary activities.

1. Calling Four Helpers. Mark 1:14-20. Immediately after complete failure (?) in Nazareth Jesus began to lay the foundation for the continuation and extension of the Christ's mission. He saw no failure either in the present or the future. He knew that every stroke of the two-edged sword which he wielded contributed its share toward the ultimate success of his Father's business.

What four men were called to service at this time? In what figurative language was their work presented to them? Why was this figure fitting? What former contacts with Jesus contributed toward the ready acceptance with which these men met Jesus' call? (Recall Lessons 5, 6, 7, 9.) Were these men at this time accepting Jesus with full comprehension of the Christ and his mission? Give reasons for your answer.

2. Work in Capernaum. Mark 1:21-27. What and where was Jesus' first service in Capernaum? Verses 21, 22. Contrast this synagogue reception with the one Jesus received in Nazareth. What former work would help pave the way to such a reception? What new work added to Jesus' fame in Galilee? Verses 23-28. Note the "evil spirit's" recognition of and resistance to the Christ's power, also its subjugation to that power. Can evil maintain even a show of resistance to the Christ's power?

"Evil" is as sure to go down before "good" as darkness is sure to flee before light. "Overcome evil with good" is God's way to rout evil and its imperfections.

Whether or not the "evil spirit" was an invisible agent of an invisible devil is a question too large to be profitably considered here. The fact of first importance is that evil, whatever its source, vanishes before the word and power of the Christ as dew vanishes before the sun. It is this conviction that helps to build up a unifying faith in the Christ.

What foretaste of kingdom conditions is

given in verses 29 to 34?

Unlike Jerusalem and Nazareth, Capernaum was not much troubled over Jesus' "claims." It accepted what was evident and present, and in that acceptance was to be found the "proof" for which Jerusalem and Nazareth sought in "signs" and "wonders." Proof of Jesus' Messiahship (the saving power with which he has been anointed) is to be found always and only in the changed and helped lives of individuals.

Did Jesus perform miracles as "signs" and "wonders" or were they the fruitage of his compassion and love, and therefore signs of God's power residing in him? Matt. 15:32; 20:34; Luke 7:13, 14.

3. Receiving Strength and Help. Mark 1:35-37. Were the mighty works which Jesus performed a drain upon his own strength? Luke 6:19. Who was his source of strength? What was the means of contact with that source? What evidence in verse 35 that Jesus knew prayer to be of vast importance? How does your conception of prayer measure up to Jesus' conception of prayer? Did Jesus have need of seeking the Source of strength? Verses 36 and 37.

"All men seek Thee." The disciples uttered a larger truth in these words than they realized. See Haggai 2:7.

4. The Work Extended. Mark 1:38-45. Why did not Jesus remain in Capernaum where all men were seeking him? Verse 38.

People who are consciously seeking Jesus are well and safely on the road that finds him. "Seek and ye shall find", is the law of salvation that does not fail.

Knowing Jesus' sympathy and love for people, we know that he must have longed to stay and meet the needs of those seeking him, but preaching, not healing, was the work of prime importance during Jesus' three years stay among men, hence much of the healing was left undone while Jesus extended his preaching. Why was preaching of greater importance than "healing"?

Though preaching held first place in the work of Jesus, he in no wise lightly esteemed the physical phase of his salvation work for people. The healing of the leper (verses 40-45) is a glowing example of Jesus' attitude toward this phase of his work. What love and thankfulness for power to do were back of his words, "I will; be thou clean."

If you can imagine yourself a leper, you may be able to sense the longing and humility back of the "If thou wilt, thou canst make me clean."

What evidence in verses 43-45 that Jesus did not perform miracles in order to gain fame and recognition?

For Class

Let various members of the class lead in the discussion of the lesson by topics as outlined.

Summarize the truths in the lesson that underlie present-day Christian activities, such as:

- Courage in the face of failure;
- Acceptance of truth that is evident and present as an opening to larger truth;
- The importance of preaching;
- The importance of prayer;
- The value of influencing people to seek Jesus.

THE EPOCHS

By Samuel E. Haney

MAN, even the most profound, can accomplish but one object at a time, and to do this he must concentrate to the limit of his mentality. And even then he is often required to try, try again. But history, observation and experience picture economy and method in all God's works. Many complex epoch periods might be cited to sustain this fact. The same is true in God's dealings with his children—a diversity of happenings (usually troubles) occurring simultaneously in order to arouse us, and to direct our attention to his will concerning a mental and physical change of procedure.

In the beginning (first epoch) God created man and woman; made possible procreation; gave man control "over every living thing that moveth upon the earth", Gen. 1:28; placed man on trial for life: obey, or "thou shalt surely die", Gen. 2:16, 17; Satan privileged to test our first parents' fidelity to their Creator, similar to Job's test of loyalty "behold, all that he hath is in thy power", 1:12; instituted a necessary course of experience in sin by which man is to profit when the unregenerate (residue, Acts 15:13-17) race is individually given heavenly spirit and knowledge, Acts 2:17; Isa. 11:9; 25:6, 7, thus placing man on trial for everlasting life or everlasting death.

The deluge epoch shows the concentration of several events, conspicuously a change from a mist to a rain. Gen. 2:5, 6; 7:11, 12; the descent of the water that had enveloped the earth, and that was so timed as to concur with a state of wickedness that involved the whole race except eight persons, which included the hybrid, angelic-human monstrosities; man having become so engrossed in sin that God "repented" (grieved) that he had made man. Gen. 6:4-7.

Israel's 430 years of sojourn in Egypt to "the selfsame day", Ex. 12:40-41, was a remarkable epoch. It was the beginning of Jacob's humiliation, which typified spiritual Israel's humiliating sojourn in Babylon, this present world. It was God's way of showing his creatures his masterful power over all opposing forces. It demonstrated how that a "greater than Moses" is to deliver his saints from the awful oppression and collapse of this "great city, whose sins have reached unto heaven", Rev. 18.

But the greatest epoch of all time, and that synchronizes more events and characters than anything recorded in the whole universe, is that of the crucifixion of our Lord Jesus Christ. Like a wheel, all the spokes pointing toward the center of the hub, is the earth and "every living thing that moves upon it"—the Cross of Calvary being the centripetal magnet. David sings, "There is a river (the gospel), the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High." The objective and sentiment of every page of the word is the bleeding Lamb of God.

The great (primary) object of Calvary's tragedy was to ransom (purchase) the race and to obtain authority "to destroy the works of the devil, 1 John 3:8; to restore man to his original inheritance; and to bring the physical earth to perfection.

THE RESTITUTION HERALD

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A Blind Gentile Healed

By Mrs. Ellen M. Winter

I WAS born blind. The disease was hereditary. It could be traced through my ancestry nearly two thousand years. Nearly all my relatives in this large Gentile family are blind also. A few are receiving their sight through the operation of the Holy Spirit, who so completely removes the cataracts of prejudice and unbelief from their eyes that they are able to see the truth clearly. But alas! so many are unwilling to have their eyes operated upon; and the theory and practice of a large portion of the doctors (of divinity) tend rather to increase than remove this disease.

A prominent church member recently remarked, "I have no use for anything that is Jewish." I replied, "Then you have no use for salvation, for it came through the Jews; no use for the Bible, for it was written by the Jews; no use for Jesus, for He was a Jew."

Until my own eyes were opened I regarded the Jews as the worst sinners on the face of the earth—justly and forever under the curse of God, with the blood of His Son a perpetual witness against them; rejected and scattered by Him—a by-word among all nations; thus I justified myself in despising them. I believed that they, as a people, having had their opportunity and failing to improve it, had been cut off from God's plan for ever and we Gentiles had been grafted into their place to stay. I believed all the curses and judgments pronounced upon them were literal and would be literally fulfilled, and was perfectly willing to hand them over to their rightful owners. On the other hand, all the blessings and glory promised them were spiritual and would be spiritually fulfilled to the Church.

Not satisfied with the blessings that really belong to the Church, we must needs appropriate those that are wholly for Israel, and spiritualize them to make them "fit" the Church. We are not only guilty of stealing their blessings, but also their name. To us the terms "Israel", "Zion", "Jerusalem", "the Chosen People", "the Elect," etc., signify the Christian Church and nothing more. This misinterpretation and perversion of Scripture is taught to a very great extent from the pulpit and through much of our religious literature in these days. It better expresses it to say that it is the unwritten creed of Christendom. One cannot fail to discern that it is the "private opinion" of the majority of mankind.

Is it any wonder that so many are blind to this truth? Erroneous teaching, founded upon ignorance and unbelief in regard to this important truth, is the great stone that is rolled by so-called religious tea-

Wait and See

WHEN my boy, with eager questions,
Asking how, and where, and when,
Taxes all my store of wisdom,
Asking o'er and o'er again
Questions oft to which the answers
Give to others still the key,
I have said, to teach him patience,
"Wait, my little boy, and see."

And the words I taught my darling
Taught me a lesson sweet;
Once when all the world seemed darkened,
And the storm about me beat,
In the "children's room" I heard him,
With a child's sweet mimicry,
To the baby brother's questions,
Saying wisely, "Wait and see."

Like an angel tender chiding
Came the darling's words to me,
Though my Father's ways were hidden,
Bidding me still, "Wait and see."
What are we but restless children,
Ever asking what shall be?
And the Father, in his wisdom,
Gently bids us, "Wait and see."

—Christian Treasury.

ers to the door of the sepulchre where so many of God's dear children are figuratively buried. Gentile Ecclesiasticism has set its seal upon it and nothing but the power of God can break the seal and roll the stone away. Thank God for every Mission for the salvation of the Jews, but we need as many for the conversion of Gentile Christians to the truth of God's purpose concerning Israel and the important place they occupy in His great plan of the ages.

When I first heard the truth of the personal, premillennial coming of Jesus in blessing to His people and not in judgment, I received it with great joy and began to search my Bible for more light upon it. As I searched I was surprised to find how little His return could be understood apart from Israel. I could see that the poor, despised Jews were the real kings on God's great checkerboard of the world, and though others had taken their places in the "king row", His hand was moving the nations, and when the times of the Gentiles are full He will move them out, and crown His people, Israel, kings in their own rightful place. One of the most significant signs by which, according to the words of Jesus, we are to know His return is near, is the budding of the fig tree, which signifies the beginning of Israel's restoration. (At the present time the buds are fast opening into blossoms.)

I so longed for His coming that I sought to learn all that was possible of the return of the Jews to Palestine as foretold in prophecy; in fact, everything concerning them became of intense interest to me, for I could read some precious dispensational truth between the lines. The "veil" was being lifted from my eyes and some gleams of their future glory revealed. I did not dare despise (Continued on page 412)

Why Did Jesus Come?

By M. A. Woodward

HE did come. Thank God for that. There must be a reason why he came. Why did he come by way of the manger, with the mother sitting with the lowly kine, cradling her new-born son? WHY? How could you and I have understood him? how appreciate his coming? how could we understand his heart-aches, his sacrifice, his pain, his temptations, if he had not come as he did? if he had not been tempted in all points like as we are? "For in that he himself hath suffered being tempted, he is able to succor them that are tempted." God came to the world with his wonderful plan for man. He came to Abram in Ur of the Chaldees and spoke words of much importance to Abram and to us; for before he ceased speaking he had compassed ages and cycles of time. Christ spoke to Peter, and to me his words seem like God's to Abram: "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred-fold and shall inherit everlasting life." Do not these words imply all God asked Abram to do? God came to Moses in the burning bush, and that burning flame lighted a torch which guided the children of Israel through the Red Sea, up to the Mount where the Law was given, through the wilderness, over the Jordan. "God spoke to Joseph in dreams of Egyptian night, dreams that sent him from a s'ave's cell to a throne." Yes, God came to man long before he sent his Son to finish a very important work for the world.

But, Why Did Jesus Come? There must be a reason, and I am so glad that Jesus answered the question himself. "I am come that they might have life, and that they might have it more abundantly." When the law went forth from Mt. Sinai God spoke to one people, Israel. But listen to the Angel as God's glory shone around the affrighted shepherds: "Fear not, for behold, I bring you good tidings of great joy, which shall be to all people." All people, Jew and Gentile; and Peter tells us God made choice of him, "that the Gentiles by my mouth shall hear the word of the gospel and believe. And we are those who believe to the saving of the soul." If then, we are striving for abundant life, it is because he came, and is pouring himself into our lives, filling us with that beautiful life of love to man. "Do unto others as you would that they should do to you." Are we glad today that Christ came, and has become our Great High Priest, interceding for us, hiding our faults behind his undying love? For "He ever liveth to make intercession for us", and because he ever liveth, that mighty tide of (Continued on page 409)

NOTES FROM PALESTINE

(Continued from front page)

as travelers and were given permission to remain permanently are included in the immigration figures. Twenty-two immigrants who failed to comply with the Palestine Immigration Regulations were refused admission.

Jewish immigration into Palestine which continued unabated during the months of April, May, June has not stopped during the third quarter of the present year, pending the grant by the Government of Palestine of a new immigration schedule to the Palestine Zionist Executive.

Great impatience is in the meantime reported from such centers in Eastern Europe as Czernowitz, Warsaw and Vilna, where large numbers of would-be immigrants are awaiting certificates for the next quarter of the year.

A recent cable to the Palestine Zionist Executive from the Palestine Office in Czernowitz reports that 600 approved applicants are impatiently awaiting the distribution of new certificates. Among the approved applicants are a large number of expert textile workers.

An urgent request has come to the Zionist authorities from Warsaw for "accepted chaluzim", including skilled workers. According to the information contained in this cable there are 500 "journey ready" Chaluzim waiting for the reopening of the Palestine quota.

Cabling on behalf of 800 Chaluzim in Vilna, the local Zionist officials deplore the difficulty in securing, immediately, certificates for qualified workers, insisting that the departure of at least 150 "journey ready" Chaluzim should be facilitated.

Chaluzim who made their way from Russia to Riga, the Latvian capital, are anxious to continue their journey to Palestine and the local Zionist officers in a cable just received urge the Palestine Zionist Executive to secure for them at least 50 permits.

The Palestine Electric Corporation, working under the special concession granted to Mr. Pinhas Rutenburg, has commenced the construction of the power station to supply electricity to Haifa. The building is being erected on land purchased from the Palestine Land Development Company, the transfer having taken place prior to Mr. Rutenburg's departure for Europe.

The Palestine Electric Corporation capital was subscribed by several Jewish organizations and individuals, the Zionist Organization through the Keren Hayesod having been the first as well as one of the largest contributors making the initial investment. A total of 50,000 pounds was subscribed by the Keren Hayesod to the Rutenburg project, most of which has been paid up, the last instalment of 12,000 pounds falling due next year. The Palestine Jewish Colonization Association, the Palestine Development Council of New York, the Joint Distribution Committee, are among the bodies financing the project, besides a number of individuals.

One of those Palestinian aspirations which is becoming a reality is the transforming of that country into the Hebrew publishing centre of the world. Not long ago that enviable position was occupied by Vilna; and Russia in general was recognized as the source of all Hebrew books—Warsaw, Vilna, Odessa, etc. Both for financial and

moral reasons that role should pass over to Palestine. And a glance at the list of Palestinian books which were sent by the Palestine Zionist Executive to be exhibited at the Wembley Exhibition shows that Palestine is not waiting to have this greatness thrust upon it, but is gradually achieving it.

Not the least among the factors which must drive the Hebrew publishing centre into Palestine is the Hebrew University. That University already has important scientific publications. There cannot be any doubt that the Press of the Hebrew University will be the most powerful agent for disseminating its influence throughout the world, and with that the general influence of the renaissance Jewish Homeland.

Sir Gilbert Clayton, the officer administering the Government of Palestine in the absence of Sir Herbert Samuel, visited on July 31st the buildings of the Hebrew University on Mount Scopus. Colonel Kisch, member of the Palestine Executive, accompanied Sir Gilbert Clayton and introduced His Excellency to Professor Fodor, who is supervising the building and equipment of the Bio-chemical laboratories, which he will direct. Architect Kornberg showed the visitors around the building, in which His Excellency evinced much interest, promising to revisit the University at an early date.

It is reported from Jerusalem to the Jewish Telegraphic Agency that Mr. Bloch, a Government engineer, is arriving in Palestine shortly to take charge of the Haifa Technicum. The Public Works Department of the Technicum will probably be opened immediately on his arrival. The laboratories, workshops, etc., are already being prepared, and instruments and machinery have been installed. The course will last three years and graduates will obtain diplomas as assistant engineers.

A higher tariff on all articles imported into Palestine was levied by an ordinance of the Government, published in Jerusalem, August 18th. The ordinance increases greatly the customs and duties on cereals, foodstuffs, fuel, building materials, spirits, matches, soap, paper and motor cars.

Faith is belief that is willing to work in the dark, but it always comes out into the light. If we begin by trusting what we know of Christ—what anyone may easily know,—by obeying the Christ we thus apprehend, we shall come to know more of him, and the process will continue until faith has led to fulness of belief. This practice of faith, obedience, and belief has been at the basis of all strong Christian lives.—Peloubet's Notes.

WHERE DWELLEST THOU?

(Continued from front page)

Did men and officers from the chief priests and Pharisees come with lanterns, and torches and weapons to take Jesus? Jesus, knowing all things that should come upon him went forth to meet them and said, "I am he", and the men, with their torches, lanterns and weapons went backward and fell to the ground. John 18:3-6. Did they take him? Only by a Master's yielding and permission.

Did waves of hatred, derision and scorn surge around Jesus as he hung suffering on the cross? He poured upon them the oil of a Master Love. "Father forgive them

for they know not what they do" shall yet bear its fruitage of redemption and salvation. The winds and the waves shall cease and there shall be great calm and peace among the people of the earth.

Such a Master is the gift of God to mankind. Do we recognize this Mastery and render full obeisance to it?

Twenty Seventh Annual Illinois Conference

(Continued from page 401)

The work is in such condition that more helpers are needed in the near future. Reports from nine churches in the state show the work to be in good condition, two points calling for regular services, the benefits derived from such evidenced by the upbuilding of the organization at Oregon.

A discussion followed in regard to giving opportunity to the young men in the training classes to work at points calling for more services. It was the opinion of all present that it is our privilege as well as our duty to utilize their talent and encourage their endeavors. The Chicago church reported so many members of churches from other points, working there, that it was agreed that some plan be formulated by the Executive Board whereby Bro. Siple may call on these with a view to organizing adjacent localities for group meetings. Bro. Moses, of Texas, extended the thanks of his Conference to us for the privilege of having the services of our Evangelist. A letter of greeting and exhortation, from Bro. Lehman, of Ohio, was read.

Next in order came election of officers, resulting as follows:

President, F. E. Siple; Vice-president, Leila Whitehead; Secretary, Mary Gesin; Treasurer, Anna E. Drew; Members of the Executive Board, Wm. Lansbery, John E. Cross, Fred Knodle, Leland Hanson.

Meeting Adjourned.

There were four baptisms during the meeting. Our hearts were indeed made to rejoice upon witnessing the obedience of the following: Mrs. Charles Pearson, Nota Lindsay, Ruth and Ernest Gesin. May they ever remain faithful and ardent in the Master's service.

We are very grateful to Sr. Bernice Rogers for her inestimable services as chairman of the music. She gave freely of her time and talent and each service was beautified by special music, the choir of the Oregon church contributing the major share.

Sunday was a day filled with feasts of good things, Sunday School at 10:00 A. M., followed by communion service. Next, a sermon by Bro. Conner, following which he gave a short talk concerning the improvements on our dormitory and in ten minutes raised the indebtedness—\$680.66—once again demonstrating his ability in this direction. The Illinois Conference and more particularly the Executive Board are very grateful for this generous response.

At 3:30 P. M. Bro. Austin held a consecration service in which he commended Bros. H. A. Sheets and M. W. Lyon to the brotherhood for work in the Master's vineyard. Bro. Siple had charge of the final service, Sunday evening, in which he urged us all to remain faithful to our vows to our Savior and renew our efforts in his work, that we may be worthy of his love, when he comes to receive his own.

Mary A. Gesin, Secretary.

This thought has been brought home to me by the number of Christian churches here about closing during the month of August for vacation.

Are our Christian activities to lie dormant simply because the weather is hot or cold, wet or dry? Does not God demand worship during the full twelve months of the year? Are not sinners to be saved during August the same as at other times? Or is it a case of we being "sugar and salt" Christians and putting our comfort and convenience ahead of our duty to our God? Whatever it is, to my mind we face a grave responsibility when we close a place of public worship for a whole month. Far better to follow the example of the Jewish congregation "Beth Emanuel", of New York, upon the main doors of whose synagogue, hangs the following sign: "This place of worship is never closed, we bid you enter for rest, meditation and prayer."

THE TWO PRAYERS OF EPHESIANS "The Knowledge of Him"

THIS is the first of all the things prayed for believers, by the Holy Spirit, through Paul.

The Epistle opened with the Benediction: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ."

In this first prayer, prayer is made to "the God of our Lord Jesus Christ". In the second, it is made to "the Father of our Lord Jesus Christ".

Thus we are taken at once to the source of all blessing; and are taught that "the God of our Lord Jesus Christ" is our glorious Father (chapter 1); and that "the Father of our Lord Jesus Christ" is our God (chapter 3). Hence, glory is the subject of the first prayer. Love is the subject of the other.

In the very first petition of the first prayer our thoughts are taken entirely out of ourselves. Would that it were ever thus in all our prayers. Oh, how great is the contrast! We are eaten up with self. God would have us to be taken up with Himself. Here, all is of God. It is "the knowledge of HIM", of "HIS calling", of HIS inheritance", and of "HIS power".

He fills our vision. No room is left for anything lower than Himself, and His Christ.

The promise of John 16:13 was, of the Holy Spirit, "He shall guide you into all truth". Here, in these Epistles we have "all the truth".

The first Epistle (Romans) commences with the proclamation of "God's gospel concerning His Son Jesus Christ".

Thus, at the outset, we have the blessed fact that the source of this wondrous good news is "God"; and that the subject of it is "His Son Jesus Christ".

That is Romans' teaching. That was the flower: Ephesians' teaching is the fruit. In Romans it is grace. In Ephesians it is glory. "The Lord will give grace and glory" (Psalm 84:11). The one is the earnest or pledge of the other. In Romans we learn what grace does for the sinner; in Ephesians we learn what glory will do for the saint.

When we think of what we are, in the light of all this, surely we are humbled in the very dust; and ready to praise and

bless His holy name, and to be occupied wholly with Him. But, when we lose sight of Him, we are filled with ourselves, and occupied with ourselves; to our own infinite loss.

What can be more blessed than to be brought thus into contact with the source of all our good? and to remember that He is the fountain head of all blessing? Yes, and to know, that He was this, for us, "before the foundation of the world". Ephesians 1:3-4 tells us that this was God's "eternal purpose" for us.

This is "the knowledge of Him" which is given unto us. We can know Him only "in Christ": in what He has purposed for us in Christ.

He has "chosen" us in Christ (verse 4). We have "redemption" in Christ (verse 7); and in Him we have obtained an "inheritance" (verse 11).

He has given us all our blessings "in Christ".

When the prayer is that He may give unto us the spirit of wisdom and revelation in the knowledge of Himself, it is that we may know Him in what He has purposed for us, and given us, and made us to be, "in Christ".

With man it is the very opposite. The wisdom of the natural man is summed up in two words, "know thyself". And the teaching of the saved man, too often has this for its subject. Hence, it is that most Christians get self-centered: they are occupied with getting a knowledge of themselves instead "of Him". Hence it is that they are starved in spiritual things, lean in themselves, and stunted in their spiritual growth. Instead of breathing this life-giving air of heaven, their windows are closed, and their doors are shut, and they are asphyxiated with their own exhalations. They are breathing over again and again their own breath, from which all vitality has gone. No wonder that we hear so little of the spirit, and substance, and subject, of the two prayers. Christians are taken up with their blessing, the knowledge of themselves, the hope of their calling, and their inheritance, and their power or endowment. All is self. Self is their centre: and self is the circumference which bounds their view.

It is the very opposite of what we have here. Here, we come to the fountain; and sit by the well of living waters. When Moses "sat down by a well", he was in the place where he could water others (Ex. 2:15-19). And if we would water and thus help others, we must sit down by this fountain. Only as we drink, ourselves, from this, shall we be able to refresh others.

As we get to know Him and all that He is to us, and all that he has for us, we shall start from His purpose, and not from our object: we shall begin with His fulness, and not with our need.

As we get to know him, we shall see that nothing lower than this fulness of blessing, and riches of grace and glory, could have been worthy of Him. As we get to know Him, we shall see that it could not be otherwise, if we are to be with Him for ever. We must be "made meet" for this wondrous inheritance. And as we realize His greatness and glory, we shall see the utter folly of ever supposing we could make ourselves meet by anything we can do.

If He chose us in Christ before the foundation of the world (not "that we should

be", but) "TO BE holy and without blame before Him", then we may depend upon it, that is how we ARE "before Him" now.

He has not left this to chance, or to our ability, or effort, or will. It is "according to his purpose", His "eternal purpose". Not an after thought, or a contingency. It does not say that he chose us to be holy and blameless before Him if we will to be so. No! We ARE now already "before Him": not as what we choose to be ourselves, but "according as He chose us to be."

The purpose, the choice, the love, are all His own. The believer has no voice in this matter at all. If he looks at himself, his one thought will be to make himself meet to be "before Him". But if he looks at God's purpose, he will see that all this was arranged "before the foundation of the world": he will see that he has been "made meet" already: but he will also learn that this meetness is "in Christ", and not in himself.

If we would but reflect on this for a moment, we should see that God could not have us there, in His presence, "before Him" in various degrees of meetness, according to our own ability to produce it or procure it.

He has prescribed the "court dress"; and He must provide it; for it is heavenly, holy, and Divine. It is nothing less than Christ's own righteousness, holiness and blamelessness. We are "accepted in the Beloved", not in ourselves.

When we are actually thus "before him" it will be in resurrection. Then, there will be no "old nature". Then, the flesh will have died: we shall have been delivered from this mortal body (Rom. 7:24). We "thank God" for this promise now, and we thank Him for the gift of the "new nature", which gives us the capacity to enjoy these blessings now, and which will alone enable us to enjoy them hereafter.

Now, the flesh is in us; though, "before Him", we "are not in the flesh". This phenomenon it is which causes all the confusion which can be dissipated only by our "knowledge of HIM".

We are now accepted in the beloved. And, if we are to be in glory before God, then we shall have to be made "like Him" altogether. And this is our hope.

We Shall Be Like Him

This is the promise (1 John 3:2). But, when? "When He shall appear". How? "For we shall see Him as He is."

Not now, therefore, can we be thus "like Him". Not in death. Not "after death". Not till "He shall appear", for not till then shall we "see Him".

Seeing Him necessitates resurrection, transformation, and translation. To say, therefore, that "after death" is seeing Him, is to do away with resurrection altogether. It is practically to "err concerning the truth", and to say with Hymenaeus and Philetus that "the resurrection is passed already". It is the "word" of such today that "eats as doth a canker", to the "overthrowing of the faith" of many (2 Tim. 2:17-18). No! When we shall see Him, it will be, in one sense, "after death", but a very long way "after" indeed; for it will be after resurrection, and "when He shall appear".

That will be "glory". Now we rejoice, and give thanks to God, who, in His grace, hath already "made us meet" for it, as to our standing; and has set this "fulness of joy" before us as our "blessed hope".—Editorial, in "Things To Come".

THE ECLIPSE

By Lyman Booth

I NEVER look at an Eclipse without thinking of what the sweet singer of Israel has recorded in Psalm 19:1-7. "The heavens declare the glory of God and the firmament sheweth his handiwork." To a thoughtful observer this statement requires no proof; but to the careless and unthoughtful person it is of no interest. To the former an eclipse is a wonderful sight; to the latter it excites his curiosity only for the moment. The one can see a design, a plan or system; the other nothing but a mere occurrence. To him it reveals nothing to his careless eyes and indifferent sensibilities; to the former all creation, the heavens above and the earth beneath, are all standing and ever present wonders which multiply in number and increase in beauty as we are enabled to comprehend them.

The earth is a mighty parable, and the heavens above are a far greater and more beautiful one. In them we find the manifold forms of beauty and loveliness in which the infinite one has clothed his mysteries. Every leaf, every petal of the flower, and every dewdrop bears the imprint of his knowledge, wisdom and skill, and reveals to us far deeper things of God than the wisdom of men.

'Tis true that men have learned a great deal about our own planetary system. The ancients learned much by a well-kept record of eclipses, etc., and after two or three hundred years they were enabled, by comparing each year's occurrences, to tell that they repeated at regular periods. Thus the Chaldeans discovered the nodes of the moon make a backward revolution around the ecliptic in about 18½ years. The moon makes 223 Synodic revolutions in 18 years and 10 days. The Sun makes 19 revolutions with regard to the nodes in the same time. Therefore, if we reckon 18 years and 10 days from any eclipse, we will find the time of its repetition. Although the ancients could predict pretty closely the time of an eclipse, modern astronomers consider it as being not quite accurate. Eclipses are now predicted true to a second, centuries in advance of their occurrences.

Modern astronomers use what they term, the Metonic Cycle, which corresponds closely with the Chaldean Saros. It consists of 19 tropical years, during which time there are exactly 235 new moons. A tropical year is the interval of time between two successive returns of the vernal (spring) equinox. After one cycle of 235 moons has passed, the eclipses begin to repeat in the same order and at the same seasons of the year, corresponding to those of the preceding cycle, with exact precision. No clock or watch or human time-piece is any more reliable in keeping time, than this heavenly time-piece. How many centuries it has been marking time we know not; but it is certain that it has been in service ever since the beginning, when "God created the heavens and the earth", Gen. 1:1. and when he said, "Let there be lights in the firmament of the heaven to divide the day from the night, and let them be for signs, and for seasons, and for days, and years. And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. And God made two great lights; the greater light to rule the day, and the

lesser light to rule the night: He made the stars also. And God set them in the firmament of the heaven to give a light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good." Gen. 1:14-18.

I once saw a most wonderful clock that required thirty years of patient, nonflagging toil for designing and construction. It told the seconds, minutes, hours and days of the month; also the changes of the moon, and the movements of our entire solar system. Underneath a canopy at the top there was a neat niche, in which there was an elegant little chair, in which sat an image representing George Washington. Everytime the clock struck the hour a door at the left of the image would open. Then a number of images representing the different presidents would enter. Washington would rise; the images would file in circular path in front of him and make a polite bow, and disappear through a door at his right. The doors then closed and he sat down for another hour's rest. That clock was greatly admired by every beholder. I admired it also and thought of what a wonderful genius must have made it. He must have had a wonderful mind to have designed and to have made such a wonderful piece of mechanism.

Then I thought, wonderful as it is, it is as nothing in comparison to God's heavenly time-piece that has been doing service from the dawn of creation and which, no doubt, will continue during all succeeding cycles of eternity. Each eclipse should be a gentle reminder to all that God still controls, not only our planet, but every other, and all the stars that shine above.

THE ABOMINATION OF DESOLATION

By George Francis

IN Daniel 11:31 we read, "And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate."

There is no question but that the reference here is to the Roman power, which took away the daily sacrifice in A. D. 70, and at some future time was to place the abomination that maketh desolate. And again we read, "And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days."—Dan. 12:11. This quotation is in answer to the question, How long shall it be to the end of these wonders?

And on this line Jesus says, "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand):". Here Jesus points to the future from his time, for the setting up of the abomination of desolation. (Matt. 24:15.)

And again we read, "And upon her forehead was a name written, Mystery, Babylon the great, the mother of harlots and abominations of the earth."—Rev. 17:5.

Wherever the abomination of desolation is spoken of in the New Testament, it is Roman; in no instance is the term applied to the followers of Mohamet.

And furthermore, in no instance in the Bible is the term, False Prophet, applied

to the followers of Mohamet.

The two horned beast of Rev. 13:11 is the false prophet, that goes with the beast, into the lake of fire. (Rev. 19:20.) This false prophet causes a religious image to be made to the Roman beast. (Rev. 13:14, 15.) The religion of the Roman beast is apostate Christianity; to which Mohamet could not make an image. That the image is a religious image is proved by the fact that it, the image, demands worship. (Rev. 13:15.)

REFLECTIONS

Sunday Evening, August 17

I am sitting, tonight, on the shore of a beautiful lake in Northern Michigan, thinking of the earnest, upturned faces of truth seekers in Oregon, Illinois, who are listening with anxious thought to the wonderful gospel message given by the messengers of Christ to the needy ones, who, perhaps, like myself, are sorely in need of spiritual help. I am ashamed to say that I am so discouraged that tears are nearer the surface than they should be. If I had been strong enough to have been one with you all in this conference, perhaps, I would be ready now to help others. But, as it is, I need the help. What wonderful days you have had: days eloquent with spiritual truths; weary souls rested; discouraged lives lifted out of self into nearness to the Christ; cold, indifferent ones warmed and fed with bread from heaven, even the Holy Spirit. What blessed radiant hope! for we know God is at the helm and all is well. You are being prepared to go to your homes, and rejoice in the risen Christ, and in his power to lead and rest you. How we mortals need these helps along the way. Thank God that he knows our needs and provides for them. It is encouraging to read in The Herald of the forward moves of the N. B. I. work, and I hope many in Michigan who are not being asked to help our own state will be more than willing to hurry to the help of those wishing for a home in the beautiful Golden Rule Home, at Oregon, or to help the young people who are studying for the ministry. God loves a cheerful giver.

Yours, still in the truth.

M. A. Woodward.

RAINY DAYS AND HOT DAYS

By Alexander D. Donaldson

SOME years ago when the Church of the Blessed Hope, of which I was a member, flourished in Brooklyn, I remember that one Sunday morning there was a very heavy storm and in place of the usual congregation of some one hundred and twenty-five or more there were but ten or twelve persons present. Bro. Kramer, the pastor, in place of delivering his advertised sermon, gave us one that he had delivered some months before, which caused a feeling of disappointment, if not resentment, one of the sisters remarking to Bro. Kramer, that she felt that those who braved the storm should have the best of his thoughts and not a rehash of previous talks, wondering why the occasional attendant, "the sugar and salt" Christians should have reserved for them, the best. The pastor replied that he had never thought of the matter in just that light, but he saw the justice of the idea, and in future his prepared sermon would be delivered whether many or few were present to hear him.

Among the Churches

Bro. and Sr. F. E. Siple are attending Missouri Conference.

Bro. Daniel Kent has not yet submitted to hospital treatment as announced last week.

Elder A. MacFarlane has opened up his mission work in Kansas City again for the winter.

Sr. Leo Nokes is in Rockford Hospital, Rockford, Illinois, having had operation for appendicitis.

Sr. M. A. Woodward may again be addressed at 2037 Horton Ave., S. E., Grand Rapids, Michigan.

There will be preaching services at Blanchard, Michigan, September 27, 28 and 29. All interested please take note.

Bro. and Sr. J. H. Williams, of Rochelle, and Bro. and Sr. J. E. Cross, of Oregon, have just returned from a four week auto trip, having visited relatives in Illinois, Ohio, Pennsylvania, and Niagara Falls, New York.

NOTICES

Golden Rule Cook Book

The recipes are coming in very slowly for the new cook book. It is our aim to have these books on the market for the holiday trade, so let every one who hasn't sent in their tried and approved recipes get busy and send them in at once to either Mrs. P. N. Benn, 108 Rockwood Avenue, Dayton, Ohio, or Mrs. Allen Weaver, Casey Illinois. Committee.

The Regular Meeting of the Church of God in Christ Jesus in Los Angeles, California will begin its fall sessions September 21, 1924, 11 o'clock A. M., at its regular place of meeting, Taft Hall on the 4th floor of Walker Auditorium, 730 South Grand Avenue.

Mary L. Bailie.

There will be a convention at Grand Rapids, Michigan, September 26 to October 5, to be held in the Fairmount Park Gospel Church. A line of teaching on the Doctrine of the Church of God will be given. Everyone is invited.

C. C. Maple.

REPORTS

Greetings

Dear Brothers and Sisters, greetings in Jesus' name. We brethren of the church at Tokio, Texas, feel that it is our duty to let you know of the good meeting that we had, which included the last two Sundays in August.

Bro. A. S. Bradley, of Mullin, Texas, did the preaching. He was like the apostles of old, he failed not to declare the whole counsel of God.

During the meeting there were eight that yielded obedience to the gospel. On the last Sunday evening we went with them to where there was much water: there they were buried with their Lord in bap-

tism and rose from the watery grave to walk a new life. We ask the prayers of you all for these young babes in Christ, that they will forever let their light shine, and do the will of God.

Their names are as follows: Bro. and Sr. Day; Bro. and Sr. Miller; Roy Fitzgerald; Wayne Buchanna; Ara Pippin; Vera Miller.

Brother Bradley will be back to hold another meeting with us next year, beginning on Friday night before the third Sunday in August, 1925, if the Lord is willing.

Wilburn Pippin.

Iowa State Berean Report

During the Iowa Conference, Thursday, August 21, was observed as Berean day. The services during the entire day were in charge of the Bereans.

Bro. Paul Johnson led the morning Devotion. At the business meeting the following officers were elected:—

President, Mrs. Blanche A. Harland, 601 First St., Cedar Falls, Iowa; Vice-president, Esther Sealine, Stanhope, Iowa; Secretary, Lora Oaks, Gladbrook, Iowa; Treasurer, Arthur Fish, Maxwell, Iowa.

In the afternoon a short program was given by the children. This was followed by a short, interesting and instructive sermon by Bro. H. A. Sheets.

In the evening the social service was led by Bro. Arthur Johnson, and a very appealing sermon, "In His Steps", was given by Bro. Lyon to conclude the program of the day.

We wish to thank all Bereans from out of the state who gave us suggestions or helped in any way to make the day profitable.

The committees for the coming year are as follows:

Lesson Book Committee, Gladys Swanson, Ida Grove, Iowa.

Tract, Mrs. Emma Oaks, Gladbrook, Iowa. Isolated, Esther Sealine, Stanhope, Iowa; Alta King, Postville, Iowa.

Literary, Leona Marsh, Ames, Iowa, Rt. 3. Lookout, Gladys Hunt, Clarksville, Iowa; Sydney Jackson, Waterloo, Iowa.

Lora Oaks, Secretary.

Sedan, New Mexico

We are in a very interesting meeting here at Sedan. Our Blessed Hope Mission Bible School has been reorganized for the coming year. We have held one baptismal service, four having been added so far. We have organized a Helpers Union for the Ladies and a Berean Society for the young people.

C. C. Maple.

Iowa State Conference

The Iowa State Conference was held at the Camp Ground in Waterloo, August 16 to 24, 1924.

Owing to very rainy weather the attendance was not as large as usual which was unfortunate, as the lessons and sermons throughout were especially interesting and instructive.

Bro. Williams' lessons on "How to Study the Bible" and the afternoon lessons on "Justification" were very helpful, while Bro. Siple very ably instructed the young

people in the Essentials of Salvation and kindred topics.

Bros. Stewart, Conner, Siple, and Eychaner all spoke to us from their store of knowledge of the Scriptures and on Thursday, Berean Day, Bros. Sheets and Lyon each gave us a short sermon. It is very encouraging to see these young men taking up the work of the ministry and doing it in such an able manner.

The business sessions were a very interesting part of our Conference. The officers elected are:

President, H. S. Hunt, Clarksville; Vice-president, A. M. Jones, Eagle Grove; Recording Secretary, Mrs. Emma Oaks, Gladbrook; Corresponding Secretary, Mrs. Florence Allard, 601 1st St., Cedar Falls; Treasurer, Fern Moore, 200 Norwood St., Waterloo. Mrs. Blanche A. Harland was elected State Sunday School Superintendent.

A very beautiful memorial service was conducted Friday afternoon for those of our number who have been claimed by death.

As each name was read a few words in memory of the person were spoken by a near friend and a white flower was placed in a vase on the reading desk where they remained during the rest of the week.

There were two baptisms during the week, Sydney Jackson, and Mrs. Henry Brown, both of Waterloo.

The Treasurer reported balance on hand August 12, 1923, \$330.65; Received on Subscriptions, \$1239.85; Conference dues, \$163; Bedding Committee, \$39; Building Fund, \$25.04. Total, \$1797.64.

Paid out on orders, \$1375.47.

Balance on hand, August, 1924, \$422.17.

Florence Allard, Cor. Sec.

OBITUARY

David Gains Boyer

David Gains Boyer died August 28, 1924, at the age of 27 years, 1 month.

He was the son of Bro and Sr. Sylvanus Boyer, and grandson of the late B. F. Boyer, who was for many years leader of the Church of God congregation at Dry Run, near Seven Fountains, Virginia. He was operated on for appendicitis, after which poison developed, causing death after six weeks illness. Every possible attention was given him by his devoted parents, brothers and sisters.

A brief funeral service was held at the beautiful mountain home, after which he was laid to rest in the family cemetery.

The funeral was largely attended and many lovely designs were sent by loving and sympathetic friends.

Emilie Boyer.

WHY DID JESUS COME?

(Continued from front page)

grace rolls through the length and breadth of this sin stained old earth and we are safe if we are seeking to know his will and ready to do it. Christ came to open up to us the way of life. By his power over death he has proved to the world the truth of his words, "I am the resurrection and the life", and we are on our way to him. Will we reach the Goal? Yes; if we drink in the abundant life which Christ came to give. It will do us no good to know the way unless we walk in the path of righteousness. Beloveds, who of us know really and personally, WHY JESUS CAME?

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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

Vacations are over, schools are again in session, fairs are mostly over. Can not the Church of God settle down to a closer and greater diligence than ever before in a united service to God.

Some real good articles for the Herald, instructing the non-Christian unto the way of salvation, others exhorting and provoking the Christian unto more faithful and pure living, others pointing out rich scriptural truths, would be a service both beneficial to the authors and readers.

THE FIGHT OF FAITH

"Fight the good fight of faith; lay hold on eternal life". This exhortation by Paul given to Timothy, undoubtedly was with reference to the games and contests engaged in by different ones in their day. The laying hold upon eternal life, or contending, endeavoring therefor, was the one chief and principal aim and purpose that should be before the mind of Timothy and of all who are seeking salvation through Christ.

Salvation

Salvation has to do with a long series of labors. We speak of the fact of salvation as something that is to be attained at the end of a race, or fight. But the process of salvation is extended over long periods and through various series of labors and efforts. In different places, under different circumstances, the word salvation has different meanings. Jonah was saved from the waters; Israel was saved from national servitude; one today is saved from a fire. But New Testament salvation of the individual

through Christ points not only to a salvation from death by way of resurrection, but to a salvation of life, even life immortal. To attain to this salvation one must first be saved or redeemed from the Adamic—call it fleshly or carnal or natural life if you prefer—to the Spiritual.

This process of rising above the fleshly or carnal in this present day necessitates a constant fight, struggle, contention. Paul, in Ephesians 6:11-17, among other things, tells us that we are not wrestling or struggling against the flesh and blood of another person or of a company of people, but that we are struggling against the evils that manifest themselves in and through our own flesh.

This struggle, which should be pressed unto victory, is one of the present day essentials unto our individual salvation. Not that the individual can, in the strength of self, press this fight unto victory, but that the individual should intently and devotedly lay hold upon those things provided by God, which from the Father will lift or strengthen the individual unto certain victory.

This salvation in effect tomorrow, necessitates one's consent and adaptation today to the processes essential thereunto.

Defense

Paul further states in this Ephesian section that one is therefore to take on "the whole armour of God that ye may be able to withstand in the evil day, and having overcome all (margin), to stand. Stand therefore, having your loins girt about with truth and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace, above all, taking the shield of faith, and the sword of the Spirit, which is the word of God: praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."

It is readily seen that the armor here described is a defensive armor. The object evidently is to defend one's position in Christ as a "new creature" from being overpowered with the natural tendencies, dispositions or temptations of the flesh. That this newness of life is a true, genuine fact in the present day, is evidenced throughout the various epistles to the various churches and individuals. That "newness of life" needs and requires defense is also evident from the foregoing. Nor should one wait until the moment of need before preparing the defense. This evidently should be made well in advance.

Truth

To be girt about with truth and to realize the same, certainly gives one confidence to withstand the attacks of error. But being confident of one's correctness of position, of attitude in life, of position before God, enables firmness of stand and defense against the reasonings and pleadings of error or wickedness. It also enables one to see more clearly the alluring error which otherwise might not be discovered.

Righteousness

So far as fleshly, carnal life is concerned, it is true that "there is none righteous, no not one"; but as a gift from God through faith in Christ, every individual in "newness of life", is "imputed" by God to be righteous. Not only have the sins and wrongs of such a one been forgiven, but

God has actually added to the individual the imputation of righteousness, which righteousness gives to one a standing in favor with God. The individuals, who, with true, deep, pure faith in Christ, can realize that they are clothed with this righteousness, are surely unwounded by the evil thrusts with which they are attacked. No need for envious feelings to arise within their hearts, no need for jealousies, for wrath. They have a defense which protects them from yielding to the fleshly disposition. In fact, the defense itself largely conquers the carnal nature originally in self.

UNTO THE LORD

There are many opportunities for the use of funds in Christian service just now. Let each try to realize to whom he is responsible as steward and devote his respective contributions, in His name, according as it seems best.

Surely God is not a pauper that He needs our aid. But we very much need the benefits that are derived from doing; even the benefits resulting from doing our best and utmost.

To serve him best we must not allow personal friendships to determine our efforts; we must serve in a way to most effectively accomplish Christian advancement. Such service is best accomplished by co-operation. Uniting the many small contributions makes a larger power for service. The N. B. I. has collectively visualized a program of service. Now, to whom this program appeals as best and proper let them promptly respond with information as to about how much aid they can probably render, and when.

The pledges and cash started at General Conference with a total of \$1550.00 now total \$2569.50. To carry the program through will require nothing less than \$15,000.00, and as much of this as possible should be cash.

The response thus far received is very encouraging.

BIBLE INVESTIGATOR

The following are the names of those from whom money has been received for the Bible Investigator. Others have indicated their intentions of subscribing.

It will require several hundred subscribers to make it financially possible to publish such a paper. Let all who wish such a paper notify this office as soon as possible.

Oliver Sealine; M. A. Fisher; Dr. J. M. Prime; H. S. Hunt; Mrs. Ira F. Wilson; Mrs. P. N. Benn; Jas. Browning; A. J. Eychaner; L. E. Conner; Mrs. C. Seely; Mrs. C. Glatfely; Mrs. Mate Worthington; A. H. Zilmer; Osby Claypool.

HERALD RECEIPTS

Mrs. Mary L. Davis; Mrs. J. H. Long; W. M. Ives; Mrs. C. Seely; John H. Andrews; A. Seitz; Alice B. Curtis; Mrs. H. P. Brown; Wm. Moore; Mrs. Ayers; Mrs. F. Stevens; Mrs. Paul Magnus; C. D. Whitmer; Moses E. Lownd; Sadie Leamon; Barbara Leamon; A. W. Brown; Mrs. Mattie Scott; Mrs. Chas. Stedman; Fred Knodle.

EMERGENCY FUND

Barbara Leamon, \$14.00

WINCE MEMORIAL FUND

Previously mentioned, \$445.95
Mrs. C. Seely, 1.00
Total \$446.95

send a certain fixed sum each month to the aged ones, enough, at least, to provide food and fuel, so they will know what to depend upon and thus be relieved of some of their anxiety.

There have been a few faithful ones helping to carry on this work and to some I know it has been a sacrifice but he that hath pity upon the poor lendeth unto the Lord and that which he hath given will he pay him again, for God is not unrighteous to forget your work of labor and love. To you who have contributed in the past year I wish to join with those whom you have helped, in thanking you, and our prayer is that we shall meet you in the Kingdom of God.

Mrs. Orpha Sanford,
Chairman, Berean Relief Committee, 174
Cedar St., Aurora, Illinois.

NOTICE BEREANS

Will those who want Berean Pins please send orders in at once. There are some orders at hand and as soon as a sufficient number are received an order for pins will be placed.

The gold pins are \$1.75 each and the bronze are 85 cents each.

Mrs. Idona Romine,
1506 South High St., South Bend, Indiana.

UP, OUT OF THE HORRIBLE PIT!

By Samuel E. Haney

HE brought me up, also, out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings."—Psalm 40:2.

Horrible pit and miry clay is a symbolic word-picture of the wretched state of humanity which the scriptures denominate babylon, confusion. It is not necessarily a picture of the rustic, mediocre folk, nor of the lower stratum of obscene society, nor the rabble and habitudes of the brothel; for, from God's viewpoint, in these days, the pit is equally as horrible and the clay as miry among the ranks of the pulchritudes and the gods of society. The Lord sees through the most gaudy and deceptive veneration. Often that which is most attractive to the physical eye, be it reflections from the obtuse or the mental giant, may be repugnant to God.

Babylon, viewed from another angle, showing an inevitable mental and physical collapse into a hopeless and helpless state: Dr. Harry M. Warren, President of The Save-a-Life League, makes the following report on suicides for 1922. 13530 with a probability that for every known suicide there was one self-inflicted death not so listed.

The unregenerate mind makes strenuous demand for the things that are pleasing to the flesh; and money is the switch-key that swerves from the main line narrow way. The mind works on a single track system, an not on a double track, automatic system, as many seem to infer; hence, a collision and a wreck is inevitable by operating two trains of thought, i. e., that which is pleasing to the new creature, and that prompted by the old man.

Amid the hustling and bustling marts of the world we see the Christian religion practically ignored, and the crumbling, sandy foundation material of babylon's chief corner stones, i. e., religion, finance, society and politics proving Satan to have

been its preceptor.

In the closing days of Satan's reign it has become as conscientiously easy to nullify as it had been to make bona fide contracts between nations and individuals. This is true also in matters sacred. Instead of business being conducted in harmony with religious convictions we find religious scruples being camouflaged to meet the requirements of competitive business.

Commercialism seems to be the spirit that dominates the world's thinking apparatus. How much can be gained by this or that transaction? What alluring, trapfall temptations are set for the saints! Satan offered Jesus all the wealth of the world as a bait. But the enemy was routed—"Get thee hence Satan!" This world's financial and social success becomes soul-destroying dynamite when placed in the hands of God's children. Matt. 16:25, 26.

This world, which has the devil as its mentor, is wiser than the children of light. The children of the evil one affiliate themselves with respective conditions with which they meet. This fact is quite noticeable by papacy's idolatrous conduct in Mexico and other Romish countries—acts suggestive of the fetish, such as would not be tolerated by many of the dupes of that politic-religious institution in United States where Jesus Christ, and not the "Virgin Mary", is the Aladdin Lamp of Jehovah's word and plans. Were God's children to put into every-day practical use their knowledge, particularly of the imminence of Christ's return, and the contemporaneous events connected thereby: the "change", the deliverance from the dust and these present weak, sinful bodies, and a coup d'etat of governmental policy, more than half their anxiety would be eliminated.

That which is most powerful numerically, and a potent force in state society would appear equally as unpopular and militating in God's kingdom. The same imparity holds good as to the various sects of so-called Christendom, i. e., denominations become a power and conspicuous, and adherents are more easily obtained in proportion as unscriptural doctrines are taught. This miserable predicament (of which this is but a crude picture) is the result of sin, which has caused man's estrangement from his Creator, and his everlasting death; and has made babylon as wicked as were Sodom and Gomorrah; and which is soon to suffer a fate similar to that of the cities of the plain—complete destruction by the wrath of God. 2 Peter 2:6; Jude 7.

By taking a biblical perspective view of matters one can clearly discern a Niagara plunge just ahead for the old ship of state and commerce. Iniquity and error will have no place in God's kingdom. Isa. 28:17.

"And he set my feet upon a rock and established my goings." God has arranged a way of escape from continuous death, and the approaching crash. Peruse the proclamation—"I am the way, the truth, and the life."—Jesus. There is but one avenue leading from babylon to glory; for "there is none other name under heaven given among men whereby we must be saved".

Reader, has Satan convinced you that your case is a hopeless one? Listen: "Behold, I am the Lord, the God of all flesh: is there anything too hard for me?" One cannot sink so deeply into this horrible pit of noxious clay as to become inextricable—"Though your sins be as scarlet, they

shall be as white as snow; though they be red, like crimson, they shall be as wool."

Should you see your need of a Savior do not delay; imitate David—"I will not give sleep to mine eyes, nor slumber to mine eyelids, until I find out a place for the Lord, an habitation for the Mighty God of Jacob."

Just as God dealt with Noah and Lot (Gen. 19:1-26; Luke 17:26-30), so is he now dealing with hungry and thirsty souls. Matt. 5:6: Do you desire within you a never-failing "well of water springing up into everlasting life"? The indescribable boon is yours for the asking. John 4:14; Matt. 7:8.

Christ is the antitypical Ark. Better get aboard; time is now more precious than rubies. Get oil; then keep your lamp trimmed and burning. Too late when the Bridegroom comes for his saints: "And they that were ready went with him to the marriage, and the door was shut".

"If God so loved us, we ought also to love one another." Yes, "Let brotherly love continue", for "we are the body of Christ, and members in particular."—A. D. Donaldson.

GERMS OF THE PHILOSOPHY OF MAN

MAN is mortal, that is, he dies like any other animal, yet he has a repugnance to death. Man strongly desires life, yet, upon mature reflection, it would hardly seem desirable to have Eternal Life in the present state, in which there is a great admixture of evil; and yet, man seems (intellectually and morally) constituted for Perpetual Life, he being susceptible of endless mental culture.

These propositions, though obvious, leave the subject in a perplexing state; and so we are justified in thinking that, therefore, we should look in some quarter for what will institute order and harmony here.

Accordingly the following propositions are drawn from the Bible. Let the following be paralleled with the preceding, and the desired harmony will, in a great measure, result.

The scriptures represent man to be mortal. Job 4:17; Gen. 3:19; Psa. 146:4; Eccl. 3:18-21; 1 Tim. 6:16. But God offers Eternal life to mortal man, by his Son, Jesus Christ. John 3:15, 16; 1 John 5:9-12; Rom. 6:23. This life, however, is offered on condition that the recipient possesses also a certain disposition, which, in its ultimate issue, will do away with the prevailing evil which renders endless life undesirable. 2 John 9; Rom. 2:6, 7, 10; Matt. 7:24-27; 19:17; Rom. 8:11-13; Gal. 6:7, 8. Thus, there is in this virtuous state and life, scope offered for that intellectual fitness for immortality already mentioned.

No man, then, is constituted immortal until his race is run, his fight of faith ended, and his probation completed. 2 Tim. 4:6-8. He is then proved fit for eternal life or otherwise as the case may be.

Those who show themselves unfit and unworthy, will not be endowed with a duration of life which could not fail to be a great calamity to them. These will be destroyed from the presence of the Lord. 2 Thess. 1:9; Gal. 6:8; Col. 3:6; Rom. 8:13; Psa. 49:12, 19, 20; 101:8. And thus, in the end, none will live but such as have proved themselves fit to enjoy themselves, adorn the earth, and glorify their Lord. Selected from the writings of J. W. Stephenson.

The Sunday School

By Alta King

REVIEW—OPENING PERIOD OF MESSIAH'S MISSION

Lesson 13 September 28, 1921
Psalm 96

Golden Text: For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him, should not perish, but have eternal life.—John 3:16.

For Study

From the foundation of the world, the Messiah has been the medium through which God has dealt with man to his salvation. See John 17:24; I Peter 1:18-20; Rev. 13:8.

From time to time the Messiah and his mission have been revealed to various men by God's word of promise, and through type and temple service, and thus these men have come under the saving influence and power of the hope of a world Savior. I Peter 1:10-12; John 8:56.

"The opening period of Messiah's mission" in the truest sense of the term, dates from the time God said to the serpent, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." From that time on through centuries, the Messiah, in promise, in type, and in shadow, has brought man, to whom he was thus revealed, into the saving knowledge of a God that loves and saves.

But about 1900 years ago, God's saving power, hitherto made known in his word of promise, in types and shadows, was made flesh and became embodied in the man Jesus, the world's Messiah. At this time the Messiah in the flesh, not in promise, in type and shadow, began to bring men into saving knowledge of a God that loves and saves; not this time a few men of a special nation to whom he was specially revealed, but "whosoever will"; for in God's ultimate purpose the restricted revelation has been removed and the revelation is open to all.

It is this "opening of the Messiah's mission" which has been considered in the lessons of the quarter. As we consider the lessons, in review, let us not forget that the Messiah in promise, in type, and in shadow has been active since man first sinned, and that his activity has become and will become ever more active, more real, more tangible to earth-bound man and ever more effective to his salvation.

For the purpose of review the lessons have been put into five groups.

I. Preparation of the Messiah.

1. Birth of Jesus. Lesson 1, Luke 2:7-20.
2. Boyhood of Jesus. Lesson 2, Luke 2:21-52.
3. Baptism of Jesus. Lesson 3, Mark 1:1-11.
4. Temptation of Jesus. Lesson 4, Matt. 4:1-11.

Relate briefly the story of each of the above lessons and show how the events of each contributed to the preparation of the world's Messiah and Savior, or revealed his preparedness and readiness.

II. The Messiah and His Mission Introduced.

1. The first disciples. Lesson 5, John 1:19-51. (Do not overlook John the Baptist's wonderful introduction of Jesus to

the world.)

2. The first miracle. Lesson 6, John 2:1-11.

3. Jesus cleanses the temple. Lesson 7, John 2:13-22.

Lessons 5 and 6 record the introduction which was given of Jesus himself and the power that was resting in and upon him. Lesson 7 records the introduction which Jesus gave of his mission to the temple authorities. Study to get the full significance of this introduction.

III. Jesus Sets Forth the Messiah's Mission in Preaching.

1. Jesus talks with Nicodemus. Lesson 8, John 3:1-17.

2. Jesus talks with a Samaritan woman. Lesson 9, John 4:4-42.

Show the harmony between the two presentations of the Messiah's mission. Contrast the characters with whom Jesus talked and the manner in which each received the words of Jesus.

IV. The Messiah's Reception.

1. In Jerusalem, Lessons 6 and 7.
2. In Samaria. Lesson 9.
3. In Galilee. The nobleman's son healed. Lesson 10. Jesus makes a missionary tour. Lesson 12.

4. In Nazareth. Jesus driven from Nazareth. Lesson 11.

Contrast his reception in these various places and account for the differences.

V. General Topics.

1. The Messiah's mission set forth in Isa. 61.
2. The importance of preaching as a part of the Messiah's mission.
3. The relationship between the Messiah's mission as set forth to Nicodemus and the restored kingdom of Israel.
4. The new significance which Jesus gave to John's baptism.
5. Cleansing the temple—in its figurative significance.

For Class

Have various members of the class lead in the discussion of the topics outlined.

SUGGESTIONS

By Dr. A. W. Taylor

I WISH to say a few words through The Herald and make some suggestions with reference to what Bishop Thoburn tells of the millions and millions without a knowledge of Christ and your timely editorial comments upon this challenge to all who love our Lord and his glorious appearing.

The most effective way in which we, here in our own fair land, can help to give a saving knowledge of the Savior to these millions is to support a substitute in those lands in the person of a Christian native in that dark land.

This is being done by several individuals and a few Churches of God, but the work can be greatly enlarged, did all who sincerely love our Lord become acquainted with the facts: first, of the need; and second, of how that need can be supplied.

The Bible Faith Mission has already over fifty Churches of God with some 5000, probationary and full members, with pastors of most of them and twenty full time evangelists, all native Christian Indian men.

We are publishing a monthly magazine in Tamil, the language of the people of India, besides tracts, and we are also doing printing for other Missionary Societies. But we are greatly handicapped for lack of

a larger printing press. We now have only small hand presses that print a page of only six by eight inches or eight by ten inches.

We are praying that those who have the money may take hold and do something worth while and furnish the wherewithal to furnish us the needed equipment to do more in publishing the Good News of our coming King through the printed page, and also to support preachers and churches.

Who wishes to be a partner in this work? Please send contributions to Dr. A. W. Taylor, Bridgton, Maine.

Send us 25 cents for a year's subscription for the Bible Faith Mission Standard, by reading which you will know more of the gracious work being done through these Christian men and women supported by the Bible Faith Mission, preaching the gospel of the kingdom to their own countrymen, where men, as in the Apostles' days, are turning to God from idols and devil worship "to serve the living and true God and to wait for his Son from heaven".

Your brother in this blessed hope of the soon coming of Christ.

Berean Column.

Edited by

NATIONAL BEREAN SOCIETY,

Leota B. Hanson, Editor,

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

Slogan: We Stand for Unity, Truth and Righteousness

Motto: Search the Scriptures Daily

AN APPEAL

You will see from my yearly report of the National Berean Relief work that thirteen of our worthy families, 44 individuals, have been aided in the past year, receiving help in times of sickness, anxiety and death. And although we have given assistance in times like this, not one is receiving all the help needed. Some of them are obliged to ask their county supervisors to help them, and this should not be. We have four homes where there is no income at all. Three of these homes are where our aged ones live. The other is where a brother has been very sick for one year. Previous to this his wife was ill and had to have an operation; this, with the husband sick and unable to work, took the savings. They have a small home which they have been trying to pay for, but have not been able to keep up their payments. They have two children, nine and thirteen years of age. Now that the fall and winter months will soon be here, I am making an appeal for these families. Brethren, please do not turn this appeal aside.

I hope every subscriber of The Herald will read the article, "Our Stewardship" in the issue of August 12, written by Jas. A. Patrick, wherein he says, "What good does it do to preach the gospel to people if they see us saying to the needy one 'Depart in peace, be ye warmed and filled', notwithstanding ye give them not those things which are needful to the body. What doth it profit?"

The ones we are helping with the exception of one case are isolated, living where there are no church people to care for them.

I would like, this coming year, to be sure of enough financial help to enable me to

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From The Throne

By N. R. Smith

THERE are many voices in this world of ours, which we may hear if we but listen. There are voices of joy and of mirth, of sadness and sighing, of want and of woe, of pleading and of entreaty, of love and of hate. There are pleasant and cross voices, of anger and of composure; voices that console and voices that distract. There are voices of flattery and of deceit. There are lying voices and truthful. Voices that censure and voices that praise. There are voices of the living and voices of the dead. Even nature hath her voices of peace, or her voices of thunder and power as heard in the storm, the earthquake and the cyclone.

But why listen to the voices of nature as heard in the rain and hail, in vapor and smoke, in the sun, moon, and stars, in the beasts and birds, in man, angels or demons, and not listen to the voice of the great God, who made all things? Many voices may be false, but he is true; for 'tis the voice from the throne.

And doth not Wisdom utter her voice and say, Listen, O mortal man?

"And he that sat upon the throne said, Behold I make all things new. And he said unto me, Write: for these words are true and faithful." The writer of the Epistle to the Hebrews says: "God who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things; by whom also he made the worlds." And has he not spoken as never man spake or can speak? God has borne witness, saying: "This is my beloved Son, in whom I am well pleased", "Hear ye him". And has not that Son said: "I am the way, the truth and the life", so that "He that hath the Son hath the life".

How important to listen to him who tells us of our future destiny! Who, being the only Life-giver, and clothed with authority, pleadingly says to us, Come. Who, from his throne on high, sends out from his presence the Holy Spirit and bids it say, Come. Who, rising up early, as in days of old, when he sent out prophet, priest and seer, to say, Come; in these last of the last days empowers a tried and white-robed Bride to say, Come.

Unto him who is tired of this world and all of its disappointments, I say, Come to Jesus. In the name of all that is true and beautiful and good, I beg of you to come.

My lost brother or sister who may read these few lines, will you come and obey the voice from the throne? It comes in love and all tenderness from Jesus, who is willing to save unto the uttermost all that will come unto him. It comes from one who has said, "Yea, I have loved thee with an everlasting love; therefore with lovingkindness

The Faithful Promiser



MASTER, I set my seal that thou art true;
Of thy good promises not one hath failed!

And I would send a ringing challenge forth
To all who know thy name, to tell it out,
Thy faithfulness to every written word,
Thy loving-kindness crowning all the days,
To say and sing with me "The Lord is good,
His mercy is for ever, and his truth
Is written on each page of all my life!"
Yes! there is tribulation, but thy power
Can blend it with rejoicing. There are thorns,
But they have kept us in the narrow way,
The King's highway of holiness and peace;
And there is chastening, but the Father's love
Flows through it; and would any trusting heart
Forego the chastening and forego the love?
And every step leads on to "more and more";
From strength to strength thy pilgrims pass
and sing

The praise of him who leads them on and on.
From glory unto glory, even here.

—Francis R. Havergal.

have I drawn thee." I pray that you may feel this intense drawing, this entire need of him. On everything out of him is stamped, lost, lost, lost, yes, for ever lost. He will save you now if you will only come to Him; and if saved, you will escape the indignation soon to be poured out upon a guilty race.

He sits upon the throne of majesty. In times of old, "the earth shook, the heavens also dropped at the presence of God. The chariots of God are twenty thousand, even thousands of angels: the Lord is among them as in Sinai in the holy place. A father of the fatherless, and judge of the widows, is God in his holy habitation."

As the Judge of the quick and the dead he is soon coming. To the wicked he says, "How! ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty. Behold the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it. For the stars of heaven and the constellations thereof shall not give their light: 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 iniquity."

I adjure you in the name of the living God, "See that ye refuse not him that speaketh; for if they escaped not who refused him that spake on earth, much more shall we not escape if we turn away from him that speaketh from heaven, whose voice then shook the earth; but now he hath promised, saying, Yet once more I shake not the earth only but heaven also."

Children of the fifth universal kingdom, soon to be established, let us be faithful, that we may hear the sweet words from the throne "Well done, good and faithful servant."

Christ Our Life

THE scriptures are written for our learning. All scripture is for us; but some parts of the word of God are specially for us, to us, and about us. Such is the character of these three words: "Christ our Life". They are expressive of a glorious truth, a truth vital and precious to many of the Lord's children. We read of Christ as the "Light of the world", the "King of the Jews", "the Light which is the life of men" "a light to lighten the Gentiles", and many another glorious ascription. But there is no expression of him which conveys more to us than this, He is "Our Life".

In approaching God's written word on any subject, we need to bear in mind that its one great subject is "Christ". If we read it without taking account of this fact we shall come short of the truth. If we neglect this truth when studying any subject we are bound to get astray. That is the reason why many have got so far astray in regard to the nature and destiny of man. If Christ the great Subject is left out of account, all other subjects will be out of joint, and lose their vitality and importance. He is ever before the inspired writer, whatever subject may be in hand; if it is "sin", Christ is the sinbearer: "the Lamb of God which taketh away the sin of the world"; if it is "the sinner", he is the Savior, the sinner's plea; if "judgment", he is the Judge; if "suffering", he suffered for us, and we are exhorted to suffer with him; if "death", by death he abolished death, and by-and-bye will destroy him who has the power of death, even the devil. All themes of God's word are inseparable. But from creation mankind have been dependent upon a source outside of themselves for life and existence. Man is a created being, and no created being possesses inalienable immortality. Scripture plainly and definitely tells us that immortality is an attribute of God alone, 1 Tim. 6:16, and for us, this settles the question once for all. We believe God!

It is not generally recognized that Christ is introduced as the Life very early in the inspired record. In the garden of Eden there was a tree of life, and it was by eating thereof that man lived. Had he not, in disobedience, partaken of the fruit of another tree, the tree of knowledge of good and evil, of which God had said, "In the day that thou eatest thereof thou shalt surely die", he would have continued to live. He fell, and was driven away from the garden "lest he put forth his hand, and take also of the tree of life, and eat, and live for ever". Man was now debarred from that means of existence, and had no provision been made for this eventuality, the race would have become extinct. But God had made provision and just when Satan appeared to have succeeded in his foul design to bring about man's destruction, Jehovah informed him (Continued on page 420)

THANKS

Thanks to all who are responding to the different phases of the N. B. I. program. A number of replies have been received from the circular letter mailed on the 8th. It is hoped that Sisters Weaver and Benn have also received many responses through same letter.

Here is a personal letter from Sr. Benn. She needs the help of all. It was not intended for publication, but she will certainly pardon the liberty taken.

Yes, I am working on the Cook Book—I should say, but the recipes are not coming like I feel they should, that is, if we are to have the book ready for Christmas sale.

Some of the churches that you would have thought most ready, have not responded with even one recipe. I have not received any from Bro. Conner's corner, from only two members at Brush Creek so far, and one is Sr. Patrick. Yes, so far none from Oregon or Casey, still I received a letter from Sr. Weaver to the effect that she is getting hers ready to send. And so it goes, while from some unexpected corner in comes a letter with a nice list.

I am not discouraged, for I feel they will come in time, but the work here needs and takes time and lots of it, to classify and type. And it can not be done, and done right, in a few days. I feel that we want a book, such that when it is completed, we will be proud to sell to any one. And not just for one season but for several years.

I am confident that the sisters do not realize just what it takes to compile the book, or they would have sent in their bit by this time.

Right now, perhaps, it would be well to say that we need recipes for Soups, Salads, Meats, Fish, Vegetables, Breads, Sandwiches and Sandwich fillings, Eggs, Cheese, Desserts, Puddings, Beverages, Candy, and for Jellies and Fruits—fresh, canned and preserved. So many send just cake recipes, and it takes the variety to complete the book.

Let's all get busy, immediately, and fill Sr. Benn's mail box with the recipes asked for. Her address is 108 Rockwood Avenue, Dayton, Ohio. Thanks in advance.

Different ones ask for a recipe for making Unleavened Bread—for Communion Service.

And don't forget that list of names and addresses we are waiting for in the N. B. I. office—long lists are here, but more, many more, are needed.

F. L. Austin, Executive Secretary.

A BLIND GENTILE HEALED

(Continued from front page)

them any longer, for they are still God's "Elect".

I read the Old Testament Scriptures, but was so ignorant that I cried to God to give me something special to help me on the way. He gave me for a leading reference, these words—"in that day". As I followed them they became the guiding star that led not only to the Babe in the manger but to the King on His throne. As I went on, the pages of Scripture seemed to be actually lit up with a supernatural light, and the very letters and words magnified beyond their natural size. I saw that Israel was

not only the key that unlocks prophecy, but is also the light that shines along the otherwise dark passages and into the secret chambers of the mysteries of God's purpose in the earth, enabling us to read more correctly the "sure word of prophecy". Never, before in all my life, was I so interested, entranced or captivated with any story or book of fiction, as I was with the Old Testament prophecies that so clearly reveal the true relation existing between God and His people, Israel, and His steadfast love for them during their long night of rejection. He says to backslidden Israel, "I am married unto you." He longs for her return to Him with a husband's tenderest love. As I drank in God's Word and became filled with His thought, I had such a revelation of the truth, and baptism of love for despised, rejected peeled and scattered Israel, who have drunk of the "cup of trembling" so long among all the nations, but now to be restored to the favor of God with far more than their former glory added. I was intoxicated with the Word of God. My whole being was filled and thrilled with a divine joy that circulated like liquid fire through my veins, from my head to my feet. Now I could see that Israel was the warp in the loom of God's plan of the Ages; and the promises and prophecies with the lights and shades of good and ill concerning them, were threads of filling to be woven in by the fingers of God, and when the pattern is finished it will be found that not one stitch has been dropped, nor one word has failed of all that He has spoken, but will show forth through all the ages to come the wonderful grace of God. **And all this blessedness, I found, was bound up with the second coming of Jesus, Hallelujah!**

But before God can fulfill His gracious promises to Israel, as a nation, exalting her to be supreme over all other nations, and Jerusalem a praise in all the earth, she must pass through the darkest night of sorrow—the most supreme persecution and suffering this old world has ever known or will ever again know—"Jacob's trouble". In the 22nd chapter of Ezekiel God says:

"The House of Israel is to me become dross: all they are brass, and tin, and iron, and lead in the midst of the furnace; they are even the dross of silver. Therefore, thus saith the Lord God: Because ye are all become dross, behold, therefore I will gather you into the midst of Jerusalem. As they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt it; so will I gather you in mine anger and in my fury, and I will leave you there and melt you. Yea, I will gather you, and blow you in the fire of my wrath, and ye shall be melted in the midst thereof. As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof; and ye shall know that I the Lord have poured out my fury upon you." See also Zechariah 13:8, 9.

"And it shall come to pass, that in all the land, saith the Lord, two parts therein shall be cut off and die; but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined and will try them as gold is tried. They shall call on my name and I will hear them. I will say, It is my people; and they shall say, The Lord is my God."

The third part—the saved remnant puri-

fied in the Tribulation fires, then baptized in the Holy Spirit and fire, like their fore-runners—the one hundred and twenty at Jerusalem—will be the light-bearers to the uttermost parts of the earth. "I will send them unto the nations, and to the Isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles. For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain."—Isa. 66:19-22.

But as blessed as Israel's condition may be, when God has for ever turned their captivity and given them a name and a praise above all the peoples of the earth—at home and at rest in their own land, never to be plucked up and scattered again; with all the promises God made to Abraham, Isaac and Jacob and their seed fulfilled; with the blessed Millennial conditions established and the knowledge of the glory of God covering the earth as the waters cover the sea—what more could be desired? What more could the wisdom and love of God add to all this?

But Beloved, God has something better yet, for every son and daughter of Israel who will accept it; as much more glorious as the virgin Bride is, compared with the unfaithful, but repentant and restored wife, Israel. What can it be?

Listen, O Israel, and you Gentiles! God has a heaven-prepared place for a heaven-prepared people, that will be nearer His heart than any inhabitant of earth can be. He is now, through the Holy Spirit, calling out from the nations (both Jews and Gentiles) a people to bear His name and become members of the mystical Body of Christ. A body that is neither Jew nor Gentile, bond nor free, male nor female, but all are in Christ. To be a glorious Church without spot or wrinkle or any such thing, washed in the blood of the Lamb. This Body will be brought forth as the Bride of the Lamb—the marvel of the universe—Celestial and Terrestrial. She will share her Bridegroom's throne even as He shared His Father's throne. She will reign with Him over the earth, even over the Kingdom of Israel—a more exalted position than reigning on the earth.

All who will be candidates for this more glorious position can have it by accepting the Lord Jesus Christ, whose blood, shed on Calvary, will cleanse them from all sins and dross, instead of their going through the fires of the tribulation judgments. Listen to His own words: "Verily, verily, I say unto you, He that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into judgment; but is passed from death unto life." --John 5:24.

Dear friends, Jew and Gentile, we are now in the last hour of the closing day of this Gospel Age. All the prophecies concerning Israel's return to their own land are being rapidly fulfilled; but they are returning in unbelief, as the Scriptures declare. From the human standpoint it is to lay the foundation for a National Home and a Jewish State. But according to the Word of God, it is to fulfill the prophecy contained in Ezekiel 22:19-22. How little will they believe that the reign of Antichrist and "Jacob's Trouble" lies between them and the realization of their fondest hopes!

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"

MAN AND THE TREE

The tree no boasting makes of grace
But does its best to be,
Wherever God has willed its place,
A truly noble tree.

Silent and humble there it stands,
From rage and envy free,
Resenting never God's commands
Which fashioned it a tree.

Great of its kind, it asks no voice
Its richer wealth to tell,
But seems in secret to rejoice
To do God's will so well.

Why then should man, o'er duty done
Grow arrogant and proud;
And seek to have his splendor run
To an admiring crowd?

Why should he want his glory told
Who does the best he can?
For he must die when he grows old,
As must the poorer man.

The same God which creates the tree
Creates man's spirit, too,
Gives him the power a man to be,
His will on earth to do.

What more from life or fame should man
Require his worth to tell?
Thrice blest is he, indeed, who can
Perform God's will so well.

—Edgar A. Guest.

THE FEAR OF THE LORD IS THE BEGINNING OF WISDOM

I am not a Hebrew scholar, in fact, my knowledge of English is far from perfect, and I understand no other language; so anything I might say regarding the interpretation of words has either been read or told to me by word of mouth.

According to Young's Analytical Concordance there are thirty-six different Hebrew words translated into the one word "fear" in our King James version of the Bible, their meaning in our today's vocabulary ranging all the way from such words as terror, rage, fright, to be afraid of, etc. to reverence which is the meaning of the word in the caption of this article.

In the ninth verse of this same Psalm we read, "He (God) sent redemption unto his people: He hath commanded his covenant for ever: holy and reverend is his name." Then continuing to the tenth verse and the first verse of the following chapter, we read; "The fear of the Lord is the beginning of wisdom; a good understanding have all they that do his commandments; his praise endureth for ever." "Praise ye the Lord. Blessed is the man that feareth the Lord, that delighteth greatly in His commandments."

According to the same authority the word "reverend" in Psalm 111:9 and "feareth" in Psalm 112:1 are translated from the Hebrew word "yare", while the word "fear" in our text, Psalm 111:10, is from "yirah" each of these Hebrew words signifying reverence.

God is love. We read of His tender mercy and loving kindness. He asks for our love. He does not want us to hold Him in terror nor to be afraid of Him. With outstretched arms He pleads with us to come

unto Him. He has furnished us with a Savior, who also is our Wisdom, Righteousness, Sanctification and Redemption. The Psalmist says regarding Him that "The Lord is merciful and gracious, slow to anger, and plenteous in mercy. He will not always chide; neither will He keep His anger for ever. He hath not dealt with us after our sins; nor rewarded us according to our iniquities, for as the heaven is high above the earth, so great is his mercy toward them that reverence Him. 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 reverence Him. For He knoweth our frame, He remembereth that we are dust."

Do you feel that it would be anything of a hardship to revere a God with such a character. A God who loves us, who has forgiven us our sins, who never has sought justice, but always has shown mercy, who has pity toward us even as our earthly parent has who does not expect us to be perfect; for He remembereth our humanity and our limitations.

Such a God is easy to love. It is—or, at least, should be—an easy matter to reverence such a Father. In defining the word "reverence", the dictionary states its meaning as "To regard with profound respect and affection with worshipful veneration". Is it not wisdom to so feel toward Him who created us, who has showered upon us His blessings, who has furnished us with a Savior and Redeemer, who has led us to the road that leads to life eternal, who will give us power to be co-workers with Christ in the government of the nations when, through the mighty influence of Jesus, this world shall be ruled in equity, in justice, in peace, in love.

Yea, Father, we pray that we might have wisdom to reverence Thee, that we might have wisdom to accept thy plan of salvation, that we might have wisdom to perform thy will while we are upon the earth.

"Thy mercy, O Lord, is from everlasting to everlasting upon them that reverence Thee, and Thy righteousness unto children's children. To such as keep Thy covenant, and to those that remember Thy commandments to do them."

A SOLITARY WAY

Psalm 107:1-9

Proverbs 14:10 1 Corinthians 2:11

There is a mystery in human hearts,
And though we be encircled by a host
Of those who love us well, and are beloved;
To every one of us from time to time,
There comes a sense of utter loneliness.
Our dearest friend is "stranger" to our joy,
And cannot realize our bitterness.
"There is not one who really understands,
Not one to enter into all I feel";
Such is the cry of each in turn.
We wander in a "solitary way",
No matter what or where our lot may be;
Each heart, mysterious even to itself,
Must live its inner life in solitude.

Isaiah 48:16

Psalm 34:22

And when beneath some heavy cross you faint,
And say, "I can not bear this load alone",
You say the truth, Christ made it purposely
So heavy that you must return to him.
The bitter grief which "no one understands"
Conveys a secret message from the King,
Entreating you to come to him again.
The Man of Sorrows understands it well:
In all points tempted, he can with you feel.
You can not come too often, or too near.
The Son of God is infinite in grace.

His presence satisfies the longing soul,
And those who walk with him from day to day
Never can have a "solitary way".

Job 7:17

Matthew 10:37

And would you know the reason why this is?
It is because the Lord desires our love:
In every heart he wishes to be first,
He therefore keeps the secret key himself,
To open all its chambers, and to bless
With perfect sympathy and holy peace,
Each solitary soul which comes to him.
So when we feel this loneliness it is
The voice of Jesus saying, "Come to me";
And every time we are not "understood"
It is a call to come again;
For Christ alone can satisfy the soul,
And those who walk with him from day to day
Never can have a "solitary way".

—Selected by Sr. Doretta Hansehka.

DIVIDED WE FALL

A divided church can no more stand than a divided family. Do you remember your old school teacher telling you of the father who had four sons who all the time were quarreling with each other? He threw down before them a bundle of rods bound together and bade them break it, which they tried to do, without success. Then he had the cords removed and they picked up rod by rod and easily broke them all.

"So now, you see", the father said to the boys, "as long as you stay united no one can overcome you." This is a practical lesson in Christian unity. Let us heed it.

See Romans 15:1-6; 1 Corinthians 1:10.

BIBLE QUESTIONS

1. On what king of Israel did Abidah make war, and why?
2. What were the names of the Reubenite and the Levite who organized a conspiracy against Moses and Aaron?
3. Of what two noted characters was Abishal the son and nephew?
4. Whose disciple was Peter at the time Jesus called him to become one of his disciples?
5. How did Saul feel toward David after David had slain Goliath?
6. When the children mocked Elisha, the prophet of Israel, what curse did he bring upon them?
7. For how long did Goliath defy the armies of Israel?
8. What did Herod the Great order done to the nobles who were with him at the time of his death?
9. After his brothers had sold Joseph to the Ishmaelites, what did they do with his coat of many colors that they had taken from him?
10. Whom did the priest of Midian give Moses to wed?

ANSWERS TO LAST SERIES OF QUESTIONS

1. John, James and Andrew were the partners of Peter.
2. When God perceived the suffering of the children of Israel, He remembered the covenant He had made with Abraham, Isaac and Jacob, that their posterity would become a great nation.
3. Joseph's brothers sold him for 20 pieces of silver, which was equal to \$11.28.
4. Jacob received the blessing of his father which was intended for Esau by deceiving his blind father into thinking he was Esau.
5. After Herod the Great became king of Judea he, with the help of the Romans took Jerusalem in 37 B. C.
6. Elijah challenged the prophets of Baal by preparing an offering of a Bullock, putting wood under it, then calling upon their god, Baal, to produce fire.
7. Before Elisha succeeded Elijah as prophet of Israel, he was the latter's attendant and disciple.
8. After slaying Goliath, David did not return to his father's house, but stayed with Saul.
9. God revealed to the different authors of the books of the Bible, His purpose and Plan for the redemption of man. What is written in these books is the testimony of God to man.
10. The Old Testament was translated into Greek about 286 B. C.

SILVER AND GOLD

By Samuel E. Haney

PETER said, "Silver and gold have I none; but such as I have give I thee; In the name of Jesus Christ of Nazareth, rise up and walk."—Acts 3:6.

Wonderful things can be done in the name of Jesus of Nazareth, even though one be unlettered and void of silver and gold.

It is when the Holy Spirit actuates us that great things can be accomplished in his name. Of ourselves we can do nothing. Money can "hold up" another's hands, but it cannot do the work of those hands. Self-abnegation is prerequisite to our service. Conversely, to be proud of self, and the things of this world, begets nonentity. This is the secret: "Not by might, nor by power, but by my spirit, saith the Lord."

It is by having our souls permeated with trusting in the Lord that we become privates in the Christian warfare; and by vigilant application become of assistance to the spiritually blind and lame.

To be a vineyard worker one must surrender love of self and of the world. This is absolutely essential. One must develop broadness of mind instead, as the tendency is, narrowness. More shall be saved than wife, John, Mary, myself, the little class with whom I worship and other ecclesiastical like persuasion. Likely our greatest surprise will be the great number that shall be taken when he comes. What a shock it would be to some to find that poor soul that had scrubbed offices taken, and themselves left! She didn't know much about the philosophy of the Cross, but she possessed more faith than many of us that have a little knowledge. And it is faith, coupled with obedience and good works, that counts. No one will ever win a crown of life through knowledge alone.

Some good persons criticize God's dealings with his humble servants, thinking that it is the grandiloquent ones that do things; forgetting that it is "in quietness and in confidence shall be your strength", Isa. 30:15. Self-righteousness is lies in one's faith-ointment; and if not eradicated will play havoc in the race for life. Pride will keep more persons out of the kingdom than will all the narcotics ever made.

Ways and means will be provided for any child of God who is sincerely desirous of serving the Lord and the brethren and who is willing to make the sacrifice, and "to drink the cup that he drank of, and be baptized with the baptism that he was baptized with", Matt. 20:22. This involves more than can be enumerated. As a concrete summary, it is human to squeal and squirm when a corn is pinched. The moral—Tell the truth and get a slap. Jesus was literally spat and slapped in the face.

Paul's preparatory training is worthy of note. The Apostle was perfect under the law old regime (likely many of us once were so considered under Babylon's customs), but before he could make progress in the school of grace a change of heart and mind was necessary; for the natural man (flesh) had been everything expected under the law. This change meant a complete revolution of his habit of thinking, talking and acting. This turning point necessitated much suffering that the flesh might be humbled so that the Holy Spirit might have full sway of the earthy vessel.

It is thus with all that place themselves in Christ's hands, Rev. 3:19.

Our contact with the Lord, his Word, and the world must be positive, not negative; never allowing the weak flesh to reverse this attitude. We must keep our light continually shining by gazing perennially on Jesus, our King and Prince Leader; and avoid discord by ignoring the attractive, gaudy things of this world that our adversary has so adroitly and subtly strewn in our pathway. Then we must have that contagious, ebullient joy to pass to others, which is always a boomerang. Throw feathers at the world, and feathers will return. Throw stones, and stones come back. A broad, frank smile is a joyful inspiration to a dolorous soul.

And to have help from above we must possess peace of mind. David says, "My help cometh from the Lord." And Job says, "Is not my help in me?" Both are true; but to obtain and to utilize this help one must exercise the faith of these patriarchs. Then the result will be "Thou wilt keep him in perfect peace whose mind is stayed on thee; because he trusteth in thee."

Having, then, been fitted by the Lord for service unto him, we are prepared to meet the issue. If for some reason you cannot tell of the ecstatic joy of your heart with tongue or pen, try whistling it. Don't go about like the world with a grouchy silence. Forty years ago every one went about their homes and work singing and whistling. But not so today. Bear in mind that there is "A famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord" Amos 8:11. Don't wait till tomorrow to try out this prophecy. Get busy today. You may not be here tomorrow. Don't wait for big, ostentatious opportunities. It is by little steps that we reach the mountain top. "Lift up now thine eyes, and look from the place where thou art".

That old Christian telegraph operator, who, forty years ago, taught me telegraphy, did not know that by his importunate injection of salvation through the blood of Jesus Christ he was building a ladder by which, later in life, I was to scale the walls of Romanism, the citadel of Babylon. This incident has influenced me greatly in keeping my head above water; and in scattering seeds of truth in my pilgrimage.

While recently seated in a park, rapturously enjoying a beautiful sunset, a weary, dejected looking man sat down by my side. I immediately started telling him the gospel of peace, and glad tidings of good things. Soon his face brightened; the drooping mouth corners took on an upward curve. He exclaimed, "My! my! this is a wonderful story! It makes me very happy. Never before did I hear a person explain the Bible that way. Why don't the preachers tell us these things? I would like to hear more of this way of salvation."

Reader, if you are selfishly enjoying this precious hope, pass it along in some way; and you will be surprised at what can be accomplished without "silver and gold".

Guest says:—

"There the great may be the humble
And the poor may be the rich;
And the weak and frail who stumble,
And the digger of the ditch
May receive eternal glory
For the good they tried to do;
God shall smile to hear your story
If you lived to what you knew."

IN EGYPT

By Lottie E. Young

ALL ancient records prove that the valley of the Nile was one of the first seats of civilization, Babylonia alone antedating it. I used to think the world a thinly occupied place in the days of Abraham, but the reverse is true. A settled government had been established in Egypt long before his time, monuments carrying the date of their civilization before 2700 B. C. There are between sixty and seventy pyramids in Egypt, the most easily seen of these monuments being the Great Pyramid and Second Pyramid, situated only a short distance from Cairo. I celebrated Lincoln's Birthday (along with the rest of the party, one of them a woman of 73) in going first in an automobile, and then on the back of a camel, to these Pyramids and the Sphinx. With the former conveyance I am quite familiar, but must confess I mounted, or rather, was lifted into the saddle of the crouching "ship of the desert" with some misgivings. However, when you are in Rome (or Cairo) you must do as others do, so grasping firmly at the front and rear pommels of the saddle as my camel rose, first on his hind legs, and then gave a sudden jerk to the front, I did not feel more than half way to heaven, and took my place with the rest as the soft footed cavalcade plodded along through heavy sand, gradually feeling confidence enough to look around at the vast expanse of desert spread about us, and then at the marvelously cloudless blue sky which stretched over all.

Neither words nor pictures can give the slightest idea of the immensity of these structures. They were built to be the burial places of kings, and the first named has the distinction of being the most prodigious piece of work, as far as mass is concerned, of human construction ever attempted. The length of each side, at the base, was originally 761 feet, its perpendicular height something over 480 feet. It is estimated that it took 100,000 men twenty years to accomplish this huge task. The second Pyramid is but slightly smaller, and each contains many chambers and passages, the object of some of which is a mystery to moderns. These were built some 6000 years ago and are still as solid as when built, notwithstanding all the ages which have passed. They were originally covered with huge slabs of alabaster, so must have been a dazzling sight in the bright sunshine. These slabs were later taken to build a mosque, so now only great uneven stones are seen, up which none of our party desired to climb, as it required two men to pull and one to push up the steep ascent, while the descent was about as arduous as a misstep might mean death; so we were quite content to imagine the far out look which could be had from its top. Between the two Pyramids is the Sphinx. Everybody knows what it looks like with its human head and recumbent animal body, but everybody may not know that only part of the structure has been recovered from the shifting sands of six millenniums, and that in it is a huge room which is connected by a passage with the Second Pyramid, but for what purpose it was built has never been ascertained. All around, in hills and valleys, stretched the great Libyan Desert where a sand storm is dreaded by man and beast as it suffocates quickly.

Among the Churches

No further word on Song Book, as publisher is on vacation.

Bro. Wm. Norris, of the Argos, Indiana, church was buried Sunday, September 21.

Bro. H. A. Sheets was off for Niagara Falls and Fonthill a few days ago.

Bros. F. E. Siple and M. W. Lyon are conducting evangelistic services at Plum River, Illinois.

Elder P. L. Sweaney, well known to many of our writers and readers is holding meetings for some of the Minnesota churches.

Bro. G. E. Marsh and family, of Niagara Falls, were motoring through Pennsylvania to their Virginia appointments, at last report.

NOTICES

Iowa Announcement

The joint meeting planned all summer for Clarksville has been set for September 28. The preaching will be in the City Hall. The place of the picnic dinner will be determined by the Clarksville brethren, perhaps, being at Bro. Hunt's home.

Let all come who can.

Plans for future work will soon be announced in these pages.

J. W. Williams.

REPORTS

A Pleasant Gathering

About fifty gathered at the home of Sr. S. Roxana Wince, near Pierceton, Indiana, on Sunday, September 14, for the meeting which had been previously announced.

Bro. Brown, of Cleveland, Ohio, Editor of The Restitution, was present and delivered a much appreciated address in the morning from the text, "Except the Lord build the house, they labor in vain that build it." Bro. Brown was accompanied by his daughter and son-in-law, Mr. and Mrs. Lawrence Gibbs.

Following a basket dinner, Sr. Wince gave a good sermon upon the subject of Christians enduring persecution even unto death.

Brethren were present from Hartford City, South Bend, Mishawaka, Knox, Napanee, Huntington and other points.

Following Sr. Wince's remarks a number of these friends gave exhortations. It was surely good to see the interest manifested by the faithful ones from over the country. It was of interest to notice the beautiful bed of flowers kept by Sr. Wince.

By One Present.

MARRIAGES

Taylor - Hathaway

At the home of the bride's mother, Mrs. Flora E. Hogue, Corvallis, Oregon, on August 10, 1924, Miss Lena May Taylor and Mr. Delbert H. Hathaway, of Flieda, Washington, were united in the sacred bonds of matrimony.

The groom is the son of Bro. H. B. Hathaway of Flieda, Washington.

Both these young people are members of

the household of faith, well known in the Northwest Conference, the bride having served as Sunday School Superintendent at Corvallis.

Following a wedding trip to Crater Lake, Bro. and Sr. Hathaway will be at home to their many friends at the beautiful country home of the groom's father.

May God's blessing be with them.

A Friend.

Walls - Mogle

A very pretty home wedding was solemnized on Saturday afternoon, September 20, at the home of Sr. Martha Walls, of Rockford, Illinois, when her daughter, Marjorie, became the bride of Mr. Earle Mogle, also of Rockford. The home was beautifully decorated for the occasion, and a number of friends and relatives assembled to witness their vows and to wish them well.

Our desire for them is that life may bring them true joy and happiness.

F. E. Siple.

OBITUARY

Elnor Cottington Hill

Elnor Cottington was born at Winfield, Wisconsin, January 9, 1868, being the oldest of six children born to Levi and Achsah Cottington.

The family came, in her infancy, to Hamilton county, Iowa, and settled on a farm. She grew to womanhood on a farm near Stanhope and taught school a number of years in the county.

September 24, 1891, she was married to Leonard Hill, and to them were born six children four of whom died in infancy and childhood. Two sons, Leonard, and Ray, survive, with the husband, four brothers, S. J. of Stanhope; J. R. and Omro, of Ayrshire, Iowa; L. B., of Forest City, Iowa; and one sister, Mrs. Robert Downs, of Webster City, Iowa. Her aged father also survives, living with the daughter at Webster City.

Bro. and Sr. Hill have spent their whole married life on the farm near Stanhope where she died. She had been in poor health for a long time, and nine weeks before her death underwent an operation at Mercy Hospital in Webster City, from which she never fully recovered. She suffered much and death came as a relief; but having been baptized four years ago, she found solace and sustenance in Christ. She was a beloved wife and a faithful friend, neighbor and sister in the church.

The funeral was held in the Stanhope Christian Church, a large assemblage being present, and she lies buried beside children, the loss of whom was such a sorrow to her, in a beautiful cemetery at Webster City.

J. W. Williams.

Mrs. M. A. Argent

Members of the Iowa State Conference and others who knew Sr. M. A. Argent, of Sunnyside, Washington, will be grieved to learn of her death, September 5, at Galena, Illinois. With her sister, Mrs. Henry Berryman, she was visiting at Galena, when she was suddenly stricken with pneumonia. She died after three days of illness. Funer-

al services were held at Mrs. Berryman's home in Cedar Rapids, Iowa; interment in Oak Hill cemetery. Sr. Argent was a sweet, lovable Christian woman, strong in the faith once delivered to the saints. She sleeps awaiting the Master's call.

Elta Fitz.

A REQUEST

AS I am a student of the Bible I would like to have some information on how to become a member of the Church of God, the Body of Christ, except by a belief of the gospel, repentance of one's sins and being baptized into Jesus Christ for the remission of sins.

Who can do the baptizing? Can any except one who has believed the gospel and has been baptized into Christ scripturally baptize?

Here are some reasons for the questions. We will just say, as some do, that before I was baptized, I believed the gospel. I understood it and was required to be baptized. As it happened there was no one to baptize me except a man who believed in the immortality of the soul, and he baptized me. Under these conditions am I, or would I be, scripturally, baptized?

It is a custom, and I understand to be according to scripture, to accept as members those who have been scripturally baptized into the congregation, and by letter from one congregation of one faith into another congregation of the same faith.

I would like if some able writer or writers of The Herald would write on this subject. Would be glad for those who write tracts to publish some on this subject, but especially do I want to see an article in The Herald. As a minister of the Church of God, with my present understanding of the scripture, I refuse to accept as members those who refuse to be baptized after believing. Gospel baptism before believing the gospel I do not believe to be scriptural. Pardon this, please, but I do not believe anyone has been scripturally baptized when they let someone baptize them who teaches the devil's doctrine.

Your brother in hope of Eternal Life,

M. O. Williamson.

A NEW CREATION

GOD never repairs; Christ never patches. The Gospel is not here to mend people. Regeneration is not a scheme of moral tinkering and ethical cobbling. What God does he does new—new heavens, new earth, new body, new heart; "Behold I make all things new." In the gospel thus we move into a new world and under a new scheme. The creative days are back again. We step out of a regime of jails and hospitals and reform shops. We get live effects direct from God. That is the gospel.

The gospel is a permanent miracle. God at first hand—that is a miracle. The gospel thus does not classify with other schemes of amelioration. They are good, but this is not simply better, but different, distinct, and better because distinct; it works in a new way and works another work. Compare the wrought chains, riveted on a demoniac, and the divine word working a new creation in the demoniac. It is like the difference between the impotent Persian lashing the turbulent sea with chains, and the gracious Lord saying to the troubled sea, "Peace be still."—C. H. Parkhurst.

The Restitution Herald

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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

Several hundred names have been received for the mailing list since last report. We need these names at once.

A more liberal response has been given to Sr. Benn this week, we understand. This cooperation should be rendered without delay.

It is encouraging to get reports from different sections which reveal increasing interest and earnestness in evangelistic work. May it continue to increase.

Present plans look to greatly increased activity in the Herald Print Shop. Much is contemplated before Christmas. To realize all that is sought, copy for the various undertakings must be in in good time. We are searching for a good all-round printer to help. But with another printer the work will require time. It cannot all be done at once. So, let all get busy at once and do quickly the part to be done by each. Again, THANK YOU!

A NEW CREATURE

"Therefore if any man be in Christ, he is a new creature: old things are passed away: behold, all things are become new".—2 Cor. 5:17.

The Concordant Version of the above text reads, "There is a new Creation"; the Diaglott reads, "he is a new Creation"; the Emphatic Bible reads, "there is a new Creation".

The word "new" is that Greek word which means new in specie, character, kind; that is, a different type of creation. Thus, one in Christ is a creation of different

kind than was such person previous to being in Christ. From some source power has been exercised to recreate the individual entering into Christ. This can be no work for finite hands. Such hands could not accomplish such creative work. The person having first become dead to the old Adam is raised to newness of life. This raising is not of self but of a higher power operating upon and over such person.

Thus, "Christian" describes a new creature, a new creation. It is not dependent on the outworking of morality or human goodness or human achievement in any way. It is a work of the great and all-wise Creator, wrought upon individuals, who, because of faith in God, submit themselves to him for this molding unto newness.

If the foregoing thought be scriptural, then Christianity exalts the Christian unto a position before God very much different from the position held prior to such newness of creation.

Further study and reflection on this theme should be most profitable.

THE FIGHT OF FAITH

Continuing the subject from Page 403 in last week's issue we come to the following:

The Gospel of Peace

This good news, glad tidings of peace, which is a defense to self, is a good news that is announced to others. With it other persons are softened, are gradually changed: their attitude becomes different, their motive in life is altered. Therefore their evil attacks are less, and thus the Christian, by being an evangel of peace is again protecting self.

Shield of Faith

The fiery darts of the wicked undoubtedly refer to an ancient custom when fire brands were tied to the arrows or darts. Thus, when the arrow hit the object, it not only pierced, but the fire following on burned as well. The shield in warfare, with proper use, protected the warrior against these fiery darts. The Christian warrior is to be defended with the shield of faith. The true Christian having true and abiding faith in Christ and God, readily stops these fiery thrusts of evil that they fall harmlessly to the ground, so far as affecting the one against whom they were thrust.

Faith protects one from wounds. How evident is this seen in our Savior's life. He was railed upon; he was spat upon; he was crowned with thorns; he was nailed to the tree—all by those who endeavored thus to convey their evil thought and desire toward him—but their fiery wickedness weakened not his love and mercy to forgive them. What defensive armor must have been the Savior's! How perfectly was he defended thereby! In fighting the good fight of faith, the Christian of today needs armor that will protect him like as the Savior's armor protected Him.

Helmet

"And take the helmet". This verb "take" is found in the New Testament fifty-nine times, in fifty-two of which it is rendered by our English word "receive"; and the Lexicons inform us that "receive" is the proper meaning of this word here. The Christian receives salvation, does not take it. And this helmet of salvation received from the hand of the Giver of every good and perfect gift reveals one's standing before God. In such standing there is pro-

tection. "He will not suffer temptation beyond ability of endurance. "Lo, I am with you alway".

The Sword of the Spirit

"The sword of the Spirit, which is the word of God," is not for injuring a fellow, but it is a weapon for another's good, and for one's own protection. God entrusts it to the use of the Christian for self preservation, as well as for drawing others to the fountain of life. 'Tis the armor used by the Savior in his times of severe trial. "It is said", was his frequent defense, and the thing that was said, to which he referred, was the word, the expressed will of God.

Christians, let us diligently "fight the good fight of faith". Let us withdraw from the carnal conflicts in life. Let us adorn ourselves with an armor of defense which God Himself pleased to provide for those who are "new creatures in Christ". Let us cease trying to use Christian training to contend against carnal problems. The Christian can no more subdue the world today by spiritual service than could Christ during his ministry. But the Christian can and should, under the gift of God's guidance and provision, conquer the evil in one's own natural life and receive as a gift from God that new standing and status, which the scriptures assure belong unto those in Christ.

Salvation is at the end. But salvation in process is now, and present. Let us progress toward the final victory in and through Jesus Christ, our Lord.

OUR GENERAL WORK

As stated in last week's Herald, the General Conference has set out to try to complete the payment for our properties and to provide working capital with which to carry forward the work. For this, at least \$15,000 are needed, of which \$2569.50 was last week announced as paid or pledged. Forty-two dollars have come in since, making a total of \$2611.50.

If this is a work upon which the General Conference should concentrate, let each estimate their own opportunity relative thereto and act promptly as strength affords.

BIBLE INVESTIGATOR

Enthusiasm for a paper after the nature previously mentioned and as indicated by the above Caption does not appear to be very great, as will be noted by the few following names. This is not something that any one is specially urging. It is an effort to open the way for fair and earnest research and aid in harmony with the spirit and aim of the General Conference.

If sentiment seems to call for such a medium it will be undertaken even if it does increase the labor of some; but, if not called for it will not be urged.

Mrs. E. Moran; J. W. Williams; Mrs. C. McClelland; H. E. Turner; G. P. Allard; S. E. Haney; C. C. Maple.

HERALD RECEIPTS

Mrs. E. Moran; S. T. Shirley; Mrs. S. A. Seely; Mrs. Nora Johnson; Tressie Rezzler; J. A. Williamson; Mrs. Flora E. Hogue.

WINCE MEMORIAL FUND

Previously mentioned,	\$445.95
Chas. E. Anderson,	2.00
Total	\$448.95

first meet his Lord.

Then John in vision saw Him on Mount Zion with the godly remnant of the Jews in a coming day. Rev. 14:1. Not there will the Christian first meet Him.

Neither on the Mount of Olives, from whence He ascended, nor on Mount Zion is he taught will be the meeting place.

The Lord will appear from heaven riding on a white horse. Rev. 19:2. He will come, too, in His glory with all the holy angels—Christians will witness it, but not then will they first meet Him.

Where, then, will be the meeting place? Is it the subject of divine revelation, or are we left to conjectures of men? Centuries before the Lord's incarnation the city of His birth was named by the prophet Micah. Verse 2. And only in that one verse in the whole Old Testament Scriptures could anyone have found a notice of it. But that one verse was enough. The Jews knew where Messiah was to be born; and, when questioned about it by Herod, they answered without hesitation at once.

Just one verse, and one verse only in the New Testament, states distinctly where the Christian will first meet his Lord. On earth? No. In heaven? No. Where then will it be? Scripture is precise on the point. We quote the passage: "This we say unto you by the word of the Lord", so wrote the Apostle Paul, "that we which are alive, and remain unto the coming of the Lord, shall not prevent (precede, R. V.) them which are asleep. For the Lord Himself shall descend from heaven with a shout with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain, shall be caught up together with them in the clouds to meet the Lord in the air: and so shall we ever be with the Lord."—1 Thess 4:15-17. In the air will the meeting take place. Who would ever have thought of that? The Lord will descend from heaven into the air, and the Christians will all first meet Him there. How definite Scripture. There was no uncertainty as to the place of His birth. For some seven centuries had it appeared on the page of inspiration, written with a pen by Micah, the Morashite. For eighteen centuries has it been written where Christians will first meet Him.

Everything about the Lord is of interest. We learn, then, of His birthplace as a man; we learn, too, of the appointed meeting between Him and all saints who have lived on earth before the rapture. Christians first to meet their Lord on earth! That thought, that expectation comes not from above.

But to meet Him in the air leads on to another question. How shall we meet Him? A change must pass over our bodies if in the air we are to meet Him. A change will pass over our bodies. "We shall not all sleep, but we shall all be changed", is the record of the Word. 1 Cor. 15:51. This corruptible will put on incorruption, this mortal will put on immortality. The saints who have died will be raised incorruptible. Those alive on earth then will put on immortality. How clear, how definite is the teaching of the Word! And the wisdom of it appears as time goes on. Then keeping hold of it, we have that which guides, and will keep the Christian from being led away by assertions of men or the cunning devices of the enemy. Christians meet the Lord on earth with

their bodies unchanged! Impossible. The Lord on earth and the resurrection and rapture not yet taken place! A very short word in the English language is the fitting one to apply to characterize the suggestion. It is, it must be a lie. For our God is a God of truth; the Spirit is the Spirit of truth. What He says He will do. What He has foretold must, and will, come to pass.—C. E. Stuart, in Things To Come.

SEEING GOD

By R. H. Judd

THE Rev. R. A. Torrey, D. D., the widely known author and preacher in "orthodox" circles, in his work, "The Fundamentals of the Christian Faith", attempts, on page 44 to give an explanation of Exodus 24:9, 10, where the expression, "And they saw the God of Israel", occurs. The doctor says, "What they saw was not God in His essential nature as a Spirit Being. Indeed, what we see when we see one another is not our essential self, but the house we live in, and so John could say in John 1:18, 'No man hath seen God at any time', and so I could say to you now that you do not see me."

Hundreds and thousands will read and accept that explanation as satisfactory because Dr. Torrey says so, and because they, too, are so spiritually blinded that they cannot see the awful slander it carries against the character of the holy God whom they profess to worship. What would any truly honest man think of another, who, if questioned as to whether he had seen King George should seriously answer that he had not, at the same time excusing himself the lie by mental reservation that it was only the house King George "lived in"? That is exactly the method, Dr. Torrey tells us, that God Himself adopts. Can we wonder that God's Word is laughed at, is mocked and derided? Can we wonder that infidelity increases when it is asserted by a self-professed teacher of Christianity that God will descend to such trickery, and that only by such base insinuations can the Word of God be harmonized?

Let us examine a few scriptures that bear on this matter. In Matthew 17:8, after that glorious vision on the mount, we read, "And they saw no man save Jesus only". Whether they actually saw Moses and Elias may be a matter of doubt to some, and it may have been even to them, but that they saw JESUS they certainly had no manner of doubt, nor have we. In John 20:20, we are told, "And when he had said this he shewed them his hands and his side. Then were the disciples glad when they saw the Lord." Did they see him, or were they only mocked?

Paul, writing to the Thessalonians, says, "But we, brethren, being taken from you for a short time—in presence, not in heart—endeavored the more abundantly to see your face with great desire.....and that ye have good remembrance of us always, desiring greatly to see us, as we also to see you."

Here, truly, are matters of human interest, indeed. The disciples knew and loved the kindly presence of the Lord Jesus. They knew his loving face. For three and one-half years they had followed in close company with him, and had shared with him his joys and sorrows. It was his lips that had spoken the "words of life". It was his feet that walked with theirs over

the land promised to Abraham, and it was his eyes that saw, and his hands that supplied their daily need. Paul, too, could rejoice that he had "seen the Lord" and five hundred more could make the same glad boast. John, in his loving epistle, says of his Lord, "That which we have seen with our eyes, which we have looked upon, and which we have handled,.....that which we have seen and heard, declare we unto you."

God has placed us here. Father, mother, husband, wife, brother, sister, son and daughter are relationships of His appointing. To tell me that I have never really seen my mother, never really looked upon the one who gave me birth, and who, with earnest desire, sought the eternal welfare of her first-born son, is irony too deep for words. To say, as is affirmed by this self-appointed expounder of the Word of God, that He who gave me the wife who has for twenty-five years been my companion and help, but only permitted me to love, care for, and cherish "the house that she lives in" is to mock God to his face, and put to shame the declaration that "a prudent wife is from the Lord." "Children," says the Psalmist of old, "are the heritage of the Lord; and the fruit of the womb is his reward". But, according to this man, the only reward my eyes have seen is the house in which they live. God forgive me if I feel harshly toward such religion; a religion that snaps asunder all the loving ties of human relationships with one mighty stroke of the pen, and in doing so maintains it is one of the "foundation truths of the Christian Faith". What will the Savior of men say in that great judgment day? He who was himself man that he might redeem men, what will he say? Twenty times, and over, does the Word of the Living God declare that "God raised him from the dead", but, according to this man, it was only a buried "house"—Jesus himself never died, never was buried and never was raised from the dead.

But what of Exodus 24:9, 10? Is there no way of harmonizing it with Exodus 33:20 and John 1:18? Must God's Word be vindicated only through that which is, at best, a "makeshift" of the truth, and that which is a slander of His mighty integrity and and righteous dealing with the sons of men? Certainly not. The difficulty disappears entirely with the Septuagint Version rendering of Exodus 24:9, 10, which reads, "And they saw the place where the God of Israel stood, and under His feet was as it were.....and of the chosen ones of Israel there was not even one missing though they appeared in the place where God was, and did eat and drink".

God's Word is worth waiting for; for it is "through faith and patience that we inherit the promises", for "if we hope for that we see not, then do we with patience wait for it. They that wait upon the Lord shall renew their strength".

One of the quite prevalent but false notions of God is this: that God is a hard, inexorable being, who has been mild and forgiving only by the death of Jesus Christ. This great verse, John 3:16, teaches just the contrary. It represents God as being in love with men already before Christ came—with all men, with every man.—Herick Johnson, D. D., L. L. D.

The Sunday School

By Alta King

THE SUNDAY SCHOOL LEAFLET

In order to meet the needs of those who have so requested a portion of the lesson text will be printed in the Lesson Leaflets instead of a portion of one of the Psalms. The change is gladly made; for the Leaflets should serve the needs of those who use them. But it is urged that the Bible be extensively used in the study of the lesson. The lesson text is only a very small portion of a whole.

One of the prophecies or a portion of the Psalms will still be listed at the head of the lesson for use during the general exercise period of the Sunday School.

FOURTH QUARTER

THE CHOICE OF THE TWELVE

Lesson 1 October 5, 1924
Lesson Text: Matthew 10
Responsive Reading Psalm 48
 Matthew 10:1-8

Golden Text: Freely ye have received, freely give. - Matt. 10:8.

Memory Verses: Matthew 10:38, 39.

For Study

Review: In the last lesson of last quarter Jesus was in Galilee carrying on an extensive "missionary" campaign in her towns and cities. Mark 1:33-39. During the first week of his work in Galilee, he called Simon and Andrew, and James and John from their secular (?) work and told them to follow him to become fishers of men. Mark 1:16-20. They responded immediately to this call from one with whom they had been closely associated since John the Baptist had pointed him out to them. At least one other of those who were afterward designated as "the twelve" received and responded to a similar call. Matt. 9:9. A little later the whole twelve were commissioned and empowered to go out and work separately from the physical presence of Jesus, as recorded in Matthew 10. It is this call and commissioning which is under consideration in this week's lesson.

While we can not apply to ourselves everything which Jesus said to "the twelve" at this time, for the simple reason that we are not "the twelve" still there are many general truths in his instructions to them which are of great value to us in our work for the Master. Therefore, study of the Christ's commission and instructions to them is profitable for us.

I. The Call and Commissioning. Matt. 10:1-8. What was the first step in their preparation? Verse 1. What was the first statement in Jesus' commission to them? Verse 7. What relationship between the fact that Jesus empowered the twelve to work miracles of mercy and redemption, and his commission to them to preach the message of "the kingdom at hand"? Suppose the twelve had performed the works of mercy in the name of Jesus, but had made no reference to the kingdom of heaven at hand, thus directing the thoughts of people to the God of that kingdom—they would have gained disciples to themselves and Jesus as miracle workers, but would they have enlarged the people's knowledge of God and built up faith and belief in him? What is the mission of the Christ according

to John 1:27? What is this sin of the world according to John 15:8-9? Could Jesus and the twelve have carried forward this mission through the performance of miracles without the preaching? Which is of basic importance in the Christ's work, preaching the gospel of the kingdom, or working the works of the kingdom? Which, then, is contributory to the other? To which are people more readily responsive? or even responsive without the influence of the other at all? Can you recall evidences noted in former lessons, that Jesus sought to avoid such responses?

To which phase of Christ's work are his followers more readily attracted? (Read in connection Luke 10:17-20.) Show that Christianity, as a present day world move, tends toward making the contributory phase of Christ's work the basic phase.

Which phase of his work—preaching the kingdom, or working the works of the kingdom—did Jesus regard as of basic importance? (Think over Mark 1:32-39.)

We should keep in mind that the content meaning of "the gospel of the kingdom" is much larger than the kingdom of Israel restored. The gospel, God's good news to the world is variously designated—"the gospel of the grace of God" Acts 20:24; "the gospel of hope", Col. 1:5; "the power of God unto salvation" in which is revealed the righteousness of God, Rom. 1:16; "the gospel of peace", Rom. 10:15; the blessing of all nations through Abraham and his seed, Gal. 3:8. The gospel of the kingdom includes the message of Israel's kingdom restored; but this truth is the shell, the letter of the gospel. The great truths voiced in the above designation of the gospel are the meat and spirit of the gospel. When we have fathomed the depths of these truths we will have fathomed the depths of the gospel of the kingdom. When Jesus preached the kingdom and brought it to hand, he preached and lived these truths—to a people, of course, who already had the shell and letter of the gospel in hand.

II. Instructions Concerning the Journey. Matt. 10:9-15. Why did Jesus give the instructions of verses 9 and 10? See the last part of verse 10. How and by whom were the twelve to be introduced to the various towns and cities into which they were to enter?

"Enquire who is worthy." The fame of Jesus had already spread throughout Galilee. Perhaps the above enquiry pertained to finding out who were favorably disposed to the man who was heralded as the Christ.

If a house or city would not receive them favorably, what were they to do? Does this mean that they were to pronounce scathing condemnation? Through what medium was their rejection to receive the results of God's condemnation?

III. Warnings and Encouragement. Matt. 10:16-25. Read the verses which told the twelve that their work would not meet with immediate success. What evidence in these verses that Jesus referred to a time future from the time of the particular journey upon which he was sending them?

Pick out the statements which give courage. Is it an honor to the disciple to be as his master even if that equality involves being called Beelzebub? Verses 24, 25.

IV. "Fear not." Matt. 10:26-33. It is known and recognized that fear is one of the chief hindrances to success. One of Jesus' most outstanding statements is, "Fear

not." Human instructions, also, often give this advice; Jesus, however, not only gave advice but implanted the basis of fearlessness in the minds of his pupils.

"Fear them not, therefore, for there is nothing covered that shall not be revealed" etc., verses 26, 27. The twelve needed not to fear that their opposers would succeed in trampling the truths of their messages in the dust. They had divine assurance that all hidden truths should become known.

"Fear Not Them." Verses 28-31. What fear is warned against here? What is the basis of such fearlessness? What fear is enjoined? Who or what has this power of destruction? Phil. 3:19; Gal. 6:8; Heb. 2:14.

How would verses 32, and 33 contribute toward fearlessness in the disciples?

V. Final Warning. Matt. 10:34-42. What period and phase of the Christ's mission is presented to the twelve in these verses? How did it harmonize with the general conception of the Christ's mission to Israel? What does worthiness of the Christ's fellowship involve? What high honor is due the true disciple?

For Class

Discuss the connection between this lesson and the last lesson of last quarter.

State the call, the preparation and the commission which Jesus gave to the twelve. Show the relationship between the preparation and the commission. Discuss the relative positions, in the present period of the Christ's mission, of preaching the gospel of the kingdom and of doing the works of the kingdom. Which is basic; which is contributory. Discuss the attitude of people toward the two phases. If the gospel of the kingdom is truly preached what truths are preached?

Read and discuss the general instructions, warnings, and words of encouragement which Jesus gave to the twelve. Note particularly his advice and help against Fear.

WHERE AND HOW WILL THE CHRISTIAN FIRST MEET HIS LORD?

A CHRISTIAN in his person has a body, a soul, and a spirit. 1 Thess. 5:23. Apart from his body he is not complete. The inquiry, then, in the following lines respects one in his body, and not as an unclothed spirit: Where will he first meet his Lord? That he will meet him is certain. The Lord will return. The two men who stood by the eleven on the Mount of Olives, who were gazing upward, following as far as they could their ascended Lord, foretold His personal return, saying, "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 1:2. A personal, not merely a spiritual return, they were taught to expect; and the Lord Himself promised to come for His own, as He said, "I will come again and receive you unto Myself." John 14:3. The second coming of Christ, therefore, is a truth which rests on irrefragable evidence. The Lord's last words in the volume of inspiration, "Surely I come quickly", Rev. 22:20, tell us that He will fulfill His promise.

He will certainly come: "His feet shall stand on the Mount of Olives", Zech. 14:4, and convulsions of nature will then take place. But not there will the Christian

THE RESTITUTION HERALD

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Number 52

Joys Unspeakable

By S. E. Haney

WHEN these things are beginning to occur, rise yourselves, and lift up your heads; for your deliverance is drawing near"—Luke 21:28, Emphatic Diaglott.

What ecstatic effusion these words should produce to the hearts of the patiently waiting pilgrims! Nearly 1900 years! What a long interval for lovers to be separated! How delighted! how enthused becomes the bride as she first detects the approach of the bridegroom!

At the time of his departure no one, not even himself, knew when he would return. "But concerning that day, or hour, knows no man (present tense); not even an angel in heaven; nor the Son, but the Father. Take heed, watch; for you know not when the season is. As a man going abroad, leaving his house, and having given authority to his servants, to each his work, he also commanded the porter to watch. Watch, therefore, for you know not (present tense) when the Master of the house comes, whether it be at evening, or at mid-night, or at cock-crowing, or in the morning; lest coming unexpectedly, he should find you sleeping. And what I say to you, I say to all, Watch". "The Master of the house" further says, "If thou should not watch (rouse yourself, and keep awake, Weymouth) I may have come on thee as a thief, and thou mayest by no means know at what hour I may have come on thee"—Rev. 3:3.

What is the paramount object of watching other than Jesus' return? He says, "If (just so sure as) I go I am coming again, and will receive you—the watchers—to myself." O, how eagerly the bridegroom longs to receive his bride! So, let us "re-joice and exult and give the glory to him; because the marriage of the Lamb (is nigh), and his wife prepared herself". Rev. 19:7.

The purpose of watching is for indications, by current events that will fulfill prophecy and chronology. So it was at the first advent. There were wise men, magicians (not necessarily worldly wise) on the watch who recognized "his star in the east", which came in due time, i. e., "when the completion of the time arrived God sent forth his Son, Galatians 4:4. His departure was also timed, as per blue-prints. Christ, at the proper time, died. Rom. 5:6.

Jesus forewarned the watchers of our day. "When these things are beginning to occur". What things? The infallible precursors of his return to deliver the waiting watchers, Heb. 9:28; Luke 21:36. There are many prophetic indications all about us. Have you noticed, Reader? For instance, "anguish of nations in perplexity; and men fainting (hearts failing) from fear and apprehension of the things coming on the habitable earth"? You are fortunate and commendable if you have, for

As Ye Would



I should see
A brother languishing in sore distress,
And should turn and leave him comfort-
less,
When I might be
A messenger of hope and happiness—
How could I ask to have what I denied
In my own hour of bitterness supplied?

If I might share
A brother's load along the dusty way,
And I should turn and walk alone that day—
How could I dare,
When, in the evening watch I knelt to pray,
To ask for help to bear my pain and loss,
If I had heeded not by brother's cross?

If I might sing
A little song to cheer a fainting heart,
And I should seal my lips and sit apart,
When I might bring
A bit of sunshine for life's ache and smart—
How could I hope to have my grief relieved,
If I kept silent when my brother grieved?

And so I know
That day is lost wherein I fail to lend
A helping hand to some wayfaring friend;
But if it show
A burden lightened by the cheer I sent,
Then do I hold the golden hours well spent,
And lay me down in sweet content.

—Edith V. Bradt.

the many signals are viewed as commonplace, and cause no appreciative significance to many millions of earth's inhabitants. Blessed, indeed, are your eyes, because they see; and your ears, because they hear; for the tendency is disinterestedness in the imminence of his return, even to the extent of beating (smiting) their fellow servants.

But in what manner or form is Jesus coming? While by words and acts Jesus answers the question correctly, Paul goes into details. Jesus' body has always been a perplexing subject. It so bothered the high priests and elders that with "many shekels" they bribed the venal guards to tell the public that "his disciples came by night and stole him away while they slept."

There is the story: Joseph was given the body, and he took it down from the cross, wrapped it in linen, and laid it in the tomb cut out of rock. The women who saw how his body was laid left the tomb. Returning with aromatics on the first day of the week, they entered the tomb, but found not the body. Luke 23:50-53; 24:1-3.

That the risen Christ possessed the same body that had been placed into the tomb was demonstrated as he approached the two disciples on their journey to Emmaus. For a time he concealed his identity by a miracle; their eyes being held, so that they did not recognize him. Later, their eyes were opened and they knew him. Luke 24:16-31.

Jesus who has all power, greater than the angel that released Peter (Acts 12:6-10) stood in the midst of them. Being terrified, they thought they saw a spirit, until he said, "See (Continued on page 423)

A Book Review

MR. Eric Lewis' book, under the above title, has been receiving some notices in the public press, and amongst them the most noticeable so far is that which appeared in The Record, the well-known periodical connected with the Church of England. The writer states the question very fairly, and although expressing no opinion of his own, he evidently has been impressed with the call for consideration of the whole subject, and his appeal in this respect is so much in harmony with our own earnest desires, that we give below the full text of his review.

"Every now and then the question turns up, Is man by nature immortal? The average orthodox Christian answers, 'Oh yes, we have immortal souls, of course'; not doubting that it is an article of the Faith with ample scriptural authority. The author of this book contends that it has no scriptural authority at all; and he is no 'modernist'. He dedicates his work to 'the Prince of Life, the Lord Jesus Christ, my Savior, my Lord, and my God'; he writes throughout as being what readers would call an extreme Evangelical literalist, reverencing every word of the Bible, and (for instance) looking for the coming of the Lord, the First and Second Resurrections, the Millennial Kingdom, etc., and he entirely rejects Universalism. He discusses every passage in Scripture that bears on the subject, and argues that when closely studied they clearly show (1) 'that immortality is not a natural endowment of mankind, but a gift of God to regenerate man in Christ', and (2) 'that the portion of the saved will be eternal life, and the portion of the lost will be the second death',—this 'second death' following a period of 'eternal' or 'age-long' suffering.

"To this book our revered friend, Canon Hay Aitken, the universally honored conductor of Parochial Missions, contributes a grave and earnest Foreword. He calls upon us to open our eyes to the indisputable fact that the most faithful preachers of the Gospel to-day do refrain from pressing the old doctrine of endless torment. Why do they refrain? Because they 'discern that people are repelled but not alarmed' by such teaching, as in former days they were. But, he asks, 'What have we put in its place?' Not a vague silence, suggesting the delusive idea that 'all is certain to come right at last'. So he calls for 'a more exhaustive study of the Bible', and believes that this will lead to the delivery of Christ's own message, 'What shall it profit a man, if he shall gain the world, and lose himself?' By this 'true terror of the Lord', he urges, we shall 'commend ourselves to every man's conscience in the sight of God', and 'persuade those whom higher motives have not availed to reach.' 'Let a man understand,' he goes on, 'that (Continued on page 428)

WHY STUDY PROPHECY

By Mrs. Jessie Sage Robertson

First

BECAUSE "All scripture is given by God, and is profitable for instruction that the man of God may be perfected, completely furnished unto all good works."—2 Tim. 3:16, 17.

Prophecy, and the records of its exact fulfillment constitute a great part of the inspired scriptures. Take prophecy out, and we would have a "shorter Bible" without further ado.

The recorded fulfillment of prophecy is not less inspired than are the prophecies themselves; for apart from the enlightenment of the Holy Spirit, none have the perspicacity to interpret prophecy though it stand out in the broad daylight of fulfillment. Even the disciples under the instruction of the Lord Jesus concerning his imminent death, burial and resurrection, failed to grasp his prophetic words.

"O foolish ones, and slow of heart to believe all that the prophets have spoken Then (in the full glare of fulfillment) opened he their understanding that they might understand the scriptures."—Luke 24:25, 45.

We need not congratulate ourselves that we are less stupid; or that we can "understand the (prophetic) scriptures" in the broad daylight of fulfillment, any more than they, without having our "understanding opened" at the actual time of fulfillment.

May we then, "lean not on our own understanding"; but look to God in all faith, that our minds may be enlightened by the Holy Spirit in very truth. For thus only may we be "completely furnished" unto every "good work", and be profitably "instructed", and fitted to instruct others in the scriptures—in the realm of prophecy not less than elsewhere.

Second

Because "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 knowing this first, that no prophecy is of any private interpretation. For prophecy came not at any 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.

Do you wonder that those who are not using the light of God's prophetic word are stumbling over each other in the dark of these increasingly dark days? The International situation grows daily more complicated. Each Peace (?) Conference but makes the utter hopelessness and helplessness of men and nations the more apparent. How God must hold in derision and contempt those who "speak lies" around these International Conference tables.

The Interchurch situation is not less dark. The Laodicean apostacy is in full swing. God's prophetic word is the only dependable ray of light upon the whole horizon today. Let us have a care, however, that we do not turn to our private interpretations. Our need of personal contact with "the Holy Ghost" is quite as great as was the need of the "holy men of God" who "spoke" the words we are seeking to interpret.

If your Radio outfit is not in tune with the dispatching station, that which you hear

is blurred and valueless. So it is with the Word of God. The Holy Spirit breathed it forth in the first place—and is still breathing that same word forth; but how can we hope to intelligibly receive it unless he has tuned us to himself? And never shall we hear in unison until each has been so tuned. O, how we need the Holy Spirit in the realm of prophetic interpretation. I wonder if we are waiting on him as we should? or honoring him as the executive in the Godhead as we ought? or recognizing in him alone the source of all our power and equipment for services here as God intended?

"Ye shall receive power after (not before) the Holy Ghost is come upon you."—Acts 1:8.

Third

Because the "sure word" of the living God is the foundation upon which rests the prophetic arch which spans the scriptures from Genesis to Revelation.

In Hebrews 13:9 we have the Greek word for "sure" of 2 Peter 1:19 translated "established". And in Psalm 119:89 it is written: "For ever, O Lord, Thy word is settled in heaven." And in Psalm 89:2, "Thy faithfulness shalt thou establish in the very heavens." We are very apt to think of the heaven where God's throne is as this place; but in both these last scriptures is the word translated "heaven" the same as in the first chapter of Genesis; and there we know that God is talking about "the higher ether where celestial bodies revolve".

The astrologers—"the wise men of the east"—in 4 B. C. read in the open heavens what the Bible scholars of that day failed to read in the open scriptures; though it was there for them to read. We are apt to repudiate the Astrologer of our day; and yet not long since I clipped the following:—

"London, Dec. 19, 1921.—The year 1923 is destined to shake the world to its foundation, both physically and politically. It is to be a succession of plagues, famines, floods, shipwrecks, rioting and revolution. So says the British Journal of Astrology, which has drawn the horoscope for that year, when the planet Mars and Mercury will be in conjunction. Six years later the great Armageddon is to take place. It will be a final conflict between Mohammedanism, allied with Bolshevism, against the united Anglo-Saxon world. It will end in a universal peace in 1932; but 'there will be so few of us left, and we shall be so tired, that peace should happen anyhow,' the horoscope says."

That certainly looks as though the Astrologers of today had been altogether given over to the "how-wows"; for those of us who feel that we glimpse through "the sure word of prophecy" something of what awaits this old world of ours in the very near future, feel that God has indeed programmed something very like that. God's word is the prophetic standard; and what the Astrologer reads in the heavens that agrees with it will stand; but that which does not agree with that word must "go by the boards".

There is something else in the first chapter of Genesis that I should like to draw your attention to.

"And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and for years.

. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night."—Gen. 1:14-16.

Here is the first occurrence of the word "seasons". If we limit its significance to our four yearly seasons, I feel sure that we have missed its import. The Greek equivalent of this word is "kairos"—the very word we find in Luke 21:24; Acts 1:7; and 1 Thess. 5:1. Surely this should give us pause; because it just means that these "kairos" are Astronomically measured.

O, how inscrutable are all the ways of our God; and His wisdom is as much higher than ours, as are the heavens higher than the earth. Surely we should come to the study of his word in great humility of spirit; and wait in the quietness of faith to be taught of the Holy Spirit its infinite mysteries. How else may we ever hope to know the mind of God? The holy Spirit is to this day the only heaven-sent teacher to open to us the scriptures. Have you definitely and purposefully received him?—Read at a "Prophetic Convention" Pasadena, California, April 29-30, 1922.

110 CHURCHES QUIT IN YEAR

Extensive use of automobiles, the concentration of rural populations in cities and towns and the growing spirit of church federation resulted in the closing of 110 Congregational churches in the United States last year, the annual report of the church disclosed. Membership, however, increased 63,680, the report said, boosting the average membership per church from 147 to more than 150. Church property values increased \$8,412,261 to a total of \$132,383,237.

CHRIST OUR LIFE

(Continued from front page)

that "The seed of the woman would bruise (crush) his (the serpent's) head". In other words, would destroy him. Christ is that Seed, and by destroying him who has the power of death, Heb. 2:14, he will bring about the destruction of death itself, 1 Cor. 15:26, and thus ensure life to all who are "in him". The Old Testament tells the story of the conflict that ensued—Satan's attempt to prevent the advent of the Seed of the woman. This we cannot now touch upon; but would call attention to the fact that the One promised is never lost to sight. The sacrifices, which could never take away sin, Heb. 10:11, yet made an atonement, preserving the lives of the offerers thereof, thus pointing forward to him, who by God's provision, should take away sin, by one offering, the perfect and final sacrifice. The life forfeited is thus restored by a sinless Victim, who has borne in himself the penalty of sin—death. But a dead victim could not give life; therefore the One provided must not only be sinless; He must have the power, the right, to live again himself after the penalty has been paid; and God met these requirements by sending his Son, the sinless One, to die, and be raised from the dead to die no more. Hebrews 10 ascribes the words of Psalm 40 to the Lord Jesus Christ: "Sacrifice and offering thou wouldst not, but a body thou hast prepared me. In burnt offerings and sacrifices thou hast no pleasure. Then, said I, (in the volume of the book it is written of me), I come to do thy will, O God."—A. B. Cash, in Words of Life.

lineating his eternal purpose in the Law and the Prophecs, but between the light and materialistic Israel there stood Christ in the way, so that this light became to them merely a shadow of heavenly and spiritual things; for not unto them was it revealed, but unto us, or unto those who are Christ's and the heirs of promise.

If we are to find the truth of God's eternal purpose, we must see things from the right point of view. We are not to think that when God sent forth our first parents from his presence that this was done in anger, or that God's attitude towards Adam's children was one of vindictiveness, holding the sword of justice over their heads and demanding satisfaction. God's attitude toward fallen man has ever been that of pity and conciliation; even as it is written—"Let the wicked forsake his ways and the unrighteous man his thoughts and let him return unto the Lord and he will have mercy upon him, and to our God; for he will abundantly pardon him."

Redemption

When we enquire into the conditions which necessitated redemption on our behalf, we find them to be the result of man's fallen nature through sin that came into the world by one man's offense. What the law could not do for man of sinful flesh, has been made possible for all men by that redemption which Christ obtained by means of his own blood, or by means of his afflictions and his suffering even unto death by the cross. The fallen condition in the nature of all men was proven by the law, and this condition is described in the scriptures as a bondage of sin.

The law was ordained unto life; for the man who continued in doing all things contained in the law was to live by the law. Because of sin in the flesh, this law which was ordained unto life became a ministration of condemnation and death. These were the conditions under which the sinless Jesus found himself, being made of a woman, made under the law, to redeem them that were under the law. The only right to life which Jesus had under the law was the wages of his own righteousness. This was not the right to eternal life; for eternal life is not of works, and it is not wages, lest any man should boast, but it is the gift of God through the righteousness of faith and love; and we learn that even Christ was not justified by the righteousness of the law, but was justified in spirit, received up into glory through the eternal spirit.

The redemption which Christ obtained by means of his blood and which redemption we have in Christ Jesus is not deliverance from condemnation that came on all men. United with Christ in his death, we die unto this condemnation, but being united together with Christ in his life, we can say with Paul—"There is therefore now no condemnation to them that are in Christ Jesus; for the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death."

Redemption is deliverance from the law and the bondage to sin which is in Christ Jesus and through which God may be just and the justifier of those who believe into Jesus. There are some who teach that Christ had to be hung on a tree for Jews, to redeem them from the curse of the law, which was not on Gentiles. But Jews who are seeking to be justified by the law are

still under the curse. Paul tells the Galatians that as many as are under the law are under the curse, even though they be Gentiles. Again he says, "Knowing that a man is not justified by the works of the law, . . . even we (Jews) have believed into Jesus Christ, that we might be justified by faith of Christ". But the Apostle explains further that "if there had been a law given which could have given life, verily righteousness should have been by the law", and in that case he says: "If righteousness come by the law, then Christ is dead in vain", or in other words, if righteousness had been by the law, then Christ died unnecessarily". Then, if it had not been necessary for Christ to suffer and to die, provided righteousness had come by the law, the logical conclusion is that the necessity for the death was that he might redeem us from the law, or take away the law and establish the new covenant in his blood, and thus bring in a better hope of life through the righteousness of faith.

AS ONE JOURNALIST SEES PALESTINE

THRILLED and greatly impressed" by the striking achievements transforming wasted and run-down Palestine into a growing and modern country, Mrs. Marguerite Harrison, celebrated newspaper correspondent, told in an interview to a representative of The New Palestine, of her visit to Palestine, where she went to investigate the development of the Jewish Homeland during the course of a year's travels throughout the Near East.

It will be remembered that on previous visits to Russia, Mrs. Harrison was arrested by the Soviets and spent many months in a Soviet prison. "Some of my fellow-prisoners were Zionists," Mrs. Harrison said, "who hadn't the least idea of why they were thrown into jail, for, as is known, the Soviets persecute Zionists most ruthlessly. The Bolsheviki look on Zionism as another manifestation of reaction and the Jewish commissars, who seem to lead the persecutions, are probably inspired by the same reason that makes a person who owes a lot of money hate his creditors. Renegades from their race and their religion, these Jewish commissars take great delight in persecuting every manifestation of Jewish life.

"While in prison with these young and old Zionists, I learned much more about the movement which has always interested me. Then when I saw the Jewish refugees throughout Europe, trudging from one place to another, crowding the ports, knowing not whither to go, or where the vagaries of a government would send them next, I realized what a tremendous problem this was and how urgent was the need of a quick solution. And when America closed its doors to further immigration, the problem assumed such critical proportions that Palestine seemed the one and only solution for this colossal tragedy of a people.

"So I view Zionism as a great philanthropic movement which would save millions of a race, with no place else to go. And now that I have been to Palestine, have seen what the Jews have accomplished there in so short a time, under such terrific obstacles, I am more convinced than ever that Palestine is the one hope of the Jewish people. It is to me a tremendous philanthropic movement, with vast cultural possibilities, which should grip the imag-

ination of the world."

Mrs. Harrison visited Jewish colonies, Tel-Aviv and other cities, during her stay in Palestine, which took her from one end of the country to the other. She said that Dilb, a Zionist cooperative colony that she visited, left a lasting impression upon her. "Here was a remarkable achievement, which seems to be typical of many of the Jewish colonies," she continued. "Dilb was established by Ukrainian Jews who had had little farming experience. They selected a barren, rocky, hilly place for their colony, probably because they could get no better site. Here on one side were rocks and hills, absolutely barren ground. There, next to it, in the colony, were flourishing gardens and fruit plantations. Just one striking example of the marvels of these hard-working, practical idealists!

"The Jews of America certainly have a right to be proud of what Jewish effort has accomplished in Palestine," Mrs. Harrison went on. "One sees on every hand evidence of Jewish labor and Jewish enterprise, thriving colonies, suburbs, modern cities. Tel-Aviv is an extraordinary achievement. Here is a modern city, imbued with typical American enterprise, and fifteen years ago it was a sand waste.

"And, too, it must be remembered that the possibilities of Palestine have hardly been touched. The country offers endless opportunities, but particularly in agricultural pursuits. The Jews have shown what can be accomplished, given the wherewithal to accomplish it. But the surface has hardly been scratched. Immigration is closely restricted by the British, so that no more people will be admitted than can be taken care of. Both the Government and the Zionists do not want to be faced with a serious unemployment problem. Now there is no such problem to speak of, but when I think of those thousands of unfortunate Jews whom I have seen in the ports of Europe, with no place to go but Palestine, I cannot but feel that their fate rests largely with the Jews in more favored countries, who can make it possible for them to be admitted to Palestine."

Mrs. Harrison said that Jewish progress in Palestine was gradually lessening the Arab problem, as the great masses of Arabs had absolutely no interest in politics and when they realized that the achievements of the Jews made life easier for them, they naturally became more friendly. Medical work of the Zionists, which is administered in many places to both Arabs and Jews, has also been an important influence in breaking down prejudice.

"Palestine is one of the most wonderful summering places I have ever visited," Mrs. Harrison concluded. "I was in Jerusalem in July, the hottest time of the year, and the nights were so cool that coats were always needed. More people ought to realize what advantages Palestine has to offer as a summering place and also as a health resort. Wealthy people, who rush away to the mountains or to European watering places, would do well to go to Palestine during the summer. Not only would they be choosing a delightful vacation spot, but they would be seeing one of the world's most famous countries, where history is again being made."—The New Palestine.

"Every rose has a thorn", yea, a thousand thorns, in these days. And many a laugh belies a bleeding heart.

THE CHRISTIAN'S ARMOR

WARFARE is the Christian's portion in the present life. To fight is the requirement of every one who has given himself to the service of the King of kings.

While there is a great variety of pictures illustrative of Christian experience, none is more significant, and none more occupies a greater place in the Word of God, than that which describes the Christian as a soldier. To him is given the exhortation, "Fight the good fight of faith." From the time when the sinner has heard the call to forsake sin, and to embrace Jesus Christ as his Redeemer and Lord, he finds a relationship that continues to suggest the activities of the soldier's life. Jesus is "the captain of our salvation". "His banner over us is love." We "war a good warfare", and we look forward at the close of the battle-day to a glorious victory through the grace of God, and eventually a "crown of life", which is promised to every faithful overcomer.

Our text is the most detailed passage outlining the Christian's armament, and it gives us very definite suggestions respecting the battling experience that must be undergone by the Christian who would finally hear the words of divine approval and permission to enter into the privileges of the eternal kingdom.

First the Apostle clearly outlines the nature of the battle ground and the enemies to be encountered. Not flesh and blood, not human beings—toward all the human race our loving compassion and tender sympathy must go out. We would rather do good than fight our fellowmen, those for whom our Lord gave himself a sacrifice, in order to demonstrate his supreme love for them all. Our fight is with spiritual enemies—the great Adversary and his cohorts—who are striving to dissipate our zeal for righteousness, and to reenslave us in the chains of sin and service to Satan. These enemies are called "principalities, powers, rulers, wicked spirits in heavenly positions." There is no propriety in belittling the exalted position of our enemy. All the subtilty, all the cunning and craft of him who raised the original rebellion against God and his government of order and peace and righteousness—these are arrayed against us. Pitiably indeed would be our plight if we had naught but our own strength to nerve us for the conflict. The Apostle does not minimize the strength of the Adversary. But he makes clear the height of the opposition in order the more effectively to show us the superior greatness of the power that is on our part.

"Be strong in the Lord, and in the power of his might." There is the absolute source of resisting power. No device of satanic ingenuity is cunning enough to prevail over the provision which God has made for his loyal, obedient and faithful soldiers. We must, nevertheless, realize that to meet the strenuous conditions of the battle there must be recourse to the armament that has been supplied for our use. To know that such armament exists of course signifies nothing in the battle, unless we have provided ourselves individually with the various parts which the Apostle so clearly describes.

While the Apostle begins his description with the girdle of truth, the central part of the armor, upon which all other parts hang, let us begin at the top—the head-

piece, which the Apostle calls, "the helmet of salvation". It represents intellectual appreciation of the truth. Today, perhaps, more than ever in Christian experience, is the soldier of Christ assailed with respect to his mental grasp of the principles of the plan of salvation. In every direction professed ministers of Christ are preaching "another gospel" and "denying the Lord that bought them". It is considered a cultural attainment to disclaim the "old-fashioned" teaching of the Bible respecting the fall of man, the typical sacrifices of Israel, the redemption value of Jesus' offering on the cross, and the necessity for personal faith in Jesus Christ in order to attain eternal salvation. The Adversary is attacking professed Christians most adroitly in their intellects, and unless they are properly covered with the helmet, representing a clear appreciation of the divine plan of salvation as revealed in the Word, the gravest danger awaits the soldier.

But intellectual understanding is quite insufficient to repel the attacks of our great enemy. The next piece from our armory is "the breastplate of righteousness". It covers the heart—the other vital organ that must be protected if one is to win the great fight of faith. It represents spiritual development. Unless we have that spirit of our Master in our hearts, unless that spirit has taken hold upon our lives, and begun to actively transform us into the image of Jesus Christ, the proper preparation for our victory has not been made. Genuine Christian life means not only intellectually understanding the plan of salvation, but applying the principles to our daily life. Having been reconciled to God through the death of his Son, and having thus become eligible for service as a soldier of the cross, the heart begins to express itself in the direction of seeking to know the deep things of God, and to attain conformity with the Christian standard of Christ-likeness. The enemy finds a great field for attack upon us here. It is a difficult, painstaking, arduous fight that we have begun, and the devil knows just how to employ all his arts of diversion to turn aside our zeal, and to develop in us an interest in other than the spiritual development to which we should direct our minds. Since our future hope and expectation are to share with our blessed Lord a place in his spiritual kingdom, it is incumbent upon us to let the Word of God dwell in us richly, that we shall gradually, but surely, become transformed by the renewing of our minds, and in so doing we are putting on more securely the breastplate of righteousness. Satan makes a special attack upon us in connection with our endeavors to make progress in spirituality. He knows our weakness better than we do ourselves, and how artfully he suggests our lack of progress; how cunningly he reminds us of our failure; how easy it is for him to point to our blunders and mistakes. When we are thus attacked, only the sword of the spirit, which is the Word of God, can force the Adversary to leave us, just as did our Master, when Satan offered him the severe temptations of the beginning of his ministry. To let the devil persuade us that we are making no progress, and therefore might just as well let go altogether, is just what he wants. So to do is not fighting the good fight of faith, and, of course, will never gain for us the

crown of life at the end.—Editorial, in The Kingdom Scribe.

GOD'S ETERNAL PURPOSE

By Alex Allan

AWAY in the eternal ages at a time so remote as said to be before the foundation of the world, God, with a view to our salvation, formulated within himself his eternal purpose which he settled, or made to dwell in Christ and gave him to be the head over all things—the Beginner, as the first to enter into life through death of the flesh by the righteousness of faith; the Finisher of God's eternal purpose, when, in the fulness of time all things in him shall be gathered together into one great family of God, and when he shall have put down all rule and all authority, he himself shall become subject to God that God may be All in all. To this end Christ, the one who was with God at the beginning, in the brightness of God's glory and the express image of his person and upholding all things by the word of his authority, humbled, or impoverished, or divested himself and was made in the form of a servant in the likeness of men for the suffering of death, that he by the grace of God might taste death on behalf of every man.

But what is man that God should be thus mindful of him, or the son of man that he should visit him? He was indeed made a little lower than the angels, a living soul with animal life. But Adam did not belong to the animal creation; for being made in the image of God and after his likeness, he belonged to the God family—a son of God. Thus God ordained that man should not, as the animals, live by food alone, but by every word that proceeded out of the mouth of God, and so to live on indefinitely under the guiding hand of his Creator. But we know how Adam by his disobedience, failed to fulfill the destiny of his creation as a son of God; moreover, he failed to fulfill the natural span of his animal life; for Adam died by sin—"Wherefore, as by one man sin entered the world and death by sin; so death passed upon all men; for that all have sinned". Unless God had put a limit to the reign of sin unto death by affixing the zero mark below which the span of man's life should not fall, the whole world had been lost in death long ago. This is evident from the fact that during the first 2000 years from creation, the span of man's life fell short about 800 years.

Many speak of men dying a natural death, but no man ever died a natural death. It was man's nature to live and not to die, but sin is a corruption of human nature; when there is no more sin in the world, then there will be no more death, no more dying. This time will come when all that riff raff mentioned in Revelation 21 shall be destroyed in the "lake of fire, which is the second death", a death that God had not appointed for men this side of the day of judgment.

From the fall of Adam there were glimmerings of God's purpose given to men; the seed of the woman that should bruise the head of the serpent was Christ; that lamb slain in sacrifice from the foundation of the world, beginning with righteous Abel, pointed to Christ; that rock from which all Israel drank was Christ; that seed was Christ. But there came a great stream of light from God unto Israel, de-

Among the Churches

Sr. S. J. Lindsay departed last week to join Bro. Lindsay at Los Angeles, California.

Bro. H. A. Sheets reports an interesting condition and interesting work at Niagara Falls, New York, and at Fonhill, Ontario.

Sr. M. A. Woodward should now be addressed at Oregon, Illinois, where she arrived unheralded, to the surprise of all.

Bro. F. E. Siple, being engaged in evangelistic meetings at Plum River, Illinois, F. L. Austin supplied for him at his appointments at Casey and Marshall, Illinois, Sunday, the 28th.

Dr. A. MacFarlane, of Kansas City, who conducts the "Eternal Life Mission of the Church of God in Christ Jesus" in his home city, will assist Bro. C. C. Maple with the Nebraska State Conference work the coming year.

REPORTS

A Word of Thanks

As so many of Mr. Crowe's friends have been enquiring about him, will you please tell them through your paper that he is still very ill and unable to leave the hospital.

The doctors say that if he is well by spring he will be doing fine, but it seems very discouraging to us, as he seems to be growing gradually weaker, but is not suffering very much physical pain.

We wish to thank Mr. Crowe's friends for their kindness to us during this time of suspense and worry.

In Christian love,
Mrs. W. L. Crowe,
219 S. Wilson, Chanute, Kansas.

Plum River, Illinois

Our week of meetings at the Plum River Church, near Lanark, Illinois, came to a close on Sunday night, September 28. The weather was good through most of the meeting, and the attendance and interest were splendid. Two were baptized during the week: Miss Fern Mitchel and Mr. Merle Everhart. Both of these are young people in the neighborhood of the church and may be addressed at Lanark, Illinois.

Bro. M. W. Lyon assisted in these meetings and we plan to see that the pulpit is filled at that place over the third Sunday of each month.

F. E. Siple.

Work in Virginia

The special meetings in progress at Seven Fountains, Virginia, opened with a good attendance on the 18th of September. We gave discourses pertaining to the signs of the times in the opening services, and on Sunday three large audiences listened attentively to sermons on life, death and reward. The meetings here will continue until Wednesday. On Thursday, September 25, we expect to begin a similar series at the Church of God, in Maurertown, Virginia, and continue there until October 1.

G. E. Marsh.

Meeting at Eldorado, Illinois

We wish to announce that on September 3rd Bro. Jas. A. Patrick closed a two-week meeting at Edorado, Illinois, and as a result of the meeting three came forward for baptism, namely, Tom Robinson, Juanita Shain, and Marie Mosby, all of Eldorado.

We are very grateful for these three new witnesses of Christ and trust that they will for ever remain faithful and do the will of God. We also want to especially thank Bro. Patrick for the wonderful Gospel messages which he brought to us, and for the faithful service rendered to us at this place.

Bro. Siple was also with us for two evenings, assisting Bro. Patrick in the services at that time.

Bessie Wiggins.

Missouri Conference Report

The Seventeenth Annual Missouri Conference of The Church of God met at the Morse Mill church on Saturday, September 6, and continued till September 14.

Bro. J. H. Anderson, of Indiana, conducted the first part of the meetings and Bro. F. E. Siple of Illinois, the latter part.

Much good seems to have been done at this meeting, as four young people decided to take our Savior as their guide and example. They demanded baptism and on Sunday, September 14, we went with them to the river where Bro. Siple baptized them, to walk in the newness of life.

May they ever hold out faithful to one Lord, one faith, one baptism.

Good attendance and a good meeting.

Those in attendance from a distance were Sr. Siple, of Oregon, Illinois; Sr. Hanson, of St. Louis; Bro. H. T. Cooper and family, Bro. Ed Waggoner and family, and Sisters Manken and Rouse, of Fredricktown.

The members met in conference on Friday, September 12. J. F. Williams, Vice-president, presided. J. F. Williams was elected President; H. T. Cooper, Vice-president; Ethel Manken, Secretary; Mrs. J. F. Williams, Treasurer; Leota Hanson, Fifth Member of board. No other business being at hand the Conference adjourned subject to call of the President.

Ethel Manken, Secretary.

Union Meeting

A union meeting of the Arlington, Blair and Kennard Aid Societies was held at the home of Sr. Mattie Halls, September 10. This meeting was postponed from August 27 as was reported in The Restitution Herald until September 10.

The ladies were entertained by the Kennard Ladies Aid. The Arlington ladies were unable to meet with us, for which we were very sorry.

Our program was as follows:

Songs—God Will Take Care of You, and Dear to the Heart of the Shepherd.

Scripture Reading, 1 Corinthians 13, by Sr. H. Wright.

A poem, "I Wouldn't Be Cross", read by Birdie Krogh.

Interesting report of Waterloo Conference, Sr. Bessie Jenkins.

Reading of letter from Sr. Roxana Wince, by Sr. Josephine Surhart.

Talk concerning work of the church in

Colorado, by Sr. Eva Greenley, a sister to Birdie Krogh.

Duet, Sisters Krogh and Greenley.

Solo, Sr. Bessie Jenkins.

Selection, "Power of Love", selected by Sr. Jenkins, read by Sr. Jessie Ward.

Report of the Blair Aid Society, Sr. Krogh.

Our next union meeting is to be held in Blair, at the home of Sr. Jenkins, sometime in October.

We closed by singing, "Let the Lower Lights Be Burning."

Ellen Anderson, Sec.

OBITUARY

Mrs. Dan Payne

Minerva S. Bowen, daughter of Solomon and Mary Stevens Bowen, was born in Mendon township, Michigan, November 25, 1852, and died August 26, 1924.

Her father died when she was but a small child. When she was seven years old her mother was married to Charles H. Richardson of Jamestown, Michigan, where they made their home and experienced the hardships and sacrifices of the early pioneer life.

She was married August 25, 1874, to Dan Payne and since that time, the greater part of her life has been spent in Mendon, Michigan.

Two children were born to this union: Bernice, now Mrs. Ernest Warrick, and Mary, who died in infancy.

At the age of 16 she united with the Church of God, of which she was a faithful and consistent member until her death, which was caused by that stealthy enemy, Anemia.

The funeral services were conducted at the home by the Rev. G. D. Chase. The interment was in the Mendon cemetery.

The above notice was delayed on account of the serious sickness of Bro. Payne, who, we are glad to say, is now better.

M. A. Woodward.

Horace Hammond

was born in New York state, October 21, 1834, and fell asleep at his home in Caledonia, Michigan, September 22, 1924.

Bro. Hammond knew all that pioneer life in the woods of Michigan meant, but being a sturdy, ambitious man he, with his faithful wife, surmounted all difficulties and soon had a comfortable home where their friends were always welcome. Sr. Hammond, who suffered a broken hip several years ago survives him: also one daughter, Sr. Ida Overholt, with whom Sr. Hammond will make her home; ten grandchildren; fifteen great grandchildren, with a host of friends and acquaintances are left to profit by his living. Bro. Hammond was also a pioneer in the gospel truths, being baptized by Bro. Crosier in 1897. He was true to the end. He died in hope of the first resurrection.

M. A. Woodward.

Mrs. Sarah Ann Crouch Howard

Sarah Ann Crouch was born at New Haven, Oswego County, New York, December 7, 1836. Her father's family emigrated from New York to Janesville, Wisconsin, in her childhood, where she lived until her marriage to Albert J. Howard at Center, Wisconsin, November 30, 1854.

Five children (Continued on page 428)

The Restitution Herald

A Religious Weekly (omitting one issue each year) published at Oregon, Illinois, by the
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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

No further word from publisher relative to Song Book.

Work will be started on Holiday Catalogue immediately.

Sr. Benn was scheduled to spend the past week end at Casey, Illinois, with Sr. Weaver, regarding Golden Rule Cook Book. Help them immediately with those recipes.

It is encouraging to get the reports from different sections which reveal an increasing interest and earnestness in evangelistic work. May it not be that each church and conference shall excel all past labor for the Master?

The Golden Rule Greenhouse Catalogue is now being mailed to all names on our list, but there are some sections of the country from which we have received no names. We will be glad if some of our subscribers will mail the names from their respective districts at once.

It must be evident to all that we are working our headquarters on short rations financially. It requires no little funds to enter into these different printing activities. Our force has been enlarged and must be still further increased; paper stock of various kinds and greenhouse stock has had to be increased. We are certainly in position to use those contributions which have been sought in order to take up these increased activities. Remember all contributions are devoted to the work, to the best of the judgment of the management.

All those interested in the introduction of a new paper after the order of Bible In-

vestigator should send in word at earliest possible convenience. We need to know the final decision about this undertaking as soon as possible, in order to perfect our working plans in general.

If there are any communities or churches wishing evangelistic or week-end services write the National Bible Institution. It is more than likely that trips including several appointments can be planned, the same to be filled by Bros. M. W. Lyon, and H. A. Sheets, or your secretary.

Such itineraries distribute the cost of traveling and greatly reduce the expenses for each appointment. May we not work together in this matter and herald the gospel far during the coming months?

ZIONISM

It is reported that Dr. Weizman, President of the World Zionist Organization, is about to make his residence in Palestine.

The same report announces that Sir Herbert Samuel, present High Commissioner of Palestine, will not remain in Palestine after the expiration of his term of office, next June.

The New Palestine, citing the Jewish Morning Journal, states that Palestine Government and the Colonial Office have agreed upon Palestine Nationality law which, it is supposed, will soon be officially promulgated. It is also expected that revised immigration laws will permit much more liberal immigration into Palestine.

A NEW CREATION

As stated last week, 2 Corinthians 5:17 definitely refers to "a new creature" or creation in and through Christ. That God did perfect such a new creation in the person of his Son, the second Adam, who was raised "in Spirit", and who, according to Paul in 1 Cor. 15:45 was then "a quickening Spirit", is scripturally evident. It is referred with the same scriptural terms as Jesus himself used of God when, in John 4:24, he said, "God is Spirit." (The "a" of this text is said to be absent in the original.)

It is written, the first man Adam was made a living soul, the last Adam a quickening Spirit". Thus there are two creations, both of God. It required God's work to create the second just as certainly as it required God's work to create the first. And the second, the Spiritual, was distinct in specie from the first, the soulual.

There are different characteristics named relative to them. The first is of natural body, the second of Spiritual body. The first is corruptible, the second incorruptible. The first is of weakness, the second of power. The first is mortal, the second immortal. The first is of carnal impulse in activity, the second is of Spiritual impulse in activity. The first serves self as its high ideal, the second serves God.

Paul further states in Gal. 6:17, that "the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other." Being contrary or opposite, it is very evident that they are different, and that the latter is a "new creation". Therefore anyone, today, who chooses to come to be in Christ, chooses to be a new creature. And any one who comes to be in Christ, becomes in some manner a new creature.

MONEY NOT NEEDED

The Church does not need money. It never did—it never will. We often speak of needing money with which to carry forward some aim or plan, but money, as such, is never a need of the church.

The church needs new-life—Christ-life. It needs the bread of heaven; the spirit of God; the crucifixion of self; the raising unto newness of life. If the church is possessed of such God-given blessings it surely needs not temporal enrichment.

But, the church needs to do, to give, to work and serve for God. Its members each need to divest self of self; to use of their physical forces as a means of service. Not that God needs their assistance; but they need the growth and power that comes in no other way than that of serving.

Some recognize these truths. Therefore their anxiety to do. But, to be constantly active physically brings a return measured in terms of money. The brotherhood can not well assemble in colony style in order to concentrate on doing along any approved line, but it can concentrate its service in terms of that which represents its energy and in this way unite in performing work in service to God.

We do not need money, but we do need to give money—if it represents genuine, hearty service; not for the purpose of sustaining God from failure, but for the purpose of strengthening and increasing self after the way of God.

HERALD RECEIPTS

J. E. Hatch; Nolan B. Orr; Alex. Allan; Hy Byerly; Mrs. Emma K. Robinson; Herman Dickel; Jas. A. Patrick; Milton Long.

BIBLE INVESTIGATOR

E. C. Stilwell; Syrrilas Trump; Jas A. Patrick; Mrs. Emma K. Robinson; Herman Dickel; J. E. Hatch; W. H. Irving; Mrs. Edith Mann.

WINCE MEMORIAL FUND

Previously mentioned,	\$448.95
Milton Long,	2.00
Michigan Bereans,	5.00
Total	\$455.95

N. B. I. PLEDGES AND CONTRIBUTIONS

Pledges and contributions to N. B. I. for payment of indebtedness on properties,	\$91.00
Total	\$2702.50

NEARER MY GOD TO THEE

By Alexander D. Donaldson

What a beautiful Hymn is that written by Mrs. Adams, "Nearer my God to Thee", of which when printed correctly the second stanza is as follows:

"Though like the wanderer,
 The sun gone down,
 Darkness be over me,
 My rest a stone,
 Yet, in my dreams I'd be
 Nearer, my God, to Thee;
 Nearer to Thee."

Those who are familiar with the Scripture will see at once that this is an allusion—the most beautiful of all rhetorical figures—to the story of Jacob's wandering, his loneliness, his stone for a pillow and his dream. But in many instances the first line is printed:

"Though like a wanderer,"

thus substituting any wanderer for the most famous of all wanderers, and destroying the figure, the hymn book now before me—Advent Christian Hymnal—carries the erroneous version. I have corrected it. How does your book read?

In ending this sermon, Jesus said that those who do these things which he told about are like the wise man who built his house on a rock, so it was not washed away by the storms; but others built on sand are washed away.

Now, little children, let us all build upon the rock. Let us look over this list of things to do and do them, and learn the verse called "The Golden Rule", which is found in Matthew 7:12, and live up to it that we may obtain eternal life.

SERVICE

Matthew 20:20; Mark 10:35-45

By M. A. Woodward

SERVICE. What a multitude of thoughts that word brings to us! Who would think of being baptized in Christ without being willing to assume the roll of service? The very name "Christian" means service.

A member of Christ's Body. Should we expect to be a member of that body and not suffer, sacrifice, and serve? Are we better than he who was made perfect through suffering? If we are not willing to bear in our bodies the marks of the Lord Jesus we should not enlist in his service; for enlistment means service, responsibility, work. Beloveds, read carefully the request made by James and John in the texts noted above. It was, to all appearance, selfish, and little did they realize what such a request involved. Notice the tender, loving reproof that the Christ gave with his explanation of how to attain unto real greatness. They did more than most of us do: they went to Jesus the Christ for the desired thing; but how little they realized what it would cost. The Christ immediately asked them the hard question, "Can you drink of the cup that I drink of? and be baptized with the baptism I am baptized with?" They said, "We can." He told them that they should have all of that, but to grant the rest was not for him to do, "but it shall be given to them for whom it is prepared". So they must wait and prepare themselves. And how quickly he told them what this preparation should be, verse 43, "But whosoever shall be great among you shall be your minister, and whosoever of you will be chiefest, shall be servant of all". O, such service as he pointed out for them! And you and I must be willing to be of the same service. Who of us has not felt the joy of serving others: lifting with loving words and strong acts of kindness the heavy burdens of some poor wayfarer; watching opportunities to brighten dark days of hopeless ones when the burdens are heaviest; comforting a mother sending her child out into the wicked world ignorant of its many sins, fearing he may stray from righteousness, comforting her with the story of some other mother who has had like experience, but who, after the glamour of youth had passed, had found her prayer being answered in that as her children turned the corner from youth to maturer age they had come to resolve to find and follow the path of honest endeavor. And, Lo, the glad mother finds her prayers being answered, for she has not forgotten to cast her burdens upon the Lord.

A true parent realizes the responsible place in which the children are working.

It means for eternity, helping in the Christ service. In every field of labor our

duty is not to see how little we can do, shirk every responsibility; but to see how much we can help in moving the work to perfection. Never mind if our work is not appreciated by some, God will take care of that. He is making up the record.

So let us all toil on in patient service, remembering what it will be to be raised in the likeness of his resurrection, to eternal life.

WHY STUDY PROPHECY

By Mrs. Jessie Sage Robertson

Fourth

BECAUSE:—"And now I have told you before it come to pass, that, when it is come to pass, ye might believe."

"These things have I told you, that when the time shall come, ye may remember that I told you of them."—John 14:29; 16:4.

My! what a lot of wasted breath it would save if we only got these words quite straight in our minds concerning the prime objective of prophecy. What a lot of useless haranging over unfulfilled prophecy there is to be sure!

Beloved, if we are not tuned with God sufficiently well to catch the full sense of fulfilled and fulfilling prophecy to be of one accord, how can we hope to be in agreement over that which is still future?

For example:—Jerusalem is not "trodden down of the Gentiles" today—nor has it been since December 9, 1917. The Lord Jesus told us plainly that it would be so "trodden down . . . until the times (kairoi) of the Gentiles (should) be fulfilled". If, therefore, Jerusalem is not trodden down of the Gentiles is it not evidence that the "kairoi" of the Gentiles have been fulfilled? Do you believe? If not, of what service is the prophecy of Luke 21:24 to you?

The very question, in some quarters, is like a match to gunpowder because of tradition; notwithstanding, that by no twisting or turning of it, can we constitute a protectorate its antithesis, a treading under foot. That Jerusalem is due for a Gentile down treading of 42 months at the extreme end of the age is clear from Revelation 11:2. But that is no reason for our belief concerning Luke 21:24. "Why study prophecy", indeed, if we can not differentiate between the things that differ?

Palestine is threatened with more than one tyranny, and one can see how conditions are shaping up for the Great Tribulation period.

This I quote from a copy of "King's Business." But the land is not now (April, 1922) under a tyranny. The 42 months of Rev. 11:2 belongs to that "Tribulation Period"—"the time of Jacob's trouble"; and though imminent, is still future. Why, then, continue to confuse the kairois of Luke 21:24 which are fulfilled with the 42 months of Rev. 11:2, which yet remain to be fulfilled?

Or why confuse the "kairois" of prophecy with the "chronos"? The Lord Jesus did not confuse them in Acts 1:7; nor did Paul in 1 Thess. 5:1; for most assuredly "the times" and "the seasons" of these scriptures do not refer to one and the same prophetic period. If they are analogous, then what differentiates them? If one expires before the other, which expires first?

Surely we must turn to God's Word and

its historical fulfillment for our answer. The Lord Jesus identified the "kairoi" of Luke 21:24 with Jerusalem's downtreading then current; and if that continued downtreading is at an end, then are the "kairoi" of Luke 21:24 fulfilled. And if the "42 months (the kairoi) of Rev. 11:2 are still future, why not recognize the present parenthesis between these differentiated prophecies—the one of 2520 years duration, the other of only 42 months?

In the light of this, ought we not to see clearly the significance of a future outstanding Gentile tyranny of the city of Jerusalem?

In "the fulness of time" shall each prophecy be fulfilled—not a moment too soon, not a moment too late. And "not one jot or tittle" but shall receive its exact fulfillment.

Do let us remember in these outstanding prophecy-fulfilling days, the words of our Lord:

"I have told you before it come to pass, that, when it is come to pass, ye might believe.

Fifth

Because it puts us in rapport with the mind and will of God for our own day and generation; and should give point and direction to our faith, and our prayers and testimony. The intelligent and prayerful study of the prophetic Word of God should give the Holy Spirit his opportunity to fulfill in us his office work of teaching us "things to come." We may rest assured that he will teach us nothing apart from the written Word of God, or that which is in exact accord with its harmonious interpretation.

God's prophetic word is closed, and woe be to him who adds to it, or takes from it. Its fulfillment was known and established by him when the world began.

O, may we in very truth receive the Holy Spirit to minister that Word of God to us.

"Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: . . . and he will show you things to come. He shall glorify me (said Jesus): for he shall receive of mine, and shall shew it unto you. . . . A little while, and ye shall not see me; and again, a little while, and ye shall see me".—John 16:13-16.

O, Praise God!

Even so come thou Lord Jesus! Come Quickly! Amen.

Read at a "Prophetic Convention" at Pasadena, California, April 29-30, 1922.

"And say unto him, All men are seeking thee." Ah! it was truer far than the disciples knew, that all men were seeking or were longing for Jesus. And today, as then, all, everywhere are seeking Jesus; not in every instance seeking him intelligently or consciously, but seeking him, at least instinctively and very really in that they have wants which he alone can satisfy; and that they are craving constantly that fulness which it hath pleased the Father should dwell in him.—Henry Clay Trumbull.

And Haggai 2:7 says, "I will shake all nations and the desire of all nations shall come: and I will fill this house (God's temple in Jerusalem) with glory, saith the Lord of hosts."

The Sunday School

By Alta King

THE SERMON ON THE MOUNT

Lesson 2 October 12, 1924
Lesson Text: Matthew 5 to 7
Responsive Reading: Psalm 65
 Matt. 6:5-15

Golden Text: Thy kingdom come, thy will be done.—Matt. 6:10.

For Study

Review: What definite step forward did Jesus take in his missionary activities last week? What was the basic purpose for which these men were chosen? What were they given to do that would contribute toward that purpose?

The New Lesson: After choosing the twelve and announcing to them that they were to preach the kingdom at hand, Jesus did the next logical thing. He set before their minds the principles which should underlie the establishment and development of the kingdom they were to preach, and which, therefore, must be incorporated into their own characters, since they were to bring the kingdom at hand in preaching and works; (which likewise must be incorporated into the characters of those individuals who are to be integral parts of the organized kingdom as rulers and teachers. These principles are therefore of the same vital importance to the church class of today as they were to the twelve to whom they were chiefly spoken).

The "Sermon on the Mount" is of course too long for detailed study in one lesson. We are offering, therefore, a summary outline of the sermon as a whole, that the large, outstanding thoughts in the sermon might be grasped; and a more and more detailed consideration of that portion devoted to prayer.

The following commentary in Peloubet's Notes led to a study of the sermon as a whole: "The Sermon on the Mount has too often been regarded as a series of isolated and mutually irrelevant utterances..... while in fact it is a connected address in which teaching, argument, and impassioned appeal are used in rich variety. It is a sermon on human character in relation to God and life"—and, we would add, in relation to the kingdom which we are to preach and of which we are finally to become an organized part at the appearance of the King.

With the above thoughts in mind study I. The Sermon as a Whole:

The meat and kernel. Matt. 5:1-10. In these verses Jesus gives a few trite sayings which are the essence of the whole sermon. The rest of the sermon is devoted to exposition and enlargement upon the fundamental ideas found in these verses. Note the outstanding ideas—humility, verses 3, 4, 5; desire for righteousness, verse 6; mercy, verse 7; purity within, verse 8; peaceableness, verse 9; stability and victory, verse 10.

Humility. Matt. 6:1-15. An enlargement upon the first three beatitudes. In what two forms of service may humility be either largely demonstrated or strikingly absent?

Desire for righteousness. Matt. 6:16-34. A careful study of these verses show that they are very closely associated with Matt. 5:6.

Mercy. Matt. 7:1-12. An exposition and enlargement upon Matt. 5:7.

Heart purity. Matt. 7:13-20 with 5:8

Love of peace. Matt. 7:21-23 with 5:9. For the "will of my Father which is in heaven" recall the angel's message to the shepherds at the birth of Jesus. The works mentioned in Matt. 7:22 are undoubtedly works that may express peace and good will toward men, but the people mentioned in verse 22 did not have this attitude of mind in its purity. Rather does their plea express desire for self-justification and assurance of personal acceptance.

Stability and victory. Matt. 7:24-27 with 5:10. The righteousness mentioned in verse 10 is undoubtedly the righteousness, the component parts of which are humility, desire for inner, innate righteousness, mercy, purity and singleness of heart, and a longing for peace to reign among people.

Personal Appeal to the Twelve. Matt. 5: 11-16. Jesus was implanting in the minds of the twelve the great fundamental principles of the Kingdom. To what did knowledge and possession of these principles make them comparable?

Contrast between the old and new. Matt. 5:17-48. What impression did Jesus foresee would arise because of his sermon? Verse 17. What strong, emphatic language was used to counteract this impression? Verses 18, 19.

In verses 20 to 48 Jesus goes on to show that not only was he not setting aside the law of Moses, thus encouraging lawlessness, but that he, as a law-giver, was making demands that went much deeper and were far more searching in the cause of righteousness.

II. Prayer as set forth in the Sermon on the Mount. Matt. 6:5-15. Jesus' commentary on prayer in these verses is given that the twelve might grasp more tangibly the humility set forth in the first three beatitudes.

Verse 5. "Hypocrite" comes from a word meaning "actor". Was Jesus condemning public prayer or the "to be seen of men" attitude of mind? (Recall Biblical instances of public prayer.)

Verse 6. What is the important idea in this verse—"closet" or "in secret"? Study over this idea of secret prayer. It is the worship of God in spirit and in truth, for it is communion between my spirit (mind and heart) and God's Spirit (mind and heart). Can it be rendered only in the closet of your own room?

Verses 7 and 8. Are long prayers condemned (Remember Daniel in captivity) or many showy repetitions professing great humility?

Verses 9 to 13. What evidence in verse 9 that Jesus did not give the prayer of these verses as a set form, but rather as an illustration of the spirit of humility he had been enjoining? Show that each statement breathes this spirit and attitude of mind. Moreover, its brevity and simple directness bespeak the child's simple and supreme trust in its father.

Verses 14 and 15. Which one of these requests in the prayer received Jesus' special attention? Why?

What, in the prayer expresses love for the world and concern over its welfare? Does it come before or after personal concerns?

Why is the Sermon on the Mount of vital concern to us?

The Children's Column

THE SERMON ON THE MOUNT

Lesson 2 October 12, 1924
By Verna Thayer

We have heard stories of Jesus doing many miracles, raising the dead, healing the sick, opening the eyes of the blind, and doing good in every way.

He also went into the synagogues preaching the gospel of the kingdom. Our lesson today is of Jesus the preacher. Because of so many people he went up into a mountain—one of God's high places—and his disciples came up there to be with him. He taught them many useful lessons. First he told them of several kinds of people who are blessed and who will be well rewarded—especially those who are humble, meek, desirous to do right, merciful, pure in heart, peacemakers, or hurt for the sake of right.

He said that the apostles were like salt and were the light of the world; but they must be good salt and keep their light shining to be seen. He taught that he was helping to fulfill the law, as all should be fulfilled that God has said by his prophets. If any one should break these commandments or teach others to, he would be called least in the kingdom of heaven, but greatest, if he kept the commandments and taught them.

Jesus warned them to be better than the Scribes and Pharisees if they wanted to enter the kingdom of heaven: that they must not kill, or be angry with their neighbor without a cause—which is just as bad—or call him wicked names. He taught them to make things right with any one with whom they had trouble.

He told them to keep their minds, hearts, and bodies pure and clean; that it would be better to lose some member of their body than to have the member bring the body to harm. They were not to swear to do things, but to do unto the Lord soberly.

One of the hardest things he told them to do was to not fight; but give more than is asked and to love those that hurt them. In giving they were not to give just for show, nor make long prayers just for a showing.

Then he taught them the prayer which we call "The Lord's Prayer", which is found in Matthew 6:9-14, and which, of course, you know or will soon learn. Jesus told these disciples not to store up treasure on earth, but to lay up treasure in heaven by doing good, and following out the teachings of Jesus. They could not serve God and the world at the same time.

Then he encouraged them to not worry about their food or clothing; that if they put the kingdom of God and his righteousness first God would provide for them as he did for the birds and grass and lilies.

He said, "Ask, and it shall be given you", for God will give good things more quickly than men will. They were not to judge others because they might be worse than the ones they were judging, but "whatsoever ye would that men should do to you, do ye even so to them."

All were to walk in the strait and narrow way to life, watching out for those who would teach them to do wrong.

JOYS UNSPEAKABLE

(Continued from front page)

my hands and my feet, that I am he; handle me, and be convinced; for a spirit has not flesh and bones as you perceive me to have." They, being still in doubt, he ate in their presence. Luke 24:36-43.

From his resurrection to his ascension he permitted certain ones to see him. Finally, in the presence of his disciples, "he was lifted up; and a cloud carried him away from their sight." Two men, in white raiment, informed them that "this same Jesus who is taken up from you into heaven shall so come in like manner as ye have seen him go" into the heavens. Acts 1:9-11.

What the inspired apostle says: He pleads to know him and the power of his resurrection. For if we have been planted together in the likeness of his death, certainly we shall be also in that of his resurrection, Phil. 3:10; Rom. 6:5. How important and sure is the resurrection: "For if dead persons are not raised up neither has Christ been raised", 1 Cor. 15.

To the query, "How are the dead raised up? and with what body do they come?" he illustrates his reply by grains of cereal, which he says, are not made alive (quickened) unless they die; that every seed receives its own body, but "changed". Then he refers to various flesh, that of man, beasts, fishes and birds. He then compares the glory of the heavenly—sun, moon and stars—with that of the earthy: "And thus is the resurrection of the dead"—saints. The eight personal pronouns "It" of verses 42 to 44 mean body, "It (the body) is sown in corruption (physical), it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown an animal body ('my members, body of death, warring against the law of my mind'—Rom. 7), it is raised a spiritual body", actuated and dominated by the Holy Spirit. Then, "as we bore the likeness of the earthy one, Adam, we shall also bear the likeness of the heavenly one, Christ"; for neither flesh and blood (Adamic life) nor dead (corrupted) bodies can inherit the kingdom of God; as Paul argues, a "change" in both is essential.

To the natural mind the apostle calls this a secret (mystery), but to the spiritually minded he explains the resurrection of the just thus: "We shall not all sleep (go into physical death), but we shall all be changed in a moment, in the twinkling of an eye". The "sleeping, natural, dishonorable, corruptible bodies shall be clothed, (invested) with incorruptibility by a "change"; not an exchange. And the living, mortals "changed" to immortality, "invested with that habitation of ours which is from heaven", 2 Cor. 5:2.

His return for his saints has two phases, i. e., first, he comes for his bride (jewels), and then he comes with them—bride and bridegroom. Note respectively, John 14:3; 1 Cor. 15:51-54; 1 Thess. 4:13-18; Rev. 16:15. Then later, 1 Thess. 3:13; 2 Thess. 1:7-10; Zech. 14:4, 5. All shall then recognize his presence when they see "the glory that is revealed in us", Rom. 8:18; and realizing their hopeless and helpless segregation from God, his Christ, and his glorious kingdom "all the tribes of the land shall mourn (wail) over (because of) him", Rev. 1:7. But the marriage of the Lamb having taken place the kingdom of righteousness will

be established, and the way of salvation be made known to all people. "And many (all) nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth from Zion, and the word of the Lord from Jerusalem".

The temple and its ordonnance described by Ezekiel, chapter 40 to end of book, will contain the throne of the King of kings and Lord of lords; from which, potentially, the perfected radio is likely to play an important part in promulgating "the word of the Lord from Jerusalem".

The spirit of the world, O, how repulsive! And how delightful it is to meet a soul that is filled with the spirit of God! which is to be the boon (change) that Jesus will bring to mankind. Hallelujah! what a Savior! Reader, are you preparing for it? or are you too much engrossed (by habit) in the ways of the old ship babylon?

Unregenerate humans today are more like the irrational animals than is generally understood. The dog snarls and the mule kicks at their benefactors. Give the world a scent of blood, and, like the lion, it will not desist until the last drop is drained.

In these days of hurry, worry and nerve-racking distress what comfort it is to have something of a pleasant and profitable nature to look forward to. But consider the Christian's joy in this respect. Today, tented in a weak, humiliated, sinful, natural body, with a probable hope of tomorrow inhabiting a "transformed body, of our humiliation into a conformity with his glorious body", Phil. 3:20, 21; to be made "like him, and be always with the Lord".

This weak vision and mentality were unable to impart to St. John what all this means. The finite's efforts to fathom the mysteries of immortality is on a par with man's endeavors to count the stars.

A BOOK REVIEW

(Continued from front page)

God sets before him life or death, and surely the thought of the appalling loss on the one hand, and the immeasurable gain on the other, must, at least, strongly dispose him to the divinely given exhortation—"Therefore choose - life."—E. S., in Words of Life.

OBITUARY

(Continued from page 425)

were born to them: Mrs. L. B. Hall of Crawford, Nebraska; Mrs. H. W. Rose of Patriot, Ohio; Eugene and Truman S. of Morrill, Kansas; and Roy of Hettinger, North Dakota.

In 1868 the couple moved with all the children to Iowa, residing at Jefferson for 10 years, when they came to Brown county, Kansas, and settled on a farm near Morrill, where they resided till her husband's death in 1906, since which time she has made her home with her children. For the last two years she lived with her daughter, Mrs. Rose, in Ohio, where she died September 14, 1924, the last survivor of 10 children of her father's family, at the age of 87 years, 9 months, 7 days.

She is survived by her 5 children, 16 grandchildren, 28 great-grandchildren, and a large number of other relatives dispersed from one side of the country to the other.

She united with her husband in the Baptist Church at Jefferson, Iowa, in 1864, and about twenty years ago became a member of the Adventist Church, in which she remained faithful to the end.

She was a beloved mother, kind, faithful and patient, and held in high esteem by her many neighbors and friends.

Her generosity was exceeding, even to giving up her last possession to any one in need.

The funeral was held in the Brethren Church at Morrill, Kansas, September 19, and burial was made in the cemetery nearby.

The children all rejoice in the faith and hope held by their mother, the memory of whose life is a benediction.

J. W. Williams.

THE WORLD AND CHRISTIANS

IN the apostolic days the church of God had a Pilgrim character. She is not that today. She drives her stakes deep into this world. When the church was a pilgrim she was persecuted, unpopular, and crowned with thorns. But how is it today? She is in politics up to her ears! In every "Reform Movement" she has a part. She is infinitely more interested in making this old sin-cursed, judgment-bound world "a dry world", and give it a popular setting, than she is in warning a dry-and-ready-to-be-burned world to prepare to meet the great Judge—Jesus Christ.

The "modern woman" can ignore home duties, elude the responsibility of rearing children, and love dogs, keep pets, and yet get out on the lecture platform to agitate for some great "Reform!" This she calls making "the world better". And yet, not once has the Christian been given any credentials by God Almighty to give out such a vain preachment! The modern church is preaching heathen philosophy, to a very large extent, instead of the old Jerusalem Gospel.

Let us see if the real ear-marks of Christians do not prove that Christians are foreigners in every way.

1. They speak a different language, 1 Peter 1:15. 2. They have different habits, 1 John 2:15. 3. They have different associates, 2 Cor. 6:17. 4. They have a different diet, Rom. 14:17. 5. They have a different dress, 2 Cor 5:4. 6. They have a different obligation, Matt. 6:19, 20. 7. They are transients, Heb. 11:13-16.

If our language is the same as that of the world; if we act as the world; if we associate with men of the world as worldly men do; if we eat as they do; if we dress as they dress; if we have the same obligations; if we act as though we are to be here permanently, by helping to "make the world better" then are we, after all, any different than the world?

What has become of the divine injunction: Love not the world"? Coleridge stated a truth when he said, "To restore a commonplace truth to its first uncommon lustre, you need only translate it into action."

Oh precious and dear, saints of God: the thundering announcement from Christ ought to awaken every one of us—"Behold I come quickly!" The day of God is upon us! The world is rapidly passing away, and its lusts. Some of these days it will all be over! But where will the Christian (?) be who has been full of the world? God help!

—Messiah's Advocate.