

THE RESTITUTION HERALD

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Number 1

The Power of Paul

By R. H. Judd

YOU will remember that some time ago we considered a few of the sources of Paul's consecration and power in service. We saw then that it was his continual thirst after knowledge, and a keen desire to use that knowledge in the service of God that made him a man of power. He was a living illustration of the saying that, "Knowledge is power". Knowledge may be, and often is, used as a power for evil; but Paul made it the vehicle of an endless source of blessing to men. Men of his own time, by hundreds and by thousands, in city, town and village, were moved and stirred by the mighty power of his message, and right down through recurring decades the message has never ceased to stir the hearts of men and women who seek after God.

We may each one have different opinions as to what the real source of Paul's penetrating personality, and the continued freshness and vividness of his deliverances, because we each have realized that in some point they were specially adapted to our individual needs. But the question may be asked, "How is it that one man such as Paul, and he a Jew, was able to wield such an influence over the men of his time, over men who have lived since, and over men who are living now? How was it? how is it, that Paul stood and stands supreme in those things which relate to that which we know as "the gospel of God", "the gospel of Christ", and which Paul calls his gospel?" Is not the answer found in his instruction to Timothy when he tells him that "the holy scriptures are able to make thee wise unto salvation"? Paul's power truly was in the word of the Living God.

Few, indeed, can read his writings and fail to notice the outstanding fact that he had an intimate acquaintance with the Scriptures of truth. Take for instance his exhortation to the Ephesians, and those grand injunctions regarding "the whole armor of God". If the passage is carefully studied, you will find that Paul got much of his inspiration from the 59th chapter of Isaiah, where the breastplate of righteousness and the helmet of salvation are specifically mentioned. Then again, notice the various references that the Apostle makes to the Scriptures. Twelve or thirteen times, at least, does he speak of them as "the Word of God", then, as his need, or the need of those to whom he writes requires it, he calls attention to the fact that it is:

"The Word of Grace", Acts 20:20

"The Word of Promise", Rom. 9:9

"The Word of Faith", Rom. 10:8

"The Word of Reconciliation", 2 Cor. 5:19

"The Word of Life", Phil. 2:16

"The Word of Truth", Col. 1:5

"The faithful Word", Titus 1:9

In God's Care

I CANNOT say,
Beneath the pressure of life's cares today
I joy in these;
But I can say
That I would rather walk this rugged way,
If Him it please.

I cannot feel
That all is well when darkening clouds conceal
The shining sun:
But then, I know
God loves and loves; and say, since it is so,
Thy will be done.

I do not see
Why God should e'en permit some things to be,
When he is love.
But I can see
Though often dimly, through the mystery
His hand above!

I do not know
Where falls the seed, that I have tried to sow
With greatest care,
But I shall know
The meaning of each waiting hour below,
Sometime, somewhere!

I do not look
Upon the present, nor in nature's book
To read my fate;
But I do look
For promised blessings in God's Holy Book;
And I can wait.

—Selected.

"The Word of the Oath", Heb. 7:28

After many years of faithful service, in some of which he underwent considerable persecution and trial, he made the above testimonies to the Word of the Living God. Indeed, some of them were made while he was actually experiencing bitter antagonism to the gospel he preached. But such testimonies to the "Scriptures of truth" have gone hand in hand with opposition, persecution, and even the sacrifice of life itself, both before the time of Paul, and during the centuries that have succeeded him.

What other book beside the Bible, 2000 or 3000 years old, to put a moderate estimate on its age, has vitality enough today to be the basis of the serious discussions which are affecting the life of mankind at the present time?

No one need be the least disturbed by any of the reports that seem to threaten annihilation to belief in the gospel. The Bible has come through that sort of thing scores of times, and after each ordeal, comes forth more firmly established as more than human in origin, superhuman in the maintenance of its life, and irrefutable in its claim to be necessary to the needs of mankind.

Many wonder that "difficulties" occur in the Word of God.

Friends, were there no "difficulties", were all the hills and valleys as level as the plain you would be among the first to deny that God inspired it; for then there could not have been (Continued on page 8)

A Contradiction

Death and Immortality

By W. Kellaway

WE have no doubt that the phrase at the head of this article, so common among religionists, expresses a great and positive error. The two things coupled by the conjunction used, are in their very nature repugnant the one to the other. The only fit associates for Death are Corruption, Dissolution, and words of that stamp and sense. Death and Corruption, Death and Dissolution,—who cannot see, at a glance, that these, and these alone, are adapted for union, and that Death and Immortality an incongruity not to be tolerated.

Death and Immortality is as anti-scriptural as it is in nature contradictory. The Spirit mates no such partners, God conjoins "Life and Immortality". The Apostle bears witness that these, Life and Immortality—are brought to light by the gospel. 2 Tim. 1:10. The great question of Scripture is not, "If a man die, does he live on?" but, "If a man die, shall he live again?" Will the dead, after an interregnum of death, have a second life? will they enter a second existence? Shall God command the breath to breathe on them again that they may live?

We do not gain life by dying; nay, by this process we only lose it. It is a mistake to teach that life is ours by death.

In order to obtain immortality, we must be quickened and raised out from among the dead. Hence, the Scripture links life and immortality. The plain truth is that we are mortal. In time our mortality becomes apparent, for we die. By our death we have not gained a new and eternal existence; not that. Rather, we have lost that which we had. But by and by, if in the Lord, and his by a humble trust and an obedient walk, we are waked out of our sleep, our loss is more than made good; life is brought us by him who is the Life-giver.

It is infidel to deny the hope of life and immortality in the Christ. It is heathenish to speak of death and immortality. It is Christian to rejoice in resurrection and an endless life. Let every man who at present believes in death and immortality correct his judgment according to the Scriptures; for, indeed, death does not bestow upon man immortality, and it is certain there is no imperishability in death, but the reverse.

O have but an interest with the Christ, and then, "If the Spirit of him who raised up the Christ from the dead (that he might thenceforth live after the power of an endless life) dwell in you; he who raised up the Christ from the dead, shall also quicken your mortal body by his Spirit that dwelleth in you." And, no doubt, it is true that the same Word that works in a man and brings him to a new life of righteousness now (Continued on page 8)

THE UNDESIRABLENESS OF DEATH

By D. T. Taylor

Too precious in the sight of Jehovah
Are His saints to give them up to death.
Psa. 116:15.—Boothroyd's Translation.

DEATH is the capital punishment for sin. It is also sin's wages, Rom. 6:23. Hence it is the divinely inflicted penalty for what God hates. Death entered by man's rebellion, Rom. 5:12-17. Death is what Satan loves. It is the huge shadow cast over all life. Judged by its relations to sin and Satan, how can it be a blessing? Were death desirable, would not the good who are named in the Scriptures have longed for it? Most certainly they would. Again and again we should have been told how they longed to die; how valueless is our mortal life. But they did not long for death. They never clothed death with blessedness. They never fell in love with the destroyer. They never spoke nor wrote rapturously in detail of what they would do, or be, or enjoy, when they were dead. On the contrary, they yearned to live. To the Hebrew mind, death was a mighty dishonor. It was associated with all that is dreadful, dark, hateful and sorrowful. The living dog's estate was deemed happier than that of a dead lion, Eccl. 9:4. In other words, to be the meanest of beasts and be alive, was more desirable than to be the noblest of beasts and be dead. So all Bible history of human feeling represents the ancient view of death. All men coveted life. To live, was regarded as the highest, chiefest good.

Thus testified patriarchs, prophets, and every class of men. Unquestionably, the sentence of death fell on the ears of the first human pair like a knell. Gen. 3:17-20. With what strange emotions of grief and horror they must have gazed on the face of the dead Abel. Gen. 4:8. Jacob spoke mournfully of his going down into the grave. Gen. 37:35. Moses would fain tarry longer among the living. Deut. 3:25. Job used the most sorrowful language respecting death, and appeared to see only gloom and darkness in the grave. Job 10:21, 22. David exulted when rescued from disease and the tomb. Psa. 116. Hezekiah wept and plead for dear life. Isa. 38:2, 3. Both these servants of God could endure chastisement but abhorred to die. Jeremiah, without doubt, denominated the grave the land of the enemy. Jer. 26:16; Matt. 2:18. The mothers in Israel refused to be comforted when their little ones were slain; their labors seemed to be utterly lost to maternal love. "Thou shalt die and not live", was one of the most terrible messages ever brought to a king's ears by a prophet's lips. Isa. 38:1. All souls dread "the terrors of death". Indeed, Bildad uttered the general sentiment of the people when he termed death "the king of terrors". Job. 18:14. It was regarded as a great privilege when Enoch and Elijah were not suffered "to see death". Heb. 6:5.

To be put to death was the most sweeping, exterminating anathema of the Hebrew law. It extinguished all hope. Death was a gloomy tyrant, an insatiate devouring monster. The only hope was that God would ultimately "swallow up death in victory". Isa. 25:8; 1 Cor. 15:54. And God assured them that he would do this. With a shout of triumph, Hosea announced the end of death's reign as one day sure to

come. Hos. 13:14. Death and the grave shall be plagued and destroyed. So much for the old view. All men had one voice concerning the common foe.

There is not a single eulogy of death to be found in the Holy Scriptures. No one spoke of it with desire. In a single case, one of a human experience of tenfold misery, the victim, in whom all love of life was destroyed by his sufferings, coveted to die. Job 14:11. It constitutes the one exception. But no one spoke rapturously of dying; all spoke deplorably; all evaded the summons as long as they could, and he who lived the longest was deemed most blest. Long life, even in mortality, was esteemed a gracious favor from God's hand. Early decease was mourned, old age was venerated. Death was hated by good and bad alike. And there is no hint that to love death is a special grace; on the contrary, the Holy Spirit allowed and sanctioned the universal detestation, as if God himself hated the hateful thing. This life-long fear of death, we are told, subjected all men to a perpetual vassalage, from which the Lord of Life came to deliver the unhappy race. Heb. 2:14, 15.

To live to see Christ come was Simeon's yearning desire. Luke 3:28-30. Christ on the cross nullified the bitter power of death. Heb. 2:14, 15. Nevertheless, death continues to reign, and Christianity never teaches us to love it. "Save us from dying, rescue our dead from the tomb", was the cry of Israel in the Savior's ears. Mary and Martha chided the Lord for permitting their brother to die. John 11:21. Lazarus sprang joyfully from the open sepulchre at the Savior's call. The widow of Nain. Luke 7:11-15, and the ruler, Jairus, Mark 5:41-43, thankfully and with gladness kissed their risen Lord. John was evidently envied by the eleven apostles when it was supposed that he should not taste death, but wait the Master's return. John 22:23. Peter heard his decease announced in sad silence. He never referred to it in terms of longing desire. With Jeremiah, the apostle calls death the enemy of the church. 1 Cor. 15:26. And the plain English of his teaching is, I do not desire to die; I wish to live and see Jesus come back from heaven; I groan in myself for full redemption at the resurrection day. Rom. 8:23. And instead of death being a blessing, we are told that it was of God's mercy that Epaphroditus was saved from dying. Phil. 2:27.

Jesus himself, the perfect sinless One, did not covet to die. He did not dote on the cross; he "endured the cross". Heb. 12:2. Made under the law, in common with all men before him, he feared death. The Father's love banished that fear; the Father's power while it kept him not from dying, yet saved him from perpetual death. Dying in gloom and darkness, most profound and terrible, his song of comfort was, I shall rise and live again.

Shrinking from contact with the destroying enemy, he was assured by the hope in which his flesh reposed, and consoled by the Divine promise, "Thou wilt not leave my soul (or me) in hades." Psa. 16:10; Acts 2:31. He conquered death; not by pushing it away from him, but by rising from under its power. And the glory of our Lord's present life on his Father's throne is, that "death hath no more dominion over him." Rom. 6:9. His grandest assumption of individual power is when he triumphantly exclaims, "I am he that liveth and was

dead; I am alive for evermore; I have the keys of hades and of death." Rev. 1:18. It is the great shout of a mighty conqueror.

Thus, Jesus, the Holy Spirit, patriarchs, prophets, apostles, utter one voice, tell one thing. It is a vehement hatred of death. It is the one world-wide curse that invaded man's Eden, and that shall one day be swept for ever away. Luther ever coupled death along with the devil. Baxter wrote, death was penal, and it was not characteristic of Christians to desire to die. He boldly expressed his undisguised abhorrence and fear of death. He yearned to survive, to behold the last advent and never die. Irving styles death an unloved enemy, "the capital curse of God". Anderson calls it "man's mortal curse". Chalmers describes it as being "a condition of unnatural violence". All living beings flee death's loathsome embrace. Every one feels, every one knows, that "all that a man hath will he give for his life". Job 2:4. Life, life, life, is the universal cry. And so the Divine words of promise, "There shall be no more death. Rev. 21:4, constitute one of the grandest, gladdest announcements found in the sacred volume.

It is a sublime paean of victory sounded in advance. It predicts the epoch of all life. In the eternal kingdom, writes Dr. Cummings, "all shall live and all death shall die." Yes, death, in company with the vilest enemies of God and the church, is chased out of the world and flung into the lake of fire. Death dies in gehenna. Rev. 20:14. This is the last of death.

Finally: there is one thing that is desirable,—one event in which centers all the hopes of the church, and around which clusters all the good of the mighty future. And that is the second coming, in majesty and glory, of our Lord Jesus Christ. To love that event, to long to live and see it, is a characteristic of the holy. In the words of Pollock, it has been the "day long wished for by the good", ever since Patmos echoed to the yearning prayer of John, "Come, Lord Jesus, and come quickly." Rev. 22:20. No Christian who understands Christ's doctrine will dread that day. Luther's "Let him come with his last judgment", and Dodridge's "Let that day come with all its horrors", find an echo in a million hearts. Barnabas, Ignatius, Polycarp, Tertullian, Cyprian, Cyril, Jerome, Augustine, Tyndale, Bradford, Latimer, Ridley, Piscator, Knox, Melancthon, Bullinger, Brightman, Caddock, Milton, Allein, Rutherford, Vincent, Bunyan, Henry, the Mathers, the Wesleys, Watts and a thousand other eminent men, desired to live till the coming of that day, and Richard Baxter spoke for them all, when he wrote, "The thought of the coming of the Lord is joyful to me."

We can never be reconciled to death. We can be to the Lord. Death is hateful; but our Lord and his appearing are to be loved. It is not merely an expectation of his appearing that secures the crown. The crown is for those who love his appearing. 2 Tim. 4:8. It is a crown of immortal life. Love his appearing. So doing, you will live with him throughout the endless ages to come.

For a man to conquer himself is the first and noblest of all victories, whereas to be vanquished by himself is the basest and most shameful of all things.—Plato.

Young People's Page

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

Golden Text: Luke 6:21

A PLEA

Is this too much to ask from life:

A little home with laughter in it,
A time of rest to follow strife,
A nearby goal and strength to win it,
Health for the needful daily task?
Dear Lord, is that too much to ask?

Teach me contentment, Lord, I pray,

With all the joys which now surround me;
Let me not look across the way,
Envious of that which has not found me;
Teach me with fortitude to keep
My little home from hatreds cheap.

I do not ask a life of ease,

No doubts, no fears, no cares to carry,
Never to face a wintry breeze,
To wish to leave and yet to tarry;
I ask but this: whate'er befall,
Faith to sustain me through it all.

Teach me to choose 'twixt false and true,

To scorn the sham where'er I find it,
To take full pride in what I do
And leave no bitterness behind it;
To live my life without regret
In spite of what I lose or get.

Lord, make me big enough to fill

My place without too much complaining;
To bear my share of good or ill,
The sun of June and April's raining—
To see through both the weal and woe
And know that we are fashioned so.

—Edgar A. Guest.

PRAYER

There are those who call themselves Christian that are more concerned with the outer manifestations of the Christian life than with its inner experiences. Comparatively few take advantage of the sacred privilege of secret fellowship with God. Should this attitude continue communion with the Father—except to the select few—will become one of the lost arts of the great Christian church. The world continually is growing more efficient in the art of communicating with one another. Time and space practically are annihilated: we are in instantaneous communication with men in all parts of the world. To live twenty-four hours without the telegraph, telephone, or wireless telegraph would be a calamity to the world. Still a great many so-called Christians seem to get along without the family altar, private prayer chamber, thanksgiving at meals and the church prayer meeting, which are the offices of the telegraph, telephone and wireless telegraph, keeping us in constant communion with our Father which art in heaven, the source of all good and infinite love.

We are living in an age of great activity. The daily occupation seems to claim more time than ever, and the few hours left for relaxation must be generously divided with the passion for amusement; so between business on the one hand, and amusement on the other, private prayer is nearly crowded out of the home.

The Bible is full of prayers. Some were successful and others were not. The Pub-

lican cried, "Lord be merciful to me a sinner"; the dying thief, "Lord remember me"; David, "Lord pardon mine iniquity, for it is great". All these prayers, for example, were successful. Then there were those that apparently were not successful. Moses prayed to enter the Promised Land, but his request was refused. The prophet Habakkuk said, "Oh, Jehovah, how long shall I cry and thou wilt not hear?" Paul repeatedly prayed that "a thorn in the flesh" might be removed. Christ implored God that he might be released from the cup.

Perhaps the one thing that tests our faith more than anything else is the fact that so many of our prayers appear to be unsuccessful. Seeing that God has not promised to give us all the things for which we ask, we should be prepared for refusals. Our relationship to God is quite similar to a child's relationship to a loving parent. Think for one moment what appalling results would follow if the child received a favorable reply to all of its prayers and clamorings. God withholds from us the things that are hurtful because he loves us.

Some of our prayers are successful in a way that we do not at the time detect. Christ requested God that he might remove the cup from him. God refused to do this but gave him strength to drink it. Paul prayed for removal of his physical infirmity. God denied him, but gave him grace sufficient for all his needs. How often have we gone to the mercy seat with our special request and felt that God did not hear us, but after the dawn had broken we could see clearly the hand of God in the management of our affairs.

Again, there are times when God answers our prayers by saying no, because we ask amiss. Again, he often tells us to wait. He will answer our prayer when the proper time arrives. The secret of success is to continue with our prayers if we feel that our request is in keeping with the will of God.

Christ taught that prayer is a power to be used in cooperation with other powers. He told his disciples to watch and pray, to work and pray. He made it plain that prayer is efficacious only within certain limits. God will not do our work for us, and it is a good thing for all concerned that everything cannot be accomplished by prayer.

If we pray and work, using prayer as a power working in conjunction with other powers rather than a substitute for work and other God-given faculties we shall go forward as individuals and churches, defying every power and hindrance set against us.

FRANKLIN'S PLEA FOR PRAYER

The following is the speech of Benjamin Franklin before the convention for forming a constitution for the United States:

"In the beginning of the contest with Great Britain when we were sensible of danger, we had daily prayers in this room for Divine protection. Our prayers, sir, were heard, and they were graciously answered. All of us who were engaged in the struggle must have observed frequent instances of a superintending Providence in our favor. To that kind Providence we owe this happy opportunity of consulting in peace on the means of establishing our future national felicity. And have we

now forgotten this powerful Friend, or do we imagine that we no longer need his assistance? I have lived for a long time (81 years); and the longer I live the more convincing proofs I see of this truth, that God governs in the affairs of man, and if a sparrow cannot fall to the ground without his notice, is it probable that an empire can rise without his aid? We have been assured, sir, in the sacred writings, that 'except the Lord builds the house, they labor in vain that build it'. I firmly believe this, and I also believe that without his concurring aid we shall proceed in this political building no better than the builders of Babel: we shall be divided by our little, partial, local interests; our prospects will be confounded, and we ourselves shall become a reproach and a byword down to future ages. And what is worse, mankind may hereafter, from this unfortunate instance, despair of establishing government by human wisdom, and leave it to chance, war and conquest. I therefore, beg leave to move that henceforth prayers, imploring the assistance of Heaven and its blessings on our deliberations, be held in this assembly every morning before we proceed to business; and that one or more of the clergy of this city be requested to officiate in that service."

BIBLE QUESTIONS

1. What king's daughter did Solomon marry?
2. Upon what journey was Samson when he beheld a young lion and showed his first wonderful feat of strength?
3. What was Peter's name before Christ called him Peter?
4. Whom did God delegate to lead the Israelites out of Egypt where they were oppressed to a land of their own?
5. When Joseph incurred the anger of the wife of his master, Potiphar, what did the master do to him?
6. Where did Jacob go when he fled from the anger of his brother, Esau?
7. Who caused the killing, at Bethlehem, of all infants of two years and under?
8. When the god, Baal, did not send fire to burn the offering of his prophets, and the Lord God answered the call of Elijah for fire under his offering, what conclusion did the children of Israel make?
9. Who freed Naaman, a captain of the army of Syria, of leprosy?
10. After David had slain Goliath and Saul became jealous of him, how did he conspire to get rid of David?

ANSWERS TO LAST SERIES OF QUESTIONS

1. Abijah made war on King Jeroboam of Israel in an endeavor to recover the kingdom of the ten tribes and succeeded in taking several cities in Israel.
2. The Reubenite, Abiram, and the Levite, Korah, organized a conspiracy against Moses and Aaron.
3. Abishai was the son of Zeruiah, David's sister, and therefore was David's nephew.
4. Peter was a disciple of John the Baptist at the time Jesus called him to be his disciple.
5. After David had slain Goliath, Saul became jealous of him.
6. When the children mocked Elisha, the prophet of Israel, he brought two bears which "tore" forty-two of them.
7. Goliath defied the armies of Israel forty days.
8. Herod the Great ordered the nobles who were with him at the time of his death executed so there would be much mourning.
9. After his brothers had sold Joseph to the Ishmaelites, they took a kid, dipped his coat of many colors in the blood, and took it back to their father, saying they did not know where Joseph was.
10. The priest of Midian gave Moses his daughter, Zipporah, to wed.

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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 prophe-
ts since the world began."

Editorials

THIS issue is Volume 14, Number 1.
Any one wanting Volume 13 in bound form
should notify this office at once. The price
will probably be the same as formerly,—
\$2.50.

SONG BOOK

OUR Song Book Committee put forth
strenuous labor and presented a selection
of songs to publisher by September 1st.
The delay since then has been because of
difficulties there. The publishers have
been negotiating for plates for nearly 200
of the songs selected. We have just been
informed that they are unable to locate
same.

It, therefore, becomes necessary for us
to either have such plates manufactured,
which would necessitate several hundred
dollars additional to the cost of the books
before the first book can be printed. Final
word has not been received at time of
going to press, but it looks as though it
is going to be necessary to reconsider the
matter in some particulars, which will un-
avoidably continue this regrettable delay.

NEITHER DO I CONDEMN THEE

THESE touching words of the Savior, re-
corded by John in 8:11, emphasize to us
one of his great labors. "God sent not
his Son into the world to condemn the
world; but that the world through him
might be saved". In this instance, above
referred to, sin is evident. So, likewise, is
there evident sin in all. Had God sent
his Son to condemn because of sin, then
all would come under the condemnation.

But that was not his mission. His mission
was to lift out of sin, to forgive sin, and
to cause the individual to stand forth in
the liberty of God.

May it not be well for Christians every-
where who are working with and for our
Savior to take this lesson home to self and
realize more fully that it is not the Chris-
tian's vocation to be condemning. Rather
their vocation is to help, to correct the
error, to lift the one therein therefrom and
to aid such one toward a stronger stand-
ing in the service of the Master.

Recognition of sin is evidently proper;
condemning for sin is too often improper.
Lifting out of sin is noble and Christ-like.

JERUSALEM REBUILDING

SEVERAL articles relative to present day
activities in Palestine are appearing in The
Herald. Three or more lessons should be
gleaned from these reports: The Jews are
steadily regathering in Palestine and re-
building it; the spirit of Jewish Nationality
is steadily and rapidly increasing; and it
is very evident that they utterly disregard
the Messiah of God,—yes, they would fierce-
ly revolt against the intruding of him into
their affairs.

These things reveal to us a present actual
regathering of the Chosen people to the
Holy Land in unbelief—Prophecy fulfilling
in our presence.

There will follow the time of Jacob's
trouble, in which God will break their
stony hearts, preparatory to giving them
a heart of flesh.

Then will follow the return of our Lord
to be accepted by them, and to sit upon
the throne of his father David.

In the meantime, unheralded and un-
announced, Jesus will descend from heaven
with a shout and his church will ascend to
meet him in the air.

"Be ye also ready."

CONTRARY

THESE are contrary, the one to the
other". "For these to one another are
opposed", is the reading in the Emphatic
Bible of these words in Gal. 5:17. The
reference is to the two natures in the
corresponding two creatures of God's crea-
tion. The latter one, the Spiritual, is called
the new creation.

In the past two issues, attention has been
called to the Biblical fact of "a new crea-
tion" in contrast with the old or first. The
above repetition is to emphasize the fact
that they are different, opposite, contrary,
and therefore the new is new in kind,
therefore new in fact.

This "new creature" spoken of by Paul
in 2 Cor. 5:17, evidently has its beginnings
in this present life. Though the "new"
when finished is new in kind and in no
sense is the outgrowth or perfection of
the old, yet the old is used of God as that
(like unto soil or foundation) out of which
to develop and perfect the new. There-
fore Paul teaches in 1 Cor. 15:45: "The
first man Adam was made a living soul,
the last Adam was made a quickening
Spirit". And he continues by saying,
"Howbeit that was not first which is Spirit-
ual, but that which is natural; and after-
ward that which is spiritual". He thus
links the two creatures together and the
language is suggestive of the thought that
the soulual, or natural, was necessarily

first; that is, that the soulual was essen-
tial as a first step toward the creation of
the second, the Spiritual.

That this new creation is commenced of
God in this present life, seems evident from
Rom. 8:1-17. In this section the Apostle,
though talking to the soulual, natural man,
reasons that said natural man, by virtue
of being in Christ, is free from certain
previous laws and has become answerable
to new or higher laws which pertain to
the new creation in Christ. From this
attitude, or analysis, the Apostle continues
by teaching that the person is actually
reckoned of God to be mentally new—that
is, of Christ mind, the Spiritual mind; and
as the whole being of man is governed
and directed by the mind, therefore the
whole being, even though carnal in its
physical makeup, is, regarding life's aims
and devotions, dealt with of God as though
under the laws and regulations of the new
creature.

It is for these reasons that the Christian
person should forsake worldly, carnal aims,
efforts, purposes, and should labor with an
eye single to his glory. In 2 Cor. 4:7 Paul
teaches that things relative to this new
creation are still treasured in earthen ves-
sels, "that the excellency of power may
be of God, and not of us".

HERALD RECEIPTS

Mrs. Edw. Twibell; Mrs. Wm. Hanson; Mrs. Wm.
Hadicke; Margaret Lyon; Theron Murphy; Mrs.
C. E. Hilsabeck; Mrs. Lillian Sweeney; Lillian
A. Greiner; Mrs. S. E. W. Goldsmith; Eunice R.
Lewis; John Kinnan; Mrs. Henry Partlow; Ber-
tha Partlow; Mrs. Martin Scott; Elder Murdock
Craig; M. C. McGugan; John E. Orchard; Earl
Thayer; Mrs. Viola Lindsay.

BIBLE INVESTIGATOR

Mrs. L. Matthews; Mrs. J. F. Miller; Miss Ger-
trude Miller; Theron Murphy; Miss Maybelle
Hanson.

WINCE MEMORIAL FUND

Previously mentioned,	\$455.95
Mrs. J. H. Williams,	2.00
Laura Bates,	1.00
Total	\$458.95

AS DAVID WAS

By Alta King

David may be regarded as an earnest, a
guarantee, of the fulfillment of God's pur-
pose in and through Israel.

It is God's set purpose that the nation of
Israel shall become a nation of people thor-
oughly imbued with knowledge of and love
for himself.

As we see the nation of Israel today, it
is far from the fulfillment of that purpose.
But back in the early days of her history,
we see David stand as a glowing light point-
ing forward to its fulfillment.

God is the foremost and predominant
thought in all David's thinking. His Psalms
center around God, his glory, his honor,
his righteousness, his mercy and his power.
They show, too, a sweeping comprehension
of God's plan of salvation for the world
which far outreaches Israel's comprehension
today, and the church's too, for that mat-
ter.

But as David was, so will all Israel come
to be, for God has so ordered it.

Among the Churches

Those in Western Iowa, especially, should note the Iowa Conference Notice below.

All those near Casey and Marshall, Illinois are asked to note announcement below of special meetings.

Brother H. A. Sheets reports a most satisfactory reception at Niagara Falls, New York, and at Fonthill, Ontario, from which churches he has just returned.

NOTICES

Casey, Illinois

We are planning to begin a series of meetings at the Moriah church, near Casey, Illinois, on Tuesday night, October 14, to continue over Sunday, the 26th. We hope that all who can will make their plans so as to cooperate to the fullest extent in this meeting.

Immediately following this meeting one is to be held at the Salem church, near Marshall, Illinois. Bro. M. W. Lyon is to assist in these meetings.

F. E. Siple.

Iowa Brethren Take Notice

The first Quarterly Conference of the Iowa Churches of God will be held at Lake View, Iowa, October 18 and 19. All who can are urged to come and help make this Conference a success.

We will have sermons and Bible lessons.

The Lake View brethren will provide accommodations for all who attend.

We plan to hold these conferences every three months during the year, each conference to be held in a different locality. If they prove popular with the brethren we expect to make them a permanent feature of the Iowa Conference. They will not take the place of the Annual Conference at Waterloo.

H. S. Hunt,

President of Iowa Conference.

A Word of Thanks

Thanks to those who have so generously responded to our call for recipes and for the feeling and good will expressed.

But, we are still in need of recipes for preparing Meats, Meat sauces, Soups, Noodles,—canning Preserves, Jellies, Drinks, Ices, Desserts,—making Candies,—and Simple ways of preparing Meats and Vegetables. Please rush these to Mrs. P. N. Benn, 108 Rockwood Ave., Dayton, Ohio, at once.

Mrs. Allen Weaver, Casey, Ill.

REPORTS

Report for September, 1924

Sermons: Blush, Missouri, 8; Morse Mill, Missouri, 5; St. Louis, Missouri, 1; Hillisburg, Indiana, 2; Burr Oak, 1; Plymouth, 1; North Salem, 1; Pleasant View, 2; Roll, 1.

Money collected in Indiana: Burr Oak, \$5.00; Plymouth, \$7.00; Pleasant View, \$21.25. Expense: \$7.31.

The Lord willing, we hope to begin a special meeting at Heddrick, Indiana, with the Pleasant View church, October 22.

J. H. Anderson.

A Baptism

Friday, September 26, Mrs. Ellen Kingsley was baptized by the undersigned. Sr. Kingsley and her daughter have for some time been faithful attendants and supporters of the work in Eagle Grove, and it is with the most pleasure and joy that the Eagle Grove church welcomes her into full fellowship.

A. M. Jones.

A Report

We had a very interesting service at Blanchard over Sunday, September 28. Four were baptized on Monday afternoon.

On Tuesday we began at Grand Rapids, Michigan, Mrs. Mary E. Munn assisting with the singing. A new church was organized under the name of "The Gospel Church". They voted to cooperate with the churches of our district in employing an evangelist.

Several from the Sheldon Avenue Church of God were present.

C. C. Maple.

MARRIAGES

Titus - Bjorklund

On Wednesday, September 24, at the home of Mr. and Mrs. A. M. Jones, Eagle Grove, Iowa, occurred the marriage of Miss Ethel Titus and Mr. Carl Bjorklund, both of Albert City, Iowa. A simple ring service was used, in the presence of a number of friends, also two sisters of the groom, Misses Pearl and Helen Bjorklund.

A three course wedding supper was served after the ceremony.

The bride is the daughter of Bro. and Sr. Sam Titus, and is one of Iowa's well known and well loved sisters in the faith, and all the Iowa membership will join in wishing the happy couple a long and joyful married life.

After a trip to New Hartford and Waterloo, the young folks will be at home near Albert City.

OBITUARY

William Lewis Norris

was born December 16, 1842, at Maxinkuckee Lake, Indiana; he died at the home of his daughter and family, Mr. and Mrs. Lewis Schafer, Argos, Indiana, on September 19, 1924.

He was united in marriage to Adelia May Baldwin on January 7, 1864. To them were born eight children of whom six survive: Clarence, of San Jose, California; Omar, of Lacombe, Alberta; Emory, of Clarion, Iowa; Mrs. Lewis Bose and Mrs. Lewis Schafer, of Argos and Mrs. Edna Huff, of Plymouth, Indiana.

The deceased became a member of the Church of God forty-nine years ago, having been baptized by Bro. H. V. Reed. He was an active worker and an exemplary character until his death. For more than twenty years he taught the Bible Class of the Argos Sunday School, besides serving as Sunday School Superintendent, for some time. Decreasing strength, physically, but increased his faith in the Savior.

Following services at the church on Sunday, September 21, he was laid beside his

faithful companion, who died March 11, 1911, in the Plymouth Cemetery.

Besides his children there survive twenty grandchildren, one great-grandchild, two brothers and one sister.

Many friends sorrow with them because of his death and rejoice with them because of his long and exemplary life of faithful service.

F. L. Austin.

Elias Vernon

Elias Vernon was born December 11, 1848, and died September 26, 1924, at the age of 75 years, 9 months, 15 days. He leaves his wife and some relatives to mourn their loss.

Funeral was conducted in the Church of God, at Roll, Indiana, September 29.

Bro. Vernon had been a faithful member of this church for many years.

J. H. Anderson.

SEPARATED

THERE was no meeting-place for Jehovah and his redeemed in Egypt; yea, with them, redemption and separation from Egypt were one and the same thing. God had said, "I am come down to deliver them", and nothing short of this could either satisfy or glorify him. A salvation which would have left them still in Egypt would not possibly be God's salvation. Moreover, we must bear in mind that Jehovah's purpose in the salvation of Israel, as well as in the destruction of Pharaoh, was, that "His name might be declared throughout all the earth"; and what declaration could there be of that name or character were his people to attempt to worship him in Egypt? Either none whatever or an utterly false one. Wherefore, it was essentially necessary, in order to the full and faithful declaration of God's character, that his people should be wholly delivered and completely separated from Egypt; and it is as essentially necessary now, in order to a clear and unequivocal testimony for the Son of God, that all who are really his should be separated from this present world. Such is the will of God; and for this end Christ gave himself. "Grace unto you and peace from God the Father and our Lord Jesus Christ, who gave himself for our sins, that he might deliver us from this present world, according to the will of God and our Father; to whom be glory for ever and ever. Amen."—Gal. 1:3-5.

The Galatians were beginning to accredit a carnal and worldly religion—a religion of ordinances—a religion of "days, and months, and times, and years"; and the apostle commences his epistle by telling them that the Lord Jesus Christ gave himself for the purpose of delivering his people from that very thing. God's people must be separate, not, by any means, on the ground of their superior sanctity, but because they are his people, and in order that they may rightly and intelligently answer his gracious end in taking them into connection with himself, and attaching his name to them. A people still amid the defilements and abominations of Egypt could not have been a witness for the Holy One; nor can any one now, while mixed up with the defilements of a corrupt worldly religion, possibly be a bright and steady witness for a crucified and risen Christ.—From the writings of C. H. MacIntosh.

The Sunday School

By Alta King

THE PARABLE OF THE SOWER

Lesson 3

October 19, 1923

Lesson Text:

Matt. 13:1-23

Responsive Reading:

Psalms 95

Matt. 13:3-13

Golden Text: The sower soweth the word.
—Mark 4:14.

Memory Verses: Matt. 13:16, 17.

For Study

Review: What was done in last week's lesson toward the preparation of the twelve for the preaching of the kingdom at hand? Summarize the basic truths set forth in this sermon.

The New Lesson: In this week's lesson one more step in the preparation of the twelve for their work is taken. A kingdom parable is spoken and explained in private to the twelve that they might, in due time, grasp the mysteries of the kingdom.

I. The Mysteries of the Kingdom. Acts 1:6. In order to glean from the kingdom parables the chief and immediate lesson which Jesus intended, we should sense something of the mysteries of the kingdom in explanation of which they were given.

Jesus' presentation of the kingdom was so different from the conception that Israel had built up from her understanding of the prophecies, that his presentation came as a mystery to her.

The scriptures give at least two definite clues to these mysteries. One is found in Luke 17:20, 21; 9:54, the other in Acts 1:6. From these scriptures it is evident that the time and manner of kingdom establishment troubled the disciples as Jesus, from day to day, failed to make use of the unusual methods of gaining political control and power.

II. Kingdom Mysteries Explained. Matt. 13:10-17. How and to whom did Jesus explain the mysteries of the kingdom? Why to them and not to others?

III. The Parable of the Sower. Matt. 13:1-9. Read the parable to get in mind the points calling for interpretation—the sower, the seed, the four soils, and the four results of the sowing.

IV. Interpretation of the Parable. Matt. 13:18-23. As you study the interpretation, keep in mind the mysteries of the kingdom which it helps to clear up.

Identify the sower, the seed, the four soils, and the four results of sowing. The seed is more definitely stated in Luke 8:11. Who is the great and perfect preacher of God's word? Who, then, is the sower? What is the soil in which words are sown? Discern four kinds of minds corresponding to the four kinds of soil.

We often make this parable serve the purpose of rebuke and condemnation to those whom we judge to be of the first three soils. Jesus spoke the parable to those of the fourth soil class, and for the purpose of opening up to them mysteries of the kingdom; hence he was not speaking rebuke and condemnation. He was merely stating facts in explanation of a mystery.

The mysteries that puzzled the disciples were, "Wilt thou at this time restore again the kingdom to Israel?"—a postponement of kingdom establishment; and "Wilt thou that we command fire to come down from heaven and consume them"—the king's en-

tire lack of regard for physical force and defense. A kingdom without these was entirely outside their experience and comprehension.

This parable deals directly with these mysteries. It teaches that the word of the kingdom must be sown in the minds of every creature, of whatsoever class or nationality. It must, in the receptive, capable mind, go through the slow process of mental absorption, growth and fruitage; in the minds unreceptive, either because of unfitness, or of environment, it must suffer lack of growth and fruitage.

When the Holy Spirit came and brought to the minds of the disciples all things that Jesus had taught, what a contrast they must have grasped. Instead of an immediate and glorious establishment of the kingdom on the physical basis alone, through the usual methods of force, there must be years of mental and spiritual preparation of those who are receptive to the word of the kingdom—its origin, methods and purposes. During these same years there must be much of apparent failure and discouragement, due to the fact that much the larger proportion of minds are unreceptive to the word of the kingdom. All this must intervene, and then the kingdom will be organized and established on a basis as spiritual and eternal as those who are specially prepared to become integral parts of its organization.

Show how this parable would be a source of encouragement to the disciples as they found that much of the soil in which they sowed the word was unproductive.

The question concerning the time of kingdom establishment does not bother us much, but there are many of us who do realize the vital necessity of the mental and spiritual preparation of those who are to be organized into the kingdom. This preparation and its necessity are set forth by Peter in 2 Peter 1:1-11.

Which of the four soils presents difficulties that are due largely to conditions outside the soil itself? How may these conditions be overcome by those who are of the fourth soil class?

GREATEST SCHOLARS IN PALESTINE INSTITUTE

THE greatest living scholars of Judaic and Oriental languages have been invited to be the first professors in the Institute of Jewish Studies which will be established at the Hebrew University in Jerusalem.

The following have already accepted the appointment: Professor Guttman, of the Breslau Rabbinical Seminary, will lecture on Halacha; Professor Margolis, of Dropsie College, Philadelphia, will lecture on Bible Versions; Dr. Louis Grinsberg, of the New York Jewish Theological Seminary, will lecture in Talmudic Research; Dr. Klein, of Prague, Czecho-Slovakia, will lecture on Biblical Topography; Ch. N. Bialik, Hebrew Poet, will lecture on modern Hebrew literature; Dr. Chaim Heller, famous scholar and author of many valuable works on Biblical research and Halacha, will lecture on the various Bible translations in Syrian and Greek, and their interpretation of the original Hebrew; Professor Mittwoch, of the Berlin University, will be instructor of Arabic; Chief Rabbi Loew, of Szegedin, Hungary, will lecture on Jewish history.

EXPECTATIONS OF SECOND COMING

IN this "Order of The Star In the East" we expect the Second Coming as it is commonly called, of Christ comparatively soon. We do not know any exact date, but we know that it will be soon, according to our earthly time. That is to say, most people now living will surely see it. If it be true that he is coming soon to the World, then surely that will be one of the most stupendous events in the whole history of the world.

When he is needed he comes, and certainly the need of a great teacher can hardly have been at any time more marked than it is now. It is not that we do not know, every one of us, what we ought to do. We know perfectly well, but we know not how to apply the knowledge. We know quite well that love and brotherhood are the great ideals which we should strive to realize, but where do we find love and brotherhood in the world? We find it here and there, sometimes in some small community of people who are living forward instead of backward, but in the world, as a whole, the nations are still suspicious of one another; they are still always on the brink of quarrels and of wars. Love and brotherhood are not seen in the daily life of the world, and it is just the same among ourselves. Still employers and employees are very nearly in opposite camps. They are hostile to one another; they regard one another as natural enemies instead of coming together to see how their common interests may be served. There is so much selfishness and fear and distrust that things cannot be harmoniously arranged. We know that cooperation and not competition is the way to make anything a success, and yet competition still goes on. We know that selfishness should give way to consideration for others, but it does not. Surely the great need of a World Teacher who will come and show us how to apply our ethics could hardly be greater than it is, and this is one reason why we feel so decidedly that he will come soon. Because the need of the world is so great. And another reason is that of the expectation of his coming which exists all over the world.

How are we to know which is the true Christ? We may know him if we first of all imbue ourselves with his spirit. That will be the way to recognize him. Think of his teaching last time. What is his spirit? What did he tell them about the law and the commandments? "Thou shalt love the Lord thy God with all thy soul and with all thy strength and with all thy mind, and thy neighbor as thyself." That was the great gospel then, and you may be very sure that he will not contradict that gospel when he comes this time. He may put his truth before us in some new and beautiful way that shall be exactly adapted to the needs of the present day; that I thoroughly believe. We know it will be something that will grasp the minds of men, of those who are ready for his coming. We must become ready for his coming by watching for it, and we must have made ourselves not as he is, for that is far beyond our power, but we must at least have made ourselves something like him. We must be treading in his footsteps at however great a distance behind that Majestic Figure. We must be trying to our utmost to do what he does, to live as he lives, to help as he helps. It was said of him, and it should be said

of every one of us: "He went about doing good." Those who do that, who will follow him in that great way, who will try fully to imbue themselves with that great Spirit of Love, will surely recognize him when he comes, and theirs will be the privilege of working with him and for him. So let each be a John the Baptist, let each be ready to prepare his way and to try to draw others to his feet.

Let us see to it that this time when he comes, instead of finding a country wholly unprepared, he will find, not a country, but a world, where, in every town, in every village, there will be already a little nucleus of those who are expecting him; those who have developed themselves into such soldiers as may fight his battle; into such apprentices as can help in his work; into such messengers as he can send forth to preach his new gospel.—Times Union, Rochester, New York.

CHRISTIAN BAPTISM

By Jas. A. Patrick

UNDER the caption, "A Request", Bro. Williamson asks some very pertinent questions, in The Restitution Herald of September 23.

I am answering, not because I think I am an "able writer", but because the questions that Bro. Williamson asks have been asked so many times, and I have been called upon so often to give answers to them, I feel that it will do no harm to give my thoughts for the consideration of those that are interested in the subject.

Bro. Judd, in his article, "Seeing God", in the same issue of the paper in which Bro. Williamson's request occurred, lays a good foundation for the discussion of this question. May I again quote the language of Dr. Torrey as given by Bro. Judd—"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." At a High School commencement exercises I heard the speaker say, laying his hands upon his chest, "This that you see is not me", indicating that the "me" was something inside of what we saw; and I am sure that it will be accepted without argument that these men, and all of their like, believe that the man on the inside does not die.

In the beginning God said, "Thou shalt surely die"; the devil said, "Thou shalt not surely die". Thus the devil made God a liar. In I John 5:9-12 we learn that to fail to believe the record that God gave of his Son makes God a liar. What is this record about which it is so particular that our belief be correct? "And this is the record, that God hath given us eternal life, and this life is in his Son." Then, if a man believes that he has life in himself and is not dependent on the Son for that life, doesn't he make God a liar? I once talked with a preacher who said that he had life in himself and could not die. I contend that men who believe this doctrine are making God a liar by their belief. God says the future life is in his Son, and it exalts Christ as the life giver to believe what God says about him, and makes of none effect his life of sacrifice and death to believe the opposite.

And now to the question: Who is a fit subject for baptism? and who is worthy to administer this sacred ordinance? Christ said, "Repent and believe the gospel", and, "he that believeth and is baptized shall be saved". When the eunuch asked Philip, "What doth hinder me to be baptized?" Philip said: "If thou believest with all thine heart, thou mayest." It is very evident, then, that belief is a prerequisite for baptism. But what must be believed? Christ said, "Repent and believe the gospel." But is every detail of it to be believed before one is a fit subject for baptism? I think not, for we are to grow in grace and a knowledge of the Lord and Savior Jesus Christ; if we believed it all at the time of baptism there would be no cause for growth. I do not care, at this time, to discuss how much, or how little one must believe in order to be a fit subject for baptism. There is one basic point that is absolutely necessary to be believed in order for salvation and, necessarily for baptism. This is found in Romans 10:8, 9 and is as follows: "But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith which we preach, That if thou shalt confess with thy mouth the Lord Jesus, and shall believe in thine heart that God raised him from the dead, thou shalt be saved."

Christ said, "Repent and believe the gospel", and, "He that believeth and is baptized shall be saved", and in the language above quoted from Romans Paul tells us one thing that is necessary for us to believe in order to obtain salvation. So this that Paul says must be believed, must of necessity be a vital part of the gospel.

But how can the people who believe that Christ went to Paradise with the thief on the day they were crucified, believe that he rose from the dead. Absolutely, they cannot. If he went to heaven on that day he was not in the tomb three days and nights and he did not rise therefrom. Then the basic fact necessary to be believed is denied and God is made a liar.

"But", says one, "I believed this when I was baptized."

"Did the one that baptized you believe it?"

"Oh no, he believed the devil's lie, but that doesn't make any difference, my belief was alright."

Let us see whether it makes any difference or not. Paul said, "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." Will not the curse of God rest upon the one who teaches a doctrine that makes God a liar?

"But", says one, "I did not believe that doctrine even if the one who baptized me did."

Let us read what John says along this line. "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God speed is partaker of his evil deeds."

If being baptized by a person who does not bring the doctrine of Christ is not giving him God speed, what would be giving him God speed?

FOR FOURTEEN REASONS

I Enjoyed My Six Weeks In Palestine

By Dr. Elias Margolis

BECAUSE I saw towns and colonies, moshav and kwutzah, in the hills and in the valleys, on the shores of the Mediterranean and on the Jordan, visited homes, barracks, factories, farms, institutions, markets, shops, schools, synagogues, cinemas, ruins and excavations.

Because I traveled along wonderful roads in perfectly good cars, stopped in hotels which provided me with food, lodging and creature comforts of a quality undreamed of in my most sanguine moments.

Because I heard Hebrew spoken everywhere by young and old, by Ashkenazim and Sephardim, in the school, in the synagogue, on the street, in the market place and in the auditorium.

Because in this connection I heard one very delightful story to add to my collection—that an American Jewish visitor (an eminent New York "leader") was scandalized that the Holy Tongue was actually used by the bathers on the beach at Tel Aviv—hillul ha Shem, he called it.

Because I found, wherever I went, men and women going about their work in grim earnest, whether they were crushing stones for roads, planting tobacco, cultivating the vine, manufacturing bricks or furniture, teaching school or tending store, and all the while blissfully unconscious of the heresy that out of this life there is already evolving a national consciousness and a national culture to the mental perturbation of the the editor of a New York Anglo-Jewish weekly.

Because I was too excitingly engrossed and involved in the life about me to pose and to attitudinize and to prepare the usual sermonic phraseology and because it never entered my mind that David walked the streets of Jerusalem turning out Psalms, or Solomon, fashioning epigrams, or Isaiah, delivering orations, in anticipation of my treading the same lanes and highways.

Because I enjoyed contact and converse with some of the finest Jews of the world, and these included chauffeurs, statesmen, Chaluzim, scholars, soldiers, editors, educators, clerks, and laborers.

Because I heard a Chazan in a Jerusalem synagogue intone our prayers with intelligence and treat the Hebrew language with respect. I suspect that he even understood the Hebrew.

Because I saw the remarkable work accomplished by the Zionist Organization, Keren Hayesod, Keren Kayemeth and Hadassah.

Because I saw some young caftaned and corkscrew-curved Chasidim playing football and therein lies a great hope.

Because I saw Judah L. Magnes, Sophia Berger, Jessie Sampter and Boris Kazmann.

Because I visited Dr. Biram and his remarkable school in Haifa and attended the graduation exercises of the Herzlia Gymnasium in Tel Aviv.

Because I saw Chaluzim building the Jewish University on Mount Scopus.

Because the above reasons jotted down at random are but a few of the many which gave me six weeks of great joy and a few moments of genuine sorrow when I boarded the train in Jerusalem and said not good-bye but lehitraot.

SING UNTO THE LORD

By Auntie Wince

Ah, new indeed is the song we sing
Of the marvels wrought by our God and King,
For His holy arm and His strong right hand
Have victory brought to His glorious land;
His great salvation has he made known;
His righteousness to the heathen shown
So openly to their erst dimmed sight,
That His Word was read in its flaming light.
"March out!

For the times of the Gentiles now are o'er!
The streets of Zion you'll tread no more!"

Remembered mercy nor truth forgot;
See! Israel's placed in her ancient lot!
And the ends of the earth rejoice that He
His great salvation has made them see.
Joyful to God be your noise, O earth;
Loud be your praise and great be your mirth.
Come ye before him with musical psalm,
With note of the harp and waving of palm,
With loud-sounding trumpet and cornets' sweet
sound,
To send your rejoicing the wide world around!

Rejoice ye before Him, our Lord and our King,
For He cometh true judgment and justice to
bring.

'Tis meet that new songs for the earth should
be sung,

That bells in our steeples in chimes should be
rung.

God's people march homeward to Canaan again,
Its crown and its throne will the Master soon
claim.

And to him will the kingdom for ever be sure,
For it as the sun and the moon shall endure.
O faithful the Father, and faithful His Son,
Whate'er they have promised is sure to be done.

The sea in its fulness, O loud let it roar,
The floods clap their hands as they ne'er clapped
before,

And the hills with the floods unite in the praise
That the world and its dwellers with these shall
upraise.

All joying together, let them sing in accord
Before Jesus their Savior, Redeemer and Lord;
For he comes to be judge of the world,
And iniquitous kings from their thrones shall
be hurled.

In righteousness their judge will He be,
And execute judgment in true equity.

So we wait in calm patience for dawn of the day
When things that now sadden will all flee away;
When badness and madness and war will be o'er,
And lost Eden come back to depart nevermore;
When ashes no more shall be eaten like bread,
Nor tears be our drink—cool water instead;
When no heart shall be smitten to wither like
grass,

Nor our days like a shadow declining shall pass;
When the Lord buildeth Zion, He'll in glory
appear,

And the heathen learn quickly His name to re-
vere.

For the Lord hath looked down from the heights
far above

In tenderest mercy, compassion and love.
The shut up in prison, their groaning He's heard,
The appointed to death have been loosed at His
word,

That they, in Mount Zion, His praise might de-
clare

When the people and kingdom one stick are
made there.

The earth may be changed and New Verdure
put on,

New heavens revealed when the present are gone,
United to serve Him, continue shall they,
Established before Him for ever and aye.

SEEING GOD

By Alex. Allan

IT is said that the Rev. R. A. Torrey, in his work, "The Fundamentals of the Christian Faith", after quoting Exodus 24:9, 10, where it reads, "And they saw the God of Israel they saw God and did eat and drink", he says, "What they saw was not the God of Israel in his essential nature as a Divine Spirit Being". The doctor's explanation is, no doubt,

correct and in full accord with the teaching of the scriptures. John says, "No man hath seen God at any time". God is a Spirit, and Jesus taught that a spirit hath not flesh and bone. Thus, the disciples saw the risen Jesus, veiled as a man in a body of flesh and bone, but they did not see Jesus in his essential nature as a Divine Spirit of holiness; he having been put to death in the flesh and raised to life in spirit. The flesh of Christ is called a veil, through which he entered into his glory. To Nicodemus Jesus explained, "that which is born (or begotten) of the Spirit is spirit." He further explains that such a one is like the wind, you may hear the sound thereof and feel its force, but you cannot see the wind—"So is every one that is born of the Spirit".

In the New Testament it is written. "For though there be that are called gods, whether in heaven or in earth (as there be gods many and lords many); But to us there is one God the Father"—"The invisible God"—"Who only hath immortality, dwelling in the light which no man can approach unto, whom no man hath seen, nor can see". Yet it is written: "The Lord spake unto Moses face to face as a man speaketh to his friend". Ex. 33:11. There can be no doubt from the wording of this, that Moses saw and talked with one which he could identify as a person—the veiled person of the Lord. But Moses said, "I beseech thee show me thy glory". This earnest request was denied; for the Lord said unto him, "Thou canst not see my face; for there shall no man see me and live". Jacob wrestled with a stranger all night in the gorge of the river Jabbok, but when Jacob perceived he was contending with a Divine Being, he pleaded for a blessing, he received it and said, "I have seen God face to face and live".

Now these things are a contradiction of John's statement that no man hath seen God at any time, a contradiction, unless this Divine Being, though not the only true God, the God of our Lord whom no man hath seen nor can see, yet was a Being of such authority, in the brightness of God's glory and the express image of his person, upholding all things by the word of his power, or the power of his word, and so to be this one who was, and is, as God.

This was the position taken in what was said in my reply to the question, "Who was He?" (June 10, page 307). Now the brother who raised this question, while he does not acknowledge my answer to his question, but referring to the seeming contradictions—as it seems—claims that the difficulty disappears entirely with the Septuagint Version rendering of Exodus 24:9, 10—"And they saw the place where the God of Israel stood they appeared in the place where God was and did eat and drink". But just why this should remove the difficulty is not clear. However, the brother adds, "God's word is worth waiting for". That is to say, If you want the word of God in its purity, get a copy of the Septuagint.

The Septuagint, or LXX, is a Greek translation of some Hebrew text, and to be of any practical use to us the Greek is, in turn, translated into English. There is no higher authority than Alfred Edersheim, M. A., D. D., who was born of Jewish parents, educated in the Jewish Faith and converted to Christianity, and who devoted his life to Bible research, study and trans-

lation from the German and Jewish languages. Referring to LXX, he says, "What text the translators may have used we can only conjecture. It differs in almost innumerable instances from our own (text), though the more important deviations are comparatively few. In the great majority of the lesser variations our Hebrew must be regarded as the correct text." The Hebrew text was taken to a Jew, educated in Hebrew, and he was asked to translate Exodus 24:9-11. What he repeated was no different than in our own Bible at this place—"And they saw the God of Israel they saw God and did eat and drink." In the New Testament, Stephen, a man full of faith and of the Holy Spirit, rehearsing God's dealings with the fathers, and speaking of Moses, says, "This is he that was in the church in the wilderness with the angel which spake to him in the mount Sinai and our fathers who received the divine oracles", Acts 7:38. Who was this angel that was with Moses in the Wilderness? This same angel, according to Stephen, was the one who spake to Moses in the mount Sinai. Now who was he? He was "the Captain of the hosts of Jehovah". Daniel tells us that at the time of the end Michael (who is as God) the great prince who standeth for the children of my people, shall stand up, and there shall be a time of great trouble, and many of the dead that sleep in the dust of the earth shall awake. If "prince" in this place had been correctly rendered Captain, then Michael and the Captain of the hosts of Jehovah would doubtless always have been recognized as one and the same person. Jude calls Michael the archangel. And we read that the Lord shall descend from heaven with a shout and the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first. Then the voice of the archangel is the voice of him who now speaketh from heaven and whose voice at Sinai then shook the earth, so that Moses said, "I exceedingly fear and quake."

TEACH US TO PRAY

There is abundance of machinery in the church of today, but it is sadly in need of more oil which comes from the great reservoir of heaven. As home representatives and church people we need to be instructed by Jesus Christ in the solemn task of prayer.—Alexander D. Donaldson.

THE POWER OF PAUL

(Continued from front page)

a Paul or an Apollos. There could not have been the diversities that appeal to the Peters, the Johns, and the James of today, that so touch the cord that helps in the humanity that pertains to us each individually.

A glory gilds the sacred page,
Majestic like the sun:
It gives a light to every age,
It gives, but borrows none.

A CONTRADICTION

(Continued from front page)

will drive away his mortality in the day of Jesus Christ. But be sure of this, that the executor is not the Savior; and that Death and Immortality are irreconcilable and naturally averse to each other as Christ and Belial.

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A Lesson In Nature

By Lyman Booth

IN writing this article it is my intention to create in our minds greater and holier reverence for our heavenly Father, of his goodness, love and mercy. In this we may see how infinitely great and powerful he is; and how miserably small and weak we are.

In Psalm 8:1 we read, "O Lord, our Lord, how excellent is thy name in all the earth; who hath set thy glory above the heavens." Yes, his glory, wisdom and power extends to and far beyond the confines of what we know of the universe.

Astronomers, with the aid of the telescope, have surveyed the heavens in search of knowledge. The chemist, with the aid of the microscope, has delved into the atomic realms for the same purpose. The former, studying the greatness and magnitude of heavenly bodies; the latter, the infinite smallness of earthly things. Both inquiring into the hidden things of nature and nature's laws. Much as they have learned and made known to the world, there are, no doubt, still greater lessons to be learned.

Again we hear the Psalmist saying, "When I consider thy heavens, the work of thy fingers, the moon and stars which thou hast ordained (or founded); what is man that thou art mindful of him, or the son of man that thou visitest him."—Psa. 8:3, 4. David must have had some idea of the vastness of the moon and stars and of the number of stars and the comparative smallness of our earth when he uttered those words.

If we contemplate seriously the moon and stars which God has made and swung into limitless space, and who guides them in their divinely appointed paths, from which they never deviate, where is the person who can not find rich food for reflection? Where is the mind that will not be awed into profound reverence for the great Creator of this vast infinite universe, of which we know so little?

In Romans 11:33 Paul has written, "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!" While this was spoken because of God's extension of salvation to the Gentiles, it is equally proper to apply it to material things. No man has been able to measure the depth of God's love and mercy toward men, neither has the astronomer, the chemist, or the philosopher been able to make known to us more than a twilight glimpse of the magnitude of his material riches. Men with all their boasted learning have but a faint idea of the knowledge and wisdom of the infinite being. His creative power baffles both the microscope and the telescope to reveal and explain his mighty wonders, notwithstanding the fact that both have done much to elevate, to

Friendship, Love and Truth

HOW grand in age, how fair in youth,
Are holy friendship, love, and truth.
From these delightful fountains flow
Ambrosial rills of pleasure;
Can man desire, can heaven bestow
A more resplendent treasure?
Adorned with gems so richly bright,
We'll form a constellation,
Where every star, with modest light
Shall gild his proper station.
How grand in age, how fair in youth,
Are holy friendship, love, and truth.
—James Montgomery.

enrich and inspire the mind with higher and holier thoughts of him who has given life and activity to invisible objects as well as to create the vast number of stars that shine above. Science and art are continuously making discoveries which are heralded as new, but is that really true?

TWENTY YEARS AND OVER

By R. H. Judd

IT is now well over thirty years since the writer first came into touch with the doctrine of Life in Christ, otherwise known as "Conditional Immortality" or Immortality upon condition. It was by a chance (shall we say chance?) overhearing of a discussion on the destiny of the wicked, between two fellow students in the Moody Bible Institute, Chicago. I have often wished that I knew who these two students were; for their conversation affected my whole life, and one, at least, I should expect, would be glad to know that his conversation had not been in vain. Circumstances at that time, however, forbade my definitely accepting the glad news; for I was bound as a missionary to China, and confession, I well knew, meant abandoned prospects. Years passed by and I returned to Canada, and from Canada to England, where one Sunday, in Devonshire Square Baptist Church, London, in 1902 I heard two sermons by G. P. Mackay. Again my conscience was awakened, and in spite of opposition, I paid the Pastor a personal visit. Various literature on the subject came into my hands, and ere long I realized my responsibility to confess the truth I had gained, and from my own business in Nottingham published my little tract, "Friendly Words". The storm that resulted among the wide and influential circle of friends need not be related here, sufficient to say that, in need of sympathy, I wrote to dear Bro. Mackay, and he in turn wrote to our late Bro. Soar. In loving manner, the latter opened his home to me, and when deprived of part of my living by being turned out of the Deepening of Spiritual Life Convention (for I had the bookstalls in connection with it) Bro. Soar put his great, loving arms around me and I wept like a child. In loving sympathy, he offered my fare to Lincoln (Continued on page 16)

There Is A God

IS there a God? Has he given to man a revelation of his will? And if so, can this revelation be understood? These are indeed very important questions, and worthy of serious attention, as they involve the present happiness and future destiny of all. Daniel Webster was once asked at a public dinner, what was the greatest question that ever crossed his mind. His earnest, thoughtful reply is very significant: "My personal accountability to God!" That there is a God, and that the Bible is a revelation of his will, may be ascertained by those who honestly, seriously seek to know. It is harder to believe that we are travelers on a "wild train", without maker, or engineer, or conductor, or any particular or desirable destiny, than it is to believe that our beautiful world, bearing everywhere, the abundant traces of design and law, came from the hand of a Creator, who, knowing the end from the beginning, has made known unto man his will and purposes concerning the race, and the future of mankind. "An undevout astronomer is mad", wrote Young in his "Night Thoughts", and at least "without excuse" are they who reject the voice of nature, refuse to test for themselves the gracious promises of God, and turn carelessly away from the unanswerable testimony of fulfilled prophecy.

If we seek we shall find. The man who has sincerely prayed, "God be merciful to me a sinner", has gained an experience infidelity cannot set aside. I "know" the promise is true—"Come unto me, all ye that labor and are heavy laden, and I will give you rest"; for I have put it to the test. My heart was burdened and my soul was laden with guilt and sin, but in Jesus I have found deliverance; peace has come, and the love of sin has departed. Many can testify with the Psalmist:

"I waited patiently for the Lord; and he inclined unto me, and heard my cry. He brought me up also out of an horrible pit, out of miry clay and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God: many shall see it and fear, and shall trust in the Lord."

A young man once picked up an old lady's Bible. Along the margins he noticed frequently the letters, "T P". "Auntie," said he, "what does T P mean?" She replied, "Why, that means 'tried and proved!' Whenever a promise has been verified in my experience, I have written, T P"

A skeptic once declared that he could not accept the Bible, as he had no knowledge of its authors. His friend asked him, "Do you know the author of the multiplication table?" "No" "Do you ever use it?" "Yes, because it works well."

Reader, the Bible works well! Who ever heard of a (Continued on page 12)

THE "MORE EXCELLENT WAY"

WHO, in reading of the marvelous gifts in the twelfth chapter of first Corinthians, has not been struck with the last verse of the chapter? "Covet earnestly the best gifts"—that is what we would like to do! But what do the closing words mean? "And yet shew I unto you a more excellent way." Can it be that there is something even better than the best gifts? If so, what is it and how may we enjoy it? The thirteenth chapter is occupied with the answer to this question.

This chapter is usually understood as an exhortation to love, especially in the exercise of the gifts. But it is far more than that. Love is the sum and substance of the more excellent way. Love will never lapse, but the gifts will go, 1 Cor. 13:8.

There are three distinct periods brought before us in this chapter. In the first one are all the gifts besides faith, expectation and love. Knowledge and prophecy are "in part", verse 9, it is the time of childhood, verse 11, vision is through a glass darkly, verse 12.

In the second the gifts "fail", "cease", or "vanish", verse 8, perfection comes and partial knowledge and prophecy are done away, verses 9, 10, childish things are put away, verse 11, knowledge is "face to face", verse 13.

The third period is only hinted at. Love never lapses. But we know that faith will be lost sight of and expectation will vanish in the glory.

We may arrange the three periods thus, according to what remains:

- (1) The gifts, faith, expectation, love.
- (2) Faith, expectation, love.
- (3) Love.

The vital question with us is, Where are we now? It is best answered by asking, Where was the Apostle when he wrote? was he looking forward to the resurrection glory of the saints or to another glorious change in his ministry?

In the original the question is settled for us. In our English version it is hidden by translating two different words now. "For now (arti, at present, not in the past or future) we see through a glass darkly . . .", verse 12.

"And now (nun, from now on, not in the past) abideth faith, hope, love . . .", verse 13. He was at the crisis between partial and full knowledge, between minority and maturity. To make this clear we would urge all to write the words "at present" for the now in verse 13. At that time they saw darkly. We do not. From that time faith, expectation and love remain, though the gifts have vanished.

Strange as it may seem, the principal excellence of the path of perfection lies in the lack of the special gifts or graces of which he has just been speaking! The more excellent way knows no gift of prophecy, or of languages, or of knowledge. These are to cease to function. Only three things are left on the perfect path—faith, expectancy, love. These are not special graces for a few, but freely enjoyed by all.

A striking contrast between the way more excellent and that which preceded it is brought before us under the figure of a child, growing up into maturity. The gifts were for the support and schooling of infancy and adolescence, the playthings of immaturity, unneeded and unheeded by the maturity of manhood.

Again, the less excellent way was only partial in its perfection. Knowledge was fragmentary, and needed continual additions. The perfect path brings us face to face with the full-orbed revelation of God, face to face with his primeval purpose and its accomplishment and to a full recognition of our own part in his plan.

We all desire to walk in the way more excellent. No one cares to linger in the lesser glory. But many of us have been taught that this perfect path is not for us now, but is reserved for the saints in resurrection. For such we have the most marvelous of all messages. The more excellent way is our present privilege and portion. Paul was not speaking of our resurrection state, but of the final phase of his ministry, which went from glory to glory. He was contrasting one of these glories with another. He was speaking of his final revelations as unfolded in Ephesians.

How can we be assured of this? The trinity of graces that remain are ample proof. Now faith and hope remain. They will have no place in the glory. Faith will be replaced by sight and expectation by fulfillment. Then we will not patiently wait for some future blessing, but rather enjoy the present. Hope will vanish for lack of those adverse conditions on which it depends. And so with faith. In his presence it disappears in perception.

These are the abiding graces for the present. In contrast with the lesser gifts, such as prophecy, languages and knowledge, these remain until the glory. Only love remains for ever. Only love never lapses. It is the supreme, the essential, the eternal grace, the way most excellent.

But surely knowledge is not absent now! Some may question whether prophecy is still operative, while others defend it and point to revelations outside the word of God. Some claim that the gift of "tongues" is still for us. These three go together. If one is present, the rest must also be.

Besides, that knowledge was not to be absent on the way more excellent is most evident from the Apostle's development of the thought. The "knowledge" which shall be done away is fragmentary, a matter of instalments. It was not to be displaced by ignorance but by another and fuller knowledge. That was a reflected perception, partial, distorted, and gives place to unhindered apprehension.

Moreover, is knowledge to be abrogated in the glory? Is ignorance an ingredient of celestial bliss? Surely such a thought is enough to send us back to seek some other solution to this assertion.

The matter is most simple. Languages are not to be discarded either now or in the glory. Undoubtedly, then we shall speak by means of language, and assuredly we do so now. It is not language which is in question, but the gift of language. Prophecy is ours, as recorded in the Scriptures, but the gift of prophecy has ceased. Knowledge is fuller than ever since the Word of God has been completed, but the gift of knowledge is no more.

No one now gains knowledge of the truth by supernatural, divine endowment. We must all patiently plod along and carefully scan the sacred page even though we have the spirit's illumination. All claims to inspiration, whether prophecy or knowledge, conflict with the written revelation we already have. Knowledge, as a gift, has ceased. Prophecy, as a gift, has been abrogated.

But what of "tongues" or languages? The conclusion is irresistible that, if the gift of knowledge and prophecy have no longer place for exercise, then the gift of language has also vanished. It was to cease somewhere between the infancy and the maturity of the saints as a body, not at the resurrection of the individual.

Maturity or "perfection" is not applied to the glory but to the present status of all who are in Christ. "That which is perfect" has come. Even at the time of this epistle to the Corinthians was written some were "perfect" and Paul spoke of the hidden wisdom to them, 1 Cor. 2:6. Some in the Philippians attained to this experience. It was the Apostle's mission to present every man perfect or mature in Christ Jesus, Col. 1:28; see also Eph. 4:13; Col. 4:12.

While all are mature because of the place into which the grace of God has put them, few of us know of our maturity or enter into the experience which accords with it. Like Israel, our hearts turn back into Egypt. Like children, we revert to the playthings of youth. We are much more fascinated by the gifts than by the faith, expectation and love which pave the path of perfection. We crave the spectacular and the exciting. We ignore the exhortation "in understanding be mature" (A. V., men, 1 Cor. 14:20.)

And, with the vivid imagination of childhood, so seriously do we take these things, that the gifts (rather than their absence) are loudly proclaimed as the more excellent!

The Scriptures stand and are true. Our experience is fluctuating and deceptive. It is the height of folly to interpret the Scriptures by our feelings, and the most exalted wisdom to judge our experience by the sacred oracles. Yet, all true spiritual experience is in fullest accord with divine revelation and, while it cannot support that which needs no prop, adds its testimony to the truth. Hence we add a few lines of our experience.

While we have examined very few of the professed prophecies of later centuries, we have seen enough of them to fully convince us that the gift of prophecy is obsolete. While practically all seek to supplement the Scriptures and keep in accord with the revelation contained in them, in every case the deviation is sufficient to show that the revelation is not from God. If it is supernatural or superhuman, as seems to be the case in some instances, the spirit that inspired it was not the holy spirit of God but another spirit, for such are expressly promised in the latter eras, 1 Tim. 4:1.

Moreover, now that Paul has completed the word of God, Col. 1:25, there is no necessity for any added revelation. The whole orb of divine truth has been rounded out. There are no missing segments. Every attempt to add to it is an excrescence, not only needless, but destructive of the truth.

The gift of knowledge was necessary while the most important segment of truth was still unrevealed. It needed a special endowment on the part of some to know God's mind on matters concerning which there was no written revelation. But now no such equipment is necessary.

I have never known of anyone who specifically claimed the gift of knowledge. I have observed that all who really have knowledge arrive at it by the patient and painful process of study. Those who im-

agine themselves especially endowed without previous preparation soon manifest the fruits of fanaticism.

Some have charged me with the profession of this gift. But I have the sober consciousness that many a thought which has come to me, when tested by God's Word written, has proved that I have the gift of ignorance. I do not desire to give out a single idea which has not been received from and subordinated to the Scriptures.

The more excellent way of faith, expectation and love involves the most exalted vision of God ever granted to mortal man. Not only is he the Healer of the earth's diseases during the days of the coming kingdom (to which all the miracles of healing pointed) but he will heal the hearts and minds of all his creatures in the consummation. A hopeful outlook is the most potent of all medicines, and the universal reconciliation is the balm of Gilead to every sin-stricken son of creation.

The immeasurable joy, the unbounded happiness which fills our hearts in contemplation of God's purpose is a sovereign panacea for all the ills of the mind, and the functional maladies which the mind affects. We do not need to force ourselves into the acceptance of a formula which we do not believe. We do not need to wrest the Scriptures which refer to the kingdom to provide a foundation for our faith. We need only allow the truth of God's great love and grace to permeate our minds and hearts. This will remove the strain. This will do away with our worry. This will let us relax. This will bring our functions back to normal. The satisfaction will relieve the blood pressure, calm the heart action, remove imaginary ills. The joy will draw more breath and oxygen from the air, stimulate the circulation, and increase the vitality. The joy of the Lord will be our strength. It will temper the physical afflictions which God graciously sends to His servants to keep them low and to magnify his power. This is the real "faith healing" of the more excellent way.

Paul's preparatory epistles, Romans, Corinthians, and Galatians, give us the great divide between the teaching of the Pentecostal and the present dispensations. The thirteenth chapter of first Corinthians is especially devoted to showing the relation between his earlier course and his latest ministry, which is recorded in the perfection epistles, Ephesians, Philippians, and Colossians. Paul's ministry, unlike that of the twelve, went from glory to glory. He did not receive all at first, but by gradual revelations, he ascended into the celestial heights of present truth. We should follow to the end, but alas, we linger and lag behind. We imagine we have attained the summit of truth when we read of the marvelous endowments in the Corinthian ecclesias, but the Apostle assures us that he knows of "a more excellent way", or path suited to transcendence, 1 Cor. 12:31.

We earnestly urge our beloved brethren to search the thirteenth of first Corinthians for themselves. The more excellent way certainly does not include the gifts; for it is in direct contrast with them and could not come until they had been discarded. That is the way of childhood, of fragmentary knowledge, of blurred vision. We cannot dissociate the gifts from all these imperfections and disabilities. Now that the more excellent way has been revealed in Paul's later epistles, why cling to that

which God has made obsolete? Let us pursue the path suited to transcendence, the way more excellent!—A. E. K., in Unsearchable Riches.

GOD'S BUILDING

THE figure of a building is often employed in the New Testament in speaking of the church of the living God. Jesus was the first to suggest this idea when he said to Peter, "Upon this rock (that is, the truth embodied in Peter's confession, 'Thou art the Christ, the Son of the living God') I will build my church."—Matt. 16:16-18. This, at once, proves that the church is more than a pile of lumber, stone or other material loosely thrown together, but a structure built according to a definite plan. This language does not indicate when, or in what manner, or of what kind of material the church was to be built, but it does show that the Lord Jesus would build his church, and that this would be at some time in the future.

During the later activities of the apostles, especially Paul and Peter, this edifice had progressed to such an extent that it could be said of the believers, "Ye are God's building", 1 Cor. 3:9; "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone, in whom all the building fitly framed together groweth unto an holy temple in the Lord; in whom ye also are build together for an habitation of God through the Spirit."—Eph. 2:20-22; "ye also as lively stones are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."

Thus we see that the church, which had not at all been build during the public ministry of our Lord, and only existed in his mind as a plan, was well under way at the time when these apostles, one of the circumcision, and the others to the Gentiles, penned some of their letters to the believers from among Jews and Greeks. The building of the church began on the day of Pentecost, and thereafter persons were "added to the church". Acts 2:48.

In these testimonies we note the following facts in connection with the building of the edifice styled, the "church".

1. It has a foundation, which is "Jesus Christ himself", 1 Cor. 3:11. The apostle Paul, as a wise masterbuilder, laid this foundation among the Gentiles, and the apostle Peter among the Jews. "To whom coming as unto a living stone, ye also as lively stones are built up."—1 Peter 2:4, 5. And it was significantly added by the apostle Paul, "Other foundation can no man lay than that is laid, which is Jesus Christ."

2. Believing men and women are the material, the "lively stones", built upon this foundation.

3. The character of this building. It is to serve as "an holy temple in the Lord, an habitation of God through the Spirit", "a spiritual house" in which are to be offered "spiritual sacrifices acceptable to God through Jesus Christ."

Such being the design of this edifice, we see at once with what care the material that shall go into it should be selected and prepared. Not only may we infer this from the foregoing testimonies; it was also taught by the apostle Paul when giving instructions upon the subject. The writer in the, localities in which he la-

bored, "laid the foundation"; and, said he, "another buildeth thereon." Then comes the caution, "But let every man take heed how he buildeth thereupon."—1 Cor. 3:10. Why this heed? *this scrupulous care?* Because "every man's work (in building new material upon the foundation laid) shall be made manifest; for the day shall declare it; because it shall be revealed by fire, and the fire shall try every man's work of what sort it is."—verse 13. In that day such combustible materials as "wood, hay and stubble" will be burned up, while the "gold, silver and precious stones" will endure. Verse 12.

What does the writer mean by these different kinds of material? They are the members built upon the foundation laid by the apostles. There are those who may be compared to gold, silver, and precious stones, who will endure the trial by fire in that day, while others will be swept away as wood, hay and stubble.

It cannot be that the materials here contemplated are wicked works; for we see that one builds upon this foundation wood, hay and stubble, "his works shall be burned", and "he shall suffer loss, but he himself shall be saved, yet so as by fire."—verse 15. We know from the moral teaching of Jesus and the apostles that the doers of wicked works "shall not inherit the kingdom of God". 1 Cor. 6:9 "They that have done evil (shall come forth) unto the resurrection of damnation."—John 5.28, 29. These are a mere fragment of the testimony which declares in unmistakable terms that wicked deeds will exclude the guilty from both eternal life and the kingdom of God. This, then, being established, we see that the wood, hay and stubble cannot be works.

Neither can doctrine inimical to the truth be meant by these terms, for to deny the elementary truths of the gospel is to "overthrow the faith". 2 Timothy 2:18. It cannot therefore be said that the person who builds false doctrine upon the foundation Jesus Christ will be saved, while his doctrine as wood, hay and stubble will be burned up.

The only view that remains is that it is persons who are wanting in the enduring qualities that are compared to these destructible materials. "Every man" who is engaged in building members upon the foundation is cautioned to "take heed how he buildeth thereupon". This, then, indicates the scrupulous care he should exercise in admitting members to the body of Christ, so that his work may endure, and he may "receive a reward" for adding material of the enduring kind to the structure for which the apostles, as wise masterbuilders laid the foundation.

The first factor in such building is the instruction to be given to those whom we may reach with the gospel. This instruction should follow closely the apostolic model as reflected in the Acts of the Apostles. Here we have the record of the activities of these men in the execution of their mission. The record shows how they understood the commission given to them, and what elements entered into their proclamation of the gospel committed to their trust. This same "gospel of the blessed God" must enter into the preaching of today; and where it does, it is sure to create a desire in some to become identified sooner or later with the church.—Editorial, in *The Faith*, A. H. Zilmer.

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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

GO SIN NO MORE

THESE words by the Savior to the one brought to him under the censure of others, followed his other statement, "neither do I condemn thee." How many people have accepted this admonition of the Master only God, perhaps, can tell. But it is quite evident that there are not a few who, reviewing lives past, determine on a future, and with raised face and bright vision start forward with determination as expressed in these words. What a noble effort is such!

To break loose from formed habits; to turn over a new leaf; to undertake to conquer where previously one has yielded; is not only invigorating to the one with purpose in heart, but it must also be regarded as one of life's noble moments. It is in such times, undoubtedly, that a person needs the helping hand of every noble minded person. At least, they need to be free from the hand that would hold down, or would hold back.

But how often it happens that an individual, turning over a new leaf, and undertaking a new course, travels but a short distance until he finds that those who should be supporters, encouragers, co-workers, have really been tacking to their backs inscriptions relative to their former lives. With such hindrance and opposition, not a few have given up their noble effort and, with sad and broken hearts and lives, have settled back into their former manners.

How different was the Savior! Did he know the life of the one who had been brought condemned to him? Could he read the secrets of the mind? Be it so. Yet,

he advertized not the facts. His only word was, "neither do I condemn thee, go sin no more." How helpful! How truly encouraging! Shall not the Christian of today find in that beautiful instruction to forgive all offenses, a means and a manner whereby they can refrain for all time from publishing to others the fact of a life of sin. Forgiveness cannot do such work. Forgiveness cancels the past and encourages the new effort to strengthen, even though the foot may again slip; encourages the striving one to press on to victory.

If all Christians could lend the sweet encouragement which Christ lent to those who came under the influence of his life, how much more beautiful would be the Christian influence upon the world. "Neither do I condemn thee, go sin no more." And in going, look to me to aid in the new course and never to hinder. May not such be the Christian's attitude toward their fellows?

YE ARE NOT IN THE FLESH

THIS definite statement of the Apostle Paul, addressed to the Christians in Romans 8:9, expresses a fact undoubtedly hard to be understood if looked at from the view-point of the natural carnal life. The Apostle had introduced this particular statement with the declaration in verse 1 that "there is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the spirit." In the expression "walk after", the Lexicons tell us that the words point to an objective in view.

In this instance there are two objectives: one, the flesh; the other, the spirit. To the one who does not have the flesh for his objective, but rather does have the spirit, there is "no condemnation". The reason is made evident from the further explanations given by the Apostle. First, "the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death". Not that the individual shall not die, but that the individual has been transformed by God into another class, namely, the class of the second Adam; he who was raised in spirit; who is a spirit being; after whom and after whose status of life these individuals are walking. This class being in Christ have been freed by God's forgiveness and justification from condemnation. Therefore, the Apostle enquires in verse 34, "Who is he that condemneth?" He answers his question with a further question, which, in our King James translation, is made an affirmation, but which, in the Emphatic Bible, is stated interrogatively, as follows: "Christ, who died, Nay! rather is raised, who also is at God's right-hand, who also is interceding in our behalf?" In other words, any individual who has been classified of God as being in Christ, and of Christ, after such classification has been made, is no longer reckoned with and dealt with, by God, as aiming "after the flesh", because of the fact that said individual has been removed from the class under condemnation in the first Adam. They will pass through death, surely. Not because of being of God under condemnation, but because of the fact of being of the race of Adam they are subject to the limitation of that race, which limitation is death, but God through Christ has freed them from guilt and from condemnation of guilt. They are therefore, no longer

under condemnation.

Again, this is true because such persons have already been buried "with Christ by baptism into death", Rom. 6:3. "The old man is crucified with him". Therefore, says Paul in 6:11, "reckon ye also yourself to be dead indeed unto sin"; and, in verse 7, "he that is dead is freed from sin." Therefore, the force of the statement in 8:10, "the body is dead because of sin."

Death having thus been reckoned by God there is room then for a reckoned resurrection by God. This is as the Apostle Paul teaches in Romans 6:4—"having been buried with Christ by baptism into death we should also be raised with him to 'walk in newness of life'". And further, after they have become dead with him they are to reckon themselves "alive unto God through Jesus Christ our Lord". Thus a "new creation"; one no longer walking "after the flesh" but "after the spirit". "Henceforth we should not serve sin", verse 6. "For the body is dead because of sin; but the spirit is life because of righteousness".

Such, it seems, is in part, at least, the wonderful truth of the Apostle's statement, "Ye are not in the flesh, but in the spirit, if so be that the spirit of God dwell in you."

HERALD RECEIPTS

Mary A. Williams; C. H. Horton; L. M. Howell; Mrs. J. A. Bucher; E. Howard; Mrs. Artelia Hazelwood; Wm. Laning; W. E. Percival; Levi Coffin; Mrs. Dora Haggard; C. B. Compton; J. H. Williams.

BIBLE INVESTIGATOR

Mrs. Bryan Conley; W. S. Tomlinson; Mrs. T. J. Ellis; L. J. Sweet; B. N. Berry; E. Howard; J. A. Dickenson; H. A. Stadden.

N. B. I. PLEDGES AND CONTRIBUTIONS

Pledges and contributions for payment of N. B. I. property indebtedness since last report, \$381.00. Total, \$3083.50.

THERE IS A GOD

(Continued from front page)

man testifying that his faith in the Bible had led him into sin; or of a dying man warning his children against the Bible because it has been his ruin! A notorious criminal stood in the door of his cell and cried: "I am a Bob Ingersol man!" and "nobody doubted it"; but if he had stood there declaring, "I am a Christian!" the lowest street lounge would have felt a surety that he was lying. Why? Because living out the teachings of the Bible makes good, honest, holy men and women. The Bible is what it claims to be, or it is a notable "fraud"; but its fruits are confessedly "divine"; therefore it is only reasonable to conclude that God is its author.

"Within this ample volume lies
 The mystery of mysteries;
 Happiest they of human race,
 To whom their God has given grace
 To read, to fear, to hope, to pray,
 To lift the latch, to force the way;
 And better had they ne'er been born,
 That read to doubt, or read to scorn!"

—Selected.

In the moral realm probity, honesty and virtue in general are not ends in themselves; they are praiseworthy only when they are the natural forthputting of the mind and heart.—Frank Crane.

Among the Churches

Bro. Siple, assisted by Bro. Lyon, are engaged in a series of evangelistic services at the Restitution Church, near Casey, Illinois. They expect to continue over Sunday, October 26.

Miss Ruchie Alexander, of Hammond, Louisiana, who, after attending Bible School and Conference, has been visiting friends at Oregon, has returned home. Sr. Alexander has many friends who will welcome her return to Oregon at any time.

NOTICES

Auditor's Report

To the N. B. I. Board of Directors:—

This is to certify that, in compliance with a request made by your President and 1st. Vice-president, I have audited the books of your Company for the last year's transactions, ending July 31st, 1924.

I found a few minor errors. I also found that they had been corrected by your (very efficient) Book-keeper, Sr. Esta Lansbery. In justice to her, I wish to state that the errors were not made by her, but by others not now in your employ.

The closing entries as of July 31st are correct, and the balances of all accounts carried forward to August 1st are true in every respect.

I feel quite confident that in the future the work will be neatly done, and the accounts accurately kept while in her care.

My observation, during my short stay in the office, leads me to report that all employees therein are working faithfully and diligently to place the business upon a successful and profitable basis.

Respectfully submitted,

Lyman Booth, Auditor.

State Berean Work

The Nebraska State Bereans are to meet in December and purport to draw a constitution for local societies and for the State organization as well. We shall appreciate a sample of any constitution now in print in order that we may gather the best from all. Address Conference Supt.

C. C. Maple, Root Road, Elyria, Ohio.

Quarterly Conference

The Quarterly Conference of the Church of God will be held at the Fairmount Park Church in North Grand Rapids, Michigan, commencing Friday, October 31st, and continuing over Sunday, November 2.

For brethren driving from out of town, go to the end of the street car line on Plainfield Avenue, turning left about two or three blocks distance to Watrous Avenue, then turn right one block to church.

The use of this church building is very kindly supplied by the newly organized "Gospel Church" and with ample accommodations for a good crowd. We will expect YOU to be among those present.

Pot-luck dinner both Saturday and Sunday at the church.

There are important matters for us to confer together about so plan to attend. This is YOUR meeting.

For further particulars write Bro. F. V. Blakely, 1037 Lafayette Avenue, S. E., or phone Bell S. 99 W; or the undersigned at

415 Brainard Avenue, N. E.

Bro. Jas. A. Patrick will be the principal speaker.

Fred E. Hall, Secretary.

Notice of Meetings

We will speak at Argos, Indiana, October 17 to 19. We expect a good attendance. All friends invited.

An all day Thanksgiving Day meeting is under consideration for Holbrook, Nebraska. Why not begin to lay your plans to spend the day in this meeting? Nebraska people, please note.

C. C. Maple.

REPORTS

Through the North

We left Goldthwaite Tuesday, August 20, after our conference closed; reached Blackwell, Oklahoma, Thursday afternoon. Visited with Srs. Chambers and Oliver until Monday. Then on through Southern Kansas and Missouri to St. Louis. Through Springfield, Illinois, to our old home at Princeton, Illinois. Spent several days looking over places where we spent our boyhood days. Arrived at Oregon in time for the morning service, August 3.

It was good to meet so many of the brethren; and we were made to feel at home at once. It will be impossible to give a full report of all the doings, but it is truly wonderful what has been accomplished in the last two years of effort. The Golden Rule Home, the greenhouse and farm, and Gift Shop will have to be seen to be appreciated. And much credit is due to the untiring efforts of our Executive Secretary, Bro. F. L. Austin; and we ask all our members in Texas to help in this work.

The two weeks of Bible School work, business, and visiting came to an end all too soon, and we left feeling that much good had been done. It is just such gatherings as this that will bind our people closer together and enable greater work to be done.

After Conference we continued our journey up through Wisconsin and on to Mille Lacs Lake, in Minnesota, to visit our uncle, now in his 90th year. It was here that little Maria was taken sick, and in spite of all that could be done, passed away September 1st, in the hospital at Princeton, Minnesota. It reminds us all how frail we are; but thanks to God, the enemy, death, will soon be banished and all shall come forth again. We laid her to rest in our family lot at Tracy, Minnesota.—E. W. Moses, in The Coming Age Herald.

Minnesota Conference

The Quarterly Conference of the Church of God met with the Bergen church October 3 to 5 inclusive. The interesting sessions were greatly enjoyed by those present and their greatest regret was that more were not there to enjoy the splendid lessons and sermons.

Delegates were present from Paynesville, Eden Valley, and Mora. Bros. P. L. Sweany and C. E. Randall delivered the sermons and conducted the Bible lessons.

Saturday P. M. a short business session was held and the matter of issuing a permanent license to Fred J. Daubanton was

taken up. It was unanimously voted to grant Bro. Daubanton a permanent license in accordance with his request. We wish that Bro. Fred might have been present in person. His kindly presence and splendid sermons are most welcome.

Sunday morning the love feast was conducted by Bro. Sydney Magaw and was a real time of refreshing. Bro. Magaw is earnestly trying to serve in the hardest of all places to preacher and teacher alike, his own home community. Pray God's blessing upon our youthful brother, that he may continue to grow in grace and in the knowledge of our Lord and Savior, Jesus Christ.

Following the love feast a powerful sermon on the trial and crucifixion of Christ was delivered by Eld. C. E. Randall.

The Sunday afternoon sermon was given by Eld. Press Sweany in his usual peppy manner and was followed by the Lord's Supper.

Bro. C. E. Randall preached the final sermon and the Conference closed.

Two dear young people, Sr. Hazel Holcomb and Bro. Donald Berry came out in the service of the Lord and Master and are to be baptized soon. God bless them and keep them safely in the way of the cross is the prayer of all true Christians.

Mae Randall, Sec.

Evangelist's Tour

Leaving Levita, July 29th, I went to Oregon, Illinois, to attend General Conference. Visited Golden Rule Home while there. If people could only see what is being done there by the seeming, untiring workers, every mouth would be stopped and we would all feel guilty before God for not doing something to help in the good work.—E. O. Stewart, in The Coming Age Herald.

OBITUARY

Jean Vivian Savage.

three months old daughter of Mr. and Mrs. George Savage, of Waite Park, Minnesota, died October 5, 1924. She is survived by her parents and brother George, Jr.

Little Jean was a great granddaughter of the late Eld. E. E. Thoms, of St. Cloud, Minnesota. Bro. Fred Daubanton spoke words of comfort from the 35th chapter of Isaiah.

Della Savage.

IT was only the other day that a former president of one of the largest banks in the world was asked why he was spending such a vast amount of money in a certain benevolent enterprise in which he was engaged for the good of this nation. His reply deserves the most careful meditation of every father and mother in this land.

He said: "The question has been asked as to what my motives are. Briefly, they are these: I have six children. I have respect for your children, for all children. I can leave my own children money—probably more than will be good for them. It acutely concerned my life for many years to be able to do that. But now I have come to the desire to leave them something more than mere money—to leave them a country fit to live in, a country safe to live in, a country where, after they have been educated to honorable usefulness, they can secure their equitable and just desserts for the service they may render to society."—Selected.

The Sunday School

By Alta King

THE STILLING OF THE STORM

Lesson 4 October 26, 1924

Lesson Text: Mark 4:35-41

Responsive Reading: Job 37

Mark 4:35-41

Golden Text: Who is this that even the wind and the sea obey him.—Mark 4:41.

Memory Verses: Job 37:23-24.

For Study

Review: To whom was the parable of the sower spoken; to whom explained, and why? What does it teach concerning kingdom development and establishment? What are the hindrances to this growth and development according to this parable?

The New Lesson: Three of the gospels record a wondrous miracle. Mark gives it as following immediately the giving of the kingdom parables. The miracle is, perhaps, the most striking of all the Christ's miracles and the most illustrative of the kingdom's power and glory.

I. The Miracle. Mark 4:35-39. Read the preceding context to find out what had occurred on "the same day", and to discern Jesus' reason for wanting to go to the other side of the lake.

Often is Jesus' humanity made evident by such indirect reference to his weariness and need of rest. His perfection as a human being and as a medium through which God worked and manifested himself without hindrance, would cause us to lose consciousness of his humanity were it not for such references. Not realizing his humanity would result in our regarding him as a god, rather than as the demonstration of God's power in humanity and for humanity. And if we regard Jesus as a god, he must necessarily fail in his mission of drawing people to God as Savior and Father.

"And there arose a great storm". A furious tempest, a hurricane as the Greek implies. To understand the causes of these tempests we must remember that the lake lies low, six hundred feet lower than the ocean; that the vast and naked plateaus of the Jordan rise to a great height, spreading backward to the wilds of the Hauran, and upward to snowy Hermon; that the water courses have cut out profound ravines and wild gorges, converging to the head of the lake, and that these act like gigantic funnels to draw down the cold winds from the mountains."—William M. Thomson.

How did Jesus give evidence of his perfect knowledge of and trust in God's protecting power? We have in this fact evidence also, of Jesus' extreme weariness. His perfect confidence enabled him to partake of much needed rest, though the boat rocked with the storm. Even so, does such confidence enable any one to rest amidst the storms of doubt and fear that threaten on every side.

With what various greetings was Jesus awakened? Matt. 8:25; Luke 8:24; Mark 8:38. Do you discern the doubt and note of impatience, due to excitement, in the call "Master, carest thou not that we perish?"

How soon, under the stress and excitement of immediate danger, all former evidence of God's care and love vanish from consciousness. So is human nature. It takes so immeasurably long for one ex-

perience to become so imbedded in our consciousness that it serves as a prop to faith that is needed to meet a present situation. Time and again did Israel fall short of entering into unwavering faith, just because she failed to remember former instances of God's care and protection. Time and again do we do the same. Hence our slow evolution into salvation from fear, the most relentless and deadening of human foes.

In verse 39 is one of the most superb demonstrations of the power with which the Christ had been anointed. It presents such an unfathomable and unlimited use of power, one that even surpasses the use of power over death. And this demonstration came in such close proximity to the demonstration of Jesus' humanity, that we cannot but grasp the fact that God's power was working perfectly, not through a god, but through a human being put among us as the representation of the goal which God set for himself when he said, "Let us make man in our own image."

II. The Effect of the Miracle. Mark 4:40-41. We stand in awe and wonder at Jesus' knowledge of and faith in God. Jesus is puzzled at our lack of knowledge and faith—such disregard of first hand evidence that is within the grasp of all who open their eyes and ears. Verse 40.

Though the disciples called to Jesus for help, they were amazed at the help he gave. It was so unexpected and so beyond their comprehension that they immediately stood in awe of the man, losing consciousness of God's power in and through man. Verse 41. Thus they fell into the pitfall that Jesus sought always to avoid. He came to reveal the Father and he never performed a work to draw to himself a following. His works did draw a large following to him time and again, but Jesus did not commit himself unto them merely because they believed in his name when they saw the miracles which he did. He did not accept of that belief as the fulfillment of his mission in their lives.

"The man who buys liquor of a bootlegger is just as guilty as the bootlegger, the same as the buyer of stolen goods is as guilty as the man who sells them, and should be punished as severely. Were it not for the buyer there would be no seller."

IN EGYPT

By Lottie E. Young

ON the return route from the section of the pyramids and the Sphinx we crossed the Nile on a bridge 1250 feet in length, having fine bronze lions at each end. This river is one of the world's largest (4000 miles long, I was told) and without it Egypt would be desert. For four months it gradually rises, then subsides, leaving behind land which can produce three crops a year, and doubtless did when it is said that there were 20,000 cities within the borders of Egypt; perhaps in the days of Joseph or Moses. The name of one of the water plants of Egypt has come down to us today in the papyrus, from which Egyptians manufactured their paper.

In the afternoon we went to the Egyptian Museum with its wonderful collection of antiquities, some dating back five thousand years. In the lower hall you see the colossal which Rameses 2nd built, empha-

sizing his pomp and power; and upstairs you see his mummy, a repulsive piece of blackened flesh. He was the Pharaoh of the oppression of the Israelites as his son, Menepthah, was of the exodus. His mummy is also shown, as is that of Seti I., who commanded the boy babies of the Israelites to be slain at birth. The first thought of a king when he began to reign was the preparation of his tomb and the furniture for it, which accounts for the number of splendid objects found in the tombs of these long dead monarchs. At feasts of kings and nobles the representation of a mummied corpse was carried to each of the guests with the solemn words, "Look at this, and so eat and drink; for be sure that one day such as this thou shalt be."

While the commoner classes had innumerable gods, cows, cats, dogs, and hawks were counted sacred throughout all Egypt, and these were embalmed even as humans were. One tomb has been unearthed in which the mummied bodies of 500,000 cats were found.

The priests and better educated believed in a single Being "the sole producer of all things both in heaven and earth, himself not produced of any", the gods of the uneducated being personified attributes of the Deity. All Egyptians had a belief in a life after death and a judgment of every man according to the deeds which he had done in the body while upon earth.

One cannot imagine the stupefaction with which the absolute Lords of Upper and Lower Egypt would have heard the statement that thousands of years after they had lived their sacred bodies would be exposed to the gaze of all who could spare a small piece of money, and that Moses, who had to flee for his life, would be infinitely more famous than they.

Some of the recent discoveries from Tut-ankh-amen's tomb were seen, and only admiring exclamations were heard as to the beautiful work on throne chair and footstool, boxes of inlaid work, and alabaster jars for many uses. The statue of this king, a very boyish specimen with a delicate looking face (it is stated that he died of consumption, even as pimples on the mummied face of Rameses tell of small pox) is among the rest of his ancestors and successors, and as it is believed that he died at about eighteen years of age he has probably made more stir dead than he did living.

There were many gorgeously painted mummy cases (one priest had three, each larger than the former) besides the huge stone sarcophagi in which the bodies were finally placed. One can also see linen that was woven in Egypt thousands of years ago, and specimens of their food products which have been taken from tombs, having been placed there for the refreshment of the inmates when they came to life. The famous "wooden boy", made six thousand years ago, as well as the painting of geese on stone, which work cannot be duplicated today, are the oldest objects in the Museum. I was particularly struck with the very naturally colored eyes, made of agate, which were in many statues, and also the representations in wood and stone of the common people doing their daily tasks. One set of figures showing the king's heavy artillery, and another his bowmen, were very spirited.

THE SUPERNATURAL

IN a Church of the Second Advent, the Rev. George H. Horne preached on "The Supernatural", from 1 Corinthians 2:14—"The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." Mr. Horne said:

"The supernatural is the issue in the present day controversy among theologians. This issue is not trivial or superficial, but is of supreme and overwhelming importance. There are those who would substitute human reasoning, natural law, evolution and the "oppositions of science, falsely so-called". Accordingly, they reject the virgin birth of Jesus at the one end, his bodily resurrection at the other, and eliminate the miracles that lie between. They cling to the Christian name, even while divesting the gospel of its saving power, and scoff at the promise of the Second Coming of the Lord.

We are passing through a religious crisis, a call for broader and more liberal views, a world-wide movement toward a universal brotherhood. Old, narrow ideas are being discarded—reason not to be bound—the Bible no longer to be regarded as divinely inspired or authoritative—mankind, in the exercise of intellectual freedom, is moving onward to a great unification of all shades of religious opinion.

As a result many are distressed by doubts whether the Bible is, after all, the word of God. They have been disturbed by the criticism which prevails in many of the seminaries and institutions of learning, as well as by the utterances of certain preachers and publications of professedly Biblical literature.

Science and the Bible

"Science, falsely so-called," has entered the domain of religion, and is even referred to as one of the foundations of the new theology of today. Modernists proclaim that science has disproved the Bible statement of a fiat creation and have substituted evolution as the prime factor. We are told to cultivate the modern scientific spirit and embrace the evolutionary concept of the universe. No greater imposition has been put forth than the statement that "science is opposed to the Bible". Many, for lack of knowledge, are being destroyed by the subtle phrase, "modern science has taught us."

All knowledge relating to the personality of God, the soul of man, the future life, the way of salvation is dependent upon a divine revelation. Science can only reveal a natural world by reason. The Bible alone reveals a spiritual world by faith. "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." "Our faith stands in the power of God, and not in the wisdom of men."

The attempt to reduce the supernatural to a materialistic basis, offering nothing better than a religion without authority, a Bible without a divine Author, a faith without doctrine, a human Christ without character (save as an example), preaching without power, salvation without a Savior, and a kingdom without a king, must be met by the assertion of the following facts:

1. A supernatural religion alone satisfies, in that it reveals assurance of God's abid-

ing presence and sustaining grace. It is a religion of hope, and "hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Spirit which is given unto us."

2. The Bible is a record of supernatural events. Its opening statement, "In the beginning God created the heaven and earth", never originated from the mind of man. Only divine inspiration could impart it. The accounts of the great flood, the passage through the Red Sea, with its walls of water on either hand, the pillar of fire, the bread from heaven, the resurrection of Lazarus, the many miracles, are all supernatural. They cannot be accounted for on natural grounds.

How Christ Came

3. The scriptures reveal a supernatural person, Jesus Christ. How did he come? "When the fulness of time came, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Our Lord was not after the order of natural generation, for he said: "I am from above, I proceeded and came forth from God, neither came I of myself, but he sent me." In proof whereof, he cleansed the lepers, raised the dead, opened the eyes of the blind, and, in defiance of all natural law (so far as man can understand), ascended into heaven, leaving the promise of his return. This is the record: "He that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son." Jesus Christ was born as no other man was ever born—begotten by divine power. His birth was a biological miracle—he was born of a virgin.

4. The Christian life is a supernatural one because it is "hid with Christ in God". It is "Christ in you, the hope of glory". "If any man be in Christ, he is a new creation, all things are made new". "The life I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me".

Modernism, Anti-Christian

Why, then, is the supernatural so bitterly opposed by some who claim to be Christians? Because the "natural man perceiveth not the things of the Spirit of God"—"they are spiritually discerned". We cannot substitute reformation for regeneration, evolution for evangelism, or socialism for salvation. Modernism is anti-Christian. The modernists' Bible is not our Bible, their gospel is not our gospel, their experience is not our experience. Modernists and Christianity are as contrary to each other as is light to darkness, or Christ to Belial.

Men are asking for the truth; they are wearying of evolutionary theories, so-called "scientific" formulas, vain philosophies, and natural law as explanatory of everything in heaven and on earth. They demand a reason for our belief in the supernatural. Here it is:

The supreme revelation of the Bible is life and immortality at the coming of him "who hath abolished death and brought life and immortality to light through the gospel". Death is abolished for the believer as a penalty because followed by an awakening in the image of our redeeming Lord, who said, "Because I live, ye shall live also." "I am the resurrection and the life."

This supernatural revelation alone meets

the need of those standing at the grave of their beloved dead, asking in the language of Job, "If a man die, shall he live again?" The gospel of the Second Coming of our blessed Lord to raise the dead in Christ, translate the living believer, change this swinging cemetery of earth into the paradise of the children of God, is the truth we need to proclaim today. It is the religion of him who died for our sins, rose for our justification, ever liveth to make intercession, and is coming back to complete our redemption. Thanks be to God for his unspeakable gift of eternal life through Jesus Christ. To him be all the glory!—Brooklyn Daily Eagle.

"One of the loveliest kinds of goodness lies in everyone's power. It is the goodness that is always thoughtful of others, considerate, and accommodating to all. It needs few words or none, and no particular talent, yet it is a rare and delightful accomplishment."—Selected.

The Children's Column

THE STILLING OF THE STORM

By Lois Hunt

HOW many of you have heard the song with these words: "Peace be still. The winds and the waves shall obey thy will. Peace, be still"? Do you know that that was made from a real story of Jesus?

It was like this:—Jesus had been very busy all day, teaching great crowds of people. By evening he had become so tired that he said to his disciples, "Let us pass over unto the other side." You see, they were by the seaside, and there had been so many people that he had gone out into a boat by the shore, where all could see and hear him.

After Jesus spoke, they first sent the crowd away, and then took Jesus, just as he was, in one of the ships.

They had not gone far when such a great wind storm arose that the waves beat over the sides and nearly filled the boat.

Jesus was taking a little rest before beginning his next work. He had gone into the hind part of the boat, where the helm or guide is, and had gone to sleep on a pillow. Now the storm had not awakened him, but the disciples were so frightened that they awoke him and asked him if he did not care if they drowned. Of course he always cares, so he rebuked, or checked, the wind and said, "Peace be still", and both became calm or quiet, and all were saved.

Then he asked the disciples why they were so fearful, and why they had no faith. Don't you suppose they felt rebuked too? They had been with Jesus and had seen his miracles and yet had forgotten when trouble came. They marveled and feared and wondered, saying to one another, "What kind of a man is this that even the wind and the sea obey him?"

Now you know what kind of a man he was, don't you? He was God's own Son, with love and power to do anything. And if we keep him to guide our "life-boats" and trust him, we will come safely through every storm, just as these disciples did, and find peace and calm.

BE PATIENT

By Samuel E. Haney

BE patient therefore, brethren, unto the coming of the Lord."—James 5:7.

In meditating upon this subject I wondered if there be anything more essential to the Christian, in these days, than patience; and anything more conspicuous, on the part of the world, than impatience.

Often we are taxed by patience that is foolishly incurred. Trouble, fear and patience are inseparably associated. Dissociate this trinity for the purpose of analysis to prove per contra would be like dissecting a butterfly to prove that it had been a caterpillar.

That which causes much unnecessary patience on the part of many of us is our solicitude and troubles about things and persons that are most inimical to our spiritual welfare; thereby taxing our time, and militating our opportunities of growing in the knowledge of our Lord and Savior Jesus Christ".

Much trouble and fear, which necessitates patience, are due to the invisible source of our strength and safety. Therefore, one of the best of ways for us to make our lives miserable is to try hobnobbing, at the same time, with the Lord and satan's emissaries; no difference whom the mediums may be.

The only difference between the world's and lukewarm Christians' galling patience is, the latter has a tinge of refinement. For the nearer one walks with Jesus, the more need one has of genuine, frank patience. Nerveracking troubles and patience are frequently incurred, and could be avoided by the daily reading of James 3 and 4.

Striving to keep abreast with the world means spiritual stagnation and deterioration. Another says, "What most tires a conscientious person is not the things he does, but the things he wants to do and can not do. Why endure that criminally useless fatigue?"

It is difficult, and some times dangerous, to row against the world's tempestuous current. But how peaceably do the quiet, tranquil waters (good news) of God's love of mankind flow! John 3:16.

In these selfish times it is only by the incentive of the flesh, emolument and aggrandizement that even a semblance of self-control is manifested by the world, and even by some claiming to be Christians.

Job is set forth as a super-example of patience. And it is inconceivable how one could possibly be more severely tried than was he. Paul and Silas at Philippi also exhibited remarkable patience. Stripped of their clothing; lashed with many stripes; feet in stocks, in the inner prison, and blood dripping down their backs. This would have subdued most men, and caused an entreaty for unconditional surrender. But these were "peculiar" men; men of saintly stamina: "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." Rare traits of humans, especially now.

To grow in the patient waiting for our Lord's return we need the trials encountered in the narrow way. They are as necessary for spiritual development as is physical exercise for the athlete. James says, "Know this, that the trying of your faith worketh patience." He reminds us of the prophets as an example of patience.

Jesus, in his message to his church, calls our attention to his appreciation and sympathy for the patience of the saints. Rev. 2: 2, 3. Patience is to receive a rich reward: "Because thou hast kept the word of my patience, I also will 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.

While the prophets, apostles and lesser characters afford us excellent examples of patience; yet, when we consider the record given us of the humiliation and suffering so patiently endured by Jesus, we can understand how that he excels all others of mankind.

The deplorable condition of the race is due to two principal factors, namely, the absence of Divine control, and the usurpation of satan as the god of this world. Yet, God knew at the beginning what the result would be, and arranged for all eventualities in the gift of his Son as a ransom for all; and his spirit to guide us into all truths, and causing our patience to be strong in proportion with our faith in his promises, and our spiritual vision of his glorious kingdom where there will be no more tears, no crying, no pain, no death.

Paul on Patience: To them who by patient continuance in well doing seek for glory and honor and immortality, eternal life. Knowing that tribulation worketh patience. Rejoicing in hope; patient in tribulation. Be patient toward all men. The Lord direct your hearts into the patient waiting for Christ. O man of God, follow after righteousness, godliness, faith, love, patience, meekness. Be gentle unto all men, apt to teach, patient. Paul's concrete autobiography—But thou hast known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience. Be not slothful, but followers of them who through faith and patience inherit the promises. And so, after he had patiently endured, he obtained the promise. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. Let us run with patience the race that is set before us.

But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.—James. Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy.—James. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? But if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God.—Peter. Rest in the Lord, and wait patiently for him.—David.

But the patience of men, and even that of the Son of man, while admirable, become secondary when we consider "The God of Patience", Rom. 15:5, that has been so copiously exhibited toward wicked, rebellious man for 6000 years. O, how merciful, kind and patient our heavenly Father has been while witnessing man's ingratitude all this time!

But until he comes we must patiently watch, as we are admonished—Watch! For by being desultory, as the "old man" would have us, the crucial period may find us numbered with the "foolish virgins". This do, though even at times weeping, as did our prototypes by the rivers of Babylon when asked to sing the Lord's song in a strange land.

But after our watch is ended it will be up to "the residue of men" to slowly, tediously and patiently work out their salvation with "fear and trembling".

Let us be patient therefore, brethren, unto (till) the presence of the Lord. This can be done by fixedly gazing on Jesus, and the glory, honor and immortality that is in reservation for all who truly love him, and his appearing.

"A little while; with patience, Lord,
I fain would ask, How long?
For how can I, with such a hope
Of glory and of home,
With such a joy awaiting me,
Not wish the hour were come?
How can I keep the longing back,
And how suppress the groan?"

TWENTY YEARS AND OVER

(Continued from front page)

Conference, and, from that day to this, I have thanked God for the kindness of Bro. Soar.

That meeting brought me into touch with men whom I have felt it was a privilege to know, men who, for the sake of the truth, had faced trial, sorrow and loss, and who had become men who regarded the Word of God as literally of more importance than their daily food. Not only so, how eager, how glad these men, and women too, were to help others into the light that God had given them. They were "not ashamed of the gospel of Christ", for they were ready by "sound speech" to give an answer to him that asked a reason for the hope that was in them, and it was from "the Word of the Lord" that their answer came.

Some are fallen asleep, and some have even now passed their three score years and ten. Faithful and true in life, earnest and sincere in testimony, they have been the means in God's hands of bringing to many a calm and settled peace in the purposes of God they had not known before, and it is but right that we who have benefited from their abundant labors, should do them the honor, and give them the joy of knowing that their labors have not been in vain in the Lord. But they will want more. They will want to know that YOU, brother, and that YOU, sister, are not going to let their mantle fall to the ground. They will want to know that when they have gone—unless the Savior comes first—they will want to know that YOU, too, will spread the joyful news that "There Is Life in the Living Lord".

WHEN the Princess Elizabeth was a prisoner in the tower of London wondering if she was to fill the chopping block as some of her relatives had, or the thrones of England which they had not, she was inclined to occupy her time in studying the Bible. Of her studies she said, "I walk many times into the pleasant fields of the Holy Scriptures, where I pluck up the goodly herbs of sentences by pruning, eat them by heading, chew them by musing, and lay them up at length in the high seat of memories, by gathering them together, that so having tasted their sweetness I may the less perceive the bitterness of this miserable life."

One does not have to be miserable to gain peace, joy, strength or comfort from this book.

When did you read Psalms last?—Selected

THE RESTITUTION HERALD

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Heaven's Glories Honor God

By Lyman Booth

THESE lived a man in the land of Uz whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil." He was possessed of great wealth. He had seven sons and three daughters. Misfortune overtook him and relieved him of his wealth, and death robbed him of his children. Then affliction bore down upon him heavily with painful and distressing boils till he almost despaired of life. Many, in like affliction, would have given up the struggle. He endured it all with fortitude and a resolute will, until at the point when endurance had almost ceased to be a virtue. Then Elihu, speaking on God's behalf, directed Job's attention to heaven, and asked him many questions, among which we find this one—"Canst thou bind the sweet influences of the Pleiades, or loose the bands of Orion?"—Job 38:31.

Accordingly Job lifts his eyes heavenward, and we may imagine it is midnight on the Chaldean plain. Excruciating pain and deepest sorrow had driven sleep from him. All around him may have been quiet, except a gentle breeze may have afforded some relief from the heat. Far away stretched the Mesopotamian Plain, clothed with strange lights and fleeting shadows. It must have been a beautiful sight to behold; but suddenly a tempest came rushing past, disturbing the quietness of the hour, and filling him with dread, and he was awed into complete silence as the voice of God speaks to his servant, demanding him to answer, if he could, his questions concerning the wonderful workings of nature before he would make known unto him the purpose of his visit. He directs Job's attention to starry constellations that move at an infinite altitude and with marvelous rapidity, beside which our own solar system, in magnitude, is as a pebble on the mighty beach of worlds that lie bordering on eternity's wide ocean.

No doubt, Job, like the shepherds who followed the star of Bethlehem, had gazed into the heavens on many a clear night and observed the dazzling beauty and the heavenly grandeur, but never before did he look upon them with such intense interest. Before this he may have considered them casually, but now that his attention is called to them, they give him a deeper and more profound meaning. He can now see in them the infinite power and loving faithfulness of their Creator. Slowly the light begins to shine in upon Job's troubled mind, and he begins to discern God's design and use of his misfortunes and afflictions. His understanding is now being opened to the fact that when the sun is shining brightly we may look upon earthly things, and while the sunlight enables us to see those objects

What Want I More?

In the heart of London City,
Mid the dwellings of the poor,
These bright, golden words are uttered—
"I have Christ! What want I more?"

By a lonely dying woman,
Stretched upon a garret floor,
Having not one earthly comfort:—
"I have Christ! What want I more?"

He who heard them, ran to fetch her
Something from the world's great store:
It was needless—died she saying,
"I have Christ! What want I more?"

But her words will live for ever:
I repeat them o'er and o'er:
God delights to hear me saying,
"I have Christ! What want I more?"

O my dear, my fellow sinners!
High and low and rich and poor,
Can you say with deep thanksgiving,
"I have Christ! What want I more?"

Look away from earth's attractions;
All earth's joys will soon be o'er.
Rest not till each heart exclaimeth,
"I have Christ! What want I more?"
—Selected.

clearly it blinds our vision so we cannot see the countless stars above and far beyond the sun, thus teaching us the lesson that while health, wealth and prosperity are strewn in profusion in our pathway they may blind our vision so we cannot see the beauties and the glory that lies beyond the transitory scene of earth, until we take the telescope of God's word, and even then we are admonished that "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."—1 Cor. 2:9.

As the light of the noon-day sun is blinding our eyes when we gaze at it, so that we cannot see the multitude of stars that lies beyond it, so it may be wisdom on God's part that we are permitted to see only through a glass darkly, and obtain only starry glimpses of his infinite love and mercy.

When we look aloft on a clear night, without the aid of a glass we may see a group of seven stars; but with the aid of a telescope we may see some sixty or seventy in the same group. They all belong to the constellation known to astronomers as Pleiades. It gets its name from "Pleisin" meaning to sail. The ancient sailors considered it safe to start on an ocean voyage when it shone brightest, which was when it was at its zenith. Farmers and shepherds also thought it had great influence on the weather. Of its mythological history much might be written. Two thousand years or more ago this cluster, with its seven bright orbs were wreathed with fanciful stories of its wonderful influence upon earthly things. Its virtues were told in song and story, but the speaker calls Job's attention to it to (Continued on page 24)

The Immorality of Fear

IT is doubtful if fear is ever of any moral use. It is doubtful if a man who refrains from doing wrong because of his fear of punishment is any better than the man who does the wrong and is not afraid.

We are only beginning the proper study of psychology, and not until we get together a dependable body of psychological truths can we have a reliable system of ethics.

We are already glimpsing this truth, that the effect of fear upon one's morals is wholly toxic; in plain English, fear is poison in any form.

Sometimes it is necessary to use fear, but it is legitimately used to protect the offender or his victim from harm, and never to improve the character.

For instance, we can properly play upon a child's fears to keep him from going too near the precipice or from handling a revolver; but that is simply to protect his life. On the contrary, it is never right to excite his fear to induce him to be truthful, honest and good—that is to say, when the effect is character, fear is a dangerous means.

In the moral realm probity, honesty and virtue in general are not ends in themselves; they are praiseworthy only when they are the natural forthputting of the mind and heart.

What one does from fear is never good. All the real virtues are forms of courage. A woman who is pure because she is afraid of the consequences of being otherwise is, to use Pope's phrase, "a rake at heart".

A man who tells the truth for fear of being caught if he were to lie is a liar; he is a worse liar than the man that lies and is not afraid; for to his inner disposition to lie is added cowardice.

The only safe character to build up in your child is that which renders him not afraid to be good; that is, to tell the truth, be honest and keep clean; unafraid of any losses or hurts that may come to him thereby.

In other words, a genuinely good character is one that is not afraid to be good; a bad character is one that is either afraid to be good or afraid to be bad. The one who is afraid to be good is the open sinner, for whom there is some hope; the one who is afraid to be bad is the Pharisee, for whom there is small hope.

The fundamental falsehood of falsehoods is that goodness and virtue are somehow weak and timid and fearsome; or that it is safe only in conventions' shelter.

The fundamental thing to learn in ethics is that goodness is positive, constructive, forceful, always a form of courage; and that badness is never brave, always a form of moral lesion, cowardly and weak. If we could get the (Continued on page 24)

BIBLE INVESTIGATOR

WORD is received that public reference has been made regarding the Bible Investigator to the effect that a new paper bearing the above title indicates that some one is setting about to investigate the Bible and God as though there was doubt as to the authenticity of the scriptures and as to the existence of God. The church is said to have been warned against the certain evil which must result from such procedure through such endeavor.

While it seems unbelievable that any person of English education could, in any conceivable manner imagine such a distorted meaning of the two words, "Bible Investigator"; and while it is earnestly hoped that such impressions received were not those intended, yet because of the fact that such impression has been received, effort is herein made to correct the same in the best interest of the one from whom this wholly false impression was received, and of those who are sacrificing time, strength and means in an earnest effort to further the work in the Master's vineyard during his continued absence.

To investigate means to examine carefully, thoroughly. An earnest investigator of the Bible is verily a Berean in that he searches the scriptures for truth.

Had not others previously investigated the Bible as to the truth of "hell", of "immortality", of the "kingdom of God", where might we, their descendants, be standing today? Had there been no investigation of the Bible as to God's purpose in Israel, and all had taken for granted the much believed thought that Israel is no longer in the Father's plan, nor under his watchcare, how dead, flat and insipid would be the present day international movements and bickerings. But, No! Investigation of the Bible has uncovered truth that throws bright light before the eye of faith which lightens with splendid illumination the stretches across which the world now marches.

How truly thankful true hearted Christians of today are for the earnest investigation of the Bible that was made by those who previously walked over the Christian pathway.

But they did not bring to light all of the bountiful riches of God's holy Word. Such were impossible. Undoubtedly that Book yet secrets choicest truths of richest splendor. And they should be brought to light in proper time.

Searchers, investigators, reachers after truth, are ever and anon bringing to the attention of men truths hitherto unnoticed or unknown; truths of richest value and of choicest influence.

At the time of organization, the General Conference of the Church of God registered certain definite statements of faith which all ratified. These statements were not intended as expressions of all that everyone believed; nor were they supposed to serve as an enclosure beyond which none should dare venture. But they were statements of faith concerning which all subscribers thereto accepted as points of importance which ought to be published, and in the heralding of which all could heartily cooperate. In this cooperation the ministry has agreed to participate in its evangelization, and the official organ, The Restitution Herald, has likewise been devoted

thereto. But from the beginning it has been further understood that opportunity would, in due time, be afforded to confer and study together the many topics of deep interest to earnest students of the scriptures. It is to afford such opportunity that the General Conference approved of establishing a second paper, provided it could be financed, in and through which earnest studies of many other Bible Subjects might be freely pursued. It is for this purpose that a second paper has been suggested: one The Restitution Herald, as a church paper through which to proclaim those truths concerning which practically all agree; and a second through which other subjects might be studied with the hope that more Bible truth may, from time to time, be included by the church with those tenets which the Church already affirms.

It is further reported that the same critic avers that the result of investigation in the past, has, in almost every instance created "doubt". This is undoubtedly true. The writer remembers an instance a number of years ago when a real ardent believer of "immortal soul", "hell fire punishment", and all related thoughts, expressed the selfsame argument. Investigation of the Bible created "doubt" and horrible confusion. But the trouble was with the student, "not with the Bible". One of two things had to result: either the student had to acknowledge inaccuracy of past understanding and accept the new vision of truth; or, the student had to cling to past accepted views even though the same necessitated "doubt" as to God and his Word. It is only when one esteems one's own "staked-down" views as more trustworthy than God's revealed Word that Bible investigation "creates doubt" as to that Book and its Author.

Brethren, let us "search the scriptures" diligently! Let us search for truth; truth never before understood; truth but partially comprehended. The Bible is large, very large. Not one knows it all. All misunderstand in some particulars. The wonder is, not that students sometimes recognize their errors and change; but that they do not discover and acknowledge more mistakes in themselves than they do. Let us diligently search the scriptures,—not to find facts in harmony with our personal reasonings and to doubt all else, but to find truth for truth's sake; and let us gladly receive and accept all newly discovered truth that with the added light radiated therefrom we may walk more circumspectly and may behold more clearly the glory of God.

F. L. Austin.

Charity "seeketh not her own, . . . thinketh no evil."

NEW JEWISH CITY

The City of Tel-Aviv, which in 1909 was founded by a group of Russian Jews on a sandy waste near Jaffa in Palestine, in now a thriving place of more than 15,000 inhabitants. Of its 1,500 buildings nearly a third were built last year. Most of the residences are two-family, concrete houses of the kind common in America. The city has a modern water supply, an electric light plant and a sewer system. Its population is entirely Jewish.—The Youth's Companion.

THE PROGRESS OF CHRISTIANITY

By Alta King

TO show that Christianity has made progress and is winning out in the conflict between good and evil, Christian leaders make a count of the number of churches and the number of converts to the Christian religion.

But is the count which human judgment can make a true index to the gains made by Christianity? That Christianity does and always has made gains there can be no doubt. God's presence and power in Christianity guarantees its forward movement. But does man's estimate of its forward movement tally with God's?

Man's estimate must necessarily be based upon word of mouth confessions and outward works.

As regards the first we have Biblical evidence that all confessions to belief in the name of Jesus are not confessions to the belief which Jesus seeks to impart in the human heart. In John 2:23, 24 we are told that many people believed in the name of Jesus when they saw the miracles he did, but that he did not commit himself unto them because he knew all men. Evidently their belief was not then of the quality which stood for true conversion. Such, from God's viewpoint, are not counted as conversions and are not, therefore, a part of the progress made by Christianity. It is for no man to judge who have made confessions to a belief to which Jesus would not commit himself, nor is it for man to judge the numbers of such confessions, but there can be no doubt that there are such confessions and that man counts them in his estimate of the progress of Christianity.

As regards man's estimate of the progress of Christianity based upon "works", we have these words of Jesus spoken to those who will come to him pleading their many large and worthy works as the grounds of their acceptance: "Depart from me ye that work iniquity." From God's viewpoint there are workers of Christian works who are not Christians. These cannot be counted as part of the progress Christianity has made, though man undoubtedly so counts them.

The question may be asked, "What harm in thus counting such confessions and works? It is done in trying to find the bright side of a dark situation." Even so, but nevertheless it strengthens individuals and nations in that worst of deceptions—that self-deception of self-salvation. So long as individuals and nations can find anything to bolster that deception, they will cling to it and fail to look to Jesus, the Christ, his coming, and his kingdom.

Reducing man's estimate of the progress of Christianity by the above numbers, whatever they may be, by no means necessitates a pessimistic view of Christianity. It merely necessitates slowing down to God's pace of progress, which is the only pace that counts for real progress.

Optimism is not a matter of putting the best foot forward, even though that best foot must cover up and ignore much that will not bear the light of truth.

Optimism is a matter of putting the best foot forward, in full consciousness of conditions as they are, that best foot being kept steady and firm by unbounded faith in the love, wisdom and power of God.

Young People's Page

A Department for the Edification of Youth

Edited by

Alexander D. Donaldson
37 S. 12th Ave., Mt. Vernon, N. Y.
"HAVE FAITH IN GOD"

Golden Text: Revelation 3:20

THE EVERLASTING GATES

Lift up the everlasting gates!

The Christ before your threshold waits.
Shall He who life's great building planned,
Unwelcomed, at its portals stand?

Is there a corner in your heart,
Where you would dwell alone, apart.
A sanctuary all your own?
Behold! He made it for His throne.

Is there a darkness, where, shut in,
You dare not face your secret sin?
Lo! There He built His mercy seat,
There He your humbled soul will meet.

Have you a stately banquet hall,
Where guests from many a clime you call?
You see not any face aright
Until He enters with His light.

Ye rich ones, why will ye abide
In poverty of lonely pride?
Your silver and your gold are dim,
Your house is empty without Him.

Ye lonely ones, if ye are His,
Ye have no need of palaces,
Since that rich soul can lack for naught,
Who lets God into every thought.

Lift up the everlasting gates!
The Christ at His own threshold waits.
Enter, O Lord, and let Thy face
Make glorious this, Thy dwelling place.

THERE IS A ROYAL GUEST AT YOUR DOOR

The Book of Revelation! That storehouse, that depository of spiritual beauties and incomprehensible mysteries! Most all Bible readers love to read it. Though there are many passages that they cannot understand or explain, yet they are fascinated by the wonderfulness of its truths. In many instances the student is held spellbound by its descriptions of the kingdom, prepared for the believer, the true and unceasing follower of the Lord Jesus Christ. As we look into its pictures of the kingdom we can but sit in wonderment because of their brilliancy. Look at its photograph of the glorified life! How beautiful beyond the human power of description! It appears as the very essence, the whole embodiment of purity. The sin prints, the evil wounds, the scar of corruption have all been taken away and the flimsy, tattered, torn apparel of the human life has been replaced by new snow white robes and garments of eternal life.

While we read the Book of Revelation or meditate upon portions of it we can but feel that we have been lifted up, taken out of our present surroundings and that we live in another, a spiritual world. It is an ever unending song of praise rising to the throne of God. It is the expression of devotion and thanksgiving which should be man's return for Christ's love and atoning sacrifice. Our understanding of the Revelation at times is but vague. However, we find much pleasure, and real joy in a study of the mysteries, the unexplainable things of God. The Christian is greatly

encouraged as well as thrilled by its promises of reward. Let us quote one of them: "He that overcometh the same shall be clothed in white raiment: and I will not blot out his name out of the Book of life, but I will confess his name before my Father and before his angels." And here is another, "Behold I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him and sup with him, and he with me." Who is this that stands at the door and knocks? We recently have had a visit from the Prince of Wales, heir to the British throne. Is it he? No; the one who knocks is much greater, more powerful, and altogether more Royal than he. It is none other than Jesus Christ the only begotten Son of God. Who is it that knocks? It is the heavenly Master who has come to be a guest, to stay with you if you but open the door and let him in. He is your best friend, an ever lasting and ever faithful friend. He already has done for you what no other friend could do: he has made salvation possible. He has sacrificed his life so you might live.

The very thing that you most need to have done in your behalf has been Christ's work. Now he is at your door, urging you to accept from him the gift of eternal life. Ah! think of this friend as he stands at the outside of your door. He is there, has long stood, knocking, listening, waiting to be let in, to be admitted. He is the one who is your Redeemer, who seeks to save you from destruction. He is the Prince of Peace, the anointed and glorious Lord, the Son of God.

The door at which the Savior stands and knocks is the barred door of your heart. It is your love that he seeks, your affections that he would enter. He desires to come into your very life and live there. If you would only surrender and allow him to enter what joy it would be! You would begin upon a delight that is limited only by eternity. I pray you open the door and invite him to come in.

How does he knock? By his word that has been taught and pressed upon you from early childhood. How full of tenderness his calls are! Hear one of his calls, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." In many instances we are commanded to look to him that we might live. He preserves our lives. All the blessings, every privilege we enjoy are his gifts. But for him we could not exist. By his loving-kindness and tender mercys which he ever is exercising does he plead to be admitted as your friend.

Will you not hear his loving voice? He is not there to get honor for himself, but for your good. His pleading is to bring you victory over sin and death. If there is sorrow in your heart he will replace it with joy. If you are in trouble he will give you peace. If you are lost and ruined he only can save you. He only can bestow eternal life. Ah, yes! my young friends, there is One standing, waiting anxiously at the door of your heart. Open, I implore you, and let him in. He will come in unto you and make his abode with you. He will shed his love abroad in your heart. He will be your true delight and everlasting peace, through his precious blood applied by grace, cleansing you from all sin.

Will you refuse to admit such a messenger? He comes as the Royal Guest and brings you a blessing of which you never

have dreamed. Yes! Methinks you will admit him. You cannot refuse to let him in. He seeks admittance to your heart now, but he may go away and come not back again. So I urge you to accept him ere it is too late. "How shall we escape if we neglect so great salvation?"

FAITH

Jesus ever sought for faith in men. Faith, he said, is the power which, though tiny as a mustard seed, can remove mountains. Everywhere he awakened faith; in the palsied invalids, in the Roman soldier, in the woman of the street, in the tax gatherer, and sometimes in the Pharisees; and wherever awakened, it enabled him to say, "Thy sins be forgiven thee: thy faith hath made thee whole."

Jesus founded his mission on faith when he said, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." And faith was the closing note of his whole life when he said in Gethsemane, "Nevertheless, not my will but thine be done."

Faith is that function by which man confides in and relies upon the invisible, the "substance of things hoped for, the evidence of things not seen." Without faith it not only is impossible to please God, but it is impossible to take the first step toward anything good or great in character or achievement.

BIBLE QUESTIONS

1. Of what noted character was Abishai the follower?
2. When Abram journeyed into Egypt what did he fear because of his wife's beauty?
3. When Absalom's long hair became entangled in the thicket as he was escaping after the battle of Gilead, who slew him?
4. When was the Bible translated into Latin by Jerome?
5. When Saul told his servants to kill David, who warned David of the pending danger?
6. What did Elijah do to the prophets of Baal after he had convinced the Israelites that God was the true Divinity?
7. What year did Herod the Great die?
8. What plague came upon Egypt which finally persuaded Pharaoh to let the Israelites leave that country?
9. Which of Christ's disciples held the first place of importance, generally speaking?
10. What was the second wonderful feat of strength that Samuel performed?

ANSWERS TO LAST SERIES OF QUESTIONS

1. Solomon married King Pharaoh's daughter.
2. On the way to Timnath with his father and mother Samson beheld a young lion and performed his first feat of strength by tearing it like a kid.
3. Peter's name was Simon before God gave him the name of Peter.
4. God told Moses to lead the Israelites out of Egypt to a land of their own.
5. When Joseph incurred the anger of the wife of his master, he was put in prison for two years.
6. When Jacob fled from the anger of his brother Esau, he went to Padan-aram to find a wife among his mother's people.
7. Herod the Great ordered the killing of all infants of two years old and under at Bethlehem.
8. When the God, Baal, did not send fire to burn the offering of his prophets, and the Lord God answered the call of Elijah for fire under his offering, the Israelites concluded that the Lord God was the true God.
9. Elisha freed Naaman, a captain of the army of Syria, of leprosy.
10. After David had slain Goliath, Saul became jealous of David and promised David his daughter, Michal, if David would kill one hundred Philistines, thinking that the Philistines would kill David instead.

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

BAPTISM

THE practice of baptism, as introduced by the use of the word itself in the Bible, began to be practiced with the labors of John the Baptist. It is undoubtedly true that the practice was brought over from the Old Testament times and practices, although the word itself is not previously used.

It is quite evident that baptism as instructed by our Savior was introduced for a purpose and service that was considerably in advance of the purpose for which it was formerly used. If we understand the Apostle Paul in Romans 6 as he reviews the subject and use of baptism, its significance is that the individual baptized was baptized into the death of Jesus. "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death."

Whatever Jesus died to, whatever he was liberated from, this also the Christian becomes dead to, and becomes liberated from at the time of baptism into his death. Not that such death and liberation has been accomplished in physical fact; but said accomplishment is a fact in the records of God. Likewise, whatever Jesus arose unto, whatever new responsibilities surround him, these also are the things unto which the Christian arises in newness of life, and these are the responsibilities placed as ideals before the Christian's vision. Not that the Christian has been physically changed to this newness, but that the Christian has been placed in a new position of responsibility before God. Old responsibilities have been superseded by new

ones.

Some are earnestly coming to believe that baptism is only a form; that it is non-essential in fact; that it was for kingdom purposes in distinction from church purposes. But it would seem that the apostles in their epistles down to the very closing of their writings, refer to baptism as one of the important transactions with reference to the Christian status.

Quite true, the act itself in cold formality is of little or no avail, but undoubtedly just as truly the hearty, earnest, devoted obedience to this great request of the Savior counts for very much to the Christian. Let us rather encourage devotion to the Savior's requests than to speak disparagingly of them.

"Blessed are the pure in heart, for they shall see God."

THE GOLDEN RULE

MORE and more in every legitimate business enterprise is the Golden Rule emphasized by being called into prominent use. Search as man may, he will never find nor devise a rule which means more than this one great principle given to man by his Creator.

Should every one in all sincerity begin using the Golden Rule at the rise of the morning sun and continue throughout the day, the whole system of human effort would be transformed before sunset. Allow the imagination to reach out in explorations of the results of such a one day's effort. Then, were the same Rule to be kept in practice, stop and realize what a wonderful transformation would result to old earth.

Such will one day be consummated. Then righteousness and peace shall dwell together. In the meantime, if every Christian should practice thoroughly the principles of the Golden Rule, how very much more would Christianity mean to mankind.

The National Bible Institution has been making an effort to put this Rule into practice with reference to our aged and alone ones. We have been trying to provide a place where life's alone and aged ones could find companionship and pleasantness of home. Much has been done in this direction. The writer truly believes that the comforts and conveniences of our Golden Rule Home are better than the average found throughout the country in such homes. The brotherhood has responded nobly in this work. Few realized at the beginning the largeness of the undertaking. It was thought by many that the first estimates were too high. In development the reverse, as always, is undoubtedly true.

At the General Conference recently held at Oregon a movement was put on foot with a view to raising funds to free the properties from debt and to enlarge the activities as well. Considerable has been pledged in this direction.

Here is a suggestion to the same end. Thanksgiving Day will soon be here. Let us all—old and young alike—make a Thanksgiving Offering toward a fund for the liquidation of the \$1500.00 still standing against the Golden Rule Home proper. The country in all parts feels the tinge of better times because of better prices. Will not each one, as a Thanksgiving Offering, contribute a mite toward this effort at that time. Let us work "in His Name".

PRESIDENT Coolidge, in a recent public address, had occasion to contrast religion and law in their relation and service to and for man. The following, as taken from the daily press are some of his most striking statements. They are worthy of careful meditation.

"There is no way by which we can substitute the authority of law for the virtue of man."

"Peace, justice, humanity, charity, these cannot be legislated into being. They are the result of a divine grace."

"I have never seen the necessity for reliance upon religion rather than upon law better expressed than in a great truth uttered by Mr. Tiffany Blake, of Chicago, when he said:

"Christ spent no time in the ante-chamber of Caesar."

"An act of Congress may indicate that a reform is being or has been accomplished, but it does not, of itself, bring about a reform.

"We cannot depend on government to do the work of religion.

"Society cannot succeed when the individual fails.

"Of course government can help to restrain the vicious and furnish a fair degree of security and protection by legislation and police control, but the real reforms which society, in these days, is seeking will come as a result of our religious convictions, or they will not come at all.

"A great lesson has been taught us by the holy life. It was because of what Bishop Asbury and his associates preached, and what other religious organizations preached, that our country has developed so much freedom and contributed so much to the civilization of the world. It is well to remember this when we are seeking for social reforms. If we can keep in mind their sources we shall better understand their limitations.

"There are only two main theories of government in the world, One rests on righteousness, the other rests on force. One appeals to reason, the other appeals to the sword."

Does your neighbor know of The Herald and its work?

HERALD RECEIPTS

Mrs. Ada M. Eldridge; R. L. Funk; Leroy Austin; Mrs. A. M. Lobell; Mrs. Nettie Daharsh; R. M. Shewmake; R. A. Humphreys; Mrs. W. I. Hunt; Miss Tillie Dunlap; Mrs. P. W. Ogan; Mrs. Louise McRoberts; Harriet Reed; Eva H. M. Fletcher; Alex. Allan; Mrs. M. L. Cronbaugh; Mrs. Tennie Long; Mrs. Dr. Probel; Mrs. Geo. Nell; Mrs. Howard Huey; J. T. Knife; Osby Claypool; Mrs. Lola Clark; Mrs. Abbie Mead.

BIBLE INVESTIGATOR

R. A. Humphreys; R. L. Funk.

WINCE MEMORIAL FUND

Previously mentioned,	\$459.95
Mrs. A. M. Siple,	\$5.50
A Friend,	2.00
Total,	\$466.45

N. B. I. PLEDGES AND CONTRIBUTIONS

The following pledges and contributions have been received since General Conference for the payment of indebtedness on N. B. I. property and for furthering the work in its several departments:

Previously reported,	\$44.00
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Among the Churches

Regarding the notices sent by The Herald from month to month to those whose subscriptions are about to expire, we again repeat that this method has been adopted in an effort to more efficiently conduct the work. These notices are sent to one and all. Please let not one feel that his habitual promptness has not been appreciated. Should anyone desire more time in which to renew, the time will be gladly allowed if the subscriber will notify us to that effect.

Arrangements have been made to give the Herald Linograph machine a much needed overhauling this week. All matter for the next issue—excepting announcements—has been set, and there seems to be no reason why it will not be mailed on time. Should there be a delay this announcement serves as explanation.

This repair item will probably cost upwards of \$300.00.

It is whispered that some Illinois people are hoping to attend the Michigan Quarterly Conference at Grand Rapids, Michigan, over next Sunday.

Bro. H. A. Sheets was called to assist at the Quarterly meeting of the Iowa State Conference, at Lake View, on the 18th and 19th.

A few requests have been received for bound volume No. 13 of The Restitution Herald.

Bro. J. A. Johnson filled Bro. Siple's appointment at Plum River last Sunday.

NOTICES

Salem (Illinois) Church

We are planning to begin a series of meetings with the brethren of the Salem Church, near Marshall, Illinois, on Monday night, Oct. 27, 1924, to continue over Sunday, Nov. 2. Bro. M. W. Lyon will assist in this meeting.

F. E. Siple.

REPORTS

From Nebraska

On Thursday, September 25, Bro. Cowles began meetings at the North Tuttle School House and continued for two weeks, with a service every evening, except one, and two services on each Sunday.

Attendance was good and interest keen. Study and Bible lessons comprising twelve in all, were on "God's Plan and Purpose of Salvation", "The Church", "The Origin of Sin", and "Baptism".

Several here have manifested more than ordinary interest and the brethren and many friends of Bro. and Sr. Cowles are anxious to have them come again to continue the teaching, feeling that Bro. Cowles is a very able Bible instructor for both those who are able to take only the "milk", as well as for the stronger members. We feel also that God has granted us a special blessing, through him, in affording us so much new strength.

Your brother in Christ,

Ray S. Smith.

From Stanhope, Iowa

Three sermons on September 14 and 15. One baptism Monday afternoon—Mrs. Emil Ackerson, Stanhope, Iowa.

Three sermons October 11 and 12. Eight baptisms Sunday afternoon—Mrs. Melvin Drake, Stanhope; Mr. and Mrs. Frank Hill, Mrs. Fred Kessler, Miss Arlene Kessler, Mrs. A. W. Lockhart, Miss Edwina Lockhart and Mrs. W. Ferrel, all of Webster City, Iowa.

We are very much encouraged and glad for this addition.

We expect Bro. Williams back again for the eighth and ninth of November. Remember the date. All who can, COME.

Brethren from Clarksville and Eagle Grove attended these meetings.

Esther Sealine.

OBITUARY

W. D. Drew

Willie Dow Drew was born in Dixon, Illinois, June 6, 1862, and died in the same city on October 9, 1924. His entire life was spent in that immediate vicinity, and for the past 26 years he was engaged in the retail coal and implement business. During that time his integrity and thoroughness made him generally respected, and caused his business to be uniformly successful.

He was baptized as a member of the Church of God at the age of 24 years, and he never forsok his faith in the promises of God.

Funeral services were conducted from the family home in Dixon, on Saturday afternoon, October 11, and the beautiful array of flowers and the number of sorrowing friends attested mutely to the love and esteem in which he was held. He was laid to rest in the beautiful cemetery at the east side of the city, where he awaits the dawn of the new day.

F. E. Siple.

Sarah E. Fisher

Mrs. Sarah E. Fisher, of Avon, Iowa, met with an unfortunate and fatal automobile accident on Sunday, October 12. She was on the way to Des Moines in the car with her son Jesse and wife, going to the home of one of the family relatives where a five-generation picture was to have been taken. The car skidded on some loose gravel, overturning on the occupants and crushed her chest. She was rushed to Mercy Hospital, but died under x-ray photography two hours later, being past eighty-one, as she was born August 8, 1843, in Indiana. She had lived in Avon since early age, when she came to Iowa.

She was married to Paul Fisher, June 10, 1858, and was the mother of twelve children, eight of whom survive: C. J.; M. A.; Paul; M. E.; Mrs. May Groseclose, of Bridgeport, Wash.; Frank; Joseph; and Jesse; all the sons being present at the funeral at Avon.

The husband died thirteen years ago.

She has been a member of the church since early life, being baptized by J. M. Stephenson. Bro. and Sr. Fisher were de-

voted to the truth and faithful in all that godliness means.

She was very kind and patient and a true mother, not alone to her own children, but to the daughters of her oldest son, rearing them as her own in her home after their father's death.

Though ripe in years, her loss is keenly felt, especially under the conditions of her death.

A very large assembly gathered at the funeral, too large for all to enter the church.

We spoke from Ecclesiastes 3 and 9 and on the hope of the Lord's coming to rouse his sleepers, and laid her beside her husband at Avon, October 14.

J. W. Williams.

EXTRACTS FROM THE NEW PALESTINE

According to a news report from Jerusalem to the Jewish Telegraphic Agency, the questions asked by the Mandates Commission of the League of Nations which will meet in Geneva this month, with reference to the situation in Palestine, are as follows:

What measures have been taken to place the country under such political, administrative and economic conditions as will secure the establishment of the national home for the Jewish people?

What measures have been taken to place the country under such political, administrative, and economic conditions as will safeguard the civil and religious rights of all the inhabitants of Palestine irrespective of race and religion?

In what manner has the Jewish Agency been officially recognized? What is the extent of its cooperation with the Administration of Palestine in economic, social, and other matters? In what manner has this agency taken part in the development of the country, and what steps have been taken in consultation with His Britannic Majesty's Government to secure the cooperation of all Jews who are willing to assist in the establishment of the Jewish national home?

Dr. Chaim Weizmann, President of the World Zionist Organization, arrived in Palestine on September 25th and was accorded an enthusiastic reception, both in Jerusalem and in Tel-Aviv. While in Jerusalem, Dr. Weizmann was the guest of the High Commissioner, and he was officially welcomed by the Jewish community at the reception under the auspices of the Vaad Ha'ir.

Three hundred and one houses have been built with the help of the Mortgage Bank of the Zionist Organization in which the Keren Hayesod has invested to date 50,000 pounds.

...The Zionist Mortgage Bank has concentrated most of its activities in the Jewish Township of Tel-Aviv, where a phenomenal building boom is still in progress. The Mortgage Bank has advanced very few loans in Jerusalem, leaving it to such institutions as the Palestine Building Loan & Saving Cooperative Society to minister to its needs, but responded to the growing demand of the builders of Tel-Aviv. The managers of the Mortgage Bank take pride in the fact that all repayments on loans are being met promptly.

With the help of the Mortgage Bank new Jewish suburbs are being built, such as Tel-Nordau and Nordiah quarters of Tel-Aviv, the Hadar Hacarmel in Haifa, and Kiryat Schuel in Tiberias.

The Sunday School

By Alta King

THE PRODIGAL SON

Lesson 5 November 2, 1924
 Lesson Text: Luke 15:1-32
 Responsive Reading: Psalm 103
 Luke 15:11-20

Golden Text: I will arise and go to my father.—Luke 15:18.

Memory Verses: Psalm 103:8, 9.

For Study

Review: What miracle was performed in last week's lesson? What rebuke did it administer, and what lessons does it teach? What evidence of Jesus' humanity was given? Why should man be made to realize Jesus' humanity?

The New Lesson: What was the pre-eminent portion of the Christ's mission? Luke 4:43.

This week's lesson sets forth a parable that explains the reason the leaders in Israel did not accept Jesus as the King of the kingdom he preached. These leaders had never conceived of the kingdom of Israel as an institution of salvation to sinners, including Gentiles. To them it was an institution of national glory, power, and supremacy over other nations. This misconception of the kingdom was due to a misconception of God who is the author of Israel's kingdom. Luke gives several parables in rebuke and correction of this misconception. As we study these parables we should keep in mind this misconception which they were given to correct. It is just possible that we, like the Pharisees, do not realize enough of the breadth and depth of the Father's love.

I. The Purpose of the Parables. Luke 15:1-3. As you study the parables decide whether or not they are clear enough to render the intended rebuke without special interpretation.

II. The First Two Parables. Luke 15:3-10. In these parables Jesus called the attention of his critics to a joy that is the common experience of all, the joy over finding a lost treasure. In the terms of this human experience Jesus presented to his critics the Father's joy over the finding and restoration of one sinner.

III. The Third Parable. Luke 15:11-32. In this parable Jesus makes the rebuke and the lesson more pointed by presenting the Father's love in terms of a human father's love—a poor comparison, to be sure, but the nearest and truest that can be found in the whole range of human experiences. Out of a parent's love evolves the embryo understanding of the Father's love.

The return of the prodigal is the part of this parable that is usually emphasized. Jesus' purpose in the parable was to present the Father's love, of which his law abiding critics had so small a conception. The return of the prodigal is important because it serves to reveal that love. The parable is a parable of the Father's love.

Read the parable. For the identification of the two sons see verse 2. For the national identification recall the division of the kingdom under Rehoboam. 1 Kings 12. The Pharisees and Scribes were of the two tribes that remained faithful to David's house. The sinners of verse 2 were probably of the Samaritans, the ten tribes mixed with foreigners.

When and how did the ten tribes renounce all claims on, and disclaim all allegiance to the house of David, which is the Father's chosen house? 1 Kings 12:16. In what did they immediately begin to indulge? 1 Kings 12:32, 33. Make the same identification as to individuals.

When and how did the idolatrous power and influence to which the ten tribes exposed themselves in worship, become her captor and master? 2 Kings 17:5, 6. Show that her captor refused her even the husks of national sustenance and existence. Make the same application as to individuals.

What evidence do we have that during Jesus' ministry, the ten tribes, as individuals, were beginning to come to their right mind? John 4:39-42; Luke 17:16.

How did Jesus picture their coming? See verses 18 and 19 of the text. In Matthew 15:27 we have a striking example to prove that these returning ones did not expect full restoration to the Father's house. In whose person was the Father meeting these returning ones a great way off?

How and through whom was he extending to them the best evidence of his love? How did the Scribes and Pharisees show the spirit of the elder son. How and through whom was the Father entreating them to lay aside jealousy and rejoice with him?

Would Jesus find need of speaking this parable in rebuke of the elder brother spirit if he were here today? In thinking through the above question, keep in mind the individual application, as indicated in Luke 15:10, as well as the national application. It is so much easier to think and talk love toward a nation of sinners that lives across the waters than it is to think and act love toward a sinner that lives next door.

SEEING GOD

By R. H. Judd

BROTHER Allan's remarks relative to the above subject in the issue of "The Herald" of October 7, evidently call for a reply.

The writer complains that I did not acknowledge his answer to my question, "Who Was He?" In explanation, I would say that reply was made, and is probably, even now, on file in the Herald Office, but the Editor, feeling that discussion had gone sufficiently far, held back several articles, including mine. This fact was called attention to in the Editorials.

Our brother, in considering Exodus 24:9, 10, directs attention to two other passages: one in Gen. 32:30, where Jacob says, "I have seen God face to face"; the other in Exodus 33:11, where we are told, God "spake unto Moses face to face".

His very next statement, however, is a practical admission that Dr. Torrey's explanation is not the correct one; for Bro. Allan says in effect, that God was not seen at all, but that it was only a representative of God who was seen and "not the only true God, the God of our Lord, whom no man hath seen, nor can see". That this is the true explanation of Jacob's remark is no doubt, correct; for Hosea tells us in chapter 12:4 that it was an angel. Other reasons might be given also. The statements in Ex. 24:9, 10 and in Ex. 33:11, seem to me as being not fully met by this view, for in neither instance does there appear to

be any suggestion of representative personality. The statement that "the difficulty disappears entirely" may be somewhat too emphatic, but the words referred to were used by the writer from whom I obtained the Septuagint rendering of Exodus 24:9, 10, and, perhaps, were too readily embodied in my remarks.

One other misunderstanding needs correction. When I said, "God's word is worth waiting for", I had no such thought in mind as is suggested by Bro. Allan. I have never yet maintained that any translation that we have is, by itself, "the word of God in its purity", much less have I given even a hint that the Septuagint is the one translation to be desired. There can be no question but that profit is to be obtained, to a greater or lesser extent from them all, and only by comparing scripture, and the whole tenor of scripture teaching, can we definitely come to a conclusion as to which translation is the nearest to the true one. An excellent example occurs in the same issue which contains Bro. Allan's article. Bro. Taylor gives us Boothroyd's translation of Psalm 116:15, which is, "Too precious in the sight of Jehovah are his saints to give them up to death." To many, that translation will appear to be more in harmony with God's character and revealed purposes than that of the Authorized Version. Many a time in my articles have I stated the benefit to be derived from laying hold of some one well proved fact in connection with any special study, and then quietly waiting (though not in idleness) for the time when God shall bring into harmony with that fact, those passages that, for the present, seem out of harmony with it. So often have I found this true, that I make it almost a fixed rule in my study of God's Word, and can heartily commend it to others. I have already copied Boothroyd's translation above referred to into the notes of my interleaved Bible, quoting The Herald of October 7, as the source of my information, so that if desirable at any time to make enquiry in relation to it I am able to do so.

But to return to Exodus 24:9, 10. There are two or three reasons why the Septuagint version of this passage commends itself to my judgment. If it is a fact that God himself was seen (in any form) why should the place where God was seen be so vividly described, and not God himself, who would naturally be the center of interest? Similar occurrences seem to have been enacted on other occasions. Most notable among these is the burning bush. Elijah in the cave, and Moses in the cleft of the rock are other cases in point. The passage stating that "the Lord spake unto Moses face to face as a man speaketh unto his friend", occurring as it does in the same chapter where God himself so emphatically declares "man shall not see me and live", obviously requires an explanation; for had Moses already seen God, the statement in verse 20 could not have been made. (See also verse 23.)

Surely the instances (and they are not few) where God spake to Moses are on record. Such important events could hardly fail to be. One or two stand out conspicuously, such as the burning bush and the occasion recorded in Exodus 33. Is there, in any one of them, excepting for the moment of Exodus 33, any proof that God was seen personally by Moses? I think not, and I believe a

closer study of Exodus 33 will disclose the fact that even there, where a long and detailed conversation is recorded, God himself was not seen personally, though the conversation then, as on other occasions, was direct personal conversation, and not by inspiration or by dreams as with the rest of the prophets, Elijah, perhaps, excepted, but by actual speech as man to man. That the remark in Exodus 33:11 has particular reference to the events occurring in that chapter there can be little doubt, for in verse 9 we have the statement, "And the Lord spake (or talked) with Moses". Then comes the statement in the 11th verse. Then, after talking, Moses "turned again into the camp". That God spake with Moses from the cloudy pillar, as he did at the burning bush, seems to me established by a careful reading of verses 9, 10, 11. It seems to me clear from scripture testimony that God is "invisible", not because of his personal nature being immaterial in the manner that wind is invisible, as our brother's remarks would indicate, but because unseen (see Young's Concordance) and that he may not be seen by mortal man, and also because of the conditions which surround him, dwelling in light which no man can approach unto.

The suggestion that Michael and the Lord are identical in person is a unique conception, though in some respects similar to that of our late Bro. Weir, Editor of "The Student", who when combating an article concerning the non-personality of the Holy Spirit, endeavored to maintain that the angel Gabriel was the personality in question. That Michael and Jesus Christ the Son of God were not the same is definitely proved, I think, by Hebrews 1, especially verse 5, and the whole tenor of scripture seems to differentiate between Christ and the angels. Jude speaks of Michael the Archangel. He also speaks of Jesus Christ, but he does not identify them as being one and the same. If Michael the great archangel and Jesus Christ were identical, would not the death of the former be necessary before he could become "the seed of David" in the womb of the Virgin Mary? Further, would it not be a violation of God's own law of each "after their kind"? I do not ask these questions in order to prolong the discussion, but as points for consideration.

That the disciples did not see Jesus but only his body, is not in accord with Bible statement; for of that body Jesus himself said, "It is I myself, handle me and see". Indeed, from such language it might reasonably be asserted that he disclaimed being a spirit. Our brother's reference to Hebrews 10:20 where Christ's flesh is called a veil is misapplied scripture; for there is nothing in that passage to teach that the flesh of Jesus is other than his essential self. It would take too much time and space to go into the full meaning of that passage now, for it has reference to tabernacle teaching. The following scriptures which I hope all will refer to and compare (others also might be mentioned), may be of assistance to the reader in the study of these important matters: Gal. 1:4; John 6:51; 1 Tim. 2:16; Titus 2:14; Gal. 2:20; Eph. 5:2.

I trust I have not occupied too much space, and sincerely hope that the foregoing remarks will be received in the same spirit in which I have endeavored to write them.

The Children's Column

THE PRODIGAL SON

By Lois Hunt

IN Palestine there were many different classes or sects of people. Among them were the Pharisees who thought themselves really perfect, and unable to do wrong.

Now, one day, when many publicans and sinners had drawn near to Jesus to hear him preach, the Pharisees and Scribes began to find fault with Jesus. "Why, this man receives sinners, and eats with them", the Pharisees said. To them that was very wicked, although they did many things much worse.

Of course, Jesus understood their minds and words and told them several stories or parables to show them that they misunderstood him and his work of saving sinners.

One of these stories is this:—A father had two sons, and of course, he loved them both. But one day the younger boy came to his father and said, "Give me my share of your goods". Now, mark you, he didn't say Please, nor Thank you.

You see, he had most likely come to think that he knew more than his father, and was tired of doing the things to make home a happy, restful place. He wanted to see the world, and have a big time without thinking of anyone else.

The father must have felt badly, but he gave the boy the share for which he had asked; and let him go into a far country to learn for himself just what the world is like.

At first everything went fine, for he had a lot of money, and could buy expensive clothes and food, and do the things that his wasteful and riotous friends did. But when his money was all spent, these so-called friends left him too, so that he began to be in want. He was willing to do anything; especially since there was little food in the land.

At last he went to work for a man of that country and was glad to go into the fields to feed the pigs. He would even have eaten the food with the pigs; but no one gave him a bite, nor paid any attention.

All this made him begin to think about how he had lived, and how little he had appreciated his own home and people, and what a good place home was after all. Why, his father's hired servants had more than enough to eat, while here he was dying from hunger.

Finally the sorry boy decided he would go back home to his father, and tell him that he had sinned and wasn't worthy to be his son, but would be willing to be just a hired servant.

Now, the father had been hoping for his return, and often looked off toward the way he had gone. Anyhow he saw the boy when he was a great way off and ran to meet him, and fell on his neck and kissed him.

When the boy told him how wildly he had lived and how unworthy he was, the rejoicing father did not punish nor scold him, but told the servants to put the best robe on him, a ring on his hand, shoes on his feet, and make a big feast in his honor.

The father was so happy that the boy had learned his lesson before it was too late; and it was just like his boy had died and

come to life again.

And so it is when we want to live right and find a place in our Father's home. Both our earthly father and our heavenly Father rejoice.

But I doubt if the Pharisees understood that, or even the rest of the story.

Not simply works, but the thought and faith which prompt the works reveal the true character of the worker. The perfection of the works reveals the experience and ability in a given field.

DRIFTING WITH THE CURRENT

By R. A. Curtis

AS inanimate matter will float down stream, being tossed from side to side by the eddying current, so, when we behold objects moving up stream, against the natural flow of the water it is an evidence to us of vitality. Too many persons, alas, like drift-wood, are following the course of least resistance in their daily lives, apparently oblivious to the truths of the Bible, the claims of morality, or the worship of their Creator and constant Benefactor.

"We are not here to play, to dream, to drift: We have hard work to do, and loads to lift. Shun not the struggle; face it. 'Tis God's gift. Be strong!

"Say not, the days are evil—Who's to blame? And fold the hands and acquiesce—Oh, shame! Stand up, speak up, and bravely, in God's name Be strong!

"It matters not how deep entrenched the wrong, How hard the battle goes; the day, how long. Faint not, fight on. Tomorrow comes the song. Be strong."

We need to "be strong in the Lord, and in the power of his might." We should not let present obstacles deter us from fighting "the good fight of faith" and running "with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God". "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Although our lot in life may be very humble, our name scarcely known, and our influence comparatively limited, we should never forget that

"The sweetest songs come not from the throats Of those who are known to fame, For over and over the wild birds' notes Will put them all to shame.

"The tenderest heart is not the heart That makes the greatest show, But the one that comes in the hour of grief, And helps to bear the blow.

The greatest life is never the one That of wondrous acts can boast, But the life that sweetens some other life And supplies its needs the most.

"And the life that is needed is not the one That climbs to the mightier deeds, But the one that helps another on And gives it the love it needs.

"And so our prayer is not for a share Of the things the world calls great, But the power to help some brother on To a higher and happier state."

—Wm. Thomas Elroy, Jr.

THY WILL BE DONE

By M. A. Woodward

BELOVEDS, have you stopped to think today how much those words mean to you as a child of God? What a wonderful prayer the Master taught his disciples that day. Every sentence is full of their needs, even in addressing their prayer.

"Hallowed". Most holy was God's name to his Son, and it had to bear the same deep spiritual meaning to his disciples if they were to comprehend the extent of that Father's blessings promised them. And it must bear the same significance to us as members of his family. It is not the promise of an earthly father that is being considered; but of one who has power to do all he has promised. How well he understood mortal needs, and how graciously he provided for them. "Ask and ye shall receive". But the asking must be done according to his will.

The second request was, "Thy Kingdom Come." This was the one wish above all others which would bring a glad joy to the hearts of the disciples; it was the one grand event they were looking for. And, Oh, is it not the anxious wish of our hearts today to see the King coming; for then we know the Kingdom will not be far away. Hence the important question with us must be, "Am I willing to let him have his will in my life?"

"Thy will be done". When it takes the form of a petition from our lips it means much. Not my will be done, for my will is often at great variance to my heavenly Father's will. Our wills usually are selfish desires, which often result most disastrously to us. But God's will, obeyed, never fails to bring a blessing. So, if we are his sons and daughters there is only one way for us to be successful members of his family, namely, to be obedient children. We naturally wish to resent a wrong done us, and try to pay the other fellow back by hating him, and doing him all the injury we can. But in a quiet moment, when we stop and think, we know that course, pursued, will only bring sorrow and distress in body and mind to both parties. And we listen to what a just Father has said, "But if ye forgive not men their trespasses, neither will your Father forgive your trespasses. Can we see the righteousness of this? The prayer is a petition for a kingdom to come. It cannot come without a King: the King promised is the forgiving Christ. He set the most wonderful example of forgiveness ever recorded, when in the torture chamber of death. Enemies vied with each other as they inflicted pain upon him, scoffing, jeering, spitting on him. Look! His lips move in prayer. Listen! "Father forgive them, they know not what they do." "Who, when he was reviled, reviled not again; when he suffered he threatened not; but committed himself to him that judgeth righteously."

Could God have in that sinless realm those who would not forgive? No one can be admitted there unless they have been forgiven all sins, and they cannot be forgiven if they are holding hatred or enmity against any. "For if ye forgive not men their trespasses neither will your Father forgive your trespasses." It may not be an easy task for us to forgive; I do not apprehend that it was easy for our adorable Christ to submit to those inhuman acts of his enemies; but he bore it all for us.—

"And with his stripes we are healed."

"So, let us rejoice that God has pointed out the right way for us to act toward those whom we feel are trying to do an injury and, worse still, are trying to pull down and destroy the work of righteousness which faithful, God-fearing men and women are sacrificing time, health, and money to build up.

We need not fear or falter, for God overlooks all, and will care for his own and will not let it suffer. What we, as his children, most need is to commit all to him who never slumbers or sleeps.

LIFE AND IMMORTALITY

To the Editor of The Restitution Herald:

I am glad to observe in your issue of September 30, 1924, a copy of which has been sent to me by my friend, Mr. R. H. Judd, you have reprinted a review of my book, "Life and Immortality", which appeared in "The Record" of London, England. By an evident oversight of the printer, however, the title of the book was omitted. Kindly, therefore, allow me, by means of this letter to correct the omission, and to tell your readers that the price of the book is \$2.00, and that it is obtainable direct from myself at 84 Ottawa Street South, Hamilton, Ontario. Postpaid. \$2.10.

Your readers will be further interested to know that this review in "The Record", under the initials "E. S.", is by the well known Dr. Eugene Stock, for many years the gifted and earnest editorial Secretary of the Church Missionary Society. This fact will enable your readers to appreciate the value of the high praise which Dr. Stock gives to the book itself, and of what I value still more, the appeal for reconsideration in his closing paragraphs, which, perhaps, you may find space for here. After quoting, as given by you, from Canon Aitkens' Foreword, Dr. Stock adds:

"We draw special attention to this Foreword from such a leader; but it must, at once, be admitted that Mr. Lewis' book is a really admirable specimen of the 'more exhaustive study of the Bible' to which Canon Aitkens calls us. . . . This is not the place to discuss the great main question; but we cannot refrain from expressing a hope that the book may be read and studied by our well furnished Evangelical leaders, and that the result may be some agreement as to the true interpretation of the Scripture teaching, and a consequent revival of solemn and fervent appeal to our congregations, based on whatever may be found the actual doctrine of the Word of God."

Asking your prayer that God may use my book to the removal of a great stumbling block to the gospel.

I am yours in His service,

Eric Lewis.

A SENTENCE

Answering "Only A Word", by A. T. T., on front page of Restitution Herald of August 19, 1924.

Did you ask me to tell you something
That will bring joy throughout the years,
A word bringing warmth and sunshine,
Doing away with gloom and tears?
We know of a little sentence
Which speaks of our Maker above,
Three wee words are all that are in it—
But rest you will find in "GOD IS LOVE".
—Alexander D. Donaldson.

HEAVEN'S GLORIES HONOR GOD

(Continued from front page)

teach a lesson concerning God's infinite power and wisdom. Although Job, like most people, may have given it a passing, thoughtless glance, he now sees it as the representation of a great truth hitherto hidden from his mind. It was only after listening to God's voice, that he saw the beauty, the grandeur and the sublimity of the Pleiades. Thus it is with us when we look into the Bible. There are glories contained therein upon which we have not looked sufficiently long enough with searching vision for them to appear clearly to us and gain our admiration. There are many gems of truth of brightest hue that have lain hidden all through the centuries, and which come to light one by one. Like the seven bright stars in Pleiades' crown there are a few truths that are easily discerned, around which cluster many others all closely connected and bound together by the same spirit that created the Pleiades and which holds them in perfect and perpetual poise in infinite space.

To what degree of knowledge of the science of astronomy and mathematics the Chaldeans of Job's day attained we cannot say, but some historians have said that Abraham carried both with him into Egypt.

The Chaldee word for Pleiades is Chimah (Kima), the meaning of which is a hinge or axle, which moves or turns around, carrying other bodies. Whether the ancient astronomer gave the name Pleiades to this constellation with this idea in mind is not known. We assume that Job must have known of its existence and its name, else the Lord would have given him a more definite account of it than merely to mention its sweet influences.

Astronomy is the most ancient of all the sciences. Many of its discoveries date back prior to any authentic records and find their origin amid the mysterious traditions of antiquity. The study of the stars is, perhaps, almost as old as the human race. And why not? Did God not say that the sun and the moon were to give light, the sun to rule the day, the moon to rule the night? And he made the stars also, and stated that these heavenly lights were also for signs and for seasons, and for days and for years.

For this reason it is but natural that they should engage in the study of our far away neighbors. See Genesis, Chapter 1.

THE IMMORALITY OF FEAR

(Continued from front page)

world to believe this people would cease sneering at virtue and cease admiring the rascallions.

I find a fine sentence in Sir James Mackintosh, where he says of Mme. de Maintenon that "she was as virtuous as the fear of hell and the fear of shame could make her."

The saving thing to learn about uncleanness, lying and dishonesty is that when one gives way to such things "a power is gone from him which nothing can restore". To quote Mrs. Jameson, "the healthy, clear vision with which a fresh, pure mind looks round upon the social and natural world, beholding the soul of goodness even in things evil."—Frank Crane.

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The Sufferings and the Glory

WE ARE told, in 1 Peter 1:10-12, that the prophets of old searched "what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you...with the Holy Ghost sent down from heaven".

They wrote of the sufferings, and they wrote of the glory that should follow; but there was nothing to tell them about the times or seasons. Whether the glory was to follow immediately on the sufferings, or whether there was to be an interval, and whether that interval was to be short or long, no hint was given. Hence they searched as to "what manner of time was signified".

This "time" refers to the "unsearchable riches of Christ". They could not then be traced. Even angels desire to look into these things (1 Peter 1:12).

"Now," all is revealed. It is ministered unto us, in the Scriptures of truth, on earth; and God is making known, by means of the Church, something of his manifold wisdom to the principalities and powers in the heavenly places (Eph. 3:9, 10).

Angels and prophets saw the "sufferings" like the tops of a distant mountain range—while beyond it a farther range was seen in a distant haze of glory. But what lay between they could neither see nor know. But now it is revealed. The sufferings are past, and we are in the valley between these two mountain ranges. The glory is beyond. The secret "hid in God" has been made known; and we can understand, a little, the answer to the question of Christ to the two disciples: "Ought not Christ to have suffered these things, and to enter into his glory?" (Luke 24:26). They are linked together inseparable, especially in the first epistle of Peter. See 1 Peter 1:11; 3:18; 4:13; 5:1.

In the Old Testament they are each frequently dwelt upon together: but, we find that, while the glory is often mentioned and enlarged upon by itself, without any reference to the sufferings, we never find the sufferings mentioned without the glory being referred to immediately after. Sometimes the change is quite sudden. In Psalm 22, note the change from verse 21 to verses 22 to end. In Psalm 102, note the change from verse 11 to verses 12 to end. In Isaiah 53, note the change in the middle of verse 10.

It seems that when the sufferings are mentioned, we are not left to think that all is to end there. The glory may be mentioned alone, because there is to be no end to it. But to the sufferings there was to be

For Ever



HO can condemn the Justified,
Or what from Christ his mem-
bers sever?
Though faith in him be sorely tried,
He loves, and loves for ever.

Hath he called thee, weary one,
And will he leave thee? Never!
The triumphs that his grace hath won
Are thine, and thine for ever.

Dost thou know that none can gain
Life, by self-endeavor?
Christ died for thee, and not in vain;
He lives, and lives for ever.

Hath he bid thee look to him?
None can hence thy faith dis sever;
When heart shall fail, and sight grow dim,
Christ will be thy strength for ever.
—C. F.

an end, and that end was to be revealed in glory.

That is why, when the Lord makes the first mention of his sufferings, in Matt. 16:21, he at once proceeded to speak of the time when he "shall come in the glory of his Father" (v. 27), and to add that some of those who were standing there should see it. And then, after six days, three of them saw the power and coming of our Lord Jesus Christ, and were eye-witnesses of his majesty, when they were with him in the holy mount (2 Peter 1:16-18. cp. John 1:14).

Having heard of the sufferings, the disciples were not left to conclude that all was to end there: hence they were at once given the most wonderful exhibition of the glory which was to follow.

This is why the Transfiguration scene occurs in the third part of the Lord's ministry, which had to do with his sufferings.
—Companion Bible, Appendix 11.

"Agree with thine adversary quickly,
whiles thou art in the way with him."

FROM THE NEW PALESTINE

As a result of the considerable acquisition of land just secured by the Jewish National Fund, its total possessions have increased by 50 per cent, announces the Head Office in Jerusalem. Previously the Fund owned areas totaling to round about 100,000 dunams. Together with the new land in the Valley of Jezreel this figure now reaches 150,000 dunams, a number of smaller purchases having been effected prior to the 40,000 dunams acquired last month, a report of which appeared in a previous issue of The New Palestine. This is an important share of the total Jewish land in Palestine, some 800,000 dunams, of which the I. C. A. possesses 300,000 and the JNF 150,000, the American Commonwealth coming next with 40,000.

Temporal Versus Eternal

By F. E. Siple

IN THE final analysis, all things in life must come under one or the other of two heads: either the thing is eternal, or it is not. So, also, the life that is influenced by these things will either be eternal, or else it will not. Possibly the best and most accurate way to determine the permanency of a thing is to consider its origin, or source, because that which is temporal cannot produce that which is eternal.

Accordingly, the Apostle's statement in 1 Peter 1:24 is of great importance: "For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof withereth away." Since all flesh and the glory of man are thus shown to be temporal, it must be an evident fact that natural man cannot produce anything that will be eternal. To emphasize that thought to ourselves let us consider a few products of the flesh.

Things which we commonly term pleasures are clearly the works of the flesh; for in seeking after pleasure we invariably seek those things which gratify our fleshly desires and lusts. But such pleasures are really a mirage, which, when reached, vanishes away, and one constantly seeks for further ones.

Man's social arrangement, with its education, high offices, etc., is also a product of the flesh, hence even the highest positions and attainments are temporal and soon pass away.

Human government must necessarily be placed in the same class, since it has been developed by man. This being true it is readily seen that human government cannot stand the test of time, but like man who has produced it, must pass out of existence.

Even death itself, being the product of the flesh (the penalty for sin), cannot, therefore, be eternal, else a temporal thing would be capable of producing an eternal. In this, as in the case of the other three points just mentioned, one must recognize the truth of the old saying: "A stream can rise no higher than its source." Hence all things which are the result of man's actions must be as temporal as man himself.

On the other hand, Peter went right on to say: "But the Word of the Lord endureth for ever." Therefore all things which are the result of God's eternal Word will themselves be eternal.

But by 2 Peter 3:5 and other texts we are informed that the heavens and earth are products of the Word of God. By our line of reasoning, then, we would conclude that these things are eternal. And by Ecclesiastes 1:4 we learn that though one generation passeth (Continued on page 32)

BEGINNING OF THE GREAT RETURN

THE most impressive fact of Jewish life at the present moment," says The New Palestine Editorially, "is the stream of immigration flowing into Palestine. It began in the month of June and it has been steadily rising. In August it reached the record figure of 2,670. In September the new arrivals numbered 2,400. Whether regarded as the beginning of the Great Return, as the reassembling of the 'disjecta membra', or as the deliverance of a substantial portion of our people from physical and spiritual suffering, the fact is equally impressive and will loom large in the future annals of our people.

"Together with this increase comes the news of the promulgation of new immigration regulations intended to open the gates of the Homeland still wider. These regulations are directed primarily towards increasing the population of the Jewish agricultural settlements. The dependents of agriculturists are to be admitted without regard to quotas, and a limited number of non-dependents who are over 18 years of age and may be expected to add to the productivity of the farming household, will also be admitted over and above the quota. It is not to be supposed that these new regulations are grounded in political motives, for the responsible Zionist authorities, as well as the British authorities have not desired an immigration which does not reckon with the economic facts of the country. The new increase, as well as the new concessions, are referable solely to these economic facts.

"In some Jewish circles, circles fast dwindling both in size and importance, the emergence of Palestine as the principal Jewish immigration center is, no doubt, looked upon with feelings of regret and disappointment. They identify the resettlement of Palestine with the triumph of a philosophy of Jewish life and history and they are right in so identifying it. The God of History is shaping events for the vindication of that philosophy. Those who repudiate that philosophy will have to carry their grievances to the God of History and neither Mexico nor Crimea will serve to deflect the course of the great historic consummation.

"Nor do Zionists regard the present influx into Palestine with unmixed satisfaction. For a grave sense of responsibility sobers our satisfaction with the realization that the well being of the new arrivals as well as the continuation and even further increase of the present flow, depends largely upon what we, the Zionists of America, perform. A simple illustration reveals the cogency of this truth. Jewish agriculture in Palestine, more so than agriculture in other lands, is dependent for its very existence on credits. The principal source for such credits is the Keren Hayesod. Those whom the new regulations will admit into our agricultural settlements may find their continued stay in the country dependent on the ability of the Keren Hayesod to furnish additional credits and to set up new settlements. Or consider the matter of employment. It may well transpire that many of those who come in will be forced out again unless the Keren Hayesod is in a position to advance more credit to the Solel-Boneh or to enlarge its house building program by increasing the resources of the General Mortgage Bank.

"The Zionists are the activists of the Jewish people. The forces of history are in league with their purpose but they do not stand passively and just watch those forces operate. The Zionists are the active agents of these forces."

THY KINGDOM COME

By Samuel E. Haney

THY kingdom come. Thy will be done on earth as it is in heaven.—Matt. 6:10.

Humanly speaking, this declaration seems far-fetched, and hardly potential, doesn't it? But this is God's message, delivered to us by his Son, who is "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".

That which is colossal to the finite is trivial to this Mighty One "by whom all things were made". It is such an One who will set up an "everlasting kingdom which cannot be moved", which it is our heavenly Father's good pleasure to give us, and which the saints of the Most High shall take, and possess for ever and ever: "whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him"—for the kingdoms of this world will have "become the kingdoms of our Lord, and his Christ; and he shall reign for ever and ever".

It is with such a Mighty King that we are "Invited" to associate as subordinate kings, priests and judges—"a kingdom that ruleth over all".

Such honor and dignity is the privilege, and should be the aspiration of every person in so-called Christendom. We often wonder what percentage of Christians it is that appreciate the significance of these sure promises; and that are rejoicing therein as they should. If outward appearance be a criterion we fear the number is very small. Would it exceed one per cent?

While it is true "many are called, but few are chosen"; yet, many more should, and likely could be made susceptible. Strange state of affairs, isn't it? Here is an opportunity to obtain immortality, divine life; to be actually like Jesus; to be kingly co-adjutors with the King of kings and Lord of lords in the restoration of billions of mankind.

We can understand how that 1,100,000,000 heathens are not influenced by the Good News; but it bothers us a little to see how that 99 per cent of Christians are unconcerned, and if at all interested, it is in the abstract. But there is a reason; for there is no effect without a cause. Here are a few major explanations for the nation's precarious, chaotic condition; and the individual's inextricable plight: tremendous increase in luxuries and extravagant living; weakening of religious and moral restraint; motion pictures and modern music; marriage as a business rather than as a spiritual proposition; and lastly (for space economy), but far from least, "For the time will come (has come) when they will 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".

The fruit of the foregoing nefarious condition is: "And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from

them."

But why do so many Christians walk with doubt and discouragement on either side? Because they allow sentiment to supersede judgment. Sentiment of the modern ways of mankind has so insidiously become ingrafted and akin to the natural (flesh) aspiration of humans, and so antagonistic to humility that the less a Christian has to do with it the more discretionary will be his judgment concerning the betterment of the New Creature. Sentiment is a facsimile tintype of his royal highness, Self; and a negative of humility, which is developed to its true form and color by the baptismal waters of consecration. It is here that the New Creature assumes command, Rom. 6:1-5; Col. 3:1-4. It is not likely that Christ and his disciples were much swayed by social sentiment and conventionalities. They were too busy proclaiming the kingdom of God to give attention to the "outside of the platter".

By viewing the return of Christ the Lord and the establishment of his kingdom through the large end of the telescope, and by taking too seriously "the things that are in the world" by gazing fixedly through the small end of the eyepiece is another source of doubt and discouragement.

The one who is making the kingdom the zenith of his aspiration in these days of copious and definite fulfillment of prophecies bearing upon the second advent and the kingdom, is evincing evidence of the dereliction of his Christian profession; some opaque earthy magnetism having eclipsed the glory in reservation.

The huntsman that closes both eyes when he pulls the trigger never hits the mark; nor does the runner win the prize that fails to exert the best that is in him. Remember, we are given *Corte blanche* orders to, in some manner, promulgate the Message. To shirk our duty will eventuate to our detriment and shame. And to speak and act detrimentally of the truth will eventually end in spiritual death. Note Rom. 10:13; Mark 6:12; Matt. 28:19. This promulgation must continue till he comes.

To the housewife nothing counts on Monday morning but the wash. So it should be with the Christian's interest about his future, eternal abode. And as he sees the silver lining of earth's dark, threatening clouds his ardor should increase.

Our interest in this life and the diabolic affairs of this cosmos should automatically diminish as our spiritual vision grasps the splendor of God's glorious kingdom of equity and unsophisticated love.

As a fact, there really isn't a justifiable apology for allowing ourselves to be distracted, confused, or even much concerned over this life's contingencies. Nothing should be permitted to disturb our spiritual equilibrium concerning the kingdom, and the reign of our Lord and his saints on the earth. God help us in watching our Compass-Needle, that "when he comes, he shall find us so doing".

According to a report to the Jewish Morning Journal, Albert Solomon Nathan, prominent South African merchant who died recently, left a legacy of \$5,000,000 for the Jewish Colonial Trust, the principal financial institution of the World Zionist Organization. The money is to be kept in trust and will not be available for fifty years.

TRADITION AND SCIENCE SOUND PRAISE TO GOD

By Lyman Booth

THE Chinese make great boast of their astronomical discoveries, and, no doubt, justly so, for the earliest authentic records of an eclipse is found in their annals; it is thought to be the solar eclipse of October 13, 2127 B. C.

The ancient Chaldeans divided the day into two divisions of twelve hours each; invented the sun dial, and by their means of recording eclipses discovered that the eclipses of the sun and moon repeat in the same order. This they called the Chaldean period, or "Saros". This may be a just claim, for when Alexander the great captured Babylon, two centuries before Christ, he found records of their astronomical observations dating back over a period of nineteen hundred years, nearly to the building of the tower of Babel.

For many years astronomers have known that the earth and its sister planets revolve around the sun. Then, next they discovered that the sun had a perceptible motion, and this led them to inquire more into its course. They were not long in making the discovery that it was traveling in the direction of a little group of stars called Hercules. Of this they were quite sure because the stars before them grew larger and brighter, while the receding ones smaller and less distinct. They did not rely upon their natural vision for proof of this but were convinced by the aid of the mighty telescope and other scientific instruments. With this fact well established their desire to know more about whither we were drifting through infinite space led them to continue their quest for knowledge. Their efforts were soon rewarded by the amazing discovery that the center of the orbit of our solar system is at a point occupied by Alcyon, the brightest star in the Pleiades. That being true, how appropriate the name, and how significant its meaning. It also shows that between true science and the scriptures there is no discord.

One other thought may come to us with profound interest, namely, that all this did not come by blind chance; but that it was the work of a just, wise and all-powerful Being whose hand is on the helm that guides all planets safely through illimitable space without a single jar or mishap; he who is possessed of infinite power and love; he who gave Pleiades its sweet influences and girded Orion with hands that none other can remove. It also suggests to us the immutability of God's purpose. He of whom the Psalmist said, before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God. From this we may glean the thought that David must have been contemplating God's unchangeableness, and the beauty of his workings, in what we commonly call nature; for in Psa. 8:3, 4 he says, "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man that thou art mindful of him?"

While the starry heavens have been spread out for many millions of years, man's mortal career is as an electric spark compared therewith. While some men consider themselves great, yet they are as a single

breath compared to the life of him who is from everlasting to everlasting.

So great is the orbit in which our solar system is circling round Pleiades that if we gaze at the stars we can see only a very minute change in position since man's advent into the world. Even the earth's position in relation to Polaris (the north star) has changed but fifteen seconds of a degree since the erection of the great Egyptian Pyramid. If we were to be placed upon the nearest fixed star and could look back to our world, we could not, with our natural vision, detect its motion, though rapidly it is gliding through the boundless realms of space.

THE GOLDEN RULE

By M. A. Woodward

I WONDER how many of the readers of the paper know that there is to be a Golden Rule Sunday, December 7, observed again in this country, as well as in several European countries, "by serving a meal such as is served to our Near East orphans, and the saving thus effected given for this cause." By the observance of such days of the year we naturally inquire, Why are we setting this day apart, and for what special purpose? We find it is to help the widows and the orphans, thereby keeping in mind the admonition of the Apostle James: "Pure religion and undefiled before God and the Father is this, to visit the fatherless and the widows in their affliction, and to keep himself unspotted from the world." We cannot meet them face to face, perhaps, but how merciful to help feed the hungry. And we need not go far to find many needy ones. May we, as those who believe in the coming of the Christ, do what we can for all the needy ones within our reach, remembering Paul's injunction, Gal. 6:10, "As we have therefore opportunity let us do good unto all men, especially unto them who are of the household of faith."

With this thought before us, how splendid it would be to begin now to save our dimes, and just before Thanksgiving Day send them on their mission of love, for there are anxious ones "of the household of faith" waiting for their respective opportunity to be one in the Golden Rule Home.

There are not many who realize the necessary branches of this N. B. I. work that must all be kept moving to make it all successful. There are the Greenhouse and Floral Shop, each doing its share toward defraying expenses. But it all needs continued oversight, constant watchcare, that there be no unnecessary leaks. All this means, for a time yet, the united effort and willing sacrifice of each interested one. Every pledge that has been made for this work, and still unpaid, is a sacred debt and should be paid as soon as possible. Shall we make an extra effort for this Thanksgiving offering, if it is only One Dollar.

Men and women are coming to realize that they themselves will be happier and eventually their own business affairs will prosper much better, if they apply the Golden Rule in all their relations and dealings with their fellow-men. Some one has well said, "The whole world would be transformed over night if everybody began practising the Golden Rule.

A REPLY

By Ed F. Elton

BRO. M. O. Williamson asks two questions in The Restitution Herald of September 23, 1924. I will give him my belief on the subject.

In the first place we want to know what the gospel is. God preached the gospel to Abraham. "He saith not, And to seeds, as of many; but as of one, And to thy seed, Which is Christ."—Gal. 3:8, 16.

In Mark 16:15 Jesus told the disciples to go into all the world and preach the gospel. Peter preached the gospel on the day of Pentecost; or, in other words, he preached Christ. And when they believed they wanted to know what to do. Peter told them to repent and be baptized in the name of Jesus Christ for the remission of sins, Acts' 2:14 to 38. And the Lord added to the church daily, verse 47. What church were they added to? Read 1 Cor. 12:12-27; Eph. 1:22-23; Col. 2:6-23; Rom. 12:4-5. Now, if Christ is the church they were added to, they were added by baptism, Rom. 6:3; Gal. 3:23.

As to who can do the baptizing, I don't find any place where they ask what the baptizer believes but what the candidate for baptism believes, Acts 8:35-38; 16:29-33.

There are too many church people who read Mark 9:38—"And John answered him, saying, Master, we saw one casting out devils in thy name, and he followed not us: and we forbade him because he followed not us"—and having read they follow John's example in place of reading what Christ said to John in the following verses and then following Christ. John did not have the Christ spirit at that time. Read Romans 8:9—"And if any man have not the spirit of Christ he is none of his". Why did John forbid? Because "he followed not us". What caused all the religious persecutions in the past? Because "he followed not us". What is the cause of so many people staying out of the church today? Religious intolerance, "he followeth not us".

I think we ought to be broad enough in our love to our fellowmen as not to forbid any one because "he followeth not us". Let us stand on Christ's platform and not on what our interpretation of certain scriptures is, or what our creeds of the church are. Let us love our neighbor as ourselves; show our faith by our works; and we will be rewarded according to our deeds.

Read Matthew 25:31-46. These were not asked if they believed in the atonement or the immortality of the soul; or what theory, dogma, or doctrine they believed; but they had charity, love and sympathy in their hearts for their fellowmen.

"If ye love them which love you, what reward have ye?"

"Then he charged the disciples that they should tell no man that he was the Christ." It was not a truth to be learned from the telling of it, but a truth to be discovered as Peter had discovered it, by a long observation of Christ and by imbibing his spirit. If Christ had been preached as the Messiah, the Galileans would merely have looked on the exteriors of his divine office, and have sought once more to force upon him the crown of an earthly kingdom.—Selected.

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

WEIGHED, FOUND WANTING

"MENE. Mene, Tekel, Upharsin.."—"Thou art weighed in the balance and found wanting", may not have been said with exclusive reference to Babylon. Government must always be one of the greatest essentials for perfect conditions among earth's millions. Without it the earth would not be a fit place for man. With perfect government the earth is all that man could ask for.

Resolved to its last element, government, after all, is self-control. The ideal activity and condition for the neighbor is likewise the ideal for self. To discover the true ideals, ideas which bear the inspection and merit the approval of the Creator, is the one great object of research.

God placed such ideal principles and rules before the children of Israel, and before the world, through his Son Jesus. Read Matt. 5, 6 and 7. He outlined them very carefully. Nor has the world or any part of it ever found where it could improve, in the slightest degree, those rules enunciated by God. Effort in this direction has been frequently made by every government which has read those sacred laws. No one system of law of government resulting from such effort of improvement has proved at all satisfactory. All, without exception, have lead their respective nations into weakness. "Weighed in the balance and found wanting" could well be written upon the walls of every capitol hall.

But God has revealed to man that a day will dawn in and through which there will be a perfect, divine government. The responsibility thereof will be vested in one

who has already been proven true to his God and true to those for whom he labors. This one is Jesus, God's Son, to whom God has given the throne of his father, David. He, too, has already been weighed in the balance, but unlike all others, it was found that he loved righteousness and hated iniquity. Therefore God, even his God, hath anointed him with the oil of gladness above his fellows. It is for this day that the world must wait. Man's ways and labors, honest though they may be, are constantly proving themselves inadequate, "wanting". Why, then, should the individual devote so much effort and energy in endeavoring to perfect that which is impossible for man in his present state to perfect.

Naught means so much to the world today as true, Christian living by the individual. This, directed at once to the honor and glory of God and his Son, offers greater assistance to the purity and uprightness of the national government than can any and all strictly governmental efforts achieve.

SOCIAL CONDITIONS RAPIDLY CHANGING

THE Church has reached a day when she must use careful discretion to keep her head, not to lose her bearings, nor become confused with the rapidly shifting conditions of the world. In every phase and manner the social, moral, commercial, political and religious world is greatly changing. There seems to be good reason for this wonderful transformation.

That Jehovah knew of this long centuries ago, is made clear by the prophecies. There is also abundant material reason for this change.

The discovery by man of the immense treasures hidden within the embrace of earth and the discovery of methods of utilizing the same seems to be the reason in large part for the new order. Transportation by train, by auto, by boat, by airplane were never possible until man had discovered the fuels and the energies necessary therefor. These fuels and energies were all treasured by God within nature itself. They have been present undoubtedly since the beginning. Not until recent years has man come to find and understand them. With these discoveries, rapid stride has been made in the utilization of them for transportation, for communication, for travel. Thus the whole world has been brought into a mutual nearness which makes necessary reshaping of methods, manners, customs and such like.

Only for the discovery and utilization of gasoline and electricity, could the Peace Ship have remained over eighty-one hours in the air while traveling from its moorings in Germany to its new home in New Jersey; nor without electricity could the people aboard this ship over mid-ocean have communicated to the people of the world their position, their condition, their progress, enroute.

These marvels of the present day must transform every phase of human life and activity, and with this rapid transformation the human mind will naturally become intoxicated with its new powers and opportunities. The same has already been true with the train and the automobile, the telephone and the telegraph. The auto has been a wonderful aid to man in the discharge of duties. It has undoubtedly ben-

efited commerce and travel and neighborhood gatherings, but it has also been used by the selfish, the egotistical and the criminal minds to the great injury of individuals, of society, of church, of every phase of human life.

Could man control self, could he imbibe of these wonderful opportunities made possible by God's storehouse of rich treasures and remain sober and clear-minded, there is little doubt but what all these discoveries would advance man with untold advantages. But neither the individual, the community nor the nation are able to exercise self-control. Therefore the great rampage of crime, of immorality in society, of lethargy in Christianity, of radicalism in government. Therefore perilous times, "men's hearts failing them for fear and for looking after those things" which shall come upon the earth.

As Christians, let us "watch and be sober". Let us not decry every new advance and discovery, but let us exercise control, self-control, relative thereto. As Christians let us be Christians still. Let us not be overwhelmed by the new intellectual lights that the carnal nature endeavors to throw about the pathway. Let us still cling to the words of him who spake as never man spake.

These conditions were all foreseen centuries past. The God of heaven who, in advance, knew of their arrival, now knows that they are here. The same God, who foretold these things, is as trustworthy and reliable, now that the conditions are present, as he was when he foretold them.

Let us hold firmly to him. Let us not permit of auto-intoxication, and resultant social, political and religious debauchery. Let us not become stiffnecked, and "slow of heart to believe all that the prophets have spoken" unto us. These rapid changes will certainly create winds of strife, crime, corruption, distress. But the ship shall not toss too much, nor the wind blow too strongly till he shall arise from the ship's hold and rebuke the winds and still the surging waves. And, with the dawn of the new day, he will bid his faithful ones to anchor in his presence upon the sunlit shores of the new age.

HERALD RECEIPTS

Mrs. H. A. Wright; Hellen M. Doll; Elsie F. Doll; Dr. Samuel Matheny; Susan A. Howard; W. A. Reid; Hugh Logan; Rufus Griffin; George Jones; Mrs. Emma E. Lenz; Rev. O. E. Westlund; Muriel Body; Margaret Ellis; Mrs. Teresa Martindale; Mattie Benjamin; L. F. Britton; Mrs. James Donaly; Mrs. Ernest Platts; Jesse Harrold; Mrs. Martha Taylor; Mrs. Emily J. Harris; J. C. Nixon; Alta King; Mrs. Jane Piper; Mrs. Russel Piper; Emma Murray; Leta Lamberson; Mrs. Fred Forbes; Charles S. Carter; Mrs. Gideon Logan; Mrs. F. W. Burchell; Lucinda Baldwin; Mary D. Goodyear; G. E. Coats; G. C. Coats; Mrs. Hellen G. Pier; H. E. Shepherd; J. Maning Case; Wm. T. Hardesty; Mrs. J. E. Lent; S. G. Elton.

"He saith unto them, But who say ye that I am?" That was what counted so far as they were concerned. We may be very learned, in the view of scholars, about Christ, we may be able to explain knotty points of theology, we may be thoroughly familiar with the gospel story, but all this amounts to nothing unless we give to Christ our personal allegiance, unless we say with our hearts what Peter said.—Sel.

Among the Churches

Evangelistic meetings will soon begin at Oregon.

Bro. J. W. Williams' new address is Gladbrook, Iowa. He has just recently moved there with his family.

Misses Anna and Ada Arew, of Dixon, Illinois, and Miss Esta Lansbery, of Oregon, vacationed last week and attended the special meeting near Casey, Illinois.

Two meetings each day kept Bros. Siple and Lyon busy in their special meetings at Restitution Church, near Casey, Illinois, and good interest gave them heart in the work.

Sr. Susan A. Howard, of Chinook Cove, British Columbia, writes that she is much improved after a severe sickness. As soon as possible she will answer all of the much appreciated letters which she has received during her sickness.

Now for Marshall

Special meetings near Marshall, Illinois, by Bros. Siple and Lyon, are now in progress. With continued fine weather and with the usual hearty cooperation this team of evangelists should report excellent meetings again at this point.

Dear ones of the Church of God:

A few weeks ago I had the misfortune to fall and break two of my ribs on the left side. On account of age they are slow in healing, but I am much better. Praise the Lord! He will carry me safely through.

Yours in Christ Jesus,

E. Pendleton.

NOTICES

QUARTERLY CONFERENCES

Don't Forget Them

Michigan, Grand Rapids, Oct. 31 to Nov. 2.
Nebraska, Holbrook, Dec. 4 to 7.

Meetings to Begin

According to word from Bro. Williams meetings will begin near Avon and Carlisle, Iowa, beginning on Monday night, November 3. Address of Paul and Frank Fisher, Carlisle.

Also a ten days meeting will begin at Clinton, Missouri, Tuesday night, November 25.

Berean Pins

Some orders for Berean Pins are in and we want to place our order for having them made soon. If you want one notify the President or Corresponding Secretary, at once. Prices for gold pins are one dollar seventy-five cents (\$1.75) each; bronze, ninety (90) cents each.

Mrs. Idona Romine, Cor. Sec'y.
1506 S. High St., South Bend, Indiana.

Nebraska Brethren Take Notice

The First Quarterly Conference for the present conference year will be held at Moorefield, Nebraska, December 4 to 7, 1924. Saturday morning will be given to Conference Business, and the afternoon to

a Berean program and business meeting. Elder C. C. Maple, our Conference Superintendent and evangelist will be present to preach the Word, assisted by the state President and any other visiting brethren who may be present.

Entertainment will be furnished by the Moorefield church. All who expect to attend should write Elder J. E. Cowles at Moorefield. Programs will be printed and mailed to all who request them. Address the Secretary at Holbrook, Nebraska. We urge all members within reach to attend.

Miss Zoe Adams, Sec'y.

Nebraska Conference

Our next quarterly Conference will be held at Moorefield, Nebraska, December 4 to 7. At that time invitations will be received for the Spring Meeting to be held in March. It was decided at our Annual Meeting to give this session to the Eastern part of the state, but the place of meeting was not decided. Any church that may desire the meeting should send in their invitation to the Conference Secretary, Miss Zoe Adams, Holbrook, Nebraska, and same will receive consideration at the coming meeting at Moorefield.

C. C. Maple Conf. Supt.

REPORTS

Report of Meeting at Attica, Kansas

On his return trip from Quinlan, Oklahoma, where he had been called to attend a funeral, Bro. Almus Adams stopped at Attica, Kansas, to visit a short time with the brethren. He was soon persuaded to stay and hold a meeting. The meeting was held in the Christian church of this town, beginning Thursday, September 25, and closing Sunday, October 5. The attendance was fair and the interest was very good. Every one, especially the brethren, greatly enjoyed the meeting.

After the meeting, a Berean class was organized, which we hope will be a great help to us. Bro. Adams left early Monday for Arkansas City. We hope that he will get to come back and give us a series of sermons at some future time.

• Letha E. Reed.

OBITUARY

Edward Franklin Sublett

Edward Franklin Sublett, infant son of John and Gladys Sublett, was born at Terre Haute, Indiana, on July 27, 1924, and died October 19, 1924, at the age of two months, twenty-one days.

Brief funeral services were held at the Restitution Church, near Casey, Illinois, on Monday, October 20, after which the little one was laid away in the beautiful cemetery beside the church.

F. E. Siple.

Stephen C. Oliver

was born in Valparaíso, Porter county, Indiana, July 1, 1837, and died September 13, 1924, aged 87 years, two months, 12 days.

He moved, with his parents, from Indi-

ana to Iowa in 1853. In 1861 he was married to Elizabeth B. Connell, who preceded him in death in 1911. To this union were born four children, Abner M., Charlie P., and Emery S., who reside at Attica, and were at his bedside at the time of death; and Frank, who is in Reno, Nevada.

He moved from Iowa to Missouri in 1866, and from there to Attica, Kansas, in 1882, living here until death.

He belonged to the Church of God, was a gospel minister, and had preached the Restitution of all things, the second coming of the Savior, and a literal setting up of the kingdom of God upon this earth for more than fifty years.

Besides his four sons his loss is mourned by three brothers, two sisters, one daughter-in-law, nine grandchildren, five great grandchildren, and a host of friends.

MINISTERS

The following is a list of the ministers of the Church of God, who, after their names have been placed before the people in response to their several applications, have been recognized by the General Conference.

Arkansas

Humphreys, R. A., Bear.
Jones, Owen, Driggs.
Weaver, C. E., Havana.

Florida

Geiselman, N. H., Tampa.

Illinois

Austin, F. L., Oregon.
Lyon, M. W., Oregon.
Sheets, H. A., Oregon.
Siple, F. E., Oregon.
VanVactor, D. E., Evanston, 2234 Sherman Avenue.

Indiana

Anderson, J. H., Michigantown.

Iowa

Jones, A. M., Eagle Grove.
Williams, J. W., Gladbrook.

Kansas

Sweet, L. J., Topeka, 305 E. 8th St.

Michigan

Blakely, F. V., Grand Rapids, 1038 Lafayette Ave. S. E.
Woodward, Mrs. M. A., Grand Rapids, 2037 Horton Ave.

Minnesota

Randall, C. E., Mora.

Nebraska

Adams, Almus, Omaha, 3944 Hartman Ave.
Cowles, J. E., Moorefield.

New York

Marsh, G. E., Niagara Falls, 448 Elmwood Avenue.

Ohio

Conner, L. E., Cleveland, 10407 Westchester Avenue.

Patrick, J. A., West Milton.

Oregon

Darby, A. W., Gresham.

South Carolina

Durham, A. N., Greenville.

Texas

Bradley, A. S., Mullin.
Stewart, E. O., Houston, 1119 Bringham St.

"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."—Matt. 6:22,23.

The Sunday School

By Alta King

FEEDING THE FIVE THOUSAND

Lesson 6 November 9, 1924

Lesson Text: John 6:1-44

Responsive Reading: Psalm 107
John 6:5-13

Golden Text: I am the bread of life.—
John 6:35.

Méemory Verses: John 6:26, 27.

For Study

Review: What three parables were considered in last week's lesson? Why did Jesus speak them, and what great truth did he emphasize through them? What connection is there between this truth and the gospel of the kingdom preached by Jesus?

The New Lesson: We have noted in our former lessons how Jesus always sought to avoid attracting a following through "signs and wonders". He never let the least chance of serving a human need go by, but he always served those needs in the spirit he enjoined upon his disciples in Matthew 6:1-4.

His policy of not accepting an allegiance that was purely the result of signs and wonders is very clearly set forth in this week's lesson. The lesson also served to enlarge the disciples' understanding of the Christ's mission and therefore of their own. By concrete example they were shown that it was theirs to meet the needs of people.

I. The Miracle: John 6:1-13. Why was the great multitude congregated? Verses 2 and 4. Why did Jesus take upon himself the duties of host to these people? Verse 6. How had Jesus been spending the day? Matt. 14:14. In what way did Jesus want to prove or test Philip? (Evidently to see if Philip's mind would revert to the Christ as the adequate solution of the problem.) What did Jesus point out as the duty of the disciples? Matt. 14:15-16. Did Philip's grasp of the Christ's power equal his grasp of the problem to be solved? John 6:7. Describe the miracle which served to enlarge the disciples' conception of the Christ's mission and of his power to do? The miracle told them plainly that they had been appointed and were able, because of Christ's power working through them, to meet the needs of people, and they were not to send them away that those needs might be otherwise satisfied.

How did Jesus make evident his reliance on divine power? What evidence in verse 12 that the needs were fully satisfied? What truth is demonstrated by the fact that the fragments were gathered up?

II. The Effect of the Miracle. John 6:14, 15. What evidence that the miracle contributed to the recognition of Jesus' influence? Why did Jesus not accept this recognition? Were the people accepting the King and Messiah of prophecy or only their own understanding of that King and Messiah? Why did Jesus depart into a mountain alone? (Recall the fact that Jesus was once tempted to be just such a king as these people wanted him to be and that in putting the temptation behind him, the tempter departed only for a season.) Read also Matt. 14:22, 23.

In the question of verse 28 we can discern a puzzled note. They had just mani-

festated their entire willingness to accept Jesus as the King of Israel, which he claimed to be. Why, then, should he rebuke them by saying, "Labor not for the meat that perisheth"? What were they to do that they might work the works of God?

What was Jesus' solution of their puzzle? Verse 29. In this verse we hear Jesus' appeal to these people to see and understand the life he was living among them, a life in complete communion with the Father, as demonstrated by the miracle of the day before, and therefore a life of faith and love. What evidence in verses 30, 31 that these people were not responsible to anything but those signs and wonders that appeal to the physical senses? Jesus had just refused to accept one such response and conviction, but they had blindly asked for another sign that they might believe him.

In verses 32, 33 Jesus ignores their request, and sets himself forth as the sign which should call forth their belief. Did the people get his point? Verse 34. In verse 35 Jesus tells them how they may receive the bread of life. In verses 36-44 Jesus tells them clearly why they were not coming to him and receiving the bread of life.

—o—
"And if ye salute your brethren only, what do ye more than others?"

SOMETHING STRIKING

—o—
THE word "evolution" is one that is turning the world wrong side up! It is the cause of jazz in our young people, and the bobbed head or hair business with all that goes with them. And such things really originated with the Modernist.

I heard a case in court today, in the city of ———, in Northern California, in which a school principal is to lose his position because he said there was too much jazz and not enough attention to school work.

The lawyer for the defense, Mr. ———, not a professed Christian, made this remark to the judge who was trying the case:

"Your honor, I want to get before this court room of scholars this fact, that jazz is not only the cause of our trouble in this particular school, but in all the schools in California. And not only is this so, but it infests our churches in the form of Modernism, because pagan philosophies are being taught our boys and girls in the public schools, and our young men and women in the universities.

Jazz, your honor, pure and simple—Jazz — has infested our homes, and the man who is brave enough to state the case as it really exists is put out, kept down, or, his credentials are taken away from him if possible.

"I would say, as a lawyer, that the thing needful today is FUNDAMENTAL TRUTH, as taught by the good Book—the Bible.

"Christ came to save the world from its sins; and the biggest sin I know of today is Modernism—just Jazz."

This case shows graphically and vividly the vicious trend of these modern times; and the just remarks of that attorney constitute against a latter-day class of clericals and religionists a rebuke that ought to be read far and wide, and taken to heart as well.—Selected from a letter written to a brother from California.

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

BEREAN EXTENSION WORK IN THE
JUNIOR DEPARTMENT

Class Work, Home Work, Correspondence

—o—
IN the study of the life, and especially the works of Christ, during the few years he spent on earth, we find one of the principal things that he did was to preach to and teach the people. After his baptism, at the beginning of his work, he found that he must have helpers, hence the choosing of the twelve, and later, no doubt, hundreds of others.

He taught these helpers what he wanted them to do, and trained them to teach and preach of his kingdom. One of the commandments given them was, "Go ye into all the world and preach the gospel to every creature."—Mark 16:15. Matthew says in 28:19, "Go ye therefore and teach all nations." Jesus knew he could not be with them long, so he wanted them to thoroughly understand what there was for them to do.

At last Jesus was taken away into heaven. The helpers must continue their work, and they worked faithfully to the end. But Jesus still needs helpers, so we must follow in their footsteps and carry on the work; but we must first have our instruction and training. This is the problem that confronted the church and was one of the reasons for the establishment of the Berean work several years ago.

The cry was, "We must have leaders and teachers, and they must know how to teach." I know of no better work or training than the work or study carried on in our Berean Societies. "A training for leadership" is their aim.

But the question that arises next is: "Are we to wait until mature age is reached before the training is started?" Do we wait until a child is grown before we start his general education? Would we have successful teachers in our schools today if their training had not started in childhood? I am sure you will answer, "No." Then why wait till we are men and women before we begin the study of the Bible and train for Christian workers?

The beginning of the Junior Department of the Berean work was founded on this basis. Proverbs 22:6 states, "Train up a child in the way that he should go; and when he is old he will not depart from it." Things learned in childhood, grounded firm and deep, are seldom forgotten. The things that children need most are the truths of the Bible. These can not be learned too thoroughly and the child that has them is better able to meet life's battle than the one who knows nothing of the plan God has revealed in his holy Book.

The first phase of the Junior Berean work is the class work. This constitutes a class of children with some older person as teacher or leader. They have their own class officers, elected from among the children, constituting a president, vice-president, secretary, and treasurer. Let them do as

much of the work themselves as possible. Make them feel that it is their class, not the leader's. I can almost see a group of children gathered around their leader, listening anxiously to the words of Jesus or other truths of the Bible. Could you picture a prettier sight? Really, wouldn't you like to see your children in such a position? If so, see that they attend the class each week, if you have to go with them in order that they may be there. But you say, "There is no class in my community." Then organize one, if there are a number of children there, and you will be abundantly blessed in your efforts. If there are not enough for a class, then here is a chance to start the Home Department part of the Junior Berean work.

What closer relation would you want than to gather your family of children together, and for at least a half or whole hour of each week, teach them of God and his wonderful plan that is taught in the Bible. How a child does enjoy mother telling about Jesus. What mother is there that would not enjoy this work, this teaching of her babes for at least a half hour each week? If you have not done so up until now, try it at once and see what a blessing you will receive for your efforts.

A few mothers, for lack of training, find it impossible to do this work with their children. Yet these children need not be deprived of the Berean work. For there is another phase of the work that will cover this class, which is the correspondence work. Place the little Berean booklet in the hands of the children and see how much good they receive from their study of it alone. Of course there must be helpers to write and encourage them, and bridge them over the hard places. This may be done by writing questions or by any other means seen fit by the writer. And how they love the work, and how diligently they strive to secure all they can from each lesson! They have their study period once each week, learning memory verses, just as nearly like home class work as possible.

Is your child being trained? If not, will you see that a class, or home class is started, or if not will you enter them in our Junior Correspondence Class? May God Bless every effort made toward this part of the Berean work is my prayer.

Verna Thayer.

The Children's Column

FEEDING THE FIVE THOUSAND

By Lydia Railsback

WHILE Christ was here on earth, he did many things to prove to the people that he was truly the Son of God. He turned water into wine, healed the sick and raised the dead. And this was not all that he did, for he did many other miracles.

One day in the third year of his ministry, a great multitude followed him out into a desert place, and when evening was come the disciples wanted Jesus to send the people away to get something to eat. But Jesus said that they need not go away, but told his disciples to give them something for their supper. Philip said that two hundred pennyworth of bread would not be enough for each one to have even a little. Then Andrew, another disciple, said, "There

is a lad here, which has five loaves, and two small fishes: but what are they among so many?"

Jesus said, "Make the men sit down".

Now, there was much grass in the place, so they sat down in rows by hundreds and by fifties. This made it easy for the disciples to serve them. Just think of what a great company there was. There were five thousand men beside women and children, and only five loaves of bread and two little fish for all of them.

But Jesus knew what to do. He knew all the time and that was the reason that he said, "They need not go away."

So Jesus took the bread and the fish and looked up to heaven, and gave thanks; then he broke the loaves, and divided the fish and gave them to his disciples to give to the multitude.

And what do you think? The loaves and the fish increased so much that every one had all they could eat. And that was not all. Jesus told them to gather up what was left, and they gathered up twelve baskets full. Don't you think our Jesus was a wonderful man to be able to do such things?

SYNOPSIS OF SERMON

TOO good to be forgotten; too true for only a few to hear.

Text: "But speaking the truth in love, may grow up into him in all things, which is the head, even Christ."—Eph. 4:15.

The Apostle Paul had given different exhortations to the Ephesian and Galatian brethren in regard to truth versus error. Even Peter had made the grievous error of trying to compel the Gentiles to live up to the law, and Paul argued with him in these words, Gal. 2:16. "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ...." Peter's argument was in opposition to the gospel of truth, and Paul's heart longed in love to see the brethren growing in truth. As Christ was the head, Paul's great desire was to see His body, the Church, fitly joined together.

Increased faith proves growth. No true Christians stand still. They grow. The trial of the Garden of Gethsemane was too much for even the Christ without first having grown through his testings, his sorrows, his visions of the future. These made him able to pass the way without complaint. "In that he himself hath suffered being tempted, he is able to succor them that are tempted."

Christ sent out the disciples two by two (companions in life), knowing the trials awaiting them, realizing that they, too, must be tested to become perfected.

To Peter Christ said, Peter, "when thou art converted, strengthen thy brethren". How could he give strength, God-like strength, without first having endured the tests and having felt the power of the Holy Spirit. The conversation at the last supper, and just following was to lay the plan of their life work. Was Peter as large in faith, as great in character then as he was fifty days later, when, Acts 3, standing before the gate Beautiful, the pleading of the lame man arrested his attention? He was asked for an alms. Peter answered him with the strength gained by growth, "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." Peter took no credit to him-

self for this wonderful work, but gave God the glory. How he had grown in truth since his cruel denial of Christ!

Did the other disciples stop their work because they could not all see, or work alike? No!—they excelled self; they were all a part of that wonderful body, with Christ the head, the center of all their thought and work.

Do we have trials, conflicts, scoffing? We must not stop because of these things. God used Pharaoh, Moses, his beloved Son, as fit instruments to carry on his different plans of work.

Question: Shall we grow so as to develop as God meant we should? See Peter at the fire of coals warming himself. The maiden was curious to know his attitude toward the one before Pilate, and said, "This man was also with him". And he denied, saying, "Woman, I know him not." Another said, "Thou art also one of them." Peter answered, "Men, I am not". Again he was accused of being with him, and he began to curse and to swear. But when Peter looked back and knew Jesus had heard every word he went out and wept bitterly. If we suffer with him, we may be also glorified together.

"I see the dead yonder." Before them is the risen Christ and his glorified Church. The great, marvelous work of resurrection is before them. How has the Church with him been glorified—after growth Godward?

How is growth recognized? Example: We drive a stake by the growing blade of grass and the night's growth is registered. Beside the Christian is placed the duty or the trial. The manner of discharging the duty and meeting the test registers the Christian's growth.

Even with the Christ, growth was watched by the Father. Jesus increased in wisdom and stature and in favor with God and men. All growth was toward righteousness.

Christian growth is not registered in anger, malice, wild weeds of life; but in Godliness. How can we decide which growth we are taking on ourselves? We must avoid the weeds, the thorns, which are wrath, anger, malice, etc., and develop right thoughts which lead to right actions.

The present order of the world will soon change, the whole earth will be filled with God's glory. Do we want a part in that work? Would we be glad to be a worker together with the risen Christ? The work has been offered us. Growth in grace, in love, in truth will aid in qualifying us therefor. "If we suffer, we shall also reign with him". Is it worth our effort and our suffering? When the glad day of resurrection comes, may we be ready for the change that shall fit us to be workers together with Christ in the performance of the unspeakable work of the restitution of all things purposed by God.

—One who was present.

"He who, in the face of a wavering world, and when men, in answer to the question, 'What think ye of Christ?' are giving divers replies, stands forth and says, 'He is the Son of the living God', does thereby put himself in the chair of Peter, and will be privileged to open many doors into the church for sinners converted through his instrumentality; and that is a higher honor than to be the Pope of Rome."—William M. Taylor.

DEATH AN UNCONSCIOUS STATE

THE Apostle was comforting the Christians of Thessalonica who had lost their dear ones by telling them, not that their beloved dead were "gone to glory", and therefore "better off", but by directing their minds to the return of the Lord Jesus, when he will recall to life those who are sleeping in him, and change, "in a moment", the bodies of those of his people who are alive at that time; so that unitedly, and simultaneously, they shall meet the Lord, and be for ever with him.

And yet we have all been taught that the moment of death means "absent from the body, and present with the Lord", nor do Christians like to be told that their beloved dead are sleeping. But why not? The sleepers are unconscious of the lapse of time. There is an Eastern legend of the Seven Sleepers of Ephesus, to the effect that during the terrible persecutions of Pagan Rome against early Christians, seven young men of high standing sought refuge in a cave, which their enemies closed up and left them to die; but that at the end of some 370 years they awoke in the reign of the good Emperor Theodosius, and found that the religion they had suffered for had triumphed. The lapse of time was unknown to them; they fell asleep in the moment of seeming defeat, and awoke in the hour of victory. The thief on the cross did not ask the Lord to take him to heaven that night; indeed, the Lord Himself did not go there at that time, John 20:17. No patriarch ever died with such a thought in mind, Job. 14:12. The thief asked to be remembered when the Lord came into—literally, into—his kingdom. So that when he does return and take his kingdom, Luke 20:12, the penitent malefactor will awake to find the gracious promise fulfilled, and that he is in Paradise with the Lord, not knowing that nineteen or more centuries have passed while he "slept in Jesus". What a beautiful thought that just as a mother calls her little children who fell asleep in high expectancy, so the dear Lord will call his children in the morning—not "some from earth, from glory some", as the hymn puts it, but all from earth, some sleeping, others living, who will be "changed in a moment"—so that unitedly, and simultaneously, they meet him and shall be "ever with the Lord".

A great deal of Holy Scripture has been taught us by means of sacred poetry, but, on the other hand, pious and well-meaning people have put into song and poetry much that is not scriptural, and such verse, when wedded to a taking tune, soon becomes a creed with those who fail to check its teaching by the Word of God. An expounder of holy Writ had taken much trouble to explain to a company of people that the scriptural view of death is that of sleeping, but when he reached the meeting the next evening to continue further the topic, he found them all singing with gusto that their dear departed ones were "looking this way—looking this way!" But how could this be if the dead "know not anything, neither have they any more a portion for ever in anything that is done under the sun? Eccl. 9:5, 6. Suppose they were "looking this way", and saw their dear ones rapidly going to destruction, what about the peace and joy they are supposed to be in undisturbed possession of? What the Bible tells us is that whether the

dead man's sons come to honor or shame he knoweth it not. Job 14:21. Not only so; according to the traditional theory of "disembodied souls," somewhere in bliss, or in woe, immediately after death (largely due to the misunderstanding of the dispensational parable of Dives and Lazarus), to put it very charitably, the far greater part of the human race go immediately into suffering; but the Bible teaches that neither penalty nor reward precede resurrection. Dan. 12:2; Matt. 11:22; 2 Tim. 4:8. Why then, all this haste to reward the righteous? Those who suffered, mentioned in Hebrews 11, did so, not expecting immediate reward as disembodied souls, but that they might obtain a "better resurrection" (ver. 35). And why condemn to unequal periods of punishment sinners of equal degrees of evil doing, especially before they have been judged? (John 5:29.) All this sort of teaching comes not from Holy Scripture but from Pagan and Greek philosophy—the very thing the Apostle Paul warns us against (Col. 2:8); and by not taking warning, leaders and people have fallen into the error of confounding the heathen doctrine of the "survival" of the soul after death, with the Bible doctrine of its revival in resurrection. Well did good old William Tyndale ask,—"If the souls of God's people are already in glory, are they not as well off as the angels and, if so, where is the need of a resurrection?" Why, one sentence in the first epistle to the Corinthians is quite enough to disprove these religious fancies, for there we are told in chapter 15:18 that, apart from resurrection, the saints are perished. How could that be if the soul, the "real man," had gone to glory?

Sacred verse, already referred to, has helped greatly to divert our minds from the teaching of Scripture. One sings—

"Henceforth is death
But the gate of life immortal."

Whereas Scripture says—Not so, but resurrection is (1 Cor. 15:53). When that honoured servant of the Lord Jesus—C. H. Spurgeon—died, a telegram was sent from Mentone to London stating the hour in which he "entered heaven." But why should he be allowed to enter heaven before David? (Acts 2:34.) If someone replies,—"That means David's body," we answer, How can that be, if, according to traditional theory, the soul is the real man? If immediately after death we are "with Christ, which is far better," why is the restoration to health of Epaphroditus spoken of not only as a mercy to Paul, but also to Epaphroditus? (Phil. 2:27.) Surely if "sudden death means sudden glory" then it cannot be an act of mercy to keep anyone from going from the best of earth to the glories of heaven. All this sort of teaching has led men to call these experiences by exactly the reverse terms of Scripture; death is spoken of as "our dark angel" to lead us into the light; the Word of God calls it "an enemy, to be destroyed" (1 Cor. 15:26, and so forth).

Lastly.—As long as the mind of the Christian Church retains this pagan and heathen philosophy, so long will she be unable to cope with the demoniacal doctrine of Spiritism. Whilst she teaches that the souls of the dead are alive somewhere, she has no answer to the vagaries and absurdities of such men as Sir Arthur Conan Doyle, or Sir Oliver Lodge, who declare they can

get into communication with these departed souls. Nor do such men care one iota about such effort being forbidden (Deut. 18), that rather adds spice to the attempt. But let the Church tell them plainly that "the dead know not anything," and that, after allowing a very wide margin for gross credulity, and palpable trickery, residuum of truth there may be in their statements that the dead do reply, these replies come not from the supposed disembodied souls of dead people, but from demons personating the dead: against which, for the "latter times," the Spirit of God has "expressly" warned us (1 Tim. 4:1, 2).

—Daniel Farmer.

TEN REASONS WHY EVERY CHRISTIAN HOME SHOULD HAVE A FAMILY ALTAR

I. Because it will send you forth to the daily task with a cheerful heart, stronger for the work, truer to duty and determined in whatever is done therein to glorify God.

II. Because it will give you strength to meet discouragements, the adversities and sometimes the blighted hopes that may fall to your lot.

III. Because it will make you conscious throughout the day of the attending presence of an unseen, divine One, who will bring you through more than conqueror over every unholy thought or thing that rises up against you.

IV. Because it will sweeten home life and enrich relationship as nothing else can do.

V. Because it will resolve all the misunderstanding and relieve all the friction that sometimes intrudes into the sacred precincts of family life.

VI. Because it will hold as nothing else the boys and girls when they have gone out from underneath the parental roof and so determine very largely the eternal salvation of your children.

VII. Because it will erect a helpful, hallowed influence over those who may at any time be guests within the home.

VIII. Because it will enforce as nothing else can do the work of your pastor in pulpit and in pew and stimulate the life of your church in its every activity.

TEMPORAL vs. ETERNAL

(Continued from front page)

and another goeth, the earth abideth for ever, Psalm 104:5 establishes the same fact.

Righteousness is also a product of God's Word, hence all righteous works are eternal and they have everlasting effects and influences.

So, also, in opposition to human government, stands the government which God's Word will produce in the everlasting kingdom. We, therefore, should place our trust in God's kingdom rather than in the governments of man which shall soon pass away. Rev. 11:15.

But while death, being a product of the flesh, cannot be eternal, we find that God's Word, being eternal, produces a life which shall never end. John 6:63.

Thoughtfulness on our part, then, will cause us to choose the eternal Word of God and let it work in us the things which are eternal, so that when natural man and his works are gone we may stand for ever in the presence of the eternal God.

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God For Ever True

Nature's Sparkling Lessons
By Lyman Booth

THE Lord's question was, "Canst thou bind the sweet influences of the Pleiades, or loose the bands of Orion?" The latter part of the question refers to another cluster of stars known to astronomers for its beauty and magnificance. The beauty of this constellation is said to excel all others thus far revealed by the telescope. Its mythological history dates back prior to Job's time. It is composed of four exceedingly bright stars which appear to lie in the shape of a quadrilateral, in the proportion of four by eight. Between those four are three others running from the left upper corner down to the lower right corner. These seven stars form what the orientals called the body of a giant hunter. There are ten others which mythology claims complete the figure of this giant hunter. These seventeen stars may be seen by the naked eye, but with the aid of the telescope astronomers have been able to count seventy-eight. Its position is low down in the Southern sky.

It is not in America during the summer months. It reaches its zenith, or highest altitude during January and February. While it passes out of our sight in summer time it is one of the very few constellations that can be seen from all portions of the earth during some portion of the year.

If the equator of our earth could be extended it would pierce this constellation in the center. The three bright stars in this group form Orion's belt, which always hold their position without apparent change.

They preserve their relative position to themselves and to the rest of the constellation during all the time that astronomers have been observing them. This belt seems to have been placed on Orion by the hand of infinity to remain for ever. How wonderful the power that preserves them in their position amid the ever varying and ceaseless changes. Perhaps the Lord chose this as a type of his immutability. As much as to say to Job, I girdled Orion with a glittering starry belt, now can you loose it or remove it? Can puny man, whose strength is as a rope of sand, unclasp that bracelet and hurl it from the sky?

Look wherever you may in all the wide universe, you will see the same infinite power exhibited. It requires the exercise of the same infinite being to make a grain of sand as a mountain, but not to such an extent. The same almighty power is exercised to tint a lily as to paint a rainbow on a cloud.

If you were to look at the constellation Orion you would notice a very bright and beautiful star of the first magnitude. Astronomers have named it Rigel. Located low in what ancients called the foot of Orion, it is noticeable without instruments.

He Died For Me



WHEN time seems short, and death is near,
And I am pressed with doubt and fear,
And sins, an overflowing tide,
Assail my peace on every side,
This thought my refuge still shall be,
I know the Savior died for me!

His name is Jesus, and he died—
For guilty sinners was crucified,
Content to die that he might win
Their ransom from the death of sin;
No sinner worse than I can be;
Therefore I know he died for me.

If grace were bought, I could not buy;
If grace were coined, no wealth have I;
By grace alone I draw my breath,
Held up from everlasting death.
Yet, since I know his grace is free,
I know my Savior died for me.

I read God's Holy Word and find
Great truths which far transcend my mind;
And little do I know beside
Of thought so high, so deep; and wide.
This is my best theology,
I know the Savior died for me.

However, a telescope reveals the fact that it is a double. They move in a comparatively small circle round each other. Astronomers have discovered and marked on their charts more than six thousand double stars. Some of them are very beautiful. Being different in color adds to their beauty. There are also triplets, and still greater combinations. A triple star in Andromeda is composed of one red and two emerald green. All colors of the rainbow may be seen in the stars. Some are blue, some are green, some are blood-red, etc.

The strangest feature revealed by the telescope is that some of the stars have changed color since they passed before the lens. This calls to mind Paul's words in 1 Corinthians 15:41, "There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory." Ancient astronomers described Sirius as a red star. Now it is a dazzling white star. There is one star in Orion which, for many years, baffled the skill and ingenuity of the astronomers, and their instruments. They could not learn its true character, and I am not certain that they are yet agreed as to their conclusions.

If we were to look aloft on some clear night the stars would appear to be innumerable. To count them would be a hopeless task. It is said that the most piercing eyes can not see more than six thousand, and most people not more than four thousand, however the number that may be seen with a large telescope is marvelous. I have a photograph of a portion of the constellation of the Twins. Where only six stars can be seen by the eye alone, the picture shows more than a

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Scripture Numbers

Design Shown in Works of God

WHO hath measured the waters in the hollow of his hand, and meted out heaven with a span, and comprehended the dust of the earth in a measure, and weighed the mountains in a scale, and the hills in a balance?"—Isaiah 40:12.

"The works of the Lord are great, sought out of all them that have pleasure therein."—Psalm 11:2.

There can be neither works nor words without number. We can understand how man can act and speak without design or significance, but we cannot imagine that the great and infinite Creator and Redeemer could either work or speak without both his words and his works being absolutely perfect in every particular.

"As for God his way is perfect."—Psalm 18:30. "The law of the Lord is perfect."—Psalm 19:7. They are both perfect in power, perfect in holiness and righteousness, perfect in design, perfect in execution, perfect in their object and end, and, may we not say, perfect in number.

"The Lord is righteous in all his ways: and holy in all his works."—Psalm 145:17.

All his works were (and are) done, and all his words were spoken and written, in the right way, at the right time, in the right order, and in the right number. "He telleth the number of the stars." Psa. 147:4.

He "bringeth out their host by number."—Isaiah 90:26. "He weigheth the waters by measure."—Job. 28:25.

We may, therefore, say with David: "I meditate on all thy works; I muse on the work of thy hands."—Psalm 113:5.

In all the works of God we find not only what we call "Law", and Law-maker, but we observe a Law enforcer. We speak of laws, but they are nothing in themselves. They have no being; they possess no power; they cannot make themselves, or carry themselves out. What we mean when we speak of law in nature is simply this: God in action; God not merely giving or making laws, but carrying them out and enforcing them.

As he is perfect, so his works and his words also must be perfect. And when we see number used not by chance, but by design; not at haphazard, but with significance; then we see not merely so many works and words, but the Living God working and speaking.

In this first part of our subject we are to speak only of design in the use of number; and in the second part, of significance. In this first part we will confine our thoughts to design as it is seen in the works of God; and in the second, as it is seen in the Word of God.

When we see the same design in each; the same laws at work; the same mysterious principles being carried out in each, the conviction is

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PALESTINE

THE country is divided throughout its entire length by the great depression or geological fault known as the Jordan Valley. Calciferous elements abound and these are of utmost importance to the agriculturist, for it is this element that the soils of semi-arid regions most need, being second in importance only to water.

Palestine is, in many respects, similar to California and although only one-twentieth in size has nearly the same number of species of vegetation, i. e., 3000. This is due to the considerable variation of altitude and the great diversity of soils. The altitude runs from sea level to nearly 10,000 feet above at Mt. Hermon and 1,300 feet below at the shores of the Dead Sea.

Because of the foregoing facts the markets of Jerusalem are supplied throughout the whole year with splendid fruit and vegetables.

The district around Jaffa and Haifa is underlain with an apparently inexhaustible artesian underflow. Here some of the finest oranges in the world are grown. The date palm also flourishes along the coast.

The Plain of Sharon, stretching back from the coast some fifteen to twenty miles is extremely fertile, and here excellent wheat, oats, and barley are grown. Alfalfa, under irrigation, produces seven crops per year, and at Jericho, ten. Such fruits as fig, olive, apricot, and almond thrive and are very profitable crops.

The river Jordan and its valley are in all probability destined to play a most prominent part in the development of Palestine. This region has been likened to a tropical oasis in the midst of a temperate zone. Its broad and fertile valley reaches from the shores of the Dead Sea 1,300 feet below sea-level, northward a distance of 65 miles to the lake of Galilee which is 682 feet below sea-level.

The river Jordan, with a fall of 600 feet in 65 miles, traverses the entire length of the valley and empties 6,000,000 tons of fresh water into the Dead Sea daily. It is needless to say that this wasted energy must some day be harnessed and converted into electric power and this now sterile land brought under irrigation and when that is done it will be converted into a Paradise. One sees the wonderful transformation of this desert land around Jericho where the waters of Elisha's Fountain are turned on to the land. Here delicious oranges, bananas, dates, pomegranates, grapes, and in fact, all fruits of a semi-tropical climate are grown. In Galilee there are many broad fertile valleys well adapted to the cultivation of cereals, etc.

East of the Jordan Valley the Anti-Lebanon range from Damascus southward, takes the form of a great plateau. This, at an elevation of from 1,800 feet to 2,900 feet is well watered and is the great granary of the country.

The rainfall is greatest in Syria and grows less as we near Egypt. In the north the yearly average is as high as forty inches, at Jerusalem it is twenty-six, and in the Shephelah not more than ten. The year is divided into two seasons, the dry and rainy. From May to November no rain falls; however, the excellent feature of the soil of Palestine, its remarkable moisture retaining quality, makes it especially productive under good cultivation.

In the Shephelah dry farming methods might be very profitably practiced. This is borne out by the numerous summer crops which are planted and grow to maturity entirely without rain or irrigation. If for some reason the peasant fails to get his regular crop at the beginning of the rainy season, he can always fall back on one of these.

He waits until he is reasonably sure the rains are finished, for these crops do best without any rain at all. He then scratches the ground a few inches deep with his crude plow, puts in the seed, cultivates occasionally to keep down the weeds, and his crop is insured. This crop may be beans, peas, vegetable marrow, watermelons, cucumbers or Kaffir corn.

Palestine is essentially an agricultural country and in past times supported a large population, but it should be understood that to restore it to its former prosperity would require considerable capital and labor.

It is well known to botanists that Palestine is the meeting-place of the flora of three different continents and in this circumstance combined with the varied altitudes, produces a condition most favorable to bee culture.

Some years ago two brothers living in Jaffa went into the apiary business. They conceived the novel idea of furnishing the bees with honey-making material throughout eight months of the year.

They began by camping at about sea-level and when the flower season of that locality was over, they moved the hives on camel-back to a higher altitude, thus following up the consecutive blossoming of different wild flowers.

The first of the season was made from the orange blossoms which are so plentiful about Jaffa. This fragrant honey was kept separate, as was that obtained from any particular flower which pervaded the district where the camp might be located. Thus they were able to produce honey with a distinct flavor. The data furnished by these gentlemen shows a yield exceeding that yet known in any other country.

By using modern American extracting machines and replacing the combs in the hives, one hundred hives produced six tons of honey during eight months, i. e., one hundred twenty pounds to the hive. The average yield in Australia is thirty, and the maximum fifty pounds.

From these facts it is clear that this unique land is possessed of great natural advantages not only in the line of agriculture, but also in this interesting matter of producing honey.—The Light.

NATURAL AND SPIRITUAL

By E. O. Stewart

DID the first Adam contain a spiritual man? If the spirit of Adam was a spiritual man he certainly did. But Paul says, the first was natural and afterward that which was spiritual. 1 Cor. 15. How long after the natural man was formed till the spiritual man was formed? If the spirit of man is a spiritual man, it was not long, was it? God "formeth the spirit of man within him."—Zech. 12:1. If the spirit of Adam was a spiritual man formed within the natural man and Adam's body was the natural Adam and his spirit was the spiritual Adam, where is there any difference between Adam the first and Adam the

second, seeing they both had a spirit.

What did Paul mean in contrasting the two Adams by saying that one was natural and the other spiritual? Was Christ a spiritual being before he was quickened by the spirit? He "was made like unto his brethren"; he was "tempted in all points as we are, yet without sin"; he was made lower than the angels. Heb. 2. Can a man be a spiritual being as long as he is lower than the angels? Angels can't die. Why was Christ made lower than the angels? The record says, "for the suffering of death". If he was a preexistent being with the Father, was he spiritual or natural? He had to be one or the other, because there are only two kinds of beings in existence, the one being natural, the other, spiritual. If he had a preexistence as a personal being, then he was a spiritual being. If so, he was equal to the angels. Then how could he die? And if he existed as a spiritual being and assisted God in creating the earthy, natural Adam, then the spiritual Adam existed first and Paul's statement is reduced to foolishness where he says that the first was natural, "and afterward that which is spiritual". Christ "being raised from the dead dieth no more, death hath no more dominion over him". Then and there he was made equal unto the angels. Then he became a spiritual being. And "they which shall be accounted worthy to obtain that world, and the resurrection from the dead, (cannot) die any more: for they are equal unto the angels"—Luke 20:35, 37. The spiritual, or inward man is not the spirit of man.

Paul says, "I (ego) delight in the law of God after the inward man". If, then, the "I" (ego) was Paul's spirit and his spirit was the inward man, Paul's spirit was delighting in the law of God after itself.

Christ is the inward man, he fulfilled the law of God perfectly, passed through the veil and became the hidden man of the heart. If we become spiritually minded, which means nothing more than doing what the Holy Spirit commands, and thus sow to the Spirit (Holy Spirit), we shall of the Spirit (Holy Spirit) reap life everlasting (new birth); become spiritual beings; be made like the inward man—Christ.

MISAPPREHENDED

Misapprehended, we move along asunder;
Our paths grow wider while the seasons creep;
Along the stream of time we wander
While life is life, and then we fall asleep.

Misapprehended. We gather false impressions
And hug them closer as the days go by;
E'en virtues seem to some transgressions,
Thus we move along—we live and die.

Misapprehended. Poor souls with stunted vision
Measure giants by their narrow gage;
The poisonous shaft of falsehood and derision
Is driven against these who would mould the age.

Misapprehended! The thoughtless sentence
changes us;
Men feel within the faintest slight;
Destroyed our years of friendship and of kindness,
For e'er our souls do feel the freezing blight.

Misapprehended! How many breasts are aching
For want of sympathy and prayer!
How many cheerless hearts are fainting!
How many noble spirits in despair!

Misapprehended, why do we fail to see a little clearer,
Or judge less harshly when we cannot see?
Why draw we not a little nearer one another?
Then, Lord, we would be nearer thee.

—N. H. Geiselman

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: Matthew 25:24-30

THE BURIED TALENT

He buried his talent under the ground,
Though the Master had bade him use it;
In linen, he carefully wrapped it round;
For he feared to injure or lose it.

Too much he dreaded the Master's scorn
Should it be lost, or his sorrow
If he should find the bright talent worn;
So he buried it there for tomorrow.

He knew that men pay for their joys with pain,
With grief for their days of pleasure;
But not for the good which his soul might gain
Would he venture the Master's treasure.

The joy of having he wished to know,
But never the hurt of losing;
And he sought to escape such a bitter woe
By the offer of joy refusing.

So he buried his talent under the earth,
Though the Master bade him use it,
Forgetting that nothing there is of worth
But some day a man must lose it.

—Edgar A. Guest.

LIVING FOR CHRIST

The building of houses of prayer and of temples of worship is a noble service, but they are not sufficient, and if we build them simply as store-houses for religion they will be of little help, or blessing to a world heavily burdened with the weight of sorrow and sin. It never was meant that Christianity should obtain its most convincing truth and strongest commendation in the size, number, beauty, and equipment of our church buildings. It is not through material edifices where religion is taught, but through human beings, living men and women, that the word of the Lord is to have free course and be glorified.

Christianity in the heart is essential, is indispensable, and the secret of keeping it there is to give it out. Christianity, as a personal experience and possession, grows only by revealing or radiating it. A lamp is not lighted to be put under a bushel, its place is on the lampstand, and then it gives light to all in the room. "So let your light shine before men".

By the Psalmist the course of moral and spiritual light is attributed to the entrance of God's words, and with a similar meaning, Paul states: "God, who commanded the light to shine of of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." The supreme expression of facial beauty is its light, and spirituality produces a "face illumined", illumined by personal communion with God, daily fellowship with him who is "the true Light, which lighteth every man that cometh into the world". The cloud cannot look upon the face of the sun without being touched and beautified with the reflected glow of its golden glory; and neither can man gaze upon the brightness of the Father's glory as revealed in the face of Jesus Christ without being lit with something of his dazzling glory and luster.

"With open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory." It is not by material might and power that spiritual things are obtained, but through faith in the Christ, and by the discipline and training of the faculties brought on through that faith, by waiting on the Lord.

Carved in the eternal rock of truth is a visage, fairer than the sons of men. We study and we contemplate it, our better beings commune with it as a sculptor does with some masterpiece, not for a day, nor for a year only, but for a lifetime, and lo! it appears that we have become partakers of its likeness and men "take knowledge of us that we have been with Jesus".

In this present time the image of him whom "God made manifest in the flesh, full of grace and truth", can be realized only in part, and how much larger a part would we all share were we only "looking unto Jesus, the author and finisher of our faith", and "setting our affection on things above" with the constancy which we ought. However, "we know that, when he shall appear we shall be like him; for we shall see him as he is, and every man that hath this hope in him purifieth himself, even as he is pure".

We must make it our business to advertise and publish the gospel in our very faces. The salvation we claim must reveal its effects in the fashion of the countenance. It has been said that, in every human being there is concealed a possible angel, and the angel in man must be given evidence in the daily affairs of the world.

How is this angel in human form to be realized? The process is not beyond the experience of any one who covets and strives to realize it.

Christ said, "If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you." Some of the signs, the proofs of the angel in everyday living are heavenly mindedness, cheerful and abundant service, a shining countenance which radiates that peace and joy that the world neither can give nor take away.

May it be ours to cultivate and develop with deeper devotion the angel that is ours. This is life's worthiest attainment, to be transformed into his image from glory to glory by the Spirit of the Lord.

ON GOING TO CHURCH

We all know Theodore Roosevelt, and knowing him, we are aware that whatever he thought worth doing he thought worth doing well. Once, in speaking to a group of young men he tried to convince them of the benefits of church attendance and stated the following Nine Reasons Why A Man Should Go To Church:

1. In this actual world, a churchless community where men have abandoned and scoffed at or ignored their religious needs, is a community on the rapid down grade.

2. Church work and church attendance mean the cultivation of the habit of feeling responsibility for others. It kills selfishness.

3. There are enough holidays for most of us. Sundays differ from other holidays in the fact that there are fifty-two of them every year. Therefore, on Sundays, go to church.

4. Yes, I know all the excuses. I know that one can worship the Creator in a grove

of trees, or by a running brook, or in a man's own house as well as in church. But, I also know, as a matter of cold fact, that the average man does not thus worship.

5. He may not hear a good sermon at church, but he will hear a sermon by a good man who, with his wife, is engaged all the week in making hard lives a little easier.

6. He will listen to and take part in reading some beautiful passages from the Bible. And if he is not familiar with the Bible he has suffered a loss.

7. He will take part in the singing of some good hymns.

8. He will meet and nod or speak to good, quiet neighbors. He will come away feeling a little more charitable toward all the world, even toward those excessively foolish young men who regard church-going as a soft performance.

9. I advocate a man joining in church work for the sake of showing his faith by his works.

ANSWERS TO LAST SERIES OF QUESTIONS

1. Abishai was a follower of David.
2. Abram feared when he reached Egypt that King Pharaoh would kill him and take his beautiful wife into his harem.
3. When Absalom's long hair became entangled in the thicket as he was escaping after the battle of Gilead, his cousin slew him.
4. The Bible was translated into Latin by Jerome in 385 to 405 A. D.
5. When Saul told his servants to kill David, Jonathan, Saul's son, and Michal, David's wife, warned David at different times of the danger.
6. After Elijah had convinced the Israelites that God was the true Divinity, he took the prophets of Baal to the brook of Kishon and slew them.
7. Herod the Great died in April, 4 B. C.
8. God sent a plague that killed all the first-born of Egypt except those of the Israelites, which finally persuaded Pharaoh to let the Israelites leave the country.
9. Generally speaking, Peter held first place among the disciples, being named first on the list regarded as their representative, and often being their spokesman.
10. Samson's second wonderful feat of strength was to slay thirty Philistines.

BIBLE QUESTIONS

1. When God appeared in a vision before Solomon and offered him his choice of good things, what did Solomon choose?
2. What provoked Samson to slay 30 Philistines?
3. To whom and by whom were these words spoken: "Get thee behind me Satan"?
4. How did the Lord guide the Israelites through the wilderness on their way to the new land?
5. What happened to Herod Antipas when he went, according to his wife's request, to Rome to gain the title of King?
6. When did the drought, which Elijah prophesied in Israel, cease?
7. When Saul sought the life of David, in what court did he first find refuge?
8. By whom was the first English translation of the whole Bible made?
9. What command had King David given concerning his son Absalom, before they entered into battle against him in Gilead?
10. When Abram reached Egypt, what did King Pharaoh do with Sarai, Abram's beautiful wife, who was passing as his (Abram's) sister?

ELECTION DAY

This is Election Day. Who is your choice? Who did you vote for? Our choice is for the KING OF KINGS and LORD OF LORDS to take unto himself the governments of this world and rule them in equity and peace. "Come quickly. Even so come Lord Jesus."

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

THAT THANKSGIVING OFFERING

IT is hoped that many will act upon the suggestion to unite our Thanksgiving offerings with an effort to, at that time, pay off the \$1500 balance on Golden Rule Home. This is really a small item. It is a part of the \$15000 mark set by the last Conference to be pledged and paid by the middle of next February, for increasing our work and unite in expressing our thanks in this way. Mail the offering to the National Bible Institution, Oregon, Illinois.

"FOR HE that is dead is freed (margin, justified) from sin." Paul here seems to fall back upon evident truth and fact to establish conviction as to the truth of the far-reaching preceding statements. In the Diaglott this text of Rom. 6:7 reads: "For he who died has been justified from sin". The Emphatic Bible reads: "For he who died has been righteously acquitted from sin". The Concordant Version reads: "For he who dies has been justified from sin". The Murdock Syriac reads,— "emancipated from sin".

Therefore every one who has been buried with Christ by baptism into death is freed, liberated, justified from sin.

HATH SHINED IN OUR HEARTS

IN chapter 4, verse 6 of his second epistle to the Corinthians, Paul, by inspiration, makes known a new, or second, light from the Creator's hand. It originates with the same one "Who commanded the light to shine out of darkness." That light was seen and known to such created objects as were susceptible thereto. The same God has caused a new and different light to

"shine in our hearts, to give the light of the knowledge of God in the face of Jesus Christ". This new light is susceptible only to those who are created unto a position or status capable of realizing the same. Therefore the Christian truly sees with mental vision unknown to the non-Christian, unknown to the one not quickened into a newness of life in Christ Jesus our Lord.

"Walk in the Spirit and ye shall not fulfill the lusts of the flesh." This scripture, of Galatians 5:16, in the Emphatic Bible reads thus, "By Spirit be walking, and fleshly coveting in no wise may ye fulfill". This injunction to the brethren in Galatia clearly and positively reveals a new life walk to the individual who has come to be a new creature in Christ Jesus. To such indeed the scriptural rule is that old things should pass away and all things become new. Instead of the flesh, yielding its fruitage of adultery, fornication, uncleanness, lasciviousness, hatred, wrath, envyings, and such like, the fruitage of the Spirit should be yielding "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance". Thus the scriptures not only declare that a person is today a new creature in Christ, but the scriptures also provide for new fruitage as a result of such newness in Christ.

We need to look upon the rich promises of God; we need the inspiration that comes from the comprehension of the same; but we also need to seriously watch self to discern our pathway of life, whether or not we are walking toward the realization of these promises.

May our lives be illuminated by the light that shines in the heart of Christ's people.

THE INVISIBLE MIRACLE

"ALL sin shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: but he that shall blaspheme against the Holy Ghost hath never forgiveness." These wonderful words of Jesus, recorded in Mark 3:28, should certainly soften the heart of man toward his fellows,

With but one exception, all manner of sins shall be forgiven of God. As if to intensify the meaning of this inclusive statement, while the life of our Savior was being taken by wicked hands, he prayed to the Father to forgive them. And on the day of Pentecost after the piercing exhortations of Peter, those who, with murderous hands, had taken the life of the Savior were pricked to the heart and sought of Peter the way of salvation. Ambassador of God that he was, Peter gave the answer in clear, unmistakable language: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins". And it is further stated in the same chapter, that they "were added", which with the phrase in the 47th verse, indicates that they were "added to the church". The greatest of social offenses are thus forgivable by God. When God forgives a murderer, the murderer is no longer a murderer in God's reckoning. The forgiven thief is no longer a thief on the books of God. The forgiven sinner is no more a sinner in Heaven's accounting.

As though this were not sufficient to manifest the fulness of the Father's great heart to the forgiven one who, with fervent faith in Christ, is humbled before the

Father's throne, God adds righteousness, even the righteousness of God. How marvelous are God's dealings with weak man! What excessive manifestation of love! How adorable should God appear before the vision of every weak, forgiven mortal! How revered should be his Name!

If God so forgives wrong and adds righteousness in place thereof, how careful Christians ought to be not to condemn, disfellowship, repudiate one of their own number. Dare we as followers of Christ, refuse forgiveness to one whom Christ and God may have already forgiven. How cautions, how very cautious should the Christian move toward fellow-beings! Nay, more than that, how fully and completely should the Christian obey the injunction of the Savior and forgive from the depths of the heart, any and every offense of a fellow.

IMMORTALITY TO LIGHT

OF Jesus Christ Paul writes to Timothy in the second epistle, 2:10, that he "hath abolished death and hath brought life and immortality to light through the gospel". The evident thought in the apostle's mind when writing was that he was emphasizing the fact that immortality which had been hoped for and sought for by the people, was brought to light by Jesus Christ, and this in conjunction with his work of abolishing death. Nor does it appear that the apostle is speaking merely of immortality for man, but rather that the Savior had abolished death and its hold upon himself, and that he had brought to light immortality for himself. He was not previously immortal, for he was marching forward toward death.

If this were true with Christ, God's only begotten Son, how much more true is it with man in general. Not till death shall have been abolished as it relates to, or takes hold of, each several individual, can immortality in fact be brought to light in each one. It is undoubtedly with such thought in view that the apostle writes to the Corinthians in chapter 15 of his first epistle to them, and states that "this mortal must put on immortality and this corruptible must put on incorruption. So when this mortal shall have put on immortality and this corruptible shall have put on incorruption, then shall be brought to pass the saying that is written, Death is swallowed up in victory."

Not now, but in the future, a gift of Almighty God through Jesus Christ, our Savior, may immortality be realized.

HERALD RECEIPTS

H. J. Stadden; Mrs. E. C. Lakin; Mrs. Allen Claypool; S. E. Boyer; A. N. Harlan; Mrs. O. W. Umphrey; Mrs. Hulda Thompson; Miss Elizabeth Oakley; C. W. Peters; Walter Koontz; C. M. Gale; Mrs. Chas. Dunn; Mrs. Alice Johnson; B. F. Cook; Mrs. W. L. Kuhns; W. W. Roll; J. E. Freeburg; Ernest S. Logan; Mrs. Jessie I. Upton; Mrs. J. P. Eastman; Mrs. Ida Jeffrey; David F. Beck; Mrs. Wm. Lloyd; Minor Moss; H. S. Hunt; Nelson Morton; Mrs. Seraphine R. Cleek; Carl A. Ritenour; J. E. Boyer; Diana Murphy; Miss Nellie Grant.

BIBLE INVESTIGATOR

R. A. Humphreys; W. W. Cooper; Mrs. S. R. Cleek; Hugh Logan; H. B. Hathaway.

N. B. I. PLEDGES AND CONTRIBUTIONS

The following pledges and contributions have been received since General Conference for the payment of indebtedness on N. B. I. property and for furthering the work in its several departments: \$105.00

Among the Churches

Sr. Hulda Thompson, of Mt. Sterling, Illinois, writes that she recently fell, breaking one bone in the arm and dislocating the wrist. She is very thankful, however, that it is no worse.

NOTICES

Nebraska Brethren Take Notice

The First Quarterly Conference for the present conference year will be held at Moorefield, Nebraska, December 4 to 7, 1924. Saturday morning will be given to Conference Business, and the afternoon to a Berean program and business meeting. Elder C. C. Maple, our Conference Superintendent and evangelist will be present to preach the Word, assisted by the state President and any other visiting brethren who may be present.

Entertainment will be furnished by the Moorefield church. All who expect to attend should write Elder J. E. Cowles at Moorefield. Programs will be printed and mailed to all who request them. Address the Secretary at Holbrook, Nebraska. We urge all members within reach to attend.

Miss Zoe Adams, Sec'y.

REPORTS

Brumfield, Kentucky

The Church of God at Brumfield, Kentucky again has had the privilege of having with us Bro. J. H. Anderson, of Michigantown, Indiana, who arrived at this place on October 8th, beginning a series of meetings the same evening. A fair sized audience greeted the first service and gradually grew larger until the close. The kindest of attention and respect were given to our speaker, not only by the brethren, but from the many others who came out to hear the gospel message which Bro. Anderson is capable of putting before the people. The weather was ideal which added to the joy of the meeting. A number of our best preachers have been in this locality and Bro. Anderson is one among the number who has surely done a wonderful work at this place. The meeting closed on Friday night the 17th, with no additions, but we trust that good seed has been sown and will bear fruit in due season. We hope to have our Brother with us again in the near future.

Quincy L. Carpenter.

Financial Report

At the Minnesota Quarterly Conference of the Church of God the following is reported as regards finances:

Quarterly dues, \$3.00; Collection, \$21.86. Total, \$24.86.

Mae Randall, Sec'y.

Meetings in Virginia

On the evening of September 18 Bro. G. E. Marsh, of Niagara Falls, New York, began a series of meetings at Dry Run, Virginia, which continued each evening until Wednesday, the 24th. On Sunday, the 21st, three services were held and a basket dinner was served.

Owing to the rain on that day many

brethren from a distance were unable to attend the all-day meeting. The attendance, however, was good, and much interest was shown at all meetings.

On Thursday evening, the 25th, Bro. Marsh began meetings at the Church of God at Maurertown, Virginia, which is about twelve miles distant from Dry Run. These meetings were well attended, especially the Sunday services, when three discourses were delivered, dinner again being served at the Church. Many brethren from a distance attended these meetings and all enjoyed the able discourses and pleasant smiles of Bro. Marsh.

We are glad to report that on Wednesday, Oct. 1, Bro. Marsh baptized into the all-saving name of Jesus Christ, two youths just emerging into early manhood. Permit me to introduce to the church Bro. Russell Lilybridge and Bro. Jack Vincent. We are indeed glad to welcome these young men into the church. May they ever be faithful, is our prayer.

The brethren of Virginia sincerely appreciate the pleasant associations they enjoyed during the visit of Bro. Marsh, his wife and his son, and we feel that we have all been very much benefited by these meetings and trust that we may be privileged to have them visit us again in the future.

J. H. Andrews.

MINISTERS

In publishing the names, last week, of the Ministers of the General Conference of the Church of God, the name of Bro. T. A. Drinkard, Randalia, Iowa, was erroneously omitted, and is hereby included.

F. L. Austin, Sec'y.

SONG BOOK

The difficulties relative to publishing a Song Book become more vivid as investigation and work progress. The pieces selected by our committee as especially desirable include a number for which new plates would have to be made, and several for which permission to use would have to be purchased. We have been unable to find a publisher who will quote a price for publishing a book made up of these special pieces. The best that has been offered us to date is an edition of 5000 books containing approximately 250 songs, about three-fourths of those selected, at 50 cents per copy, plus certain additional charges amounting to two or three hundred dollars. This price is, perhaps, double, or more, the cost of a book equal in size of the same workmanship, composed of pieces of the publisher's selection, or of our selection from the publisher's list.

To contract for 5000 books at 50 cents each, plus extras, means an outlay of \$2700 or more. This price is more than double the price of the ordinary book of same size and workmanship. Our own people would not take up an edition at that cost—nor would other people pay the excessive price for such a book. Such a contract would, therefore, necessitate a certain loss of \$1000 to \$1500. Such a transaction seems to be wholly unwarranted.

Therefore, effort is being made to discover some other way to accomplish our aim. Just as soon as the matter can be handled satisfactorily, it will be pressed to a rapid conclusion.

OTHER FEATURES

The publishing of a Song Book is but one feature of the program outlined by the last Conference. Other features include the publication of a Holiday Catalogue, of a Greenhouse catalogue, of tracts, cards, and books, several property improvements, including a class room; and the liquidation of the unpaid balances on the properties.

At Headquarters all are willing to do all possible to carry out this program. In fact, all are laboring to their full strength according to their best judgment. But it is impossible to do all this without sufficient means.

Every additional line of work must require added help; for the present force is working right up to the breaking point, and has been for some time. Added help means added expense. Numerous other equipment and material expenses must be advanced.

In due time returns should be sufficient to take care of all these. But, to add new lines of effort, always, in every undertaking of life, necessitates an advance of means with which to take care of the effort. In this, church work can be no different than other work.

Now, to pay the balance on our properties and to increase our work will require heartiest response from the Brotherhood. Let us unite to accomplish this end at the earliest date possible.

F. L. Austin, Sec'y.

WHEN TO QUIT A PASTORATE

OUR principal exhortations have been for pastors to "stick to their charge"; for in these days of change, the task seems to be for men to stay long enough really to accomplish a worth-while work, and we will never be able to build strong churches with a too-frequently changing pastorate. Some evangelist-pastors have established the "roving" habit and find it easy to skim over the top with their evangelistic sermons and methods and then "pass on". Such men never make real pastors at all.

But there are times when a preacher ought to move, and it is a wise man who does not let this "day" go by unheeded. In many instances the verdict is, "Yes, — did a splendid work in —, but he stayed, at least, one year too long." After a man has been properly elected several times and then must "stuff the ballot box" by some sympathetic appeal or by some sort of political maneuvering in order to get the requisite votes for another extension, he has simply stayed too long. When the time has come that any considerable number of the spiritual and dependable people in the church think a change desirable, the preacher will do well to move. When the preacher himself distinctly feels that his best work in that field has been done, he had better move. In fact, it is not best for the preacher that he should ever feel that he is indispensable to the particular work and he should stay and plan to stay only so long as the decision that he should do so is not strained on his own part or on that of the church.—Selected.

The Sunday School

By Alta King

PETER'S CONFESSION

Lesson 7 November 16, 1924
Lesson Text: Matt. 16:1-23
Responsive Reading: Psalm 84
Matt. 16:13-23

Golden Text: Thou art the Christ, the Son of the living God.—Matt. 16:16.
Memory Verses: Psalm 84.

For Study

Review: What sweeping demonstration was given in last week's lesson that the Christ's power was resting on and in Jesus? What evidence was given that the disciples needed this demonstration? How did the miracle furnish evidence that all avowals of belief in Jesus were not of the type which he sought?

The New Lesson: The miracle of feeding the five thousand was closely followed by a series of outstanding demonstrations of Christ's power before the event of this lesson took place. These demonstrations of power are recorded in Matt. 14:24 to 15:39, and the record should be read for the background it furnishes for this lesson. Even after all this demonstration, the Pharisees and Sadducees continued seeking for signs and the disciples manifested a littleness of faith that called forth their Master's rebuke.

I. Sign Seeking. Matt. 16:1-5. Though Jesus had given demonstration, it would seem, to the limit, of the power of God that was working in and through him, the cautious religious authorities came seeking a sign from heaven. Their idea of proof of Messiahship was evidently that it should be an awe inspiring display of power such as Elijah's fire from heaven. Their conception of the Christ and his mission was so destitute of anything savoring of service to the lowly and to sinners that they saw in such services no evidence of Messiahship. They demanded that Jesus should cater to their demand for proof, and by so doing cater to and admit their authority. How did Jesus meet their demand? What were the signs of the times which they might have been reading?

II. "O Ye of Little Faith". Matt. 6:6-12. In these verses Jesus rebukes, not the sign seeking Pharisees, but the few men who, time and again had loyally and emphatically declared their conviction that he was the Christ.

How did the minds of the disciples immediately interpret the warning of Jesus in verses 6, 7. Would their minds have thus reverted to such an interpretation if they had been imbued with the full significance of what Jesus had been doing so recently? See verses 8-12. In the question of verse 11 we discern a note of puzzlement at the denseness of the human mind, and its slowness to think on any other plane than the flesh plane.

III. "Thou Art the Christ, the Son of the Living God. Matt. 16:13-23. Though the disciples' conception of the Christ and his mission was far from perfect, even as was the Pharisees, they were, nevertheless, thoroughly imbued with the above conviction. Verses 13-16.

This conviction is what made their little faith and lack of understanding from the unbelief and critical doubts of the Phari-

sees. This conviction was the germ of all truth, and, dormant, within it lay, full and perfect belief and faith. With this conviction as a beginning, it remained only for Jesus to unfold and develop that embryo truth as the embryo plant in the seed is unfolded and developed into a full and perfect plant. This, Jesus was daily doing by his works. But until the Pharisees should come into this conviction, no amount of teaching and sign giving would develop into the belief for which he sought.

How had the disciples come by their conviction of which the learned Pharisees were destitute? Verse 17.

"Flesh and blood hath not revealed it unto thee." The truth of this statement is strikingly evident. Many of the twelve had come to Jesus with this confession on their lips before he had performed even his first simple miracle or begun his teaching. It is true that this conviction wavered or even sank into oblivion from time to time, due to the fact that they understood so little of the true nature of the Christ and his mission; but as they understood more and more of this, from their daily contact with the Christ, their conviction steadied, and finally the resurrection and ascension put the last stone in the foundation of their belief.

Even in this stableizing process, "flesh and blood" had no part to play. It was not appeal to the physical senses by signs and wonders, nor yet reasoning concerning Jesus' words that stableized their convictions, for often after the most stupendous manifestations of power and the sublimest teachings, the disciples showed their greatest lack of faith and understanding. But God himself gradually took from their eyes the veil of flesh thinking that they might discern in the words and deeds of Jesus the true nature of the Christ and his mission, and maintain the conviction with which their hearts had been flooded from the first.

Note the contrast between the words of Jesus in verses 11 and 17. What did this conviction concerning Jesus make of Simon Bar-jona? Verse 18.

What was to evolve from this truth as it should find its way into the hearts and minds of others? Verse 18. (Recall the meaning of church.) Into what does conviction of this truth afford an entrance? Verse 19.

After commending the disciples' outspoken conviction of his Christship, Jesus began to emphasize those very things that were to prove to be their severest test. Verse 21. Who was the first to fall before this test by his questioning the word of the one whom he had declared to be the Son of God? Verse 22. Did Jesus regard Simon Bar-jona, in this capacity, as Peter the rock? Verse 23.

For Class

Discuss this week's lesson by topics as outlined.

The Ukrainian government has set aside 8,000,000 acres of land in the district of Ekaterinoslav to be developed by Jewish settlers in order to relieve the extremely congested living conditions in the Jewish areas of the Ukraine. The American joint committee has advanced to the government a loan of \$100,000 for the improvement of the land.—Chicago Tribune.

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

WHY CAN WE BELIEVE THE BIBLE?

By Vadie B. Anderson

IN Isaiah 41:21-23, we find these words: "Produce your cause, saith the Lord; bring forth your strong reasons, saith the King of Jacob. Let them bring forth, and shew us what shall happen: let them shew the former things, what shall be, that we may consider them, and know the latter end of them; or declare us things for to come. Shew the things that are to come hereafter, that we may know that ye are gods: yea, do good, or do evil, that we may be dismayed, and behold it together."

One of our strong reasons for believing that the Bible is God's Word is that thousands of years ago God, through the writers of the Bible gave us a clear description of the age in which we live. In Daniel 12:4 he said that in the last days knowledge would be increased, and many would run to and fro. In Nahum 2:3-5 a description is given us of how they should travel. This is fulfilled in the automobile and train. We have a further description of this time in 1 Tim. 4:1-3; 2 Tim. 3:1-5. Only God could foretell these things. Therefore we know that the Bible is God's book.

SYSTEMATIC GIVING

By A Berean

BEFORE giving we must have something to give. So count your blessings.

The person who doesn't have something, such as time, wealth, ability of one kind or another such as preaching, making money in various legitimate ways, is indeed poor; and even then he may be "poor in Spirit but rich in faith" and such a one can always give a world of inspiration and help to the weaker, striving one.

Peter said to the lame man at the gate, "Silver and gold have I none, but such as I have give I thee", and he healed him. He had the gift of healing. What gifts do each of us have?

But that we should give of our substance is beyond question. Paul gave instruction to the Galatian brethren and also to those at Corinth to lay aside each first day as God had prospered them.

I have noticed that a great many brethren have not been prospered very much if their prosperity is to be judged in this manner. But I fear it is too often merely neglect or oversight. If this be true, then some system of giving of our substance that will put our giving upon a business basis (for the Lord's work is a business) would be a practical and profitable thing to do.

The question, then, is, what is the system that will meet the situation squarely on Bible grounds. We have heard and read quite a little in the past year or two on the subject of tithing.

That this is a God given plan of giving is a settled fact, but that it is binding on

the Christian in this dispensation may be disputed. We will not argue that point, but will say that we believe it to be a fine thing to do. But we see a danger even in that, and it is the fact that our giving may become too much of a formality; for you remember Christ said, "Woe to 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 leave the others undone."—Matt. 23:23.

What joy there is in giving when it comes from the heart and is not done grudgingly! And, after all, it all belongs to him and we are only his stewards for a little while to prove ourselves worthy of a position in that future glorious age when we shall reign with him because we have suffered with him.

The Children's Column

PETER'S CONFESSION

By Lydia Railsback

THE gospel writers, Matthew, Mark, Luke, and John, all wrote about the things that Jesus did and taught. We have read of some of the miracles that he did but today we are to learn something about one of the things that he taught.

You remember that Jesus lived in Nazareth, but he often traveled through the country all around there and taught the people, for that was one of the things for which he came. People often wondered about him when they saw him do wonderful things that they could neither do nor understand. And it may be that Jesus sometimes wondered what the people thought about him, although we feel that he knew all the time.

One day in Jesus' travels he came into the coasts of Cae-sa-re-a Phi-lip-pi. Some of his disciples were with him as usual, and he asked them: "Whom do men say that I the Son of man am?" They answered him that some thought he was John the Baptist; some thought he was Elias; others thought he was Jer-e-mi-as or one of the prophets.

Then Jesus was anxious to know what his disciples really thought of him and asked them: "But who say ye that I am?" Simon Peter was quick to answer, "Thou art the Christ, the Son of the living God." What a wonderful Simon Peter to realize just who Jesus was. But Jesus tells him that he did not learn that just of himself, but that our Father which is in heaven had revealed it unto him. How thankful we should be that our heavenly Father did reveal this to Peter; for on this thought that "Jesus is the Christ, the Son of the living God", we build our Christian character. But Jesus answered in this way, "Upon this rock (meaning what Peter had said) I will build my church." Our church today is built upon the foundation that "Jesus is the Christ, the Son of the living God." The Jesus that lived in Bible times is our Jesus and he came to build our church and to have you and me to be good boys and girls so that when he comes to be with his church that you and I can be in that number and live and reign with him.

VALID BAPTISM

By Alex. Allan

SOME time ago request was made through The Restitution Herald for information as to how one may become a member of the Church of God, the body of Christ, except by belief of the gospel, repentance from sin and baptism into Christ. It has been a problem to the writer for many years, concerning how one who has fulfilled these conditions may be admitted into full fellowship as a member of the Church of God. But the brother seeking the information has made it even more complicated by saying: "I refuse to accept as members those who refuse baptism. . . . I do not believe anyone is scripturally baptized when they let one baptize them who believes the devil's lie."

The Church of God is not the body of Christ, but as a church organization, it has, no doubt, the scriptural right to refuse membership to one who has not been immersed since his conversion to Christ. But to refuse membership to one who has already entered into covenant relationship with God by water baptism, may be a serious blunder, doing that which the Lord has not commanded. If a minister has conscientious scruples about admitting such a one, he should consider the conscience of the brother seeking membership; for he may have serious scruples about repeating his baptism, as it may seem to him a returning to first principles and counting his former covenant with God as merely "a scrap of paper". But we cannot so deal with God.

Then, the brother believes that baptism, to be valid, must be administered by one who rejects the devil's lie—"immortal soulism"—and probably who also rejects the doctrine of the "Trinity". The inference is that he could not accept for membership in the Church of God anyone who had been baptized "in the name of the Father, and of the Son, and of the Holy Ghost". To me that is a sad reflection on those saintly parents who now sleep in Jesus, and with whom we joined in daily family worship from infancy, even until we were all grown up men and women. And mother, comparing the then present conditions with the greater earnestness of those Christians in the early twenties, would tell us of those old Scotch Presbyterians in her young days; how they could pray with such fervor, and how, in the praise of God, during public worship, with voices tremulous with emotion and with tears running down their rugged faces, they sang:

"I love the Lord because my voice,
In prayer, he did hear,
At length, to me, he did incline,
My voice and cry to bear;
He took me from a fearful pit,
And from the miry clay,
And on a rock he set my feet,
Establishing my way.
He put a new song in my mouth,
My God to magnify,
Many shall see it and believe,
And on the Lord rely."

But our brother would exclude from fellowship such noble examples of Christian faith as these holy people and whom God accepted; for they had not been immersed in water, but only they were sprinkled in babyhood by some good old preacher who believed the devil's lie.

No minister of the Church of God ever

baptized one into the body of Christ with water—"For in one Spirit are we all baptized into one body. Water baptism, though it seems with us so essential, yet, is not indispensable with God, but like circumcision of the flesh, while it received the praise of men; circumcision of the heart, spiritual and not of the letter, received the praise of God. Rom. 2:28.

Then the devil's lie is only half a lie; for if immortality means everlasting life—but it means more than that—then this lie, applied to the believer in Christ, becomes a spiritual truth; for it is written: "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"—"Though our outward man perish, yet the inward man is renewed day by day". Here we are assured that the believer in Christ does not die though his body be dissolved, and assured also, that the good old preacher was right when he said; "What you see of me is not I, but the house in which I live". Paul calls it a tabernacle, a tent, a home in the body, and he further says, "Henceforth know we no man after the flesh". The home may look poor and rather dilapidated, but the inward man, the new creature within, may be rich in grace.

"God hath given us eternal life, and this life is in his Son." Whosoever then, is believing in the Son, hath eternal life abiding in him. So the devil's lie is not all lie.

Immersion in water is the burial of "the old man" dead and crucified with Christ, that the believer may be united together with Christ in a likeness of his death, which was a death unto sin. Our responsibility in this matter is, that being united with Christ in a likeness of his death we ought, also, to be a reflection of his resurrection, and not live after the flesh.

Some in the church at Rome did not know the significance of baptism; so the Apostle reminds them, saying, "Know ye not that as many of us as were baptized into Christ, were baptized into his death?" He further explains that in baptism the old man is buried into Christ's death, that the body of sin may be rendered powerless to hold the believer in bondage to the flesh, or carnal nature. Jesus taught that the dead were good enough to bury the dead. Why then, should we insist that the one conducting the obsequies at baptism must be a minister, and especially one who believes as we do about immortality and the devil's lie, when there are those in the church who don't believe there is any devil? And so, if there be no devil, there is no lie. In view of these things, would it not be best to heed Paul's instructions to the church and receive, without doubtful disputations, him that is weak in the faith, or one that believes the devil's lie? And he who refuses membership to such, may be the one who is weak in the faith.

It is stated herein that immortality means more than everlasting life. The term, though it always includes endless life, never means eternal life. Immortality is the divine nature. In the Regeneration, those who attain unto incorruptibility (not immortality) of body and being, shall be given eternal life indeed. The overcomer who, in this age, shall attain to life and glory shall be given divine life, life in himself, even as the glorified Christ hath life in himself. This eternal life we have in Christ is not divine life, but a life

through righteousness, sustained life. Divine life is a more abundant life, a self-contained life, as in the type of Aaron's rod that budded yearly, but drew no sustenance from a root. Speaking of the resurrection, Paul says, "This corruptible (body) must put on incorruption, and this mortal (being) must put on immortality". And the Apostle Peter says, "That by these (by virtue and godliness through the knowledge of God) ye might be partakers of the divine nature"—immortality, changed from eternal life in Christ unto divine life. Thus, we all, with unveiled face, are looking away into that beyond the veil, whither our forerunner hath for us entered, and as we intently look we behold the glory of God shining upon the face of our great High Priest as of the glory of the shekinah, while we are being changed from glory to glory as by the Spirit of the Lord.

"Changed from glory unto glory,
Till in him we take our place;
Till we cast our crowns before him,
Lost in wonder love and praise."

CHURCHES AGAINST MOBILIZATION DAY

PROMPT action by the Federation of Churches in Philadelphia and Chicago shows that the Christian forces of America are determined not to permit the plans of the war department for a national Mobilization day next September to be carried through without active protest.

The Philadelphia churches in protesting the proposed day stated that "We feel that such a focusing of the entire nation on the thought of war preparation would so divert the thoughts of men from the sacred purpose we have at heart as to neutralize our efforts for peace, and at this time, when, as Secretary Hughes remarked in a recent speech, our nation is in no danger of attack from any enemy, the project seems ill-advised. Further, we cannot but note that in this appeal there is adherence to the old war system; it is an attempt to commit the whole nation to the policy of militarism which is antagonistic to the faith and prayerful spirit now animating the churches. Therefore, with deep regret, since we deplore the necessity of taking a stand contrary to the expressed desire of any department of our government, and yet with deep conviction of the righteousness and high patriotism of our position, we, the members of the executive committee of the Philadelphia Federation of Churches, by a vote taken at our regular meeting on June 17 (the significance of the date in our nation's history but adds to our feeling that we are true to the inheritance received from our forefathers), hereby declare that we view this proposed Mobilization Day with grave concern, convinced that it is a serious mistake and a menace to the peace on earth we hope to establish; and with all respect we call on the war department to withdraw this appeal to the nation."

When the Chicago Federation came to consider the matter on June 20 after several weeks of deliberation, they took action looking toward the same end by declaring that:

"Whereas, it is announced that September 12, 1924, has been designated by the Secretary of War and the general of the army as a Mobilization Day, on which there

is to be a demonstration of all the forces which our citizenship can assemble in case of war; and

"Whereas, situations arise between other nations and our own, causing them to question our friendliness; and

"Whereas, we believe that our people, as a whole, desire to hold themselves free from any action which, even though it be justified as an internal matter, might be regarded internationally as unfriendly; be it

"Resolved, That we commend to the attention of the President of the United States the question of the advisability under present circumstances of promoting under military auspices a demonstration to be known as Mobilization Day; and be it further

"Resolved, That we commend to the President's attention the suggestion that at a suitable time a day be set apart for a demonstration in which the entire citizenship may be brought together as fully as may be to express its hope that there shall be no more war and to pledge itself to support every practicable effort to establish international justice and friendship so that all provocation to war may be avoided."

Reports from many other parts of the country indicate that hundreds of church organizations of all kinds and denominations will take similar action in the near future.—Illinois Trumpet Call.

SPIRITUAL FOOD

By Alta King

I HAVE meat to eat that ye know not of. . . . My meat is to do the will of him that sent me, and to finish his work."—Jesus.

A few minutes before Jesus uttered these words, he was physically weary and hungry, resting by Jacob's well until the disciples should bring him food. But when the disciples brought the food and prayed him to eat, he answered them with the above words. Why the change, the absence of the desire to eat physical food?

Jesus had just accomplished a tiny portion of the Father's work. He had just brought one outcast woman to a truer knowledge of and belief in God, the Father. He was even then witnessing the fruitage of that accomplishment in the Samaritans who were coming to him through her. How his heart must have throbbed with joy and thanksgiving. This was the food that was setting aside physical hunger.

Only a few days before he had been set aside and scorned by the authorities in Jerusalem; he had been but little appreciated by the learned Nicodemus; but among these sinful, outcast people, the Father's will and work found response and appreciation. His hunger and longing to see his Father's work progress received satisfaction. What wonder that physical hunger and weariness were forgotten?

GOD FOR EVER TRUE

(Continued from front page)

thousand smaller ones. It is claimed that Arge'ander's charts have more than three hundred thousand marked in the Northern half of the heavens alone, some of which they claim to be much larger than our sun. Some idea of their comparative

size may be gained when we note that it is about eight thousand miles through our earth, eighty thousand miles through Jupiter, and about eight hundred fifty thousand through our sun. If the ten planets that accompany our sun were to be made into one great ball it would require many such to equal our sun in size and weight. Computation shows that it would require one million two hundred forty-five thousand earths to make a globe the size of the sun. But why continue such marvelous numbers? Are not the above sufficient to fill the mind with an indescribable awe as we think of the infinite Being who made the sun, moon, and stars and who holds them in the palm of his hands as we would a few pebbles? Can not we say with David, "O Lord, our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens."—Psa. 8:1 Surely, "The heavens declare the glory of God, and the firmament sheweth his handiwork."—Psa. 19:1. We can but look afar off into the beautiful heavens, in awful astonishment, and in reverent humility exclaim with the sweet singer of Israel, "O Lord my God, thou art very great, and greatly to be praised."

SCRIPTURE NUMBERS

(Continued from front page)

overwhelming that we have the same great Designer, the same Author; and we see the same Hand, the same seal stamped on all his works, and the same signature, or autograph, as it were, upon every page of his Word. And that, not an autograph which may be torn off or obliterated, but indelible, like the water mark in the paper; so impressed upon and interwoven with it that no power on earth can blot it out.

Let us turn first to

The Heavens

Here we see number displayed in a remarkable manner. The 12 signs of the Zodiac, each with three constellations, making 36 in all, which together with the 12 signs make a total of 48. There must be a reason, therefore, why the number 12 should thus pervade the heavens. Why should it not be 11, or 13, or 7, or 20?

Because 12 is one of the four perfect numbers, the number of governmental perfection; hence it is associated with the rule of the heavens, for the sun is given "to rule the day", and the moon "to govern the night". The significance of this, however, must be deferred till we come to consider the number "twelve" under this head. It is enough for us now to notice the fact here, upon the threshold of our subject, that we have one common measure, or factor, which is seen in the 12 signs of the Zodiac, the 360 (12 times 30) degrees, into which the great circle of the heavens is divided. No one can tell us why the number of degrees was first fixed at 360. It has come down to us from ancient times, and is used universally without a question. And it is this division of the Zodiac which gives us the months of the Zodiacal year. This is called also the Prophetic year, for it is the year which is used in the prophecies of the Bible.

Here, then, is an example of the number as it is used in the heavens. Twelve is the pervading factor.—E. W. Bullinger, in Number in Scripture.

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God Speaks

GOD, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son."

The great object of the epistle is to describe the contrast between the old and the new covenants. But this contrast is based upon their unity. It is impossible for us rightly to understand the contrast unless we know first the resemblance. The new covenant is contrasted with the old covenant, not in the way in which the light of the knowledge of God is contrasted with the darkness and ignorance of heathenism, for the old covenant, also, is of God, and is therefore possessed of divine glory. Beautiful is the night in which the moon and the stars of prophecy and types are shining; but when the sun arises, then we forget the hours of watchful expectancy, and, in the calm and joyous light of day, there is revealed to us the reality and substance of the eternal and heavenly sanctuary. Great is the glory of the old covenant; yet, greater is the glory of the new dispensation, when in the fulness of time God sent forth his own Son and gave unto us the substance of those things of which in the old times he had shown types and prophecy. When the apostle says it is God, the same God who spake at sundry times and in divers manners unto the fathers by the prophets, who hath in these last days spoken unto us by his Son, he confirms and seals the doctrine which was held by the Hebrews, that unto them had been committed the oracles of God; and that in the writings of Moses and the prophets they possessed the Scripture, which could not be broken; in which God had disclosed unto them his will—the counsels and purposes of his grace. "Unto them," as the Apostle declares to us in the epistle to the Romans, "were committed the oracles" (or the outspakings) "of God." And, as Jesus Christ himself continually testifies, Moses and the prophets spake of him. The scriptures were that complete and infallible record of the revelation of God, from which all our knowledge of the grace and will of the Most High is derived.

This solemn acknowledgment of the fundamental importance and divine authority of the Scripture is from the very outset to gain the confidence and to establish the hearts of the Hebrew brethren. It is to give them the assured and trustful feeling of home. Thus, the gospel narrative commences with a summary of Old Testament history, from Abraham to David and the Babylonian captivity, and to Jesus, the Immanuel predicted by Isaiah. Christ, or Messiah, is the comprehensive word, of which Moses and the prophets are the preparatory and expository heralds. The Savior identifies himself constantly with the

Father, Thy Will Be Done

HE sendeth sun, He sendeth shower,—
Alike they're needful for the flower;
And joys and tears alike are sent
To give the soul fir nourishment.
As comes to me or cloud or sun,
Father! Thy will, not mine, be done.

Can loving children e'er reprove
With murmurs whom they trust and love?
Creator, I would ever be
A trusting, loving child to Thee;
As comes to me or cloud or sun,
Father! Thy will, not mine, be done.

O ne'er will I at life repine;
Enough that Thou hast made it mine.
When falls the shadow cold of death,
I yet will sing with parting breath,
As comes to me or shade or sun,
Father! Thy will, not mine, be done.
—Sarah Flower Adams.

Jewish Scripture—with the God of Abraham, Isaac, and Jacob. He, of whom the Jews confessed that he was their covenant God, was, according to the declarations of the Lord, his Father. And, as the apostle of the Gentiles testifies to all churches, and most emphatically to the church which was in the metropolis of the world, Rome, that unto Israel was entrusted the word of God, that Israel is the root, that the Jewish prophets and apostles are the foundation; so was it necessary and natural to remind the Hebrews that the God who spoke to their fathers was now speaking to them, that they heard the same voice, and were blessed by the same love.

"God hath spoken unto the fathers"; and by that expression "unto the fathers" the Apostle reminds us that without a church, without a union of believers, without a manifestation of God in grace, historically, among a people whom he had set apart for his service, there would have been no Scripture; and that there was a congregation of the Most High from the very beginning of the world. "Unto the fathers" whom he had chosen that they might have fellowship with him, that they might worship him, and rejoice in his name, God spake in old times, even as in the last times unto the church—unto those who are called both from among the Jews and Gentiles—he has made fully known his purpose in Christ Jesus.

This, then, is the great resemblance. The same God is in the old covenant and the new covenant. He spake unto his church or unto his people. The Father is the author of revelation in both. The Messiah is the substance and centre of the revelation in both. The glory of God's name in a people brought nigh unto him, to love and to worship him, is the end of the revelation in both. The two are one. Martin Luther has quaintly compared it to the two men who brought the branch with the cluster of grapes (Continued on page 48)

What Must I Do?

By F. E. Siple

SO many theories of men have been given as to the process one should follow to receive the blessings of future life, that it must inevitably be a relief to turn from all such theories and listen to the plain word of God. When the tempest and confusion of man's plans have passed, 'tis then that God's Word speaks with a still small voice.

"Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins," said Peter on the day of Pentecost. Acts 2:38. And his statement, inspired of God, was made in answer to the cry of sinful people, "What must we do?"

Our Savior, himself, in sending out the disciples to proclaim the way of life, said: "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved." Mark 16:15-16. Can one, in the face of such statements, question either the necessity or the purpose of baptism? James explains that faith without works is dead, so, according to the statement of Jesus, if one really believes the gospel of Christ such a person will at once demonstrate that belief or faith by the act of obedience in baptism. If the desire for this step has not come, is not that evidence of lack of true belief, or faith?

The great Apostle Paul, in Romans 13:14, says, "But put ye on the Lord Jesus Christ." The same writer, in Galatians 3:27, explains how this should be done by saying: "As many of you as have been baptized into Christ have put on Christ." The reason why baptism is prescribed as the method by which to put on Christ is clearly and definitely explained in Romans 6. Study carefully the first several verses. The Apostle explains that in baptism one is "baptized into his (Christ's) death". Christ died on the cross, and was then buried in the earth, from which he was raised to a new life. So, one puts to death his sinful self, and is buried by baptism into a watery grave, from which he is raised to a newness of life. Thus, the act of baptism demonstrates the candidate's belief that Christ died, was buried, and rose again. So baptism is the process of figurative death, and hence, "He that is dead is freed from sin."—Verse 7. Because of obedience one's sins are forgiven,—his past is canceled.

In Colossians 2:11-13 baptism is shown to have a similar relationship to the Christian as that of circumcision to the early Israelite. When God made a covenant with Abraham he had Abraham become circumcised as a seal of his willingness to live up to his end of the covenant with God. A legal covenant may be properly drawn up, but is of no force till properly (Continued on page 48)

THE DELIVERANCE OF JERUSALEM THE MIRACLE

PERHAPS not more clearly cut was the miracle of Israel's birth as a nation upon her deliverance from Pharaoh at the Red Sea upon Nisan 17th in the long ago, than was the miracle of that nation's rebirth as the result of Jerusalem's recent deliverance upon the anniversary of 'The Feast of the Miracle', celebrated for centuries by the Jews upon Kislev 25. And for the most part, the song which Moses and Israel sang that day unto the Lord was as appropriate for this latter deliverance as for the former. O, that it might have been sung from the housetops of Jerusalem on that memorable morning of December 9 (Kislev 25), 1917, with the same gusto as it was sung upon the banks of the Red Sea in the distant past. (See Ex. 15:1-18.)

"The Feast of the Miracle" is known in the Scriptures as "The Feast of the Dedication", and to the modern Jew as "Hanukka". (For a splendid history of this Feast consult the Encyclopedia Britannica under "Hanukka".)

And now let us come to that which was happening in Jerusalem as the Jews were preparing to celebrate "The Feast of the Miracle" in 1917.

Some months previously the Turks deported and most cruelly executed the Zionists; and just prior to December 8th had Jemal Pasha unexpectedly ordered the Jews expelled from the city. This order, coming as it did almost upon the eve of this Feast, the keeping of which is so dear to the heart of the Jew, threw the Jewish population of Jerusalem into a panic.

"The unfortunate multitudes condemned to deportation saw no means of salvation. They hastened to hide themselves in subterranean passages and in various other places of concealment where they could elude the evil hand that sought to destroy them.

"It was in this darkness that the Jews awaited the approach of their greatest national patriotic festival, 'The Feast of the Miracle' of ancient days—Hanukka—which should now take place in a few hours.

"When the sun had set (upon December 8 Kislev 24) and the city of Jerusalem was glorified with the rosy light of the Oriental afterglow, THE MIRACLE was accomplished—the English had arrived!

"When the next morning (Kislev 25) dawned over the city which had so long been desolated by famine, pestilence and death, there was established the reign of righteous peace. The great joy of deliverance passed from mouth to mouth. All those who were hidden in holes and subterranean passages came out into the light. The people threw themselves upon the necks of the English soldiers and embraced them, crying, 'We have prayed for you day and night.'

"Jewish women made their way toward the Synagogues, carrying with them the pots of oil, the offerings of the vows which they made for deliverance. . . . And the protecting English flag waved from the tower of David. . . . Joy continued for the eight days of The Feast of the Hanukka. . . . It was the destiny of Hassen Effendi to surrender Jerusalem to the English arms. He graciously placed the keys of the Holy City in the hands of one stronger to rule than himself—Allenby! But this act

caused him sorrowful emotions (he was pro-German), and a short time later he fell sick, and after two weeks of illness he died."—Exerpts from a letter written by a Jewess in Jerusalem at the time of the surrender of Jerusalem, and published in The Christian Herald, April 3, 1918.

Do you see any analogy between "the time of Jacob's trouble (tight place)" with Pharaoh's pursuing hosts in the rear and the Red Sea in the front, and the frightened Jews hidden "in subterranean passages and in various other places of concealment", with an order for immediate deportation hanging above their heads, which meant almost certain death upon its execution? Death behind and death at the fore—surely Jacob had come again to a "time of trouble"—a time of "straightness"—a tight place. Their national rebirth was in the balance. The time, yea, the set time for Jerusalem's deliverance had come, and God heard the prayers that went up to him from those underground retreats of his people.

Another "time of straightness" still awaits the children of Jacob—the tightest place that they have ever been in is still in the future. No hope, positively no hope, for Israel then apart from God. Then they will turn to him as, perhaps, they never have turned in all their history, and God will save them utterly. Jer. 30:7-9.

Another very interesting and significant account of the surrender of Jerusalem, by an eye witness, is the following:

"On the morning of December 8, the sun had risen for the last time on the Ottoman domination of Jerusalem, and the power to destroy faded with the day. . . . After four centuries of conquest, the Turk was ridding the land of his presence in the bitterness of defeat, and great enthusiasm arose among the Jews.

"At 2 A. M., on Sunday, December 9, tired Turks began to troop through the Jaffa Gate from the west and southwest. . . . and from two till seven that morning the Turks streamed through and out of the city, which echoed for the last time with their shuffling tramp. On the same day, 2,082 years before, another race of conquerors, equally detested, were looking their last on the City which they could not hold. . . . It was fitting that the flight of the Turks should have coincided with the national Festival of Hanukka, which commemorates the recapture of the Temple from the heathen Seleuside by Judas Maccabeus in 165 B. C.

"The Governor was the last civil officer to depart. . . . Before the dawn he hastened down the Jericho Road, leaving behind him a letter of surrender, which the Mayor, as the sun arose, set forth to deliver to the British Commander, accompanied by a few frightened policemen, holding two tremulous flags. . . . Then, at last, the people understood that Jerusalem was free."—Current History, April, 1918.

Not "so much as a stone scratched, or an inch of soil destroyed". Are you a Jew that saw all this happen upon the anniversary of "The Feast of Miracles"—Hanukka—while every other war front was a devastated tangle of cities, barbed wire, and graves of millions of slain, and not know that the God of Abraham, Isaac, and Jacob wrought a miracle of deliverance on your behalf as clearly as he did at the Red Sea?

That Israel's renationalization awaited that deliverance must be clear to every thinking Jew and Gentile. The Miracle, it seems to me, has been clearly demonstrated by the facts I have just cited; but the reason for that Miracle having been performed by God on December 8 and 9, 1917, is for us to search out from the Scriptures.

It was the realization that a miracle had been performed by God for all to see, in this day of rank materialism, that first set the writer to praying and searching the Scriptures to see if she might not find some specific prophecy which it fulfilled. To God's glory be it said that he vouchsafed the faith and the dogged perseverance that pushed on in spite of almost unsurmountable obstacles. Today her feet are planted firmly upon that which she believes is God's own interpretation of The Deliverance of Jerusalem upon December 9 (Kislev 25), 1917.

"Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended", of Jehovah, Israel's King.

Even a lame man may travel the right road; and though he should limp sadly, if he be going in the right direction, give him a lift—if, perchance, you too, are traveling the right road and going in his direction.—Extract from Jessie Sage Robertson.

"Forgive us our trespasses, as we forgive those who trespass against us."

SOUND DOCTRINE

By George H. Horne

TAKE heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee."—1 Tim. 4:16.

"For the time will come when they will 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.

I. What is sound doctrine? This is an uppermost question in these days. The modern theological drift is antagonistic to sound doctrine, in that it repudiates the supernatural and discounts the miraculous. It questions the bodily resurrection of Christ, has no toleration for blood atonement, and scoffs at the doctrine of the return of our Lord and Savior. In John 15:31 we read: "These things are written that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name."

If Christ did not die for our sins, according to the scriptures", but only as a martyr, then we are resting our hope of a future life upon a false foundation. If he did not rise from among the dead, for our justification, as the scriptures declare, "then is our preaching vain and we are yet in our sins". If he is not to return to this earth "in like manner" as he ascended into heaven, there is now no "blessed hope" of being changed into the image of our redeeming Lord, for the "dead in Christ" will not be awakened until he himself "descends from heaven with a shout, with the voice of the archangel, and with the trump

of God".

The liberal new theology, promulgated by self-elected "scholars", or modernists (with whom all wisdom will doubtless die,) presents the rationalistic view that all men are, by nature, the children of God, needing only education and a suitable environment to demonstrate this lineage. Salvation is effectively individual only as it is primarily social. Hence a "social" gospel is the great need. Human beings are not sinners because the first man ate forbidden fruit, but because social conditions are wrong. We are gravely told, by those who are "wise above what is written", that these "wrong conditions" fill the multitude with discouragement. We must have right laws and right conditions, then men will be saved. "Social redemption" is the cry. Social salvation is the need of the hour. Appeal must be made to "the divine" in men. All this seems plausible, but it is contrary to sound doctrine, as well as to the statements of God's word. "Wherefore, as by one man sin entered into the world, and death by sin, so death passed upon all men, for that all have sinned."—Rom. 5:12. "Now if any man have not the Spirit of Christ, he is none of his."—Rom. 8:9. "For there is no difference; all have sinned and come short of the glory of God." There is no such thing as salvation by character, although there is character by salvation.

The churches that hold "liberal" views, not insisting on sound doctrine, substituting generation for regeneration, evolution, for revolution, the betterment of this present evil world, living the "life that now is", with little thought for that "which is to come"; that allow preachers of all faiths, or no faith at all, to fill their pulpits, are not overcrowded, nor has holiness increased in their neighborhoods so as to be noticed. The professed church is not gaining the world—the world is gaining the church.

In contrast, note the success that attended the Apostolic Church, as it stood for the faith and sound doctrine. It came into being in an age of materialism, of force, of nature worship and superstition. The record is: "They went forth (a mere handful) and preached the word with signs following". It was said of them: "They turned the world upside down". The early disciples proclaimed "through Jesus the resurrection from the dead". "This Jesus hath God raised up, whereof we all are witnesses. To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins."

Beginning with Pentecost, when 3,000 souls were added, we next notice, as narrated in the Book of Acts, that the number of men that believed were about 5,000! And the word of God increased and the number of disciples multiplied greatly, and many believed and turned unto the Lord—and much people were added unto the Lord—the word of God grew and multiplied. On one occasion "almost the whole city came together to hear the word of God"—churches were established in the faith and increased in number daily—and many of the Corinthians hearing, believed, and were baptized—"so mightily grew the word of God and prevailed".

II. What doctrine wrought so marvelous a change? It was the doctrine of resurrection from the dead, life and immortality

through Jesus Christ. "Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel".—2 Tim. 1:10.

Three facts are predicted: 1, Abolition of death; 2, Gift of a new life; 3, Bestowal of immortality.

1. Death is an enemy. Unless God intervenes, death is the end of the longest life. In Genesis 5 we read: "And all the days that Adam lived were 950 years, and he died." Seth lived 912 years, and he died. Enos lived 905 years, and he died. This statement "and he died" (even of Methuselah at 969 years) is reiterated throughout that chapter. In a word, "Death hath passed upon all men". In view of the foregoing, how brief our life! Eighty years at the most! Subtract the period of childhood, time spent in learning trade or profession, time spent in sleep—what is left? Who can be assured of even 10 days? In that time one can die, be buried, and forgotten by the world. Truly a sad picture! Is death a legitimate conclusion to our labors, our hopes and aspirations? Is death really natural? Absolutely it is not! We revolt against it. Pain and suffering are its protest. We never ask, "Why do we live?" but "Why do we die?" We are always trying to keep alive. Death is an imposition. It is the penalty of sin. "Sin, when it is finished, bringeth forth death." Every funeral is God's anathema upon sin.

In what way has Christ abolished death? By giving his life as a ransom. "He, through the eternal Spirit, offered himself, without spot, to God". He was sinless. Death had no claim on him. He was "holy, harmless, undefiled, separate from sinners, and made higher than the heavens." His humanity was a new and distinct humanity. His body was a "prepared body", according to Hebrews 10:5. He was "from above". The first man (Adam) was earthy; the second man (Christ) was from heaven.

Thus, it follows that for every believer, death, as a penalty, has been abolished—brought to naught. It has been abolished in the purpose of God—not yet as a fact. The believer may die, but his death is neither penal nor final, for Jesus said: "He that believeth in me, though he were dead, yet shall he live; and he that liveth and believeth in me shall never die." "Them that sleep in Jesus will God bring with him"; for the trumpet shall sound, the dead shall be raised, and we shall be changed".

2. The gift of a new life—resurrection life. It is not produced by natural generation. It was brought to light by our Lord's resurrection from the dead as the "first-born" of a new creation. It is promised to those who own him as their Savior; "such have passed from death unto life". "Therefore, if any man be in Christ, he is a new creation". Hence the gospel is the "power of God unto salvation", inasmuch as it proclaims pardon for sin, assurance for life, resurrection from the dead, and eternal glory unto everyone that believeth.

3. Bestowal of immortality. This mortal body is a proof of sin. It is subject to sickness, disease and death. It is corruptible, and when the spirit, or life has departed, is buried or cremated at once. But Christ brought immortality to light when he rose from the dead. He meets with his disciples around the supper table, shows them his hands and feet, bearing the marks of his

crucifixion, assures them he is not a spirit, asks for food, and eats before them, in his resurrection body. In blessing them, "he was parted from them and carried up into heaven, and sat on the right hand of God".

When he comes the second time he will change these bodies of ours and fashion them like unto his glorious body. Every true believer in Jesus Christ has this promise: "When he shall appear, we shall be like him". He will "make all things new", and will place a race of redeemed immortals therein, and become the head of a new and eternal humanity. This will be the everlasting kingdom of our Lord and Savior Jesus Christ.

Is it any wonder that this doctrine of life and immortality through Christ turned multitudes unto God? It is the most glorious truth under heaven. It was belief in sound doctrine (not in evolution, vain philosophy, or science, falsely so called) in an inerrant Bible, in an all-sufficient Savior, that led Carey to India, Judson to Burmah, and inspired the missionaries of the cross with holy zeal, as they pressed toward the mark for the prize of the high calling, not counting their lives dear unto themselves.

The Lord's people are hungry for sound doctrine that cannot be gainsaid. It gave courage to the martyrs and sustained them even unto death. The world needs a positive, fundamental proclamation of a supernatural, miraculous, doctrinal Christianity that declares a "Thus saith the Lord". We must contend earnestly for the faith once for all delivered unto the saints and oppose those who, in the name of "advanced" thought, make the word of God of none effect, who pander to "itching ears". Proclaim the truth of a returning Savior, the gift of a new and eternal life, the guarantee to every true believer of a resplendent immortality, for Jesus is coming soon and the days of his glorious reign are at hand. "Even so, come Lord Jesus", and come quickly. Amen.—Selected by A. D. Donaldson.

THE PRINCE OF PEACE

THAT the New Testament abounds in reference to the Deity as the "God of Peace" was the contention of Clinton N. Howard, Chairman of the World's Peace Commission, in his address last night at Lake Avenue Baptist church.

"Universal peace will come only through one Name, 'The Prince of Peace,'" Mr. Howard continued. "The thing that would bring international peace would be a Golden Rule for nations. I would have one for them reading, 'Whatsoever ye would that other nations would do unto you, do ye even so unto them.' With that golden principle applied to international affairs there could be no more wars."

Mr. Howard said that he once counted the references to Christ by name in the New Testament, and found more than 100.

"The title which the world loves best is not in the New Testament," Mr. Howard said. "For that I turn back 700 years before he came, to Isaiah, who foretold his coming. This name that the war-torn world needs most is 'The Prince of Peace.' The first Christmas carol, sung on the first Christmas eve, when Christ was born, was 'Peace on earth. Good will toward men.'" —Times Union, Rochester N. Y.

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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 OFFERING

SEVERAL encouraging words have been received relative to the suggested Thanksgiving Offering, with a view to paying off the indebtedness on the Golden Rule Property. Also a few contributions therefor have been received.

It is hoped that such a shower of remittances will be received between now and Thanksgiving Day as to fully pay for the Home and a considerable portion of its garden lands.

BAPTISM

"AS many as have been baptized into Christ have put on Christ." There is fullness of significance to this statement in Gal. 3:27, when we stop to recognize that the word "into" here (eis in Greek) has a larger and deeper meaning than "into" in the sense of one object being placed within another object. This is not the sense in such texts as this, for the Christian person is not placed bodily within Christ's body. Such thought is without force of meaning and would be undesirable. But the word carries with it the thought of advancing forward to meet and become one with Christ, "as a line is drawn to meet another line at a certain point". Thus the individual baptized into Christ is one who goes forth from his position in life to meet and unite with Christ in another position, another service, another aim. And the thought has still larger significance when we recognize that "Christ" here spoken of is the risen one, the second Adam, the spiritual one, the one who is

victor over death, over whom sin hath no more dominion. It is this one in such position and status and power that the individual goes forward to meet and to become one with.

Thus to be baptized into Christ is, as Peter says in Acts 2:37-39, to repent and turn away from the old order of the past and with Paul in Romans 6:4, to arise and walk in newness of life, even that newness of life that was walked by the risen, immortalized, incorruptible, spiritual Christ.

Hence, the meaning of Paul's words to the Corinthian church in chapter four of his second epistle and the meaning of chapter seven of his letter to the Romans, where he says that "with the mind I myself serve the law of God; but with the flesh the law of sin." So then, this great treasure is in an earthen vessel.

Let us, having been baptized into Christ, move forward in daily life to meet and become one with Christ in thought and aim, newness of vision and service. Let not sin be any longer in authority, dominion, over us, but, realizing our liberty, freedom from sin's dominion, let us use this liberty to walk after the Spirit and not after the flesh.

MINE EYES ARE UPON ALL THEIR WAYS

THE present activity and status of the Hebrew people with reference to the land of promise is most interesting and that from various points of view. Some have been fully convinced that inasmuch as God's promises to Judah have not to date been fulfilled, therefore we must understand Judah to be a type of some other company to whom and through whom his promises will be verified. Others, however, are confident that the Hebrew people will return to Palestine in fulfillment of prophecy by virtue of having first become Christian, in that they become true followers of Christ. The Scriptures, however, to the writer, seem to indicate that this people will be brought out of their world-wide wilderness by virtue of marvelous openings provided by God, which openings and deliverances will tend to afterward turn the people from their iniquitous ways unto recognition of God's appointed Messiah. Jeremiah 16 brings these thoughts clearly to mind. Verses 16-18 read, "Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks. For mine eyes are upon all their ways: they are not hid from my face, neither is their iniquity hid from mine eyes. And first I will recompense their iniquity and their sin double; because they have defiled my land, they have filled mine inheritance with the carcasses of their detestable and abominable things."

The certainty of God's watchful eye upon them during their wanderings is herein affirmed as was the certainty that with their release they will be recompensed for their iniquities.

The time of Jacob's trouble, Jer. 30:7, is set, not for their difficulties while scattered among the Gentiles, a period when the most of them, even unto themselves are unknown, but it is apparently a time, or condition that will prevail with them as they begin to rise anew in their own

national strength. Our Lord spoke of it as a time of trouble such as never was since there was a nation and he dated it as being immediately preceding his return for his throne.

In the first release of Judah, namely the one from Egypt, God made no covenant with them through Moses until after the release had been completed and their allegiance to all earthly potentates had been annulled. It was then, under these conditions of liberty, that God impressed upon them his laws and his statutes and established with them a covenant.

In the future also, not until he shall have broken their stony hearts, not until they shall lift up their faces in adoration of God, will he give them new hearts; forgive them their iniquities; establish with them a new covenant; plant them as his people in the land of his gift under the protecting control of his Son and Messiah.

Thus, the present inhabiting of the promised land by the people of promise is a fulfillment only of the liberating of Judah from all countries whither they have been scattered. We must not look for them to become Christian in heart, in truth, until they may see the mighty miracles wrought with the introduction of a prophet like unto Moses, with miracles far surpassing in their literality and far reaching effect, those miracles wrought by Moses and Aaron in Egypt.

"FOR by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit."—1 Cor. 12:13.

Our English word here rendered "by" should be used, not with its present usual significance; for it comes from the Greek word "en" which preposition governs only the Dative Case and denotes "being or remaining within, with the primary idea of rest and continuance". Thus, it is, not that we are baptized into the body by the agency of the Spirit, but rather it is that such as are baptized remain or continue in Spirit. (There is no article preceding the word "Spirit" in this text.)

HERALD RECEIPTS

Mrs. Wm. Eckert; John Bergstrom; Wm. Ford; Mrs. S. Kerr; John W. Hutchings; L. A. Wright; Inez Titus; James T. Fox; Mrs. John Cochran; Mrs. J. D. Van Derweele; Mrs. Clarence Woods; C. C. Maple; Robert Ogden; Mrs. Randolph Updike; Edward Clark; Mrs. Martha Platts; George Francis; James Moore; Mrs. John Daniels; Merle Richardson; A. K. Richardson; Arthur Richardson; Beth Moshier; Ruth Townsend; Frank Laning; Mrs. Julia Ordnung; Mrs. H. C. Eby; Mrs. I. Fish; Mrs. F. F. Summers; Mrs. E. Moran; Marie M. Schreiber; J. L. Maggard; Franklin Moore; Mrs. A. M. Scroggs; J. C. Thoms; R. C. Fogle; J. A. Railton; Joseph Fletcher, Sr.; J. E. Roose.

WINCE MEMORIAL FUND

Previously mentioned,	\$466.45
Mrs. Alma B. Steffa,	2.00
Total	\$468.45

N. B. I. PLEDGES AND CONTRIBUTIONS

The following pledges and contributions have been received since General Conference for the payment of indebtedness on N. B. I. property and for furthering the work in its several departments:

Previously reported,	\$3232.50
Rec'd since last report,	96.00
Total	\$3328.50

Among the Churches

Bro. Jacob Jenter, of Fonthill, Ontario, is reported sick for some weeks past.

Bro. Fim Murra, of Mendota, Editor of Our Hope, recently called at the Herald Office.

Special evangelistic meetings will be conducted, D. V., in the Oregon church, beginning November 16.

The Editor enjoyed a very inspiring Conference meeting with our Michigan brethren at Grand Rapids.

Bro. and Sr. J. A. Railton, of Fonthill, Ontario, are visiting in the home of their son at Oregon, and incidentally are looking over the work here.

Sister Ida Vogel, of 4318 Olive St., St. Louis, Mo., fell in the yard early in October and received severe injury. Three weeks later she fell down the cellar steps at the home of Sister Leota Hanson, reinjuring the wounded parts beside breaking one finger, an arm bone and badly bruising her head. She was able to return to her home after a week but it will be some time before she is able to answer numerous letters gratefully received.

A Letter of Thanks

To the brothers and sisters that support the Relief Fund of which Sr. Sanford is chairman, I do acknowledge my thanks for the aid rendered me, during my sickness from a spell of rheumatism which lasted almost twelve months. Thus, again I take this means of expressing my love and appreciation through the Restitution Herald, to all concerned. May God's blessing be with all until the coming of the dear Lord, and the setting up of his kingdom, where there will be no more suffering of pain or sickness.

With Christian love to all,
L. F. and Edna Lee Britton.

NOTICES

We have received an excellent line of Christmas Greeting Cards, which we are preparing to announce in a circular, or The Herald, or both. Upon request and advice, we have a supply of the envelope edition of "The Song of the Syrian Guest" by William Allen Knight, at 35 cents each. This, too, with Bibles etc., will be noticed with the Christmas cards.

Ripley, Illinois

We are planning to begin a series of meetings at Ripley, Illinois, on Saturday, November 15th, to continue over Sunday, November 30th. We trust that all who can co-operate, will do all within their power to help make this meeting a success.

F. E. Siple.

Plymouth, Indiana

J. H. Anderson, evangelist, will hold special meetings at Plymouth, Indiana, November 16 to 23, inclusive. Nearby churches are urged to participate as much as possible.

J. H. Willey.

Nebraska Brethren Take Notice

The First Quarterly Conference for the present conference year will be held at Moorefield, Nebraska, December 4 to 7, 1924. Saturday morning will be given to Conference Business, and the afternoon to a Berean program and business meeting. Elder, C. C. Maple, our Conference Superintendent and evangelist will be present to preach the Word, assisted by the state President and any other visiting brethren who may be present.

Entertainment will be furnished by the Moorefield church. All who expect to attend should write Elder J. E. Cowles at Moorefield. Programs will be printed and mailed to all who request them. Address the Secretary at Holbrook, Nebraska. We urge all members within reach to attend.
Miss Zoe Adams, Sec'y.

REPORTS

Report for October

Sermons: Hillisburg, 2; Burr Oak, 1; Plymouth, 1; North Salem, 1; Pleasant View, 9; Brumfield, Kentucky, 11.

Money collected in Indiana: Burr Oak, \$5.00; Plymouth \$15.00; North Salem, \$6.00; Pleasant View, \$38.50; Sr. Porter, \$1.00.

Expense: \$7.55.

In the report for September two mistakes occurred. Plymouth was given credit for \$7.00. It should have been \$15.00. North Salem was not given credit for any, and should have received credit for \$7.00.

Bro. Snodgrass has the correct report.
J. H. Anderson.

From Iowa

After a three years' pleasant stay among the brethren at Koszta we have moved to Gladbrook, in the country near enough to town for the boys to go to school there. We can work what land we wish to, and the arrangements are very agreeable. We will continue the appointment at Koszta once a month. We desire to say for the brethren there that they did royally by us, and the only regret we have is that the attendance at preaching services was not better, so we might have done more good, but there are a number of faithful ones there who are good to come.

The work in Iowa looks very interesting at present. We have had very good meetings at all places. We have had meetings of a week's duration at Pleasant Prairie and Hickory Grove, and both were well patronized. Bro. Sheets is finishing the latter one this week, as we are writing this on the last day of October. We wish to say to the brotherhood that Bro. Sheets is a promising young man in the service. At Sac City, at the close of our meeting and the quarterly conference one was baptized, the young son of Floyd Carpenter, Carl. He contemplates being a preacher, we are glad to say. This is an example of what faithful teaching in the home does; for in this instance the family gathers regularly at the table in the evenings to study the scriptures.

Our quarterly Conference was well attended by a number from a distance, and was a satisfactory venture. Several of the

Sealine family were with us there and again at Hickory Grove the fourth Sunday.

Our appointments are as follows:

First Sunday, Gladbrook; second Sunday, Stanhope; third Sunday, Koszta; fourth Sunday, Hickory Grove. We shall be glad to see any who come to any of these, and to have you visit us at our home. We expect a visit soon from the writer's sister from Kansas, and a sister in the faith she is also.

It is hoped that there will be less trouble in reaching us by long distance calls now. We are taking steps to get the telephone in first class order, and calls and mail should be directed to us at Gladbrook, Iowa.

J. W. Williams.

OBITUARY

Mrs. Flora S. Leifer

All the dear ones will sympathize with Auntie Wince when she announces the death of her beloved niece, Mrs. Flora S. Leifer, who died after a long illness from cancer of the lungs, at her home in Princeton, Indiana, November 2, 1924, leaving behind her as mourners, her husband, her son and daughter, two little grandchildren, her mother, two brothers, one sister, and other relatives.

Born January 11, 1872, she would soon have reached her 53rd year, but no one would have thought it; as she was so youthful looking, and such a cheerful, smiling, little woman. Once you saw that compelling smile of hers and you never forgot it.

A devoted wife, a loving mother, a faithful friend, friends, like snow flakes, fell in showers at her feet wherever she went.

In early life she attended the Sunday School that Auntie Wince held in her own home, until it was burned down.

The little class could not be coaxed back. They did not like the new, strange house. But Omar, his sister, Mary, and two others later united with the Church of God, several with the German Baptist, and Flora and her brother, Albert, with the Methodist.

For many days before she died she could not talk or see her friends, but hoped to the last that she would get well. There was but one interview with her pastor. He spoke a few cheering words, and she, replying, said, "It's my good, faithful, pitiful pastor." Not many days after she went to sleep and while asleep into the deeper sleep of death. And there we leave her till "the book is opened" and the dead are judged out of the things written in the books.

"Wisdom is better than rubies; and all the things that may be desired are not to be compared unto it."—Proverbs.

A CORRECTION

In the article, Thy Kingdom Come, by Samuel E. Haney, which appeared on page 26 of "The Herald" of October 28, a mistake was made in the paragraph which numbers fifth from the end. The paragraph as corrected reads thus:

The one who is not making the kingdom the zenith of his aspirations in these days of copious and definite fulfillment of prophecies bearing upon the second advent and the kingdom, is evincing evidence of the dereliction of his Christian profession; some opaque, earthy magnetism having eclipsed the glory in reservation.

The Sunday School

By Alta King

THE TRANSFIGURATION

Lesson 8 November 23, 1924
Lesson Text: Luke 9:27-36
Responsive Reading: Psalm 86
Luke 9:27-36

Golden Text: This is my beloved Son: hear him. —Luke 9:35.

Memory Verses: 2 Peter 1:16-18.

For Study

Review: What outspoken confession concerning Jesus was made by the disciples in last week's lesson? When had they first made this confession? What evidence was noted in last week's lesson that even toward the close of Jesus' ministry, the disciples were not fully conscious of all that this confession meant? What did Jesus begin to emphasize immediately after this confession was made in last week's lesson? Why?

The New Lesson: In this week's lesson the three disciples who seem to have been in closest touch with Jesus were privileged a sight which was to help open their flesh veiled eyes that they might receive the true conception of the Christ and his mission.

I. The Transfiguration. Luke 9:23-32. What "sayings" are referred to in verse 28? See Luke 9:18-27. Note the definite promise made in verse 27. As we study for the significance of the transfiguration, we should keep this promise in mind.

The words of Peter which constituted him a Satan to Jesus were among the "sayings" referred to in verse 28. Notwithstanding this Satanic element in Peter's character, Peter was privileged to witness one of the clearest pictures of life after death. Surely Jesus reads deeply and well those possibilities in us which he a one can develop!

There can be no doubt that the supreme, immediate desire in Jesus' heart as he walked with his disciples was that their understanding should be opened to the truth concerning himself and his mission; that they might become one with him and the Father, as he prayed at one time. Jesus undoubtedly went to his Father, not only once, but many times concerning this matter; for he taught importunate prayer. It seems this must have been the subject of his petition as he knelt in prayer when the transfiguration took place. Only a few days before Peter had made the hearty, sincere confession that constituted him a rock; but had followed it immediately with words that showed him to be, in his then present state, a Satan to Jesus. How Jesus must have yearned for him to get a glimpse of himself and his kingdom in their true light. The glimpse came while he prayed.

What word in verse 32 identifies the transfigured Jesus with the resurrected Jesus? See 1 Cor. 15:42, 43; Phil. 3:21; John 7:39. What does the resurrected, glorified Jesus have to do with the restored kingdom of Israel for which the disciples were looking? Matt. 25:30. What was the purpose of Moses and Elias in the vision? Have we the right to call this a vision? Matt. 17:9.

It is hard to account for the heavy sleep that was upon the disciples, but this physical heaviness was very indicative of the mind heaviness that prevented the disciples

from grasping the full import of Jesus' words.

II. The Immediate Effect of the Vision. Luke 9:33. Peter's sleep-veiled mind saw nothing greater in the vision than seclusion and separation from the perplexities and dangers that were rapidly closing in on his beloved Master. The vision made no telling score against his flesh thinking at this time.

III. God's Purpose in the Vision. Luke 9:34-36. What concerning Jesus did God mean that the vision should emphasize? Did this need emphasis since the disciples had many times confessed to belief in this statement? Did they need the admonition in the last part of verse 35? Why did the disciples keep the vision close? Matt. 17:9. Would they have been able to give a true report of the vision at this time?

IV. The Ultimate Effect of the Vision. 2 Peter 1:15-18. How was the vision made to play full part in the enlightening of the disciples later on? John 14:26. What meaning did they get out of it? Verses 16-18. What had been one of the prime items in Peter's preaching to the church? Verse 16. Contrast the importance which Peter gave to it with the importance which is given to it today in modern preaching. Of what had Peter and his companions been eye-witnesses?

For Class

Discuss briefly the confession which Peter made in last week's lesson and the words which followed showing his meager understanding of that confession.

What three disciples have part in this week's lesson? Discuss the probable reason.

Of what promise was this week's lesson a fulfillment? Why did Jesus grant this glimpse into the kingdom age? What supreme desire in the heart of Jesus did this vision help to fulfill?

Describe the transfiguration and discuss its significance, using the word "glory" as your key word. What did Jesus call the transfiguration?

Discuss the immediate effect of the vision? Discuss God's purpose in the vision and the condition which called for such a purposing. Discuss the ultimate effect of the vision and the medium through which it had this effect.

CHRIST AND HIM CRUCIFIED

Have the opinions of others lost their influence upon men?

Don't some people care what other people say?

The Rev. Bernard Iddings Bell, President of St. Stephen's College, of Armandale, New York, says they don't. In other words, he says, Public opinion is no longer a guide to morals. For instance, he says, "There hardly is a crime but what you will find perfectly respectable people ready to defend it." And as a remedy he says, "Under these circumstances it were better the church cease preaching in terms of Mrs. Grundy. The church had better preach—and adore—Jesus Christ, and that the preacher of today preach the truth, the whole truth, and that right out from the shoulder." May they have strength to do so.—Alexander D. Donaldson.

"If ye forgive men their trespasses, your heavenly Father will also forgive you."

The Children's Column

THE TRANSFIGURATION

By Lydia Railsback

AFTER Jesus had been teaching and preaching for over two years, something happened that was so different from any thing else that had ever happened! You remember the story of when Peter said, "Thou art the Christ, the Son of the living God" and that Jesus told him that it had been revealed to him from our Father in heaven, and how we should be good so we can be with Jesus when he comes again. Now the things that we are to learn in this lesson are even more wonderful than the other story. Here is the story.

Six months or more before Jesus was crucified, he took Peter, James, and John up into a mountain to pray. And as he prayed, the fashion of his countenance was changed, and his clothes were white and glistening. There appeared unto him Moses and Elias, and they talked with Jesus about things that would be. But Peter, James, and John were so sleepy that they went to sleep, and when they awoke, they saw Christ as he was changed in all his glory and the two men that were with him.

Peter, as usual, was the spokesman, and he said, "It is good for us to be here"; and wanted to build a tabernacle, or as we would say, a church. But Peter did not realize what he was saying; for that was not the time nor place to build such a thing. So while Peter was talking, there came a cloud, and overshadowed them; and they feared as they entered into the cloud. But why need they be afraid when Jesus was there? They were just like you and me, afraid sometimes when we should not be. And there came a voice out of the cloud, saying, "This is my beloved Son: hear him." Why that is just what Peter had said when Jesus asked the disciples who they thought he was. Do you remember Peter saying, "Thou art the Christ, the Son of the living God"?

When the disciples heard the voice, they fell on their faces. But Jesus came and touched them, and said, "Arise, and be not afraid." And when they had lifted up their eyes, they saw no man, save Jesus only. Moses and Elias were gone. And as they came down from the mountain, Jesus told Peter, James, and John to tell this vision to no man, until he was risen from the dead. You see Jesus knew that he was to die and be made alive again, but he wanted Peter, James, and John to know what it will be like when Jesus comes again; so he showed them this vision to teach them how things will be at that time.

FAME

The birds sing sweetest in the deepest glade,
Untrodden paths invite the fairest flowers;
The roughest stone the purest gem has made,
The faintest star could swing this world of ours.
Ambition has no home in gilded halls,
Fame comes at last to those who've sores wept.
A song may dwell within a hovel's wall,
The King of kings first in a manger slept.
Heed not a lowly birth and humble home;
The sails ne'er feel the breeze until unfurled.
The flame of genius flutters on unknown,
Then meteor-like illumines all the world.

THE GREAT IMAGE

By E. O. Stewart

WHEN Daniel interpreted the dream which Nebuchadnezzar had concerning the Great Image, he said, "The Great God has made known to the king what shall come to pass hereafter."

Question: When Daniel said to the king, "Thou art this head of gold", did he mean that the Babylonian kingdom which existed at that time was the thing he wished to bring before the king's mind, or did he mean that the Babylonian kingdom at that time represented the head of an image that would be made, and worshiped in the, then far distant future? Will the image all be together, standing on its feet at the time the stone smites the image on the feet? If not, how can the gold, the silver, the brass, and the iron be broken to pieces together? (See Dan. 2:35.)

When Daniel said, "Thou art this head of gold", he meant, You are the type of the head of an image which shall be in existence and be worshiped at the end of the Gentile times when men shall worship the works of their own hands.

Let us notice that Daniel does not say that the stone kingdom entered this image in the head or thighs, working political schemes and thereby trying to reform the image, but that it smites the image on the feet, thereby causing the whole image to be broken to pieces at one and the same time. It will not be long until the great image will be set up. Everything is pointing in that direction. "The love of money is the root of all evil", says the Apostle. The extent that man will go because of the love of money is almost unthinkable—not just for the sake of a living, but just for the gratification of his own selfish lusts.

The preacher who has fame today has either been a great politician, a great base ball player, or a great fable or fiction story teller; for the time has come when men will not endure sound doctrine. Men's hearts and ears are turned unto fables. See 2 Tim. 4:3.

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away."—2 Tim. 3:1-6.

Men, generally speaking, have no use for sound doctrine. The man who wishes to run a godly conversation has to console himself by just studying his Bible. Other men haven't time to fool with him. Men, generally speaking, have become so entangled with the affairs of this life that they allow the deceitfulness of riches to choke out what they learn; and they become unprofitable. The Bible says, "Seek ye first the kingdom of God and his righteousness, and all of these things shall be added unto you." Men haven't any confidence in this statement. They act right to the reverse. They add all of these things first, then rob God of his dues and spend God's dues to glorify their own lusts for pleasure. Then the man who studies his Bible, and knows that Paul says, "Evil men

and seducers shall wax worse and worse, deceiving and being deceived", is met with the statement of some deceived preacher that "the world is getting better".

The main cause of this delusion is that men have been taught that the church is the kingdom, and that it entered into that image in the Roman age, and then and there began the work of reforming the present evil world; whereas the Bible commands to come out from among them and be separate. "Make your calling and election sure." God does the calling and the electing. God has left his Word here to teach us how to qualify. Many are called but the few who learn the law of goodwill, even to their enemies, will be chosen in that great election day.

A man who makes the race for Congress is not executing the law while he is making the race for office, he is only governed by the law governing the race for election. After he has been duly elected he takes his seat in his office to do his duty in an official capacity. Just so with the true Christian. It takes all of his life to run the race for election. He is not executing the law of the kingdom, he is only governed by the law of God which tells him how to obtain his election, and when Christ returns he (the Christian) will then begin executing the law of the kingdom.

THE WORD OF OUR GOD SHALL STAND FOR EVER

Nature and Science

By Lyman Booth

HOW strange that it is was left for modern astronomers to prove to their satisfaction and to publish to the world their discovery that the Pleiades is the point around which our solar system is moving at an estimated velocity of more than four hundred thousand miles per day, following a circular path which will require thousands of years to complete one revolution, this too, without any knowledge of the text of scripture or of its meaning. While those figures may baffle our finite minds to comprehend, yet they may be considered as a unit with which to measure still greater orbits. These figures are not the result of guess work, but were obtained by careful calculations and long periods of careful observations.

Astronomers tell us that our sun is ninety-five million miles distant from our earth, and that Alcyon is thirty-four million miles farther away. Oh what an inconceivable distance that is! If it were possible for any object to travel that distance at fifteen hundred miles per day and three hundred sixty-five days per year, it would require more than one trillion two hundred million years to make the journey. Let him who thinks he has an immortal soul that will ascend to heaven at death and that heaven is "far beyond the bounds of time and space", stop and consider that he will have to wait a long time on the way or else his conveyance must be much swifter.

There is a principle in philosophy which holds that the attractive force between two bodies is in proportion to their respective dimensions and weights. If that be true, then how many times greater must Alcyon be than our entire solar system to enable it to swing our planetary system in this great circle and with a velocity that makes

one dizzy to think of it. If Job understood all this it is no wonder that he was awed into silence so that he could not answer the question, "Canst thou (Poor man, full of putrid sores and cast down in spirit) bind the sweet influences of Pleiades?"

Speaking of the heavens, David said, "In them hath he (God) set a tabernacle for the sun, which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. His going forth is from the end of the heaven, and his circuit unto the ends of it, and there is nothing hid from the heat thereof." If these words were the voice of inspiration, (and I believe they were) we may easily see how they harmonize with the above theory. It also shows that between true science and the scriptures there is no discord.

When we gaze upon the magnificent and stupendous scenery of the numberless jewels that sparkle in their far-away azure setting, it is certainly enough to awaken our curiosity beyond the bounds of satisfaction until their mysteries and splendor shall be unveiled before our enraptured vision, when our eyes shall behold their beauty and our ears be delighted with seraphs' songs, and our hearts made glad with the knowledge of those things which God hath purposed for those who love him.

We may let our thoughts revel at will among the constellations that circle through the awful profundity of space. They will vanish into forgetfulness before the infinite mind. We may lavish our vision upon the beauty, the grandeur and sublimity of the heavenly scene, but we will get only a clouded view of that which angels now behold.

A large volume might be written concerning the Siderial wonders and that would only be a beginning of the story of infinite creation. These things should be sufficient to arouse the thinking mind to a profound interest in the works of the Master-Builder of heaven and earth. It is quite enough to convince the candid thinker that they are the result of an infinite design. Since there can be no design without a designer, it follows that that Being must be possessed of an infinite mind and power. Such a Being we acclaim as Divine.

Without further intrusion upon the readers' time, I will close by quoting one stanza of a poem written by one who must have been contemplating seriously the wonderful works of nature.

"What though in solemn silence, all
Move round this dark, terrestrial ball?
What though no real voice nor sound
Amid their radiant orbs be found?
In reason's ear they all rejoice,
And utter forth a glorious voice,
For ever singing as they shine,
The hand that made us is divine."

THE OTHER TWO REASONS FOR HAVING A FAMILY ALTAR IN A HOME

IX. Because it will furnish an example and a stimulus to other homes for the same kind of life and service and devotion to God.

X. Because the Word of God requires it and in thus obeying God we honor him who is the Giver of all good and the source of all blessing.—W. F. Biederwolf, in Illinois Trumpet Call.

LIVING WATER

By Alta King

"If any man thirst let him come unto me and drink. He that believeth on me..... out of his belly shall flow rivers of living water, (but this spake he of the Spirit which they that believe on him shall receive; for the Holy Ghost was not yet given, because that Jesus was not yet glorified)." —John 7:37-39.

Beginning with the last of the above quotation and working back to the first we have this line of thought:

Belief on the glorified Jesus (Jesus resurrected and exalted to God's right hand) brings upon the believer the Holy Ghost or Spirit—the mind and power of God.

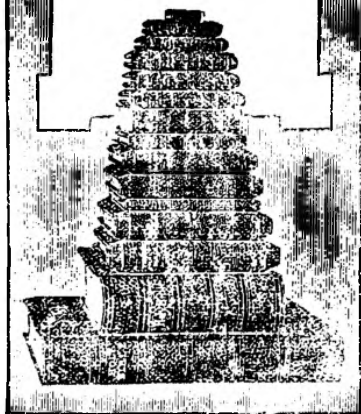
This Holy Spirit, resident in the heart through belief, cannot be dammed up in the mind of the believer. It is a living, active force that flows from the believer in streams of living words and deeds. This Holy Spirit that comes upon a person as the result of belief in the glorified Jesus is the "Living Water" that supplies the spiritual thirst of humans—the thirst after righteousness, after God and all that he stands for.

Jesus is the Main Channel through which this Living Water flows from God. But Jesus issues the call "If any man thirst let him come unto me and drink"—which drinking is the act of believing—and the believer becomes himself a channel through which flows rivers of living water.

Why does reception of the Holy Ghost hinge upon belief in the glorified Jesus? Because, in the glorified Jesus "dwelleth all the fulness of the Godhead bodily", Col. 2: 9, and belief in the glorified Jesus equals belief in God. Belief is transfusion of one mind into another. Therefore belief in God means the reception of his Holy Spirit, or mind, in whatever manifestation of power he may grant.

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The possibility of receiving the Holy Spirit is not appreciated as it should be because many have fallen into the belief that receiving the Holy Spirit means, exclusively, receiving the power to work miracles. The fact that Paul names love, joy, peace, longsuffering, gentleness, faith, meekness, temperance, as the fruit of the Spirit, making no mention of miracles, is entirely overlooked. As a consequence, we look with longing eyes to the future when we shall receive an outpouring of the Holy Spirit and work miracles, and by so doing we fail to appreciate the real outpouring of the Holy Spirit which results in rivers of living water in the form of love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. Miracles can be worked through these.

Come, let us drink of the glorified Jesus and receive of this outpouring. Not All blessings are in the future.

"Hatred stirreth up strifes: but love covereth all sins."—Prov. 10:12.

SECRET COMMUNION WITH GOD

By M. A. Woodward

IN the sacred writings how necessary it has seemed to God's servants, prophets, workers, to be in secret with God! How full of meaning is that deeply interesting period of the career of Moses which he spent in retirement. The Lord had graciously, wisely, faithfully, led his dear servant away from the eyes of man, away from their thoughts. Why lead him away from these? That he might train him, mold his thoughts so he could use him—for God must have a loyal, faithful worker for a very necessary work. True, Moses had spent forty years in the pomp and splendor of Pharaoh's house, but that was of little use to God, of little value compared to his next forty years alone with God. The former experience was valuable, but this experience of a shepherd while tending his sheep, alone in the desert with God was indispensable. All the wisdom of his first forty years would not have qualified him to stand before Pharaoh to plead for his people. Mere human wisdom and learning, however valuable it might be, can never constitute one an ambassador for Christ—a helper together with God. The man or woman fitted to be used of God can only find that fitness in the hallowed retirement of the Lord's presence. Moses found, in the sacred retreat of the backside of the desert the necessary lessons of patience, of trust—not in self, but in God. That secret communion, that prayer of faith, fitted the armor securely upon him. He went at God's command, for the great I AM was with him. Even after we have entered upon a public career for God we must often find ourselves alone with God, in secret communion.

"The Man whom God educates is educated, and none other. It lies not within the range of man to prepare an instrument for the services of God. The hand of man could never mold 'a vessel meet for the Master's use'. The one who is to use the vessel can alone prepare it. Paul learned more in Arabia than ever he had learned at the feet of Gamaliel. None can teach like God, and all who will learn of him, must be alone with him."—C. H. MacIntosh.

THREE PRINCIPLES OF PRAYER

By Clarence E. Flynn

SOME of the disciples of Jesus came to him one day and asked the most natural question in the world. They said, "Lord, teach us to pray." They were like most of us. They prayed in a certain perfunctory fashion, but they wanted to learn the secret of prevailing prayer. That secret has many phases. Three of them are here noted.

No prayer should be without a background of submission to the divine will. We do not pray to direct the will of God, but to come into accord with it. It is not for us to try to relate the mind of God to ours, but to relate ours to his. Our need is not to get him to see our side of the case, but to obtain his guidance and direction. He understands our needs and situations better than we do ourselves, and he desired the accomplishment of all things that are right before we ever thought about it. Our saving prayer, as in the case of Jesus himself, must often be, "Thy will be done."

In the second place, prayer should be clean cut and definite. Whether it be communion, petition, confession, or adoration, there should be no mistaking its meaning. A great deal of praying loses its power with men, and it must certainly lose its power with God, because it fails to really say anything. It is so rambling and indefinite that no meaning can be gleaned from it. One's talk with God should have a meaning as natural and as unmistakable as his conversation with a friend.

Thirdly, we must remember that after all it takes more than words to make a prayer. The only words that count much when it comes to praying are those that are real reflections of ourselves. Our prayers must simply be verbal expressions of the things we live for. We must act our prayers as well as speak them. We must speak them not only with our lips, but also with whatever powers and talents we possess.

GOD SPEAKS

(Continued from front page)

from the promised land. They were both bearing the same fragrant fruit; but one of them saw it not, yet he knew what he was carrying. The other saw both the fruit and the man who was helping him. Thus is it, that the prophets who came before Jesus testified of him, although they did not yet behold him; and we who live in the fulness of times see both the Christ of whom they testified, and themselves who were sent by God to witness of him.—Extract from Adolph Saphir's book, The Great High Priest.

WHAT MUST I DO?

(Continued from front page)

signed and sealed. So, also, one may believe in Christ, but if he wishes his covenant to be of force so as to bring life, he must sign the agreement, or seal the faith, by baptism.

By this act one becomes a member of the Christ family, and if he lives a life true to that family he is heir with Christ to the blessings of God.

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The Works of God

By Lyman Booth

IN Ecclesiastes 1:9-10 we read: "And there is no new thing under the sun. Is there anything whereof it may be said, See this is new? It hath been already of old time which was before us." Men are continually making discoveries in mechanics, and in sciences and calling them new. Thus, we have the telephone, telegraph, and radio methods of communicating or transmitting thoughts from one person to another at great distances.

We speak of them as new inventions. But is that really true? Would the mechanism used in either be of any use or benefit if it were not for the unseen and invisible element which all of them employ? The telegraph instruments, wires, and batteries would be useless if it were not for the electric current which they control. The same may be said of the telephone. The transmitter and receiver would be dead if it were not for the unseen energy which makes it possible for them to instantly convey the sound of one person's voice to the ear of another, hundreds or even thousands of miles away. Truly they seem marvelous. But what of the radio system of communication? Is it not one step nearer the marvelous? Men use and control them to their own profit and for the benefit of mankind, in general, but are at loss to comprehend them fully.

Each is burdened with its own technical terms and phrases to describe its peculiar operations; but who can tell what that force or energy is that makes either possible? It doesn't seem to be a mere mechanical agency but rather the power of the infinite and eternal One, which has been delegated to us by him who holds the keys to all mysteries of the universe, "which he shutteth, and no man openeth; and openeth, and no man shutteth." These manifestations are only a few of the marvelous ones which lie in reserve, in his infinite laboratory, awaiting the appointed time, when his wisdom directs that they be unfolded to us for our good and his glory.

We sit in our homes and can distinctly hear a speaker, or choir, or orchestra hundreds or thousands of miles distant. The sound of the voice and of the musical instruments is wafted to us through the air, over mountain and valley, through calm or stormy gale; radiating in every direction, and who knows but that they wing their way past the moon and sun, and the starry constellations that deck the heavens, till they are heard by the angels on high. This is not a vain imagination of a distorted mind, for it is not only possible but probable, for do we not read of the morning stars singing together while the sons of God shouted for joy. Job 38:7. This may sound, to some, like the Poet's fable music of the spheres. If the singing of the stars could cause the sons of God to join in joy-

Don't Give Up

IF you've tried and have not won,
Never stop for crying;
All that's great and good is done
Just by patient trying.

Though young birds in flying fall,
Still their wings grow stronger;
And next time they can keep
Up a little longer.

Though the sturdy oak has known
Many a blast that bowed her,
She has risen again and grown
Loftier and prouder.

If by easy work you beat,
Who the more will prize you?
Gaining victory from defeat,
That's the test that tries you.
—Phebe Cary.

ful chorus why not the heavenly spheres as they swing in their divinely appointed paths, "produce rapturous melody, too sacred for human ears, or too ethereal to be mentioned by mortal tongue"?

On New Year's eve I sat in my home beside the radio receiver, and, with friends, listened to that instrument gathering from the air the harmonies that were being wafted abroad over the earth to the delight and entertainment of many thousands of admiring and appreciative listeners. Despite the chilly air, and the falling and drifting snow there came the sweet and blended tones of vocal and instrumental symphonies from various places.

Although it was stormy, the radio waves which were sweeping through the air with inconceivable velocity did not get tangled on their way, but came in clearly while we listened with intense interest. All the while we were being entertained thus delightfully our minds were overwhelmed with ever increasing wonder. Our emotions were awed into mild and willing silence as we wondered, "How can this be?" Then there came to mind the first message that ever tingled the wire with those sublime words, "See what God hath wrought." Then followed the words of Israel's sweet singer, "O, sing unto the Lord a new song; sing unto the Lord all the earth. Sing unto the Lord."

"Happy is the man that findeth wisdom, and the man that getteth understanding; for the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more profitable than rubies; and all the things thou canst desire are not to be compared unto her. Length of days is in her right hand; and in her left hand riches and honour. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her; and happy is every one that retaineth her. The Lord by wisdom hath founded the earth; by understanding hath he established the heavens."—Prov. 3:13-19.

The Songs of Zion

"Sing Psalms"—James 5:13

THE Apostle James, inspired by the Spirit of God, wrote: "Is any among you afflicted? let him pray. Is any merry? let him sing psalms." Thus, prayer and praise are twin duties and privileges.

The Psalms are the poetry of the Bible, and are given by the inspiration of God's Holy Spirit. Let us, therefore, attend to the various exhortations to use them in our worship. That which God has inspired by his Holy Spirit, must be acceptable to him, rather than the so-called "Hymns" of un-inspired mortals.

The Israelites of old sang psalms, as they were exhorted to, "Sing unto him, talk ye of all his wondrous works."—Psa. 105:2;

And the practice of singing psalms came down through the ages to the apostles; for it is written that when they had eaten the Passover Supper, they "sung a hymn (margin, a psalm)" and "went out into the Mount of Olives."

After this time Christians were exhorted by Paul to continue the practice, saying: "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."—Col. 3:16. And these "hymns" and spiritual "songs" were those in the book of Psalms, called by such name. They were not our modern hymns or songs, many of which contain doctrines utterly opposed to the teaching of God's Word. If you notice the headings, you will find more than a score of the Psalms called "songs", as Psalms 18, 30, 45, 48, 65, 66 ("song or psalm"), etc., and the 92nd is entitled "a song for the Sabbath day", this is for the seventh day of the week which is the true Sabbath of our God.

Some of the Psalms are called "golden", and others said to be for "instruction"; how much, therefore, must we miss if we, in spite of repeated exhortations, neglect to "sing psalms"! The psalms are, according to Paul, "the word of Christ", and therefore suitable to both dispensations. The early Christians, like the Israelites of old learned them off by heart, and could sing them in their assemblies, even without books. Let us attend to Paul's exhortation, therefore, and "Let the word of Christ dwell in" us "richly in all wisdom". Quoting from Gleanings, by Dr. T. E. Reed, he notes that "Thirty-eight Psalms are instructural, one hundred and twenty-two devotional, and eleven prophetic, chiefly of the Messiah."

In the Hebrew Bible the Book of the Psalms is entitled, "Sepher Tehillim", which means, "Book of Hymns and Praises". And in the Alexandrian M. S. S. in the British Museum, it is called, a Psalter with Hymns and Odes. In the Septuagint, Psalm 72, we read, (Continued on page 56)

PEACE IN TRIBULATION

By Samuel E. Haney

THESE things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation."—John 16:33.

Heavenly peace: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you."—Jesus. These are not subjunctive expressions. So, reader, if you have not the peace that the world (natural man) knows nothing of, it is clearly your fault. For some reason you are not leaning on the everlasting arm of omnipotence.

These are the days that there is no dependency from any quarter. Even inflated Self becomes nugatory at crucial periods. Yet, we, too often, depend upon our own strength until the eleventh hour.

This peace that we have in Christ is the result of much chastisement, as Isaiah explains, "The chastisement of our peace was upon him; and with his stripes we are healed." As the result of the cause of this chastisement, sin, he was chastened for our peace.

Paul thus makes plain why we need chastening: "But I am carnal, sold under sin. . . . For I know that in me (that is, in my flesh.) dwelleth no good thing. . . . So then . . . with the flesh I serve the law of sin."—Rom. 7:14-25.

Then there are tribulations, persecutions, and rebukes. "We must through much tribulation enter into the kingdom of GodAs many as I love, I rebuke. . . . And, if they have persecuted me, they will also persecute you".

Chastened and rebuked of the Lord, and persecuted by the world, causing tribulation (affliction and distress), make the narrow way precarious and unpopular traveling, and account for so few, even of Christians, to be foot-step followers of the Master and his apostles. Nevertheless, unpleasant as it is, it is the only route that leads "through the gates unto Mount Zion, and unto the city of the living God".

Many try circumventing these obstructions by accumulating treasures, overlooking the fact that they are inadvertently laying barbed-wire entanglements for their feet that will augment the desire to get on smooth walking, which Satan has adroitly arranged for such unfortunates.

There really is but one source of continuous peace (not as the world gives) and that is by sitting at the feet of Jesus with "a broken heart, and a contrite spirit". It is the only safe place in these days, the only attitude in which peace, in plenty, overwhelms the trials, troubles, vicissitudes, and temptations that beset us. And the only ground upon which we can expect to meet him at his return. It is thus that David cries out, Blessed is the man whom thou chastenest, O Lord, and teachest him out of thy law! "Chasten thy son while there is hope, and let not thy soul spare for his crying", is God's method with us.

Perhaps Job, who was more sorely chastened than any other excepting Christ, intimates how that the "rod" eliminated the impurities of his soul as did his boils purify his blood, bringing him to the point where he would not sin (offend) any more. "Surely it meet to be said unto God, I have borne chastisement, I will not offend any more: that which I see not, teach thou

me: if I have done iniquity, I will do no more." Experience helped Job to understand that neither Satan, demons, nor humans could harm him without God's permission; and gave him strength to cry out, "But he knoweth the way I take: when he hath tried me, I shall come forth as gold!"

The Word (truth) is sure to bring on tribulation and persecution to its advocates as is shown in Matt. 13:21—"The servant is not greater than his Lord. If they have persecuted me they will also persecute you." And, though never man spake as this man, nor approved of God by miracles, and wonders, and signs, he was unrecognized by the world; stigmatized an imposter, and finally murdered as an alleged malefactor. Then why should we, though we be weak, imperfect disciples of the perfect One, become surprised, frightened, or discouraged at Babylon's efforts (through its customs and belief) to make juggernaut victims of us?

The Spirit of God, and that of the world will not mix. Are you popular with the world, children of the evil one? Dangerous ground, reader, "Woe unto you when all men (the world) shall speak well of you."—Jesus.

We must sacrifice many temporal blessings to attain the spiritual, eternal things. But fortunately God can make us profit spiritually by our indiscretion; for such folly is usually, if not always, the result of an indifferent Christian life, giving too much thought to self and the things of this decaying world. Such a life makes necessary the "rod". So, if properly exercised by tribulations and persecutions they become misnomers, even though their presence cause us to shudder. Paul got above such things. "We glory in tribulation"—Rom. 5:3. "I am exceeding joyful in all our tribulation."—2 Cor. 7:4. But this is Paul's spiritual mind talking, not the flesh (natural man) as is explained by Rom. 7:25.

David, impersonating Christians, says, "He maketh me to lie down in green pastures." How unnatural it is for a hungry man to be made (forced) to sit down to a sumptuous symposium board. But these green pastures have no attraction for the Adamic man (flesh). He must be compelled to partake of the spiritual banqueting board. The Lord must use many strategies to keep us in green pastures: sickness, misfortunes, disappointments, etc. Too often his pastures appear well enough for the sick and afflicted, while inclining on their backs, but unfit for healthy Christians; for when health and prosperity return how prone we are to climb over the fence for those bitter, wild carrots. They look so pretty! Then the Lord is required to again humble us (lash the old man) and drive us back to the only soul-sustaining food. Notice, "He prepareth a table before me"—a feast (coaxer) in front, and a lash behind. Hard road to travel, brother! Any wonder that of the many called so few are chosen? The chief difficulty is, depending on Self instead of on the Lord.

But he can make us more than conquerors; and make it pleasant traveling while en route, also. Reader, has this been your experience? It is your fault if it has not. For, if you be Christ's, God has wrapped his mantle of love about you, which cannot be removed unless Self, in some way, gives consent to the natural to overcome the spiritual. Progress in growth and stature

of Jesus Christ begins when Self abdicates (is driven off) the throne.

If we hold tenaciously to the horns of the altar we shall receive the life of the ages—more than we can now understand. Now we are called foolish, nondescripts, but in the world to come possessors of all things, "as unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, yet possessing all things."

Yes, brother, sister, "Many are the afflictions of the righteous: but the Lord delivereth him out of them all": Glory!

"Thou wilt shew me the path of life: in thy presence is fullness of joy; at thy right hand there are pleasures for evermore": hallelujah!

O, for a faith

"That will not murmur nor complain
Beneath the chastening rod,
But in the hour of grief or pain,
Will lean upon its God.

"Lord, lead me to a faith like this,
Through trial though it be;
For, O! the rest of faith is bliss,
The bliss of rest in thee."

TO PUNISH PARENTS

A MEASURE was introduced in the legislature at Albany, New York, which holds parents legally responsible for the delinquency of children under sixteen years of age. This bill is said to be the result of a warning issued by a judge when he pronounced death sentence for the Diamond boys and their confederates for the murder of two bank messengers, says the American Educational Digest. The judge declared, at that time, that if the parents knew they were to be held accountable for their children's acts, they would exercise closer protection of their offspring than they do. In more than 75 per cent of cases, authorities agree that the delinquent child is the victim of home environment and parental influence. Under the proposed law, parents would be punishable for any of the following cases:

To permit a child to become a juvenile delinquent; to associate with vicious, immoral, or criminal persons; to beg or wander about the streets late at night; to furnish entertainment for gain upon the streets or in a public place; to wander habitually around railroad yards; to be an habitual truant from school; to enter a disorderly house or any place where gambling is carried on; to enter any place where his morals may be in danger; and to be adjudged in court to be in need of the care and protection of the state.

This movement which proposes to hold the parent responsible to society, attacks the whole situation at the very root of the evil of criminal childhood. The theory of the proposed law is that any father who is indifferent to the molding of the character of the child that he brings into the world is amenable to the law of the state. Parenthood is an assumed obligation, and that obligation should be met so far as it is possible within the power of human ability. This proposed law presents one of America's greatest and unsolved problems in an altogether new and commendable aspect.—Selected.

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 119:9

CHARITY SUFFERETH LONG AND IS KIND

I am not bound by conscience to achieve
High goals beyond my strength or gift of
skill.

To plant my banner on a higher hill
Than those whereon my neighbors proudly leave
Their standards when the sun sinks down at eve;
I hear no voice that urges greater will
Or bids me strive for larger conquests still
And vaster fortunes, blind to all who grieve.

But something in my heart commands me thus:
"Keep faith with God and man and play the
friend!"

Heed not the cry of fame vociferous;
But keep life's gentle manners to the end;
Let others find in you those nobler things
Which self sought glory seldom brings.

ABOUT THANKSGIVING DAY

When was Thanksgiving first observed and Why? We all know that Governor Bradford proclaimed a Day of Thanksgiving in early Colonial times because the harvest had been bountiful. This first Thanksgiving Day fell on December 13, 1621, and turkey and pumpkin pie made up the feast, just as it does for us today. After that the New England Colonists had frequent days of Thanksgiving, and some times they occurred twice a year. We all have heard of that, but all of us have not realized that Thanksgiving did not become a nationally recognized day for many years, and that often the years went by with no Thanksgiving at all.

While the Revolutionary War was going on there were thanksgiving days, which were recommended by Congress and which were held in different months—April, May, July, and December. When Washington became President he named November 26, 1789, as a day of thanksgiving. This day happened to be Thursday, and ever since, every Thanksgiving day, no matter in what month it occurred, has been on Thursday. Whether by accident or design always, we do not know. The months when Thanksgiving occurred varied greatly for several years after Washington. John Adams recommended May 9, 1798, and April 25, 1799, both on Thursday. Madison set aside the third Thursday in August, 1812, the second in September, 1813, the Second in January, 1814, and the second in April 1815.

Then Thanksgiving lapsed and it was not till 1859 that Mrs. Sarah Hale, a woman of New England, succeeded in getting the President to set aside a day for thanksgiving. This first Thanksgiving Day as we really now know it was set for the last Thursday in November. During the Civil War Thanksgiving was again forgotten, but in 1863 President Lincoln proclaimed August 6, as Thanksgiving Day. Since then, Thanksgiving has fallen on the last Thursday in November, except 1865 when the first Thursday in December was proclaimed by the President.

The day on which Thanksgiving falls

matters little. What does count is to have an honest realization of the lovingkindness and tender mercy of our heavenly Father, and a heart filled with praise and thanksgiving to him for his goodness to us, the sons of men, and a mind willing to cooperate with him in his plan to bless the world. And this not only on November 27, 1924, but on every day of the year, yea, on every day of our lives. If we are thus constituted we will be extremely happy; for then we will have realized the true meaning of Thanksgiving Day. May we all be happy.

O LORD, ACCEPT OUR THANKS

For a free and plenteous harvest,
And a year's unstinted joy;
For the tangled path of duty,
Where we may our powers employ;
For the friends who truly love us,
Midst the fateful woes of life;
For thy Providence above us,
And thy strength in all our strife—
O Lord, accept our thanks!

THE FREEDOM THAT COMES FROM FAITH

Faith in God carries a man upward in faith in his fellows. A faith in our fellows carries us on into a friendship, which for ever enlists us in limitless service for the redemption and the progress of all men.

A Christian Fellowship is not a bondage or a burden. It is the fellowship of a Christ enfranchised in men. The fruitage of faith is free fellowship of free men. The spirit of Jesus is the spirit of freedom. Jesus called men into the experience of living as the free sons of God. Who can tell what that meant to the oppressed Jew, the distinguished Galilean, the despised Samaritan, and the poor Roman? The common people heard him gladly because they discovered that Christianity was something for them in the midst of their everyday life. That discovery worked like a new yeast in the life of the people of Palestine.

Jesus saw what it was doing and fearlessly said that he would that it should be so. New wine could not be contained in the old wine skins. He said that his followers were children of the bridechamber and could not but rejoice, and that the least under the new covenant were greater than the greatest under the old.

He set men free, free from the bondage of sin, free from the bondage of fear and ignorance and isolation. Jesus made men new creatures because he brought them out into the liberty of sons of God, free to pour out our life in service, free to enter into fellowship with God and man, free to bind upon one's self all the burdens of the world's need, free, in the name of Christ, to be friend of all, free to risk all and give all for the building of those free and fruitful fellowships which faith inspires and which faith alone can carry on to perfection.

WORKING WITH AND FOR CHRIST

Christ has no hands but our hands,
To do his work today;
He has no feet but our feet,
To lead men in his way;
He has no tongues but our tongues,
To tell men why he died;
He has no help but our help,
To bring them to his side.

What does human progress involve? What is the test by which we may determine whether or not what we call progress is really progress? By what means may we help to make real progress more sure?

Ask the writer to the Hebrews if you want a clear word concerning the standing by which progress should be measured. Ask and he answers: Jesus Christ, his person, his teachings, his revelation, his work, his Spirit; that is the ultimate test.

Down through the Christian age the cross of Christ Jesus has been central for the experience of Christians. To us, Jesus is not a second Moses. Moses was a law-giver. Jesus is a "life giving spirit".

We do not really possess the truth of the cross of Christ unless, having died with Christ unto sin, we have risen with him "to walk in newness of life". The climax of Christian fellowship and Christian experience comes when "we all, with unveiled face, reflecting as a mirror the glory of the Lord, are transformed into the same image, from glory to glory, even as from the Lord, the spirit".

LET US GIVE THANKS

We thank thee, heavenly Father,
For health and food,
For love and friends,
For everything thy goodness sends,
We thank thee, heavenly Father.

BIBLE QUESTIONS

- 1 For what material thing did King Solomon have extreme passion, and which later made his kingdom weak?
- 2 When King Ahasuerus learned that at one time Mordecai had saved his life, what honor did he show him?
- 3 Why did Jesus say to Peter, "Get thee behind me Satan"?
- 4 Who parted the waters of the Red Sea so that the Israelites could cross when the Egyptians pursued them?
- 5 When Herod Antipas was banished for life to Lugdunum who shared his banishment with him?
- 6 Who influenced Ahab, King of Israel, to worship Baal?
- 7 How did Saul meet his death?
- 8 What was the first book ever printed?
- 9 How were the writings of the Old Testament supposed to have been preserved?
- 10 In what year did the King James Version of the Bible appear?

ANSWERS TO LAST SERIES OF QUESTIONS

- 1 Solomon chose wisdom for the guidance of his people when God offered him his choice of good things.
- 2 Because his wife betrayed his confidence to the people Samson slew the thirty Philistines.
- 3 Jesus said unto Peter, "Get thee behind me, Satan"
- 4 The Lord guided the Israelites through the wilderness on their way to the new land by going before them in a pillar of cloud by day, and by a pillar of fire by night.
- 5 When Herod Antipas went according to his wife's request, to Rome to gain the title of king, he was banished for life to Lugdunum.
- 6 When the people declared God the true Divinity, the drought in Israel ceased.
- 7 When Saul sought the life of David, he first found refuge in the court of Achish, with the Philistines.
- 8 John de Wickliffe made the first English translation of the whole Bible.
- 9 King David commanded that his son Absalom's life be spared, before they entered into battle against him at Gilead.
- 10 When Abram reached Egypt with his beautiful wife, Sarai, who was passing as his sister, King Pharaoh took her into his harem.

Great is our God and greatly to be praised.

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 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

We are very pleased over the number of
 letters arriving with expressions of encour-
 agement regarding the Thanksgiving Day
 offerings as proposed in recent issues of
 The Herald. This is an offering which each
 one can feel at liberty to engage in, either
 in small or larger amounts. Whatever the
 total is, it will reduce the \$15,000 needed
 by March 1st, by just that much, and we
 are truly hopeful that these offerings will
 far more than pay the \$1500 yet to be paid
 on the Home proper. The balance of the
 \$15,000, as has been previously explained,
 is to pay the indebtedness on the Home
 Gardens and Greenhouse, and to furnish
 a little extra for the improvements which
 are being made. But this \$1500 is due
 early in December.

May it not be wholly beneficial to every
 one to render an expression of Thanksgiv-
 ing for the bountiful watchcare of the
 Father over us by consecrating a part of
 our strength and blessing, as a Thanksgiv-
 ing offering unto Golden Rule Home.

CHRISTIAN LANDSCAPING

MANY specialize in studying how to
 beautify and gladden the home grounds
 or hillside by planting, arranging and cul-
 tivating shrubs and plants of God's provid-
 ing. The beautiful bloom in varied color
 and succession and in attractive arrange-
 ment produces a setting before the vision
 that entrances one's life and causes one
 to lift up the face in adoration of God
 the great Creator of Nature's beauties.

But God has done still more for man.
 By planting the marvelous truths of God's
 instruction, then tending, cultivating, and

encouraging the growth and fruitfulness of
 those truths in one's life the gorgeous
 bloom of love, good-will, peace, righteous-
 ness, justice, godliness, kindness, gentle-
 ness furnish a landscape before the vision
 of all that is in wonderful contrast to the
 usual settings about us. Forgiveness of a
 fellow restores that one unto one's fellow-
 ship; blessing the one who curses, removes
 any thorn of bitterness in one's side; pray-
 ing for them which persecute, softens and
 modifies one's own being and brings self
 into the harmony of quiet and peace with
 all.

If one wants the beauties of a landscape,
 choicest seeds and roots should be planted.
 None are choicer than those which were
 selected, approved, recommended, and
 urged by Jesus our Lord.

I AM THE DOOR

IN attributing to himself the above ex-
 pression with reference to the sheepfold,
 our Savior's words undoubtedly meant very
 much more unto his hearers than they do
 unto his present readers. It was the cus-
 tom of the ancient shepherds to stand in
 the doorway of the sheepfold at the even-
 ing time to give personal attention to the
 sheep, one by one, as they entered into
 the enclosure. None passed without the
 scrutiny of his tender eye and the atten-
 tion of his gentle hand. The welfare of
 the sheep was his. Therefore, if any en-
 tered in by him, they not only received
 admission but they received the help and
 strength of the good shepherd.

Is this not fully true with the Christian?
 Not only are we admitted into the associa-
 tion and companionship of Jesus, our Sav-
 ior, but his loving heart removes all
 wounds, all injuries through life, all im-
 perfections, all inabilities. He establishes
 the one whom he admits unto a fulness of
 strength, unto the largeness of life, unto
 the greatness of opportunity. Truly he,
 to us, is the Good Shepherd.

As his sheep, we should know his voice.
 If we are not familiar with it, it must be
 because we have practised heedlessness to
 his calls, to his leadings, to his overtures.

Let us learn the voice of our Savior; let
 us heed his beckonings day by day. Thus
 let us come to know him in deed and in
 truth as our great Shepherd.

THE TRUE VINE

THE prophets, in speaking of Israel as
 a chosen people of Jehovah, illustrated
 their position in the earth with the figure
 of the vine. Their Maker would have had
 them to be a pure, wholesome vine, yield-
 ing a pleasant and satisfying fruit. But
 instead Israel often yielded that which was
 comparable to the sour, wild grape. Their
 failure of appreciation was the cause for
 much disappointment upon the part of
 those most devoted to Jehovah.

Speaking to Israel's generation of his
 day, our Savior emphasized to them the
 fact that he was the true vine. This word
 "true" has the meaning of real, genuine.
 He was and is the real vine. It is from him
 that all genuine fruit must be produced.
 And, like the vine of the vineyard, so with
 him, since the days of his ministry, the
 fruit is borne, not directly from the vine
 itself, but from the branches thereof.
 Therefore, for the genuine fruit, there
 must be genuine, real branches, "true" in
 every sense of the word. And he laid be-

fore them the fact that only such branches
 as grew forth from or through him could
 possibly produce the true, the genuine
 fruit.

This illustration undoubtedly pertained
 emphatically to Israel as a chosen nation.
 The principle is undoubtedly just as true
 with reference to the development of the
 Christian body, the church, as it was with
 reference to the national development. He,
 too, is the true, the genuine vine, from
 which and through which all true Christian
 fruitage must be produced. That which
 is of the flesh, of the carnal, of self, must
 not be considered as ranking in the same
 class as that which is produced through
 Christ, fed, vitalized, flavored by the po-
 tency of his Spirit.

There is also another sense in which this
 illustration would seem most applicable in
 principle. It is in the comparison of the
 first Adam and the second Adam. Of these
 two Jesus undoubtedly was "the true", the
 genuine. In this sense also it is only
 through him and of him that fruitage unto
 life, unto immortality, unto incorruptibility
 can be looked for.

And as it is the Father's will that all
 those who dedicate self unto Him, shall be
 grafted into that "true vine" and partake
 of the root and fatness of the same, it re-
 mains that those who fail of such position
 must in great measure fail because of their
 own personal choice or neglect with refer-
 ence thereto. Let us each endeavor to
 encourage one another and to help one an-
 other unto realization and continuance
 thereof in the one true vine.

Some weeks past announcement was made
 relative to overhauling The Herald Lino-
 graph and replacing worn out parts with
 new ones. The Linograph Company did not
 get its man here as expected. Postpon-
 ments continued until last week.

During these weeks it was necessary to
 keep copy set a week or more in advance
 of need so as not to be caught with the
 machine down and no copy for paper. The
 result is that some articles have failed to
 follow in proper sequence, and last week
 some church items had to be postponed.

The press room is again in normal work-
 ing condition and effort will be continued
 to give the best service possible.

"I can do all things through Christ which
 strengtheneth me."—Phil. 4:13.

HERALD RECEIPTS

A. Nichols; Mrs. Thos. Beadle; Miss Belle Mc
 Candless; Mrs. Wm. Canode; F. W. Huber; W. D.
 Haille; Thomas Watts; Eugene F. Moses; Mrs.
 Mae Mercer; R. S. Brewer; A. S. Simmons; J. S.
 Simmons; W. J. Simmons; Mrs. John Fyfe; A. J.
 Hoke; Mrs. A. J. Moore; J. E. Lind; T. C. Egger-
 king; Mrs. Mary Goekler; Jesse Weaver; Mrs.
 Wm. Lansbery.

WINCE MEMORIAL FUND

Previously mentioned,	\$468.45
Mrs. J. A. Railton,	5.00
Total	\$473.45

N. B. I. PLEDGES AND CONTRIBUTIONS

The following pledges and contributions have
 been received since General Conference for the
 payment of indebtedness on N. B. I. property and
 for furthering the work in its several depart-
 ments:

Previously reported,	\$3328.50
Received since last report,	165.00
Total	\$3493.50

Among the Churches

A daughter is announced to Bro. and Sr. Francis H. Gibson, Lorain, Ohio, on November 11th.

The Herald regrets very much to announce the death of Bro. Jacob Jenter, of Fonthill, Ontario.

After spending four weeks with Bro. F. E. Siple at Casey and Marshall, Illinois, Bro. M. W. Lyon returned to Oregon last week. Encouraging words are the report of his work there. Sunday, the 16th he supplied for Bro. Siple at Plum River. Appointments are being arranged for November 23rd.

Bro. H. A. Sheets returned last week to Oregon, from Iowa, where he had been speaking for four Sundays and through the intervening weeks. Sunday, the 16th he filled the appointment at Dixon, Illinois, and will, D. V., supply for Bro. Siple, at Chicago, on Sunday, the 23rd. We are pleased to announce kindly reports on his Iowa work.

The following is an extract from a personal letter from Bro. R. A. Curtis:

"I am gaining my former strength slowly since the accident that befell me last July. Although I cannot do any hard work yet, I am not discouraged. The Lord has been mindful of our needs and has supplied the same hitherto. I am thankful that my life is still spared."

The Herald is certain that Bro. and Sr. Curtis are thankful; for the letter contained a check for a Thanksgiving offering.

Letter of Thanks

Mrs. Moran and myself wish to thank the people of the Iowa Conference for the beautiful flowers and letters of sympathy received from them. She is still in the hospital. We hope that she will soon take a turn for the recovery of her health.

Yours in hope,

E. M. Moran.

For the Wince Fund

I am sending you five dollars for the Wince Fund and will tell you how I made it, as others might like to try the same plan. In the spring I planted a few hills of squash seeds, and had splendid success. I sold a lot of them and still had a dozen left for ourselves. One lady gave me one dollar for two squashes, when I told her my object. Now I am sure any of us could have a little plot in the garden and the produce devoted to some part of our work for the Master. It would interest and help our children, not only in the happiness of giving, but in learning to work.

Yours in the Master's service,

Lillian Railton.

W. L. Crowe

Bro. W. L. Crowe, of Chanute, Kansas, died in the State Hospital at Topeka, Kansas, the night of November 4, at the age of 58 years. Many of the readers of The Restitution Herald know of the earnest evangelical work that Bro. Crowe has done, and many of you have read and learned

many months ago of his illness, to which he slowly succumbed, piling up expense on top of expense, going up into hundreds of dollars.

Can you imagine how his little wife labored to comfort him, making his bed soft on the afternoon of the fourth: and that night he died. This dear sister in Christ needs financial help and needs it now. Those who can, can help smooth the keen edge that is cutting.

Read 1 Cor. 12:12-27. Verse 20 carries the thought that we "are many members, yet but one body". If a member of our body is ailing, the other members will at once try to comfort it. Send your donation to Mrs. W. L. Crowe, 219 South Wilson Ave., Chanute, Kansas.

L. J. Sweet.

NOTICES

Attention

J. H. Anderson, State Evangelist, will hold a series of meetings at Plymouth, Indiana, commencing Sunday, November 16, and continuing over Sunday, November 23, and perhaps, longer.

It is the hope of the Plymouth church that these meetings be largely attended. We most earnestly wish the members of the nearby churches to arrange to meet with us, that we may together enjoy the feast of good things Bro. Anderson will bring us from God's abundant store-house. Come, brethren, and bring your friends with you.

J. H. Willey.

To Illinois Brethren

The last part of the debt on our Conference building has just been paid off. We now have a splendidly equipped dining room and kitchen for many people. It has been a big expense, but it is all paid and we stand free from debt. However, the payment of this last note has so completely exhausted the treasury that it makes our good Treasurer look worried.

An extra large amount of evangelistic work has been and is being done in the State this year, and while the Evangelist is busy at that, others have been employed to fill the regular appointments so that they would not have to give up their regular services. This means quite a little of extra expense. The Board will appreciate it very much if the brethren and friends can replenish the treasury some now, at the time of this heavy strain. Enough always comes in later, but it is this early part of the year that worries the Treasurer most. Send all remittances to Miss Anna E. Drew, 629 North Galena Ave., Dixon, Illinois.

REPORTS

Report of Michigan Quarterly Conference

The Michigan quarterly conference was held October 31st, November 2nd and 3rd at the Fairmount Park Church in North Grand Rapids.

This conference was a wonderful success from every point of view. The attendance was larger than that of any conference in the past two years, which was the result

of a little work by Bro. Blakely preceding the conference. The interest shown at this conference was very gratifying, and the results as evidenced in the form of pledges to support the work for the coming year were certainly encouraging.

Conference opened Friday evening with a sermon by Bro. Blakely. Bro. Patrick was to have preached, but owing to the illness of Sr. Patrick he did not arrive in time. Bro. Patrick preached the morning and afternoon sermons on Saturday. Following the afternoon services Bro. Blakely made a few remarks regarding the work in the state for the future.

Bro. Austin, who surprised us by coming to our conference, then discussed the N. B. I. work, which, it is believed, caused an entirely different feeling for the better, toward the work. Bro. Austin gave us a splendid sermon Saturday evening.

Sunday morning we had Sunday School with the Fairmount Park people, who very graciously gave us the use of their church for our conference, and who entered into our services and helped to make our conference more of a success. Bro. Patrick preached after Sunday School and then communion service was held. Bro. Austin preached Sunday P. M.

At a short business session following the preaching service the conference unanimously voted to hire Bro. Patrick for Michigan if possible. It was left with the conference board to close with him on any satisfactory terms, which they did at once and the business closed with the understanding that Bro. Patrick was to move to Michigan as soon as he could conveniently do so. His thought was that he could move about the first of the year.

The conference closed Sunday evening with a sermon by Bro. Patrick.

Fred E. Hall, Secretary.

Baptisms

In response to a call from Sr. Lulu Miller, Adrian, Michigan, the writer arrived in Adrian shortly after noon on Saturday, the 8th, inst., being met at the station by Sr. Miller and her daughter, Sr. Geraldine Miller. We went at once to the home of Mrs. Marian Sawyer, where a short service was held preparatory to going to the water for a baptismal service. Then we drove to Sand Lake, some fifteen or more miles away, where we assisted three young people to put on Christ by baptism. One of these, Sr. Geraldine Miller, had been immersed several years ago, but felt that she was at that time unprepared and did not understand it properly, hence her desire to be more satisfied at this time by reason of a much greater understanding of the purpose of baptism. The other two were nieces of Sr. Lulu Miller, and it is surely due Sr. Miller that we here record that these dear ones, coming to God and presenting themselves for service as they have, is almost entirely the labor of love of Sr. Miller, and that in spite of great opposition. It is with much pleasure that we introduce to the Household of Faith these babes in Christ, Sisters Marian Sawyer, Thelma Grandy, and Geraldine Miller.

May they each be faithful unto death, and receive the crown of life at the return of our Master and King, is our prayer.

F. V. Blakely.

More "Among the Churches" items on last page.

The Sunday School

By Alta King

THE GOOD SAMARITAN

Lesson 9 November 30, 1924
Lesson Text: Luke 10:25-37
Responsive Reading: Psalms 15 and 34
Luke 10:30-37

Golden Text: Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.—Luke 10:27.

Memory Verses: Luke 10:27-28.

For Study

Review: Describe the transfiguration. Discuss the reason this vision was granted, its purpose, and its immediate and later results.

The New Lesson: After the transfiguration Jesus again took up the ordinary activities of his mission to mankind—teaching and healing, thus bringing “at hand” the purpose of that kingdom of whose glory and power he had just granted a glimpse.

From Luke 9:37 to Luke 10:24 list these activities as Luke has recorded them. Note that through them all runs the call for faith, for humility, for an understanding of his mission as the Savior, and for cooperation with him in that mission.

In the incident of the Good Samaritan we have set forth in parable the great basic principle upon which the kingdom will be organized and run.

I. The Purpose of the Parable. Luke 10:25-29. What called forth this parable? What, then, was its purpose?

Compare this lawyer's understanding of the essential and basic requirement of the law system with the understanding held by the general run of Pharisees and Sadducees, as shown by their great stress upon ceremonial laws.

Though the lawyer had the correct knowledge as to the “how” of eternal life, he did not have in his heart the wherewithal to live up to that knowledge. 1 John 4:10 explains how this love is accomplished in the human heart, and the lawyer had not grasped the love of God as it is set forth in Jesus. If he had, he would not have attempted to test Jesus' knowledge of the laws and thus place him at a disadvantage.

Does the “thou shalt live” of verse 28 refer to the eternal life only from the viewpoint of eternal duration? See John 17:3; Romans 8:6; John 3:1; 10:10.

Verse 29. It is somewhat difficult to understand the sense in which the lawyer wanted to justify himself. Either he wanted to retrieve himself from the foolish position in which Jesus had placed him by forcing him to answer his own question or show ignorance of the law of which he boasted knowledge; or he wanted to prove that he was fulfilling the law he had stated by loving the people of his own righteous clique—others were not neighbors, but dogs and sinners, people who had sinned away their right to God's love and therefore to his own. It is just possible that he caught a gleam in Jesus' eye, when the words of verse 28 were spoken, which told him that he was not fulfilling the law he stated.

At any rate, the question was an opening for Jesus to pointedly condemn this opinion that was held generally among the

people of his nation.

II. The Parable. Luke 10:3-37. Read the parable carefully. What, in verse 30, may be interpreted to mean that the man who was robbed was going away from the righteousness of God? Through what two characters did Jesus set forth the religious activity of that day? Describe this activity as it is thus set forth by these men. Through whom did Jesus choose to set forth that portion of religious activity which these representatives of the religious life were neglecting? Show that the portion they were overlooking was love, the very heart and essence of the things required in the law. Was the Samaritan a neighbor to one who was of his particular class? What established him as a neighbor?

How the learned lawyer, who had “stood up” before the people to test Jesus, must have winced when Jesus forced him to admit the very principles he was teaching, and then told him to do as the Samaritan in the parable had done. The lawyer not only had his question answered, but he had his narrow, petty interpretation of the great commandment shown up.

Following are several things which the parable said to the lawyer, and says to us to the extent that we are like him.

Don't concern yourself with the question, “Who is my neighbor?” being fearful of extending love to one who is not, but be concerned about being a neighbor yourself. The spirit of a neighbor in you will lead you to unerringly recognize your neighbor.

The Samaritan whom you ignore as a dog and sinner may have living within him the principle which you have only in knowledge.

The neighbor relationship is not established by nationality nor even by mutual righteousness. It is established by mercy shown.

Analyze the love referred to in Luke 10:27. The law reveals that such love is required. Why, then, does not law save?

For Class

Discuss the connection between the transfiguration and the kingdom which Jesus is to organize.

Discuss the parable of the Good Samaritan, following the topics outlined in the study section.

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

THE LIFE OF CHRIST

By Edna Houser

JESUS was born in a stable, a very dirty place. Thus the first pure man was born in a manger.

The first of Jesus' friends were animals. The first to worship him were those who cared for animals, viz, shepherds. After the shepherds came the three wise men from Chaldea, who gave Jesus many presents.

Herod the Great was the ruler over Palestine at that time. He was a cruel man. When he heard of the birth of Jesus he planned to kill him, and to carry out his

plan ordered all the children in that part of the country who were under two years old to be killed. Mary, the mother of Jesus fled into Egypt to save Jesus' life. They stayed there only a short time and then came back to their home which was in Nazareth.

Jesus, at the age of twelve years, slipped away from his parents, while they were attending the passover. They had great difficulty in finding him. He was in the temple talking to the lawyers and doctors.

Jesus did not go to school to the scribes or the Greeks. He had three teachers—work, nature, and the Book. Jesus was greatly known as a carpenter while he was yet young.

Jesus was baptized by John the Baptist in the river Jordan. He was in the wilderness for many days. At the end of forty days Satan came and tempted him by three temptations:—that stones should be changed to bread; that he jump off the pinnacle of the temple; and that he fall down and worship Satan for which he should receive the world as a reward. But Jesus would not accept any of the temptations.

Jesus left Jerusalem and went to Galilee to preach. Many people listened to him and were astonished with his teachings. Jesus chose twelve disciples. They were Peter, Andrew, James, John, Philip, Thomas, Matthew, Bartholemew, James, Simon, Thaddeus, and Judas.

Christ delivered the “Sermon on the Mount” including the “Beatitudes”; taught the “Lord's Prayer”; and also gave rules by which men should live.

Jesus next began to perform miracles. He raised Jairus' daughter from the dead; also Lazarus. He changed water into wine at the marriage at Cana, which was his first real miracle.

Jesus fed a multitude of thousands of hungry people with only a few fishes and a loaf of bread. Jesus gave many parables to the people, among which were the parable of the prodigal son, and that of the sower.

Jesus was a great lover of children. Many mothers brought their children to him. Jesus said, “Suffer little children to come unto me, and forbid them not: for of such is the kingdom of heaven”.

Jesus asked his disciples who he was. Peter said, “Thou art the Christ, the Son of the living God.”

Jesus knew that he was going to be killed, and he told the apostles to bring a colt. He rode into Jerusalem where flowers and palms were thrown in his path.

At the last supper Jesus washed his disciples' feet to prove that he loved them.

Jesus was betrayed by Judas, who gave him a kiss, and then he was captured. Peter denied Jesus three times. Jesus was taken to trial before Pilate and then before Herod. He was sentenced to be crucified.

Jesus was to carry the cross to Golgotha. It was very heavy. Jesus was nailed to the cross, and a crown of thorns was placed on his head. The people laughed at him and mocked him.

Several women came to the tomb on Sunday and no one was there. Jesus had risen from the dead. The last the disciples saw of him was at Mount Olivet where he ascended into the clouds. His disciples were alone but Jesus promised to come again.

OBEY HIS WORD

By Lula Richardson

FACING us appears to be a famine and there are all manner of diseases taking us from this great and wide dominion. Many of us worry and pine over what is to come in the future and how we shall manage to get through all of it, never realizing who is Supreme Ruler of all things. Just turn to Matthew 6:32, 33,—“For your heavenly Father knoweth ye have need of all things. But seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you.”

Watch as well as pray, and pray and work with true love and faith in God. Each day draws nearer to the coming of Christ. To some his coming will be eternal damnation, and to some everlasting life, in which all sorrows, all tears, all troubles of every kind, and all worries shall be no more; but joy and reigning with him, our blessed Redeemer, and peace shall be for evermore.

Your opportunity is here now to take unto yourselves salvation if you only heed. “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.” Christ speaking, says: “I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.” O! grasp your opportunity, hold to the throttle, steer straight through the angry waves and at last reach the shore safe and sound. Don't drift with the current; for in the end you will fall. Your boat will hit an iceberg or a great rock, dashed to pieces it will be, and you will be covered with the angry, waves and for ever lost.

This world is filled with deceit, vain glory, lovers of the world, fornication, and all manner of evil. Let us who have turned from the wicked, and chosen the narrow path which leads to everlasting life, not stray from it into the broad and wide path controlled by all evil, sin, and guile, and which leads to the depths of destruction. Let more of us, day by day, choose the narrow path and enter into life everlasting at the end of the way.

Let us not be subject to the foolish and unwise sayings. Ecclesiastes 9:17, 18 says, “The words of wise men are heard in quiet more than the cry of him that ruleth among fools. Wisdom is better than weapons of war: but one sinner destroyeth much good.” “A good man out of the good treasure of his heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.”—Matt. 12:35-37.

Have a forgiving spirit; for if we forgive not, our heavenly Father will not forgive us. Bear one another's burdens. “We then that are strong ought to bear the infirmities of the weak, and not please ourselves. Let every one of us please his neighbour for his good to edification. For even Christ pleased not himself; but, as it is written, the reproaches of them that reproached thee fell on me.”—Romans 15:1-3. “Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your

own conceits.”—Rom. 12:16.

I will end my talk by quoting Philipians 3:14-21. Paul is speaking in this particular place, and I think we should be of the same attitude: “I press toward the mark for the prize of the high calling of God in Christ Jesus. Let us, therefore, as many as be perfect, be thus minded: and if in anything ye be otherwise minded God shall reveal even this unto you. Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing. Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample. (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.) For our conversation is in heaven; from whence we also look for the 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 to subdue all things unto himself.”

SEEING GOD

By H. B. Hathaway

IN the paper of September 23 Bro. Judd had an article the heading of which was Seeing God, to which I would like to add a few lines if agreeable.

John 1:18 says no man hath seen God at any time and 1 John 4:12 says the same. Christ said, John 5:37, “Ye have neither heard his voice at any time nor seen his shape.”

Three witnesses testifying to the same thing.

Jacob said, Gen. 32:30, that he had seen God face to face. And in Exodus 24:10-11 it says that a company of Israelites saw God.

That looks like a plain contradiction. That is what an infidel would say and would not look to see if there is an explanation given that will harmonize the seeming difficulty.

Men like R. A. Torrey would give the kind of explanation that Bro. Judd has mentioned. And why? Because they believe and teach what Satan told the woman in the garden. 2 Peter 3:16 points out the fact that some things are hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction. But it does not say they can not be understood.

All the Lord wishes us to know can be found out if we but diligently seek for it.

No doubt, Torrey is an educated man; but 2 Tim. 3:7 says that there is a class of people who are ever learning and never able to come to the knowledge of truth.

In Exodus 23:20, 21 can be found an explanation of the seeming contradiction. It reads as follows:

“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.”

Then it was not God the Father and Creator of all things but an angel that appeared to them, an angel with God's name called on him.

When Christ comes to be King and to rule this earth he will be called “God”, according to Isa. 9:6 and Matt. 1:23.

In conclusion I want to thank Bro. Williams for his articles on new heavens and earth; also Bro. Young for his article on the division of the Bible; as I got a better understanding of several passages of scripture than I had before.

I would like to see the paper start that has been mentioned; that we may have some strong meat if a little is not put into The Restitution Herald to study on.

My faith is weak, but 'tis thy gift,
My helpless soul by thee uplift;
And say, “Thy bonds of death are riven,
Thy sins by me are all forgiven,
And thou shalt live, from guilt set free,
For I, thy Savior, died for thee.”

—Dr. Bethune.

The Children's Column**THE GOOD SAMARITAN**

By Mrs. Idona Romine

CHILDREN, suppose some one asked you, “Who is your neighbor?” what would you say? Perhaps you would think it is Mrs. Brown or Mr. Green who live on either side of you; or the man whose farm is next to your father's.

Jesus once told a man who asked him that question a story in order to show him who is a real true neighbor. And this is the story, children. Listen now and see if, when the story is ended, you can tell who is the neighbor.

There was a man who went from Jerusalem to Jericho, a trip of about fifteen miles. He must have walked or ridden on a donkey; for there were no carriages or autos then. At any rate, he was a well dressed man and some thieves who were along the way took his clothes away from him and his money too, if he had any, and hurt him badly, so that he was lying by the roadside nearly dead. He wasn't able to even get up and go on, and needed care ever so badly.

It happened that as he lay there by the roadside a priest from the Jewish temple came by and he saw him but went right on past, never even stopping to find out what was the matter.

Then a Levite, one of the men who served in the temple service, came along, and he, too, saw the poor, wounded man and went on.

After a while a man from the city of Samaria came along the road. He stopped and looked the wounded man over and was so sorry for him! He pitied the stranger and poured oil and healing medicines on the hurt places and put on bandages. Then he put him on the beast which he had been riding and took him to a hotel and took care of him over night.

Next day when he had to go on, this good Samaritan gave the keeper of the hotel some money so he would not turn the man out and told him to take care of the unfortunate man and whatever it cost he would pay when he came again.

Then Jesus asked, “Now which of the three men that went by was a neighbor to the man that was hurt by the thieves?”

Can you answer children? If you can't look in Luke 10:37.

PALESTINE HUMMING WITH INDUSTRY

PALESTINE is humming with industry," says Rabi Fram, of Rockford, Illinois, speaking of The Truth About Palestine. Rabbi Fram has just returned from an extended visit in the near East.

"A remarkable awakening has just taken place," he continued. "New industries have sprung up in the last few years. Just outside of the harbor city of Haifa, a great cement works is being constructed, representing an investment of a million dollars. Near the coastal town of Athlit a large salt works has just been completed.

"Investors are all resident Palestinians. They have manifested their confidence in the future of the country. British rule has given the people courage to undertake large business ventures.

"Agriculturally Palestine is the exact counterpart of southern California. While the soil is run down by centuries of neglect, irrigation, machinery, fertilizer, and scientific farming will restore its productivity. Many of the Jewish colonies have already proven this true.

"An era of prosperity is bound to come to Palestine when the swift current of the Jordan will be harnessed for water power, in accordance with the concession granted to the Jewish engineer, Rotherberg, by the British government.

"This will make Palestine the manufacturing center of the near East. The Hebrew language is now being revived. A scheme of Hebrew education from local kindergartens to a great university on Mount Scopus, Jerusalem, is being built up. Palestine gives every promise of becoming a safe refuge for thousands of Jewish oppressed and a spiritual center for Jewry the world over."

AMONG THE CHURCHES

From Indiana

Sunday, November 9, we were with our brethren in Jay County, Indiana. There we had the pleasure of meeting Bro. and Sr. H. D. Pearson, and Bro. and Sr. David Lehman, all of the Brush Creek, Ohio, church. Bro. and Sr. Hodson, Bros. Drabentott and Vaughn Long and his brother, and

Mrs. (now Sr.) May Swindler and two of her children, from Roll, Indiana.

By request we preached on the subject of The Rich Man and Lazarus. In the afternoon we went to the water and baptized Mrs. Mary Swindler into the Christ. Sr. Swindler has heard the truth for many years and we are glad that she has finally accepted it. We have some fine workers at Jordan and it is a pleasure to meet with them.

J. H. Anderson.

Casey and Marshall, Illinois

Bro. Lyon and I closed our four weeks of services with the two churches near Casey and Marshall, Illinois, on November 9. Ideal fall weather prevailed throughout the entire time—the best we have ever had for meetings at these places. The brethren at both places put forth strong effort and made many sacrifices to push the work. Attendance and interest were good. On Sunday, November 9, the following were baptized: Mrs. Nora Claypool, Mrs. Mary Hendrix, Mrs. Alice Veach, and Ivan Veach. The first three named are ladies of high character and standing in the community, and the last is a clean, intelligent young man, teaching his first school. These four will make a valuable addition to the church, and all may be addressed at Marshall, Illinois, Route 2.

F. E. Siple.

A Pleasant Day

Behold, how good and how pleasant it is for brethren to dwell together in unity.

We could not express our thoughts better than with these words of the Psalmist concerning our day recently spent with the brethren at the Salem church in Illinois. Our hearts were made glad as we listened to the beautiful sermon that Bro. Lyon gave in the morning, and it gave us a vision of the Bible training class of the N. B. I., where young men are anxious to dedicate their lives for the Lord's service.

Brethren, the harvest is ripe and the laborers are few. Let us, then, awaken to our Christian duty and send in our Thanksgiving offering that we may hasten along this noble work; for the night cometh when

man's work is o'er.

The inspiring words of Bro. Siple, the Christian fellowship of the brethren, will make our visit long remembered and we place it as a golden gem in life's memories. Hokes and Brewers.

"Recompense to no man evil for evil".

OBITUARY

Mrs. Laura Hama Stout

Laura Hama, daughter of Abraham and Harriett Landis, was born in Rodstown, Ohio, July 3rd, 1843, and died at Ripley, Illinois, October 30, 1924, aged 81 years, 3 months, 27 days.

She was the oldest of nine children, five of whom survive her: Samuel, of Good Hope, Illinois; B. F., of Oklahoma City, Oklahoma; James, of Bardolph, Illinois; and Mrs. Mary Rexroat, of Kansas City, Missouri. John Landis, Abraham Landis, and Mrs. Sarah Jones preceded her in death.

Her early childhood was spent in Pennsylvania. When twelve years of age she came with her parents to Brown county, Illinois, where she has since resided. On Easter Sunday, 1860, she was united in marriage to Francis Marion O'Neal. To this union were born four children: Mrs. Wm. Laning, of Ripley, Illinois; D. W. O'Neal, of Hamilton, Illinois; Mrs. J. E. Thompson, of Houston, Texas; and Mrs. Chas. E. Taylor, of Rushville, Illinois, all of whom survive to reverence her memory. There are also twelve grandchildren and ten great-grandchildren left to mourn her departure.

She united with the Christian Church in early life and for more than fifty years she lived a devoted Christian life, and a life of love and unselfish devotion to her family.

In November, 1868, the husband and father, F. M. O'Neal passed away, leaving her with the care of the four small children, the oldest being only seven years of age and the youngest eight months of age. From November, 1868, to October, 1924, almost fifty-six years, there has not been a death in her family, nor any of her descendants. In part, this remarkable record we attribute to the example of right living set before us by our dear mother.

In October, 1892, she was united in marriage to F. M. Stout, who preceded her in death in December, 1907.

Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.—Phil. 4:8.

THE SONGS OF ZION

(Continued from front page)

"The hymns of David, the son of Jesse, are ended." Psalm 40:3, "He hath put a new song in my mouth, even a hymn unto our God." And again, "My lips shall utter a hymn when thou hast taught me thy statutes." Psalm 119:171.

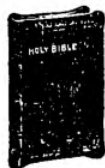
The Babylonians requested the Jews, even in their captivity, to "sing us one of the songs of Zion." These Psalms were famous then, even in Babylon; how much rather should we, if we, by faith, are the "sons of Abraham", now sing the songs of Zion?—Thos. E. Reed.

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THE RESTITUTION HERALD

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Number 8

Thanksgiving

By F. L. Austin

THANKSGIVING Day is here. The Thank Offerings are beginning to come in and our office force is ready to receive and handle the largest possible expression of gratitude that may be rendered through the suggested Thank Offering to be expressed through the Golden Rule Home.

There are different ways of rendering thanks to our God for his ever continuing mercies, blessings and benefits. The voice may peal forth in song the thanks of the heart. One may breathe out his thanksgiving in prayer. Both of these are highly commendable. Both were practised by the Psalmist, by the ancient patriarchs, and by the early church of the Christian dispensation. It can be only beneficial unto any life to pause and take cognizance of the blessings, the benefits, the daily comforts which have been received from the hand of our Lord. And to recognize these things and to respond to them in prayer and in song of thanksgiving can but do one's life great good.

But the ancients also expressed their thanks to God in other ways. The abundance of the field and of the home were recognized as gifts from God and the people rendered back to God portions thereof expressive of their recognition of him as the Giver of all good. These thank offerings were in many instances without benefit to any excepting the ones thus honoring the God to whom they were rendered. It is likewise true today that the one rendering an offering of such kind receives great upbuild.

There is a general feeling among many that offerings of a material character are alone beneficial to the recipient. Brief reflection will convince one that such is not the case. No one benefits so much from the kindly word spoken as the speaker. No one is strengthened more by the helpful deed than the doer. No one grows more in the act of teaching and building than the teacher. In other words, man grows and enriches by doing. Man becomes thankful by rendering thanks; man becomes godly by being godly; man becomes Christian by being Christian: these providing that the doing and the being are in true sincerity. Likewise, the offering to God of a portion of our ingathering, the result of our labors, benefits the one offering far more than it does any other individual, provided, again, that such offering is rendered in true Christian sincerity.

It is the encouragement and strengthening of this great heart-throb of thankfulness to God for his benefits and blessings, for his mercies and kindnesses that will result in greatest benefit from an offering to God on this Thanksgiving Day. That Herald readers may have a common Christian objective in view in their thanks to

Blessings

BEAUTIFUL drops of blessed rain,
Tapping against my window pane,
Come ye to bless our earth again?

This blissful message ye bring to me
From distant mountain and far blue sea,
"Our God can ne'er forgetful be."

Lips that seldom are tuned to praise
Turn to him now, in grateful lays,
While every heart its tribute pays.

And hill, and valley, and smiling plain
Swell the notes of the glad refrain,
Bountiful, beautiful, blessed rain.

Weak and helpless, we children call
Upon our Father who blesseth all,
And into his sheltering arms we fall.

The crumbs from his table if he withhold,
Or a moment leave us without his fold,
We faint with hunger, or starve with cold.

He holds the sea in his hollow hand;
The mountains arise at his command;
We pitiful children helpless stand.

But his tender mercy doth never wane,
He sendeth the early and latter rain,
And our barns are filled with golden grain.
—Selected.

God it is suggested that this year their thankfulness be manifested by offering in the interest of Golden Rule Home.

True there will be benefit to the Home effort as a result of such offering but that benefit is of secondary importance to the benefit that should accrue to the giver and will be short lived indeed and of meager result unless it be inspired by true, deep godliness of the people who are interested in the work. It is indeed hoped that the response to this call may far surpass the fondest expectations. This hope is entertained because of an anxiety to feel and to realize the largest possible expression of individual devotion to and recognition of our God. What a grand, inspiring, beneficial influence must go out upon one and all co-workers as they come to feel deeply the largest possible of devotion and consecration by one and all of their fellowship. How edifying such a realization becomes. How beneficial it is to such a company of devoted ones.

But in order to have opportunity to express such devotion and sentiment it is necessary to have an objective in view towards which these expressions may be offered. In this instance the objective is the effort undertaken through the instrument of the Golden Rule Home. May the responses during this week and over the week end be such that when the report is rendered, it will strengthen and inspire the workers unto a closer and stronger fellowship with each other and to deeper and more consecrated service to our Maker.

Self-expulsion

By Samuel E. Haney

BELOVEDS, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth."—3 John 2.

Ideal advice! No really justifiable excuse for it not being accomplished, both in body and soul. The prosperity of the text does not refer to the temporal, but to the spiritual man. For spiritual prosperity is our body's greatest asset; while temporal prosperity is determined in the spiritual-new creature.

How prone the sick, dying race is, both in thought and action, to inadvertently, and often purposely, ignore professional and friendly advice of a sustaining and remedial character. Seems like another case of "Ephraim is joined to idols: let him alone".

The human race has become enigmatical; and the more it is civilized and educated the more conspicuous becomes the fact. To briefly detail; have you ever noticed that sick persons, particularly the chronics, will almost invariably do the things they should not do? Ask your physician if that is not about 99 percent correct. The tuberculosis victims will askance (like the bat) the sun's rays, and cool, fresh air. They will huddle and bundle the body and hug the stove, or sit on a radiator, close windows and doors, and draw the curtains, thus shutting out nature's remedies, which are the best to be had. They will detest albuminous food (body builder) and eat everything that is carbonaceous (germ sustainer) that they can get. When a cool bath is necessary, warm water is wanted, and vice versa. The uncivilized of Africa and central Australia evince more sense; for they, like irrational animals, when sick, quit eating for a time (they are not bothered with diseased organs) giving the stomach and other organs a chance to rest and eliminate waste matter. Not so with many of the cultured, they force the stomach to work on anything that looks pretty, and tickles the palate. Yes, it is difficult to get persons to study hygiene and dietetics. They are too busy studying how best to embellish the external—visible.

Do we not find a striking analogy in the case of man's consideration of his soul—new creature? Surely we do.

It is physically and spiritually impossible to worship the temporal and spiritual at the same time (no man can serve two masters, Matt. 6:24); for the reason that self is all important with temporalities and non-essential in matters spiritual—invisible. We are so constituted in these last days, that it is impossible to carry a mixed cargo. We are loaded down to the gunwale with either this world's or the kingdom's goods.

A Christian gets nowhere until self, which is a difficult bird to control, is subdued. Self is like the wild (Continued on page 64)

WHAT IS SAVING FAITH?

By R. A. Curtis

THE salvation revealed in the scriptures is not made known elsewhere. It is to them we are indebted for all reliable information upon the subject. At no stage of the world's mental development have its foremost thinkers managed to hit upon an analogous scheme. To the oracles of God, therefore, we turn for the one true solution of the problem which meets us at the earliest dawn of reason. In them alone do we read of a salvation that answers our deepest needs. It is therein connected with, and made conditional upon a certain attitude of the mind which is described by the word "faith".

The house of Israel is spoken of in Deuteronomy 32:20 as "children in whom is no faith". This accusation is borne out in the Epistle to the Hebrews, 4:2, where is a reference to those who fell in the wilderness, of whom it is said, "The word preached did not profit them, not being mixed with faith in them that heard it." In the same epistle, 11:6, it is broadly stated that "without faith it is impossible to please God." This being the case, it is clearly of the utmost consequence that we be well informed as to the nature of faith--what it rests upon, how it is produced and sustained, and what it will end in.

Now what is the demand here made upon us? Is it a blind and unquestioning acceptance of certain propositions without regard to their coherence, or probability, or reasonableness? That would be mere credulity, not faith.

God does not ask us to close our eyes. It is the well-known contention of the Papacy that reason steps out of its proper province the moment it employs itself on matters of religion. There is, of course, no imaginable absurdity that might not be defended on such grounds. But the scriptures invite us to a reasonable service. The wisest man of his day applied his heart, "to know, and to search, and to seek out wisdom, and the reason of things".

It is the peculiar province of faith to deal with the future. In this respect it may be said to differ from belief. The latter is connected with what is past, with the things God has already done upon the earth. He has chosen the nation of Israel, dispersed them among the Gentiles, and promised of old to restore them to their land, and to place them under the care of a King and Shepherd of his own. He has raised his Son, Jesus Christ, from the dead in view of this, and has committed to him the jurisdiction of the whole earth. It is quite possible for a man to believe all this who is imperfectly acquainted with all the evidence that goes to prove it. For it is not like an abstruse literary question requiring for its settlement an extensive acquaintance with books. No erudition is needed to enable a man to know and understand the promises of God, which are the foundation of saving faith. He has simply to turn up his English Bible and search those promises out. There they are, couched in no ambiguous terms; and not all the ministers and clergymen in the world could make them one whit plainer. The only mistake he is in danger of is in supposing that they mean something other than that which is warranted by the simple grammatical import of the terms in which they are expressed.

What was it on which rested the faith of God's saints in ancient times? Surely there ought to be no great difficulty in answering a simple question like this. "Abraham believed God, and it was counted unto him for righteousness..... They which be of faith are blessed with faithful Abraham."--Gal. 3:6-9.

In order thus to share the blessings of Abraham, we must have his faith, and this we cannot have unless we know and believe what was promised him. It is unfortunately the case that much of the faith of which we hear in religious circles is in no way founded upon any promise which God made to Abraham.

If you were to examine all the definitions of saving faith contained in theological literature, you would not find a sentence referring you to any covenant which God made with the progenitor of the Israelitish nation. And it is by no means clear how those can be said to be "blessed with faithful Abraham" who do not believe what God told him, or who are ignorant upon the point. His faith was no hazy, nebulous impression that, somehow or other, all would come right in the end. It was the belief of specific testimony. "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,"--Gal. 3:8.

If our faith is to be of any advantage to us must it not rest on that ancient foundation? "He staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God; being fully persuaded that what he had promised he was able to perform"--Rom. 4:20,21.

We certainly can have no simpler faith or more scriptural definition of saving faith. What bishops could give us a better one or one easier to understand? A full persuasion that God will do what he has said--a persuasion based upon his own promises. This is that which constituted Abraham "the father of all them that believe" Rom. 4:11. Truly an honorable distinction!

Righteousness is to be imputed to all who walk in the steps of his faith. They are just required to believe what he believed, and to look for the things which were objects of faith and hope to him.

Then comes the question, "What sort of a promise did God make to Abraham?" Whatever it was, Paul regarded it as lying at the very foundation of the gospel which he preached. He declared that he was "judged for the hope of the promise made of God unto the fathers". Acts 26:6. He says also that "Jesus Christ was a minister of the circumcision for the truth of God to confirm the promises made unto the fathers". Rom. 15:8. Thus, it is abundantly manifest that the very gospel itself, which we are required to believe, finds its germ and significance in that which God covenanted to Abraham. Did the Most High say anything to his servant about a final deliverance from the pains of hell, and a translation to celestial places? Was his immortal soul to be conveyed at death to realms beyond the sky? It would, I suppose, be considered by many in our day, a very defective gospel which did not emphasize and dilate upon these particulars. But God had not a word to say to Abraham about any such matters. The patriarch's

faith fastened itself upon no such ideas.

Let us see. In Rom. 4:13 Paul defines the promise as a guarantee that Abraham should be "the heir of the world". In Gal. 3:18, he says that God gave the inheritance (of the land which his fleshly seed afterwards possessed under the law) "by promise". And in Hebrews 11:8 we read that he "was called to go out into a place which he should after receive for an inheritance". Turning to Genesis 13:15, we find that this inheritance of land was to be held on no limited tenure, but one that should be permanent--"All the land which thou seest, to thee will I give it, and to thy seed for ever." Paul shows that the "seed" in this case "is Christ", Gal. 3:16, and as many as have been baptized into Christ, verses 27, 29.

A mortal man can inherit nothing for ever. He might inherit a property for the term of his natural life, but that would be all. "We brought nothing into this world, and it is certain we can carry nothing out." No man's goods or glory can descend after him into his grave. But Abraham did not even have his inheritance for this limited period, and he quite understood that such was to be the case. As Stephen said, Acts 7:5, God "gave him none inheritance in it, no not so much as to set his foot on; yet he promised that he would give it to him for a possession." He was told when the promise was made, "Thou shalt go to thy fathers in peace: thou shalt be buried in a good old age." "He sojourned in the land of promise as in a strange land", Heb. 11:9,--a country in which he had no proprietorship; and he was content to do so down to the day of his death, in sure trust and confidence that the whole territory would one day have him as its perpetual owner and lord. He must, therefore, have been a believer in the resurrection of the dead. His must have been the conviction that God would bring him back to life again, and give him a nature that would last as long as his everlasting inheritance.

What better hope could any man in any generation, have or want? There were life and incorruptibility hidden in that promise, which quite enables us to understand how the gospel was preached unto Abraham: for Paul says that Christ "hath abolished death", and brought these things to light through the gospel. 2 Tim. 1:10.

We have simply to let our faith run in this groove. It will be worthless and unavailing if we place it anywhere else. It must be Abrahamic. Deliverance from the power of the grave and a permanent inheritance in the earth are the things to which it must ever and exclusively point as the needle to the pole. This is real, scriptural belief on the Lord Jesus Christ, who has been constituted a name of salvation. God deposited these things in him who, by delivering over to the claims of death the nature inherited from Adam, has become free from its dominion, and by his resurrection has opened the gates of death, and prepared the way for the fulfillment, in due time, of all that was promised to the fathers. To him has been committed the honor of recalling them from their long sleep in the oblivion of the grave, and of endowing them with that immortality which will qualify them for their everlasting inheritance in the glorious land.

(Continued next week)

TWO WAYS OF LIVING

By Lyman Booth

IT has been related of the great Roman Emperor, Augustus Caesar, that on the day of his death, being sensible that his end was near, he called for a mirror and directed that his locks and beard be decently arranged. This done he then asked his attendants if he had played well his part in the great drama of life? That his exit from this world might be with praise of men he quoted a paragraph from a comic epilogue and invited them to applaud him as he drew his last breath. He died, as he had lived, craving the praise of men. Such were the last moments of his life. How pitiful and how pathetic the story!

What a wide contrast between the closing of his life and that of the Apostle Paul, who, on the eve of his martyrdom, in the chill of his prison cell, with manacled hands, could write those words of courage, of hope, and of supreme triumph, "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."—2 Tim. 4:7-8.

One craved the senseless praise of men to cheer his dying moments, the other was looking forward to the golden future, for the words of welcome, "Well done", as they shall fall from the lips of the righteous Judge. The one must lay aside his jeweled crown, the other is assured of an everlasting crown of life and glory that fadeth not away. One looked back over a life of selfish ambition, all of which ended with his last breath, the other had the true testimony of a conscience void of offense toward man and God. One ascended to the pinnacle of worldly power and fame, and surrounded himself with wealth, living in splendor and feasting on the fat of the land, only to die like a clown and a coward; the other, with Christian fortitude and bravery, chose the path which led through mobs, scorn, hardship, and dangers innumerable, and finally to a martyr's grave; but he gained a martyr's triumph. Both labored with care and ability. Both exerted wonderful power and influence over the lives of men. In a measure each attained that for which he sought, but what a vast difference exists in the final result.

The Monarch's sceptered hand grasped only a gaudy bauble, which vanished at death, the other grasped a crown of glory and life everlasting, and his power and influence have survived the centuries and are still influencing the minds of men and bringing them to Christ.

Thus they lived and thus they died, but what will the waking be? Will the one wake with fear and woe, like one rousing from a troubled dream, while the other will wake with songs of victory over death and the grave?

How unlike Caesar's last moments were those of the noble Neander, the closing scenes of whose life were most characteristic of the man, perhaps among the most striking and affecting ever witnessed in the chamber of death. His last thoughts amid his last struggles were entirely devoted to his cherished labors. Sickness had overtaken him while he was engaged in writing his church history. His progress

had been greatly hindered by his illness, but in spite of this interruption he continued, at regular intervals, to dictate very slowly one sentence at a time. After a short pause, as if resting, he would ask, "Are you ready?" and would proceed to dictate another. He continued in this manner until he had finished a certain part of his work. He then inquired the time and on being told that it was half past nine (P. M.) the patient sufferer feebly said, "I am weary; I will now go to sleep."

When loving hands had tenderly laid him down to rest, he whispered an affectionate "good night" which sent a strange thrill through every heart; for those were his last words. He fell into a deep sleep which continued until the dawning of the morning light when he peacefully passed into that rest which knows no waking till the trumpet shall call the dead to life.

What a beautiful commentary on his exhortation which he had uttered only a short time before, that "the Christian should ever remember that here all is fragmentary, nothing reaches completion; that even service in the cause of Christ on earth is but a beginning of an activity destined for eternity; that he must not be so absorbed, even in labors consecrated to God, as to be unprepared to obey, at any moment, the summons to cease his earthly labors." He was so prepared that when the crisis came he could leave his great labor of life unfinished and lay himself down, and with child-like tenderness, whisper, "Good night", to those whom he left to mourn. Truly such an one could say with one of old, "Let me die the death of the righteous; and let my last end be like his."—Num. 23:10.

"SAYING GRACE" AT MEALS

ON the subject of thanksgiving and devotion at the table. The Last Days calls attention to some thoughts that all will do well to consider.

"Dean Freemantle in his work, 'Christian Ordinances and Social Progress', says: 'Our sacrament in church should be the center of an influence which vivifies and sanctifies our common life. Whether ye eat or drink, or whatever ye do, do all to the glory of God. It was a secular author, Charles Dickens, who said that our meals should be social sacraments, and I think, if this were admitted, our grace at meal times, instead of being a muttered formality, would partake of the eucharistic character. It would not be only a thanksgiving for what we eat and drink, but a realizing of the presence of our Lord, a help to incorporation into him, a hallowing of our social intercourse and of the whole life of which our meals are the material center. We should realize the motto which originated in Germany: Christ is the Lord of this house, the Guest of every meal, the unseen hearer of every conversation.'

"Certainly every one of us recognizes the fact that 'grace' gets to be, through constant repetition three times a day, a piece of empty formality too frequently. It is at times almost profanation of things religious. One feels that it is little short of sacrilege to go through the form of pious words so often with so little concentration of thought or real devoutness of feeling or manner. We did not write this because we think the time-honored custom ought to be discontinued, but to insist that more actual attention be paid to keep it from

degenerating. There ought to be distinct summoning of thought and reverence every time God's blessing is thus invoked. The form of words used ought to be varied as much as possible to preserve from thoughtless repetition. Sometimes a Bible verse might be read or quoted as a recognition of the Divine Providence. Sometimes the blessing might take the form of a brief prayer. The family around the table should have the need of reverence impressed on them to make them feel that the act is verily devotional, and not a mere customary decency."—Selected.

INFORMATION WANTED

By Jas. A. Patrick

WILL some of our able Bible students give us an exegesis of Matthew 5:32, which reads as follows: "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."

Christ here makes no charge against the woman. How, then, does the putting of her away cause her to commit adultery. If a man has an innocent wife and gets tired of living with her and divorces her, is she an adulteress because he divorces her?

"IS NOT THIS THE CARPENTER'S SON?"

By Alta King

AND all bare him witness, and wondered at the gracious words that proceeded out of his mouth. . . . they were astonished, and said, Whence hath this man wisdom, and these mighty works? Is not this the carpenter's son? is not his mother called Mary? and his brethren James and Joses, and Simon and Judas; and his sisters, are they not all with us? Whence then hath this man all this wisdom? And they were offended in him."—Luke 4:22 with Matt. 13:54-57.

In one breath, the people of Nazareth bore witness to the truth of Jesus' statement that in him was fulfilled Isaiah's prophecy concerning the Christ. They bore this witness by their spontaneous wonder at the gracious words which proceeded from his mouth; by their astonished and instinctive recognition of his wisdom and mighty works as wisdom and works that were beyond ordinary man. But—

In the next breath they expressed offense at Jesus in tones of cold doubt and scorn when they said, "Is not this the carpenter's son?" This was their first conviction concerning the man who had grown up among them, and they let this conviction hold, in spite of new and beautiful truths that were struggling for admission into their minds. They had known him as their carpenter's son, as one of themselves, perhaps as even less than themselves in their social scale. This conviction concerning him prevented them from acknowledging the Christ the Son of God in him, though in the unguarded moment of wonder and astonishment they bore witness to him as such, or at least as some one different from and beyond themselves.

To what lengths in the denial of truth will preconceived notions and self-convictions lead us! How we need to guard against this trait of human nature that was so clearly demonstrated by the people of Nazareth!

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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

THURSDAY, November 27, has been set aside by our Government as a day of National and individual Thanksgiving to Almighty God for his blessings. Once each year does the Government thus designate a day for Thanksgiving. Would that the true intent and spirit that moved the hearts who first introduced this custom, could prevail with the people on this day each year. Would that the citizens of the United States could bring their lives to that solemnity and appreciation before Almighty God that would enable them to pour out in act their heartfelt thanks to him. Such we fear, is not the case. Very few, comparatively, bear themselves in such attitude toward our Father. Larger numbers of people will use the day for pleasure, sport, work, etc. and this with disregard to their Maker. Many seize upon the holiday feature of the day and stage some added thrill to the carnal life and so the day bears more the character of a carnival, than that of Thanksgiving to the Giver of every good and perfect gift. It is, of course, for each individual to determine the way he will use the day and the influence which he will throw unto the world.

TO PUNISH PARENTS

ON page 50 of The Herald appeared a clipping under the above heading suggesting that parents be held responsible to the state for the behavior of their children under sixteen years of age. The thought was apparently advocated by a judge upon the bench and was heartily approved by the writer of the article with the statement, "This movement which proposes to hold parents responsible to society, attacks the

whole situation at the very root of the evil of criminal childhood."

The Editor of The Herald believes that both judge and writer of the above mentioned article are deeply in error in their conclusions. Some of the reasons for this belief are as follows:

The state is undoubtedly most of all responsible for the present public and semi-public environments that prevail about the homes of the land. If the state, which in a sense should exercise a watch over the welfare of every family, were doing its duty fearlessly, there would not be the crime nor the sin-infested alleys about the homes of this and other lands that are found almost everywhere today.

The present system of concentrating into cities around extensive manufacturing and commercial plants necessarily brings families closer together. Parents are attracted to these industrial centers by the wages paid. They at once become powerless to furnish employment for their children under their own supervision. The state has laws on the statute books which prohibit remunerative employment of children in general. Thus, the parents not only have no employment for the healthful activity and training of their family, but they are prohibited from securing such profitable and healthful engagement with others. The result is that in many a home the children are forced to seek outlet that will give vent to their ever increasing demand for action. This must be found in the kitchen, in the unfenced back yard, or in the public streets and playgrounds. But the licenses which the government, local and general, sees fit to grant certain most questionable concerns, approves of the activities of such concerns in putting forth constant and strenuous effort to attract and persuade the mind of the child by all manner of tempting methods. The inordinate lust for gain is the only excuse for the cigarette manufacturer to appeal in every possible way to the undeveloped boy and girl to learn to use his goods habitually. The government licenses and thus encourages this manufacturer and all his assistant merchant salesmen to use their full strength to over-ride the injunctions of the parent in urging the child to refrain from engaging in the use of these things. The same analysis is true with thousands of other activities that throw poisonous influences around the mind and life of the child. On top of this, the government is most lax, perhaps largely for political reasons, in its dealings with pronounced and generally known criminals.

It is the writer's candid opinion that the state itself is the one which should be charged by the judge with the blame for the criminal results from such conditions.

In saying this, it is not with the thought that parents have little or no responsibility. Parents have abundant of this. But their rights have been limited and restricted by the state. They have not the privilege of carrying out their own anxious, prayerful wish in all respects. The child is forced into the public schools up to a certain age and then is sometimes forced to take certain instruction which many a parent conscientiously insists is wrong. Thus the child is compelled by the law of the state to act contrary to the parents' earnest and conscientious instructions. Witness the present effort on the part of some to make military training compulsory in the schools.

Again, when the child may have passed the age of compulsory school attendance and they wish to move on into high school or college, it is not infrequent that parts assigned in literature, gymnastics, or some other branches which they must accede to to complete their course, are such as to compel the child to ignore the parents instructions in many instances. And it is not infrequent that these instructions are the beginnings toward criminality. In all such instances it is the state and not the home which should be censured for the developed immoral and criminal life of the child.

These thoughts are not penned with a view to censure or with an expectation of correcting. The conditions prevailing are an evidence of the day in which we are living. The advancement, so-called, in industry, commerce, communication, has so completely changed the order of life and effort, that it is quite likely impossible for manhood to control itself in many of its ways. The result is injury to the morale of the home, of the community, and of the state. Our God told us that such things would develop.

Nor should we expect but that these conditions will increase rather than diminish until he comes who knows best how to rule and guide in the affairs of man.

THE BREATH OF LIFE

IT is claimed by some students that the phrase "the Breath of life", in Gen. 2:7, rightfully means the breath, that is to say, life. It is said to be of the same grammatical construction as the phrase in Rom. 4:11, "the Sign of Circumcision", which undoubtedly means the sign, that is to say, circumcision. In other words circumcision is what the sign was, just as life in Gen. 2:7, is what the breath was. It is the same construction as the account found in 1 Cor. 3:17, 18, "the spirit of the Lord", which, by reading the context, undoubtedly means the spirit, that is to say, the Lord. Again, in John 2:21, we read of "the Temple of his body", in which place "body" is descriptive of "the temple", and might read, the temple, that is to say, his body.

It is as the result of this breath, or life, that man "became a living soul". And in becoming "a living soul", he came to be just what God had brought other creatures to be in the earth, in the air, or in the sea, merely living souls. They are so called in Gen. 1:21, 24, where the words "living creature" are the same identical words as the words, "living soul" in Gen. 2:7.

HERALD RECEIPTS

Mrs. Alfred M. Smith; Geo. H. Slagle; W. A. Honeywell; Mrs. Harriet A. Gesin; Chas. F. Gesin; Mrs. Katie Davis; J. E. Robbins; Earl Koontz; Mrs. Amy Johnson; Miss Mary Elton.

WINCE MEMORIAL FUND

Previously mentioned,	\$473.45
Mrs. M. A. Woodward,	5.00
Total	\$478.45

N. B. I. PLEDGES AND CONTRIBUTIONS

The following pledges and contributions have been received since General Conference for the payment of indebtedness on N. B. I. property and for furthering the work in its several departments:

Previously reported,	\$3493.50
Rec'd since last report,	61.00
Total	\$3554.50

Among the Churches

The meetings in the Oregon church are progressing with good interest and attendance.

Bro. and Sr. J. A. Railton, of Fonthill, Ontario, who have been visiting in Oregon, started on their homeward way Tuesday morning.

I am enclosing herewith our Thanksgiving offering, Ten Dollars.

Hoping that the indebtedness on the Golden Rule property will be more than lifted on Thanksgiving Day, I remain,

Your sister in Christ,

Miss - - - - -

Thanks

The dear ones of the Church of God at Oregon, I wish to thank from deep down in my heart, for those beautiful flowers sent me while at the hospital.

W. D. Tilton.

Letter of Thanks

Dear Brothers and Sisters:—Thanksgiving Greetings. May his great heart of love and good will toward men be welcomed. May we all be grateful for his dear Son who suffered so much for us, that we might have life. I give thanks for good health, good children, a good husband, a good home, and bountiful crops. May God bless you all and help us to be more faithful.

Amy Johnson.

NOTICES

Nebraska Berean Program

The Nebraska State Bereans are to have charge of the state program at the Quarterly Conference, at Moorefield, on Saturday afternoon, December 6. Space forbids publishing the entire program which will open at 1:30 with a devotional hour led by the president, Elder Cowles. There will be a series of letters from the National officers explaining the National aims for the year. A series of local papers will deal with practical problems. Elder Maple will speak on "Why Bereans?" At the close of the program there will be a meeting of all members for the purpose of acting upon the new state constitution, and deciding upon the Junior work.

This promises to be a very interesting meeting and is one of much importance to every member in the state. All are urged to attend.

Nebraska Brethren Take Notice

The First Quarterly Conference for the present conference year will be held at Moorefield, Nebraska, December 4 to 7, 1924. Saturday morning will be given to Conference Business, and the afternoon to a Berean program and business meeting. Elder C. C. Maple, our Conference Superintendent and evangelist will be present to preach the Word, assisted by the state President and any other visiting brethren who may be present.

Entertainment will be furnished by the Moorefield church. All who expect to

attend should write Elder J. E. Cowles at Moorefield. Programs will be printed and mailed to all who request them. Address the Secretary at Holbrook, Nebraska. We urge all members within reach to attend.

Miss Zoe Adams, Sec'y.

Thanksgiving Meeting

The Holbrook Churches are planning an all day meeting with basket dinner on Thanksgiving Day, and continued services by Bro. Maple to Dec. 2nd; thence to Moorefield for the "First Quarterly Conference" from December 4 to 7.

Nothing preventing he will return to Holbrook for a series of meetings from December 8 to 14 inclusive.

Eva Phelps, Cor. Sec'y.

REPORTS

Iowa Quarterly Conference

The first Iowa Quarterly Conference was held at Pleasant Prairie church, mid-way between Sac City and Lake View, October 18 and 19.

Pleasant weather and good roads enabled many to come from a distance to attend the meetings and enjoy the Gospel message presented by Bro. H. A. Sheets, of Oregon, Illinois, and Bro. J. W. Williams, of Gladbrook, Iowa.

At the close of the conference all felt that it had been time well spent and that the Conference had been a real success.

The hospitality of the Brethren at Lake View and Sac City will long be remembered by the visitors.

Florence Allard.

Twenty-fifth Anniversary

On Sunday, November 9, the Park Hill Sunday School, at Gladbrook, Iowa, celebrated the Twenty-fifth Anniversary of the Birthday Offerings.

In the year 1899, Mrs. Eychaner, who was then Superintendent of the Sunday School, instituted the plan of giving birthday pennies—the aim being to help the different phases of the work as we see fit.

Our program consisted of Songs, Recitations, Essays, and a good talk by Bro. Eychaner, all carrying out the thought of "Giving", not only of money but of time and talent, to the Lord's work and helping others.

Our Anniversary Birthday Offering amounting to \$8.08, was sent to Mrs. W. L. Crowe.

Mr. and Mrs. Eychaner, Mr. and Mrs. Wallace Allard, Mr. and Mrs. Lenard Harland, all of Cedar Falls, were with us, which was a help and inspiration to all.

A Member.

A Farewell

The twenty-fourth of October is a memorable day for the church at Dixon, Illinois.

On that day a number of the sisters met at the pleasant, hospitable home of Sr. Edith Miller to enjoy a happy social time with Sr. Anna Perrine and Aunt Matie Thatcher, who were to leave us to join Bro. Perrine at Paw Paw, Michigan.

At noon a delicious dinner was served in cafeteria style, after which a number of

pretty and useful gifts were presented to the two loved ones so soon to leave us. Then Aunt Matie Thatcher, in an affecting manner, thanked the hostess and sisters for their remembrances. Sr. Miller's eyes filled with tears when Aunt Matie spoke of Sr. Miller's childhood and the happy past. Aunt Matie then recited a beautiful poem, which was sent to The Restitution by Bro. H. V. Reed at the death of Bro. Halstead.

A part of the verse is here given:

"Where the faded flowers shall freshen,
Freshen, never more to fade,
Brethren, we shall meet and rest
With the holy and the blest."

Our two sisters arrived at Paw Paw, Michigan, November 3, after a pleasant journey.

Alice Kerr.

OBITUARY

Mrs. Anna Marie Brown

Mrs. Henry P. Brown, of Waterloo, Iowa, died at her home, November 12, 1924, at the age of forty years, having been born at Cedar Falls, June 29, 1884.

She was a daughter of Sr. Mary Morgeson, who recently died.

She had been in failing health for a long time, and was baptized during the last conference. She was reconciled, but longed to live, to care for her family, as she leaves two darling little girls, Helen, aged 7, and Nona, aged 5. Her husband also survives, and a sister, Mrs. H. F. Campbell, and a brother, Martin Morgeson, both of Waterloo.

She came to Waterloo 15 years ago and five years later married Mr. Brown.

For the last two months she was bed-fast, and for six weeks of this time she was tenderly cared for by her sister-in-law, Mrs. E. H. Brown, of Michigan, who did all that could be done for her.

The funeral was conducted at funeral parlors in Waterloo by Bro. Eychaner and the undersigned.

J. W. Williams.

Mary Kathryn Fagan

Mary Kathryn Donahower was born in Ripley, Illinois, July 30, 1894, and died at Rushville Hospital Nov. 12, 1924.

She was united in marriage to Otta E. Fagan, November 20, 1913, and to this union were born six children, four boys and two girls. Besides the husband and children who are left to mourn her passing, the deceased leaves her parents, Mr. and Mrs. C. B. Donahower, of Ripley, and one brother.

Funeral services were held from the Christian Church, in Ripley, on Saturday, November 15, at which time a large number of friends and relatives gathered to pay their last respects. Following the service she was laid to rest in the cemetery at the edge of the village.

F. E. Siple.

Faithful

I know my hand shall never reap its sowing,
And yet some other may;
And I may never see it growing,
So short life's little day,
Still must I sow. Although I go forth weeping,
I cannot, dare not stay;
God grant the harvest, though I may be sleeping
Under the shadows gray.

The Sunday School

By Alta King

THE MAN BORN BLIND

Lesson 10 December 7, 1924
Lesson Text: John 9:1-38
Responsive Reading: Psalm 31

Golden Text: One thing I know, that, whereas I was born blind, now I see.— John 9:25.

For Study

Review: How does the parable of the good Samaritan illustrate the basic law of the kingdom of Israel restored? What relationship is there between this law and eternal life? Why did Jesus speak the parable?

The New Lesson. In this week's lesson Jesus comes again into conflict with that system of thinking to which the Christ and his kingdom were entirely foreign.

The prevailing conception of kingdom is and always has been, that a kingdom is a political organization established by means of brute force for the purpose of manifesting the power and maintaining the supremacy of a certain group, the group being a family, a tribe or a nation as the case may be, to the welfare of that group.

The Christ conception of kingdom is that it is a political organization established by means of divine force for the purpose of manifesting the power and maintaining the supremacy of God to the welfare of all people of whatever group.

This conception is so contrary and seems so impossible to the established mode of thinking, and is so devoid of selfishness and pride that it met with opposition from the first, and is still meeting with opposition.

The "world citizenship" and "universal brotherhood of man" ideas show that some are coming near to the Christ conception; but as yet the Christ's kingdom as the medium through which these ideals are to be disseminated and attained by man, is ignored. It is not yet realized that governments established and maintained by brute force cannot be transformed into fountains of ideals that have nothing to do with such forces.

Jesus, the King, went about bringing his kingdom at hand by giving concrete examples of what a king and kingdom should be and do. In doing this he was in constant conflict with Jewish representatives of the prevailing conceptions of king and kingdom.

The conflict in this week's lesson developed when Jesus, the King, performed a service for a needy one, and performed it not as a king bestowing a kingly favor, but as a friend, in love, and sympathy and joy of service. And not only were kingly station and pride ignored, but a national interpretation of national law as well.

I. The Cause of the Conflict. John 9:1-7. Describe the Miracle. Note its purpose. What light is incidentally thrown upon the cause of at least some of the suffering in the world?

Thus, in one brief statement, as a side issue, Jesus declared a large truth that has much to do with building up an abiding faith in God. Try as we may, we cannot force ourselves to the conclusion that all the evil and suffering each individual

is called upon to bear is the result of disobedience exclusively. Ignorance of the truth Jesus stated in John 9:3, leaves a vacuum into which invariably will creep the God dishonoring thought that God deals unjustly or without good purpose; or at least that a supreme God permits injustice without good purpose.

What day and night are referred to in verse 4? Explain how this particular work was a ray of that light which comes from Jesus' presence.

II. The Light Received. John 9:8-23.

1. By Neighbors; verses 8-13. Note the neighborly surprise and curiosity. Verse 22 helps to account for the action of verse 13. What hindered these people from receiving the light in its fullness?

2. Leaders and Authorities; verses 14-17. What blinded the Pharisees to the light? What evidence that a tiny ray was struggling for entrance into the minds of a few? What conviction had experience given to the blind man?

3. By the Parents; verses 18-23. What was keeping the parents from the light?

III. The Conflict; verses 24-34. In verses 24-29 man's self-made assertions and reasoning are pitted against the light that was being shed on and through the once blind man. Did they quench the light? Can the light gained through experience ever be dimmed by reasoning?

In verses 30-33 the once blind man makes reasoning support his conviction gained through experience, and though, perhaps, uneducated, his reasoning was sound. He starts, not with self made assertions and convictions as did the Pharisees, but with an undeniable fact, verse 30; he continues with self-evident truths, verse 31, and more facts, verse 32, and reaches a sound conclusion, verse 33. How did the learned Pharisees give evidence that their reasoning had been worsted in the conflict? verse 34. Note the man's fine scorn in "Why herein is a marvelous thing."

(Care should be used when considering verse 31. We have no right to interpret it that God does not hear sinners except as regards the subject under consideration, that of miracles and mediatorial work.)

In verses 34 to 38 full victory for The Light is recorded. The man was true to the small light that came to him through experience. (See verses 17 and 33.) He was granted, by revelation, the full measure of light—belief in and worship of Jesus the Christ, the Son of God.

For Class

Discuss briefly the relationship between the parable of the Good Samaritan and the law of the kingdom. Also the relationship between it and eternal life.

Discuss the new lesson according to topics as outlined.

Of what great conflict was this particular opposition of the Pharisees a part?

IN THE MORNING

In the morning, O, my Savior!
When the dark has fled away,
And the brightness of thy presence
Gently folds us in its sway;
When the sad have ceased to sob,
And with joy our hearts do throb:
We will praise thee,
We'll adore thee,
When thee, eye to eye, we see.

Alice B. Haupt.

The Children's Column

THE MAN BORN BLIND

John 9:1-15.

By Mrs. Idona Romine

Have you ever seen a blind person, children? I'm sure you all have, and you've watched them, and wondered how they must feel and how they can bear it not to see their way about and not to see all the lovely things in the old world.

Now Jesus was always doing good as he went about. I am very sure he loved to do good and to take out some of the aches and trials and troubles that he found all about him. He did it, too, because he wanted to show many, many people that he was not just a common man, but God's own Son.

So one day as he went along the street he saw a man who had been blind ever since he was born. He had never seen his mother's face, or the sunlight, or the other things about him. Jesus took up some clay from the ground, made it into a damp mass and put it on the blind man's eyes. "Now" he said, "go wash in the pool of Siloam."

Do you think the man went? Yes, he did not stop to question but went and washed, just as he was told to do, and when he had finished washing he could see. How he must have felt to have such a wonderful, joyous happening.

This man had been a beggar on the streets, for in those days people thought blind men could not do anything else. So the people who had seen him talked and wondered if it was really the blind beggar. The beggar was quick to answer them and tell that it was really he, and he told them how the strange miracle had come about.

The people could hardly believe, and they argued and questioned the man and his parents, and then the man again. God gave the man wise words to say to the people, but they did not want to listen and would not believe on Jesus, even after all this. But the man who had once been blind and could now see believed, and was glad to take Jesus for his very own Savior.

THANKSGIVING

By Alice B. Curtis

DEAR children, it is almost Thanksgiving Day and that is a happy time, as it brings families together, brothers and sisters who have been away at school, and other relatives, or friends come to spend the day, and enjoy together the visiting and the Thanksgiving dinner. Thanksgiving Day in this country was first observed by the Puritans or Pilgrim fathers and mothers. They came from England over three hundred years ago.

Why do you suppose they left their homes to cross the great, stormy ocean? It was because they wished to serve and worship God as they thought was right. The most important thing in life for each one is to worship God and do his will, and we may learn in the Bible how to do this.

The Puritans came over in a small ship called "The Mayflower", anchoring first in Provincetown Harbor, but for some months after they came they had to live on the ship. Each day the men went ashore to

cut down trees and to build the log houses in which they were to live. These houses were rough timber, mud-plastered, with thatched roofs and oiled paper for windows, or "windeyes" as they were called. There was but one room in each house, and they had no stoves. But in one end of the room a huge stone fireplace was built, and here the cooking was done. As they lived near the ocean they had sea foods such as fish, lobsters, eel, and clams. In the summer there were wild strawberries, gooseberries, grapes and plums. They had no tea, coffee or milk, but raised some Indian corn, and made mush and baked corn pone, and after a few years they had pumpkin for pies, and beans to bake, and "Indian pudding", salt codfish, and some times a wild fowl. They ate their food in wooden trenches, a new log hollowed out, but later on had pewter dishes. Their clothing was fastened with straps or strings, as they had no buttons or pins, and there were almost no books for them to read; so you see life was hard to live for them. Indians were living near there too, and the men had to keep their guns near them while they worked, and carried them when the family went to church for fear of Indians. The rock where the Pilgrims landed is called "Plymouth Rock" and has been covered and enclosed to preserve it from damage. A beautiful statue called "The Pilgrim Mother" has been built near there and also the "Forefathers' Monument" in Plymouth has been built as a memorial to them. This monument has five figures. To represent the Law of Liberty the sculptor chose figures of men. Morality and education are represented by figures of women. And the colossal figure of Faith, crowning the monument is a woman. This monument indicates that they were law abiding, industrious and God fearing people, and they laid a good foundation for others to build upon. I wonder if we would have been as brave under their hardships or as thankful for scant food, and rude, comfortless homes as they were. If they could be thankful with religious freedom added to these few comforts, how very thankful we should be with our many, many comforts and blessings. And if we are truly thankful we should praise and thank our heavenly Father, not only on Thanksgiving Day, but every day. Don't you think so?

RETURNEST THOU THANKS?

By Katie Davis

THE story goes that a farmer was asked to dine with a rich man, and as he had been accustomed, at home, to ask a blessing at the table he did the same at the rich man's table.

"That is old fashioned. It is not customary these days", said his host jeeringly, "for educated people to pray at the table."

The farmer said, "It is customary with me. But some of my household never pray over their feed."

"Ah! they", said the rich man, "are sensible and enlightened. Who are they?"

The farmer answered, "They are my pigs."

The writer happened, one day, to be in the home of an ungodly man. As the family sat down at the table the man thanked the Lord for the meal before them. "I guess you are surprised to hear me do that", he said; at which she had to admit

she was, knowing his life.

"Well", said he, "I am not so ungrateful as not to give thanks for what I have to eat."

I wonder if anyone professing godliness who reads this does not thank God for daily bread and for the many other blessings of life which are enjoyed through the goodness of God.

I thank thee, Father, for thy word,
Thy truth shed forth in rays of light.
Its glorious inspiration
Dispels the gloom of earthly night.
Lead me to be loyal and true
And guide me to do the right.
Useless would all things be to me,
Should I find no favor in thy sight.

THANKSGIVING

By Mrs. E. Pendleton

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 Saviour, which is Christ the Lord.—Luke 2:10-11.

Yes, our dear Lord and Savior was born in a manger (no room in the house for him) and, dear readers, it is still so, no room in some of our hearts for Jesus Christ. On this Thanksgiving Day, how many, instead of fasting and praising our dear Jesus, make it a day of feasting, joy-riding, football games, and attending movies. O God, be merciful to all those, and Father, forgive them; for they know not what they do.

How much I have to thank God for! So many, many blessings that if I tried to count them they would be as the sands of the sea. When we realize that our lives are in his hand, that it is through him and by him that we live and move and have our being, O! let us thank and praise him for all his goodness and kindness, for his watchful care over us, and that we live in a Christian land, though I must confess that we have quite a few heathen amongst us who never go to any church, nor read the Bible. Oh! it is terrible, dear readers, it is a fearful thing to fall into the hands of the living God, unprepared. So let us praise and thank God, not only on this one Thanksgiving Day, but on every day. God loves and cares for us every day. Why not try to serve him every day. Our time is growing short.

Thy kingdom come. Thy will be done in earth, as it is in heaven. In the sea, in the earth, in the heavens above, there dwelleth no power more mighty than love. Father, I thank thee for all thy blessings. Lead and guide me by thy counsel, is my prayer.

CAUSES FOR THANKSGIVING

THERE is, we believe, something about a holiday which causes men to stop and think whether they choose to do so or not. The spirit of the day is abroad on every hand, and some realization of the significance attaching to each such anniversary and inseparable from it, must perforce be borne into the mind and inner consciousness of even the most indifferent observer. No one with his eyes open and possessed of ordinary intelligence, will ever be likely to mistake one holiday for another. And so, when Thanksgiving Day comes around, men naturally ask, "What have I to be thankful for?"

He is an object of pity in very sooth who, because of some untoward events, or

bitter disappointments, or affliction, concludes with unsanctified and unprofitable bitterness that he has nothing for which to be thankful. Let such a one but be threatened with the loss of only one of his greatest remaining blessings, and how soon would a cry of protest and repentance arise at his own unwarrantable and shameful ingratitude. "I never knew," says one, "what trouble was, until I lost my eyesight." Says another, "With all the attainment of long coveted wealth, came loss of health, and now could I reverse my possessions, giving the money and getting back the priceless boon of health, I should think myself rich indeed and strive to be duly grateful."

And so the unsatisfied race goes on, for ever and for ever longing for that which has thus far eluded their eager grasp, or else deploring the loss of vanished good, but forgetting continually to be fittingly mindful of the goodness of God. The politician, disappointed in his pet scheme, cries out against the best government in the world. The merchant and the tradesman, thwarted in carefully laid plans, forget the measure of success secured and brood over what must needs "gang agley". The wisest and soundest of preachers and writers have taught over and again that the best panacea for heartache and discouragement is to visit one worse off than yourself and contrasting your condition with a worse, learn a lesson of patience and thankfulness.

And who is there of us but at a moment's notice can see plainly, not some piteous hero of an exciting fiction, but a very real and well-known sufferer, whose condition puts to the blush our murmurings over the trouble which pales almost to nothingness before the sadder, more hopeless case, rising before the mind's eye. Nor is this saying that a large proportion of the great human race have no sorrows to endure, no hard burdens to bear. It is in palliation of these griefs and burdens, and to bestir a sense of thankfulness to God that matters are no worse, that the contrast is presented, that actually seeing it is recommended.

The hope of the Christian which is free as air or sunlight to all, will always set before a sensible, well-balanced mind the uselessness and ingratitude of repining and of dwelling on the dark, shady side of events, instead of looking off and beyond to where hope looms in the distance, ending strength with which to endure the appointed experiences of life. We read the other day: "Of all light that you carry in your face, joy is the one that will reach furthest out to sea." Life is indeed a voyage over a turbulent sea, and the light that will shine or "reach furthest out", is the one to carry if possible. Like Paul of old, the "poor race of man" needs to thank God and take courage.

There is always need of courage as well as gratitude, but God is good and "his tender mercies are over all his works", and knowing the kind All-Father will "make our cause his care", let us trustingly enter into the festivities of the glad Thanksgiving Day, sending up a prayer of praise and gratitude for all the good vouchsafed, and hoping for still more. The old legend of the King and his Prime Minister, who thanked God that things were no worse, carries a brave lesson of determined thankfulness, that in these days of national safety and prosperity it would be well could it be heeded by each and every one.—Selected.

"Yea, if thou criest after wisdom, and liftest up thy voice for understanding; If thou seekest for her as silver, and searchest for her a hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God."—Prov. 2:3-5.

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UNCHANGABLE

GOD'S purposes are not defeated by man's opinions. The opinion of many a man who ought to know better is that the return of the Jews to Palestine is an impractical, never-to-be-realized dream. It is refreshing to contrast with this the comment of the Prime Minister of Great Britain, J. Ramsay MacDonald, who is quoted in the Toronto Globe as having said, after a recent visit to Palestine: "One goes to Palestine now with verses of many a prophecy on one's lips. One hears them as though the hills whispered them. The camps on the seashore, by the wayside, on the hills, seem to have come by command of the Ancient of Days, seem to have been arranged long, long ago, when it was promised that He 'will assemble the outcasts of Israel and gather together the dispersed of Judah, from the four corners of the earth.'"

The Globe adds the comment: "That promise, made to Israel, still awaits fulfillment. That it will be literally fulfilled, to the very letter, there is not the slightest shadow of a doubt, and the signs are not wanting in the world today that the prophetic word may shortly be vindicated."—Jewish Evangelist.

SELF-EXPULSION

(Continued from front page)

turkey which is the foxiest of game-fowls to capture. I once asked a friend the best way to cook this agile creature. He replied. First, get the bird.

It is thus in getting into the kingdom. 1. Get rid of self. 2. Get "hid with Christ in God". 3. "Set your affection on things above" things pleasing to the new creature. 4. Then talk and act accordingly. 5. "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 6. Hate no one; and cultivate love toward all. 7. Be ready to meet the Lord at any moment. For the set time is imminent

when he "shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God", to arouse the sleeping saints that have experienced corruption in the dust and waters; and others that have suffered the tortures of the blazing fagots that were applied by the "Mother of Harlots", and other incarnateimps of the dark age. And to change the living, mortal ones to immortality: they together to be caught away to meet their Lord in the air.

Grand to know that the Alarm Clock will soon be heard by our dear sleeping ones. Thank God for such a hope! Halelujah!

Visualize this triumphant rapture. Then multiply your mental picture by ten thousand and you will have but a silhouette view of the glory that is in reservation.

What a release it will be to "escape" from this intolerably wicked world! But man's extremity is God's opportunity. Reader, are you ready, and watching?

But the attaining to such a blissful consummation; what a proportion it is! Everything, animate and inanimate, and even our sentient being seem to be our opponents; contesting every step. The flesh craves for everything that is injurious to the soul; the things most detrimental are the most eagerly sought. Many wear their brains and nerves to a frazzle striving to make a business and social success—to gain this world; snatching a minute now and then to see what man has to say about God's plan of the ages instead of studying the Word to ascertain what the Author of the plan has to say about it.

But the average Christian does about everything conceivable to militate his growth in knowledge and stature of his Savior, so busy is he following the world's illusive, ignis-futurus soapbubbles. And many who get a little light imagine they are ex-cathedra and immediately become hermetically sealed to further progress.

The more one accumulates of this world's goods the more perplexing becomes God's plan, and the way of salvation. "A rich man shall hardly enter into the kingdom of heaven."—Matt. 19:23; Luke 6:24; J John 2:15-17.

"The love of money is the root of all evil." How true! its tendency is to interfere with the development of the new creature; and to sow the seeds of doubt and fear, i.e. Am I in the race for life? Strange that I don't better understand God's plan; Is the Lord invisibly present, or is he yet to come? Is restitution, devastation and preparation now in operation, or do they come singly in their respective turns? Why am I a pessimist instead of an optimist, as a Christian should be? Why am I spiritually bilious? Blame it all on the new creature yielding to the dictates of the "old man's" omnivorous wants in both body and spirit.

The flesh strenuously resents humiliation (mortification, Col. 3:5). It demands recognition and a place among men. But the more the "old man" is decorated and pampered to, the more difficult it becomes to obtain recognition and comfort at the throne of grace.

God help us to get away from self, and the things of this world; and to set our affection on the crucified Christ, and his triumphant resurrection, and kingdom of righteousness.

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THE RESTITUTION HERALD

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Palestine - Europe

(The following are extracts from a telegraphic report of the Mandates Commission held at Geneva, November 11, published by The New Palestine.—Ed.)

Dual Nature of Palestine Mandate

THE Palestine Administration of High Commissioner Sir Herbert Samuel, has a twofold duty, resulting from the dual nature of the Palestine Mandate; discontent undoubtedly exists in Palestine, but this is in no way attributable to the Administration, which discharges its twofold duty faithfully. declares the Permanent Mandates Commission of the League of Nations in its report to the Council of the League of Nations, following the discussion of the Commission last week on the Palestine reports.

It is owing to the dualism of the Palestine Mandate that repeated complaints have been received from persons invoking only one of the Palestine Mandate principles. The Arab majority of Palestine rejects the idea of a Jewish National Home in the country, and regards the policy of the present administration as a seizure of their patrimony by foreigners. The clash between the interests of Zionism and the Arab majority is apparent. The Arabs demand numerical and proportionate representation in the government of the country, the establishment of self-governing institutions, proper apportionments for Arab education and participation in the public works. While the Administration cannot admit it, the majority of the Arab population is opposed to the establishment of the Jewish National Home in Palestine.

The Commission appreciates the fairness of Sir Herbert Samuel's administration in the discharge of its twofold duty. If the Mandatory Power had but one object, either the interest of the present population or the interest of the Jewish National Home, the task of the Administration would be easier. The Commission is, however, gratified to learn that the bitterness resulting from these conflicting interests is mitigated by the impartiality of the High Commissioner.

The Commission is also satisfied that Sir Herbert Samuel repudiates the Zionist extremists who seek to supplant Arabs by Jews. This policy of the Administration is in agreement with the "White Paper", issued by the British Colonial Office on its Palestine policy, which the Zionist Organization has accepted.

The report of the Permanent Mandates Commission further draws the attention of the Council of the League of Nations to the considerable Jewish immigration into Palestine. This immigration, the report says, comes mainly from the East European countries, and creates in Palestine a new population which, although it is very zealous towards the rebuilding of the Jewish National Home, is not entirely prepared,

Face To Face

(In Memory of Conference, 1924) -

THROUGH all of life without one meeting here
To shed its radiance bright along the way.

And fill each new-born day with purer light,
That shineth more unto the perfect day?
Not so! For like some rare and precious gem
Has been our meeting, face to face with them,

His little ones! How sweetly to our thought
The words of the dear Christ come, "They
are mine."

And at their feet, as at the feet of Him.
We pour the love that borders on divine
Unstintingly. 'Tis touching of the hem
Of His dear garment—face to face with them!

Can darkness longer terrors for us hold?
The Prince of Night may all his wiles employ;
Yet, serving one another as the Lord's
Our path shall brighter be. And O, the joy
Eternity itself can never dim,
For dawn shall find us face to face with Him!
—Dorothy W. Lyon.

neither by training nor by tradition, for manual work, especially agriculture, which Palestine needs most.

The immigration policy of the Mandatory Power arouses acute controversy between the Arabs and the Zionists, although the Zionists are not entirely satisfied with the immigration policy of the Administration. They feel that the first duty of the Mandatory power of the Jewish National Homeland is to encourage and facilitate the immigration of Jews. Sometimes difficulties are placed in the way of Jewish immigration and in granting land to the immigrants.

The Permanent Mandates Commission hopes that the efforts of the Palestine High Commissioner to bring about cooperation of the Arab majority in the Central Administration will be successful in the interests of the peaceful development of the country.

League of Nations Council to Discuss Zionism

The Council of the League of Nations, which is to meet in Rome, Italy, on December 8th, will have for its consideration a number of important questions affecting Zionism. This news is contained in a report from London to the Jewish Morning Journal, which adds that the questions to be discussed are of the utmost importance to the Zionist movement. The Council will take up the reports of Sir Herbert Samuel, High Commissioner of Palestine and of the Zionist Organization, submitted to the Permanent Mandates Commission. Dr. Weizmann, the report further states, will be in Rome during this session of the council and is now working on a number of matters which he is to present to the Council, in connection with the situation in Palestine. He is also conferring with members of the new British Government. Lord Robert Cecil will repre- (Continued on page 72)

While It Is Day

By Alta King

I MUST work the works of him that sent me while it is day." John 4:34 with 17:4 leads us to the conclusion that "the works of him that sent me" were a definite number of works given by God to Jesus for accomplishment before his death. The time set in which these works were to be accomplished was the day to which Jesus referred in the above scripture.

These "works," including the teachings of Jesus by word of mouth, constituted him the light of the world— but a light to which the majority were blind. For three days and three nights this light was extinguished, even as regards Jesus' closest followers, and the world lay in darkness. This was the night referred to in John 9:4.

In John 11:9, 10 the disciples feared danger to themselves and Jesus. But Jesus showed freedom from fear and told the disciples there was no need of their fear. His day, his lease of life, was just as definite and sure as the twelve hour day, therefore no possible danger could touch him until the set time. And so long as his day lasted and he was present with them, there was no chance of danger or stumbling to themselves.

But he warned them of a fast approaching night when they should stumble because there would be no light in them, the light having been extinguished by their temporary disbelief in himself. How truly this prediction worked out. But how thankful we should be that Jesus' day is now eternal. There are to be no more night interruptions during which we must stumble in unbelief. The light is to shine on and on, and ever more fully, and we may walk in it continually, witnessing and experiencing his works, that are the works of God, lighting the way to God.

"OF COURSE" By Alta King.

"And no man hath ascended up to heaven"—Jesus to Nicodemus.

"Of course Elijah ascended into heaven, and of course good men have gone to heaven from the beginning of the life of man on earth; but they have not come back to tell other men about God and heaven."—Peloubet's Notes.

What right has man to thus flatly contradict the words of Jesus?

Nicodemus had asked for an explanation of the "how" of the birth from above. Jesus sought to satisfy that "how" by reference to earthly things. But Nicodemus was not satisfied and still asked "how". Jesus then asked Nicodemus, "How can ye believe (grasp, understand) if I tell you of heavenly things", if I have told you earthly things and ye believe not? Then follows the statement, "No man hath ascended up to heaven but he that came down from heaven, even the Son (Continued on page 72)

WHAT IS SAVING FAITH?

(Continued from last week)

IT would seem indisputable that before we can have saving faith we must know what it is that we need to be saved from. Faith implies intelligence on this point. It does not admit of our being in a state of uncertainty about it. If we were struggling in the water, and believed that we should get out, our faith would fix itself on one distinct form of salvation. Under such circumstances we should know the precise nature of the peril to which we were exposed.

But there are, unfortunately, so many different opinions in the world touching what is to happen in the future that most people are really unprepared to speak very definitely upon the subject; and the few that are, run the risk of exciting the pity or indignation of the rest.

But, pray, what is it from which we all need to be saved? What great question does the Bible deal with from first to last? What news would be most welcome to us in our present evil plight? Here we are, getting older every day—the grave ready for us at any time. If we form friendships, they are snatched from us, or we from them, by the ruthless hand of death. If we are in tolerable health one day, we are liable to be prostrate and incapable the next. Besides all this, we are harassed with a thousand cares which arise from the difficulty of getting enough for the requirements of this present vanishing existence. Surely deliverance from all this, even though not involving our transfer to some other part of the universe, would be exactly the salvation we need. We should be satisfied if we could permanently remain on this beautiful earth, under better conditions than those which at present prevail—if we could always be strong and well, and be entirely free from distress and care, and see all mankind living in purity, and peace and plenty, and the fear of God. All this is wrapped up in the covenant made with Abraham. We read the scriptures and find that this is none other than the salvation which God has provided in Christ. The whole human race is death-stricken because of sin. "By one man death entered into the world, and death by sin". This is what is amiss! The nations of the earth are mortal—hastening to the grave. Their succeeding generations vanish from the scene, and are no more. Men fail to realize this, and cherish the delusion that they are deathless beings—the heirs of an illimitable duration. Hence they are blind to the peril which actually lies before them, and are scarcely prepared to listen to any way of salvation which recognizes the real facts of the case.

No doubt it is pleasanter to live in ignorance of those facts; for there is not a little that is distressing and sad about them. But earnest minds are more anxious to know what is the bitter truth than to cherish attractive fiction. That truth may indeed be dreadful, and stern, and repellent, but the opposite of it can do no real good.

Let us then, by all means, open our eyes to the exact position of affairs. If we do we shall see that the tribes and families of mankind are in the state we have already described. They are doomed to the dissolution of the grave, and they cannot de-

liver themselves from this destiny by any act or virtue of their own. The strictest morality we may practice cannot alter our relation to the law of sin and death. The gospel alone is the divinely appointed agency of salvation. Jesus said, "I am the resurrection and the life." "No man cometh unto the Father but by me". Paul declared that it had "pleased God by the foolishness of preaching to save them that believe."

It would be difficult to justify the mission of the apostles if salvation were attainable independently of their testimony. This is no merely speculative affair, or bit of barren theological discussion. It goes down to the root of all that concerns us as living men and women who desire to live for ever.

The possession of a saving faith will work wonders for us now. It will do for us what it did for Abraham. It reconciled him to his lot as a stranger and pilgrim on the earth. He did not look for real and permanent satisfaction in this mortal state. His faith saved him from perpetual fret, and worry, and chafe over the vanities of a transient existence. His worldly affairs might prosper, or they might not. It did not matter a very great deal. All would soon be over and gone, and his body would rest in peace against the promised day of endless inheritance and blessing. He would then wake up surprised to find how long and yet how short, his many-centuried sleep had been; for "the dead know not anything", and are as oblivious of the lapse of time as they are of the eternity that went before their birth.

I know that such views of life would by many be pronounced unhealthy and abnormal; but are they not, after all, in strict accord with obvious fact? Think of the generations that are gone, with all their business, their anxieties, their worldly hopes and fears! There are thousands of skulls lying empty and pulseless in the cemetery that once were the seats of a thought as scheming and distracting as yours today; and in very short time (shorter, perhaps, than you may suppose) yours will be lying in a similar condition!

What, then, is the good of fixing your whole heart's sympathy and care upon a vanishing picture—a mere passing panorama? "The fashion of this world passeth away". "He that doeth the will of God abideth for ever".

Life may be full of troubles, and barren of joys, but it cannot last beyond a certain time; and if it be lighted up with the glorious hope of the gospel it will not be very difficult to lay it down. There is, after all, to the believer, a genuine satisfaction in the fact expressed so pathetically by David in his declining years—"We are strangers before thee, and sojourners, as were all our fathers; our days on the earth are as a shadow, and there is none abiding."

With the worldling it is far otherwise; the prospect of death darkens his brightest hours, and the well-assured fact that he must soon bid farewell to his cherished associations infixes a sting in his fondest joys.

* * *

Expectancy, joy, nobility, and elevation of character are better than their opposites, even though the foundation on which they rest be a foundation of sand.

But we are by no means driven to this alternative. There are issues to faith of

a demonstrably certain character. Its roots stretch far out into the historic past, and entwine themselves around facts which are among the best accredited of all that appertain to the human race. And it will culminate in such blessedness as hath not entered into the heart of the natural man.

It is no trifling thing to be offered a body that will never decay, but have life in itself, and be perpetually resplendent, and vigorous, and perfect in all its faculties and functions. To be accounted worthy of recognition by him to whom God has given all power in heaven and in earth—to be called to his side, and invited to follow and assist him in the greatest work which the Father has given him to do—to wield authority over the cities of the nations, and have unlimited resources of wealth, and wisdom, and beneficence, and strength at instantaneous command! These are the prominent characteristics of a future that will be crowded with transcendent glories—"an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven" in the person of Christ, in whom is treasured up all promised blessing for them "who are kept by the power of God unto salvation, ready to be revealed in the last time."

—Selected by R. A. Curtis, from "The Scriptures Opened", by Robert Ashcroft.

GOD NEVER WOULD IF

"God never would send you the darkness
If he felt you could bear the light;
But you would not cling to his guiding hand
If the way were always bright;
And you would not care to walk by faith,
Could you always walk by sight."

"THE LORD IS AT HAND"

I DO not know how it may be with others, but I feel that when I can say, the coming of the Lord draweth near, I have got a weapon in my hand of no common edge and temper. To be able to announce, "The Lord will come", is much; but to be able to say without the reservation of an interval, "He is at hand", is greatly more. I can go to the struggling saint against whom the battle seems to go hardly, and say, "Faint not, the Lord is at hand, he will bruise Satan under your feet shortly." To the saint wearied with a vexing world, fretted with its vanities, and troubled with the thickening darkness of its midnight I can say, "Be of good cheer, the Lord is at hand; but a little while and the world shall cease to vex; sooner than you think the morn will break—yea, before it is broken we shall be caught up and meet the morning ere it is yet spread upon the mountains." To the suffering saint I can say, "Weep not, the Lord is at hand; the torn heart shall be bound up, and the bitterness of bereavement forgotten in the joy of union for ever." To the flagging saint, heavy and slothful in his walk, I can say, "Up, for the Lord is at hand; work while it is day; look at a dying world, all unready for its Judge; cast off your selfishness and love of ease." To the covetous saints I can say, "The Lord is coming—it is no time for hoarding now—heap not up treasure for the last days."

The Holy Spirit may work in convicting power, through those who are wholly surrendered to God, "Who love not their lives unto the death."

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 145:1, 2, 3

I THANK THEE, LORD, I THANK THEE

For life and health and all things good,
I thank thee, Lord, I thank thee!
For garden, meadow, field, and dell,
For sparkling wealth from spring or well—
O, how the earth of thee doth tell!
I thank thee, Lord, I thank thee.

For shelter, clothes, and daily bread,
I thank thee, Lord, I thank thee—
Who maketh worlds by thine own word.
Yet careth for each tiny bird—
That thou my daily prayer hast heard!
I thank thee, Lord, I thank thee.

For friends and those who wish me well,
I thank thee, Lord, I thank thee—
How friendships made a dark world fair!
Each friend to me is jewel rare,
For every thought, or smile, or prayer,
I thank thee, Lord, I thank thee.

For Christ, my Christ, who died for me,
I thank thee, Lord, I thank thee:
When he shall come to earth again,
When I shall see my Savior reign,
And immortality I'll gain,
I'll thank thee, Lord, I'll thank thee.

THE POWER OF PATIENCE

Impatience, I believe, has ruined more human projects, blasted more hopes, delayed more results than any other one element of human characteristics.

Emerson says: "Adopt the pace of Nature; her secret is patience."

But today, the average human wants to do everything in a hurry--wants to reach a goal by a short cut road.

Folks fail sometimes for want of strength, you say--forgetting that strength, endurance, born of patience, is the result of power to hold on, to hold fast.

"I work with patience, which is almost power", said Mrs. Browning.

And I warrant if you will look about you at the men and women of your acquaintance who have been successful, and if you will analyze their qualities and their methods, you will find that patience is a dominant characteristic.

"Patience", it has been said, "is the art of hoping"; but patience is more than hope.

Patience is courage, endurance, fortitude, determination, and these are the qualities that win.

But remember that patience is not complacency--patience is not indifference or snugness.

There is nothing weak-kneed, or spineless, about the truly patient human, who seemingly stands by, passively, when most people are kicking and howling.

Patience develops that poise of mind, the judgment that lets you know when it is best to remain silent and inactive, gives you the vision to know when to act and power to make your action bring the right result.

Yes, we all are in need of patience. We need to practice it in our social affairs as we also need it in our business affairs. But most of all we need patience in spirit-

ual affairs. God is a God of law, of order, of precision. All his works are done accordingly. As a rule man's character is imperfect, restless, excitable. He has not the patience to serenely wait for God to fulfill his promises. He wants everything done in a hurry, fulfilled at once. Paul tells us that God is "a God of patience". If patience is an attribute of God, how can man afford to be worrisonome, excitable, impatient.

Paul also says, "Ye have need of patience, that after ye have done the will of God, ye might receive the promise." And he admonishes Timothy "to follow after righteousness, godliness, faith, love, patience and meekness." James says, "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing."

In the face of this we shall be more God-like if we follow the admonition of David, "Rest in the Lord, and wait patiently for him."

FIVE GOOD THINGS

"Prove all things: hold fast that which is good."—1 Thessalonians 5:21.

It is good for all of us to know that we are not creatures of chance or fate, but children of God, capable of fellowship with him, and heirs of the kingdom if only we will hold fast to our birthright. For it is a great calling, that calling to which we have been called.

It is good for all of us to have firm faith and true courage; to pray for power—through Jesus Christ our Lord—from above; and to live as those who have been redeemed by Christ from the bondage of sin and selfishness and death.

It is good for all of us to take warning and encouragement from the mistakes and adventures of other men, and to bring the life histories of the Bible home to our own business, family and bosom.

It is good for all of us to refrain from harsh and hasty judgment of our fellowmen, and to imitate that great love of God, who maketh his sun to shine and his rain to fall on the just and upon the unjust. And remember, it was Jesus who said, "Judge not that ye be not judged."

It is good for all of us not to waste our time or talents arguing themes that have no profit. But let us study God's most holy word, so we may learn what it teaches regarding God; his love, his promises, and his will; regarding Jesus Christ, his mission, his sacrificial atonement, his coming again, his purposes and their fulfillment; regarding our peace in the promises and will of God and the mission and purpose of Christ. And having done this let us content ourselves in proving their value by imparting our knowledge to our neighbor through a life of faith and love honestly believed and thoroughly applied.

DEFENSES

"Thou shalt not".—Exodus 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 other vices.

Let the love of thy fellowmen guide thee toward virtue, and the goodness of God

lead thee to repentance.

He who hath not learned to give up is not worthy to possess; for the control of passion is the secret of freedom.

A false witness against his neighbor is self-condemned, but one who hath spoken truth without fear is held in honor.

Thy virtues will not save thee, but they will give light to those that are in darkness.

Let us therefore 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. On what important expedition did Abishai accompany David?
2. What place of importance did Abishai's personal powers win for him?
3. When King Pharaoh discovered that Sarai, whom he had taken into his harem, was Abram's wife in place of his sister, what did he do?
4. Who invaded Sodom, the place where Lot had settled, and captured him, his family and their goods?
5. What did David say when he heard of the death of his son, Absalom, after the battle against him at Gilead?
6. When Jezebel, the wife of Ahab, heard that Elijah had killed the prophets of Baal, what sentence did she pronounce against him?
7. When the Israelites had crossed the Red Sea, where Moses had parted the waters for them, what happened to the Egyptians who were pursuing them?
8. What statement did God make to Moses in regard to man seeing his face?
9. On what occasion did Christ point out the disciple who would betray him, and the one who would deny him?
10. How many proverbs did Solomon speak, and what was the number of his songs?

ANSWERS TO LAST SERIES OF QUESTIONS

1. King Solomon had extreme passion for magnificence, which later was the cause of making his kingdom very weak.
2. When King Ahasuerus learned that Mordecai had at one time saved his life, he honored him by letting him ride through the streets of the city dressed in royal apparel, and on the King's horse.
3. Because Peter declared as impossible the prediction of Christ that he would be humiliated in the end, Jesus said to him, "Get thee behind me, Satan."
4. Moses parted the waters of the Red Sea so that the Israelites could cross when the Egyptians were pursuing them.
5. When Herod Antipas was banished for life to Lugdunum his wife Herodias—the one who had caused the death of John the Baptist—was banished with him.
6. Jezebel, Ahab's wife, influenced Ahab, King of Israel, to worship the god Baal.
7. Saul met his death by his own sword, during the battle with the Philistines at Gilboa.
8. The Bible was the first book ever printed and more Bibles have been printed than any other book.
9. There is little doubt that the writings of the Old Testament were written on skins and rolled up into volumes.
10. The King James Version of the Bible appeared in the year 1611 A. D.

"The Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you: 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."—1 Thess. 3:12-13

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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 FOR THANKSGIVING

CONFIDENT hope has been entertained that the Thanksgiving offering would be sufficient to fully take care of the unpaid balance on the Golden Rule Home. It has not yet totaled nearly sufficient for that. To date—December 1—the amount received in response to this suggestion is \$364.40.

To those contributing to this as to those wishing that they were in position to contribute and to those pledging amounts to be paid on or before March 1, 1925, heartiest thanks are extended.

Offerings to this fund are coming in each day. It is hoped that the total will mount much higher in the near future.

The N. B. I. has much for which to be thankful. The constant, unfaltering spirit of cooperation and uplift that is so generally manifest evidences a unity of spirit and earnestness of service that is most encouraging.

May the guidance of Heaven direct all labor unto His honor and glory.

THE GOOD SAMARITAN

The Jew from Jerusalem, having fallen among thieves and having been left wounded, could rightfully expect the priest, or the Levite.—officials appointed by God to serve for the Chosen People—to give attention to his needs. But the parable shows the Samaritan, of alien race, a foreigner, as the one who rendered the service unrendered by those of same race and same worship. The "neighbor", the one who loved others than himself as himself, was in this case, of racial enmity.

This was one of the requisites unto eternal life. The other—the first one—was to love God with all of one's being. Such love for God and man must certainly bring one into truest obedience to all God's requests, and must be based upon strongest faith.

Yes, such love must bring one into that rapport with God that only the heirs of God and joint-heirs with Christ can experience. Eternal life is the result.

THE GREAT SALVATION

IT consists not alone in mere life, though that life may be immortal. Like everything else provided by the all-wise Father, salvation is for a purpose. That purpose is revealed in the Scriptures of Truth. Those saved for joint-heirship with Christ will be changed and fashioned like unto his glorious body. The mortal will be made immortal; the corruptible made incorruptible; the natural made spiritual. Thus the status of salvation is like unto that of the risen Christ.

Nor is this new salvation called great merely because of the fact of its status. Paul, to Timothy, assured that if we suffer with Christ, we shall also reign with him. This reign consists not alone of a seat of authority from which the word of a potentate goes forth. Rather it consists of the breaking down of evil, the crushing of iniquity, the rolling back of the curse; it consists of strengthening the right, helping the needy, lifting the fallen. It is a position in the economy of God in which everyone therein has a task to perform in aiding to execute the work of the Redeemer, the Restorer, the King of kings:

Every analysis of Bible description relative to this great salvation indicates that those thus saved will be empowered and energized, as well as authorized, to go forward in a largeness of strength and clearness of vision and understanding to accomplish labors of restoration similar to those accomplished by our Savior.

Thus the Earth is to be filled with the glory of the Lord. Enmity, variance, discord will be removed and banished, till the lion and the lamb and the bear and the fatling and the serpent and the child may lie down together; till they shall not hurt nor destroy in all God's holy mountain, because the earth shall be full of the knowledge of the Lord as the waters cover the sea.

THE KINGDOM OF GOD

PROGRESS relative to the kingdom is revealed in the Scriptures the same as progress is therein revealed relative to many other subjects.

The kingdom of God was first instituted under the regulations of the Mosaic covenant. These laws and statutes and commandments were given with a view to directing and developing a people recognized as of the flesh and carnal. The kingdom people failed, not because of any faultiness in the law, but because of the weakness of the flesh. The law was good.

John, the Apostle, came pleading for repentance because the kingdom of God was at hand. The manner evidently in which it was then at hand related to Jesus, who also announced the same impending event. The Savior sent his apostles out two by two to say that the kingdom of heaven draweth

nigh, and every indication is that the establishment of the kingdom was then and there offered to the Jews and that they were held responsible for rejecting the offer. But this offer was made prior to the crucifixion of our Savior. The Old Covenant was still in force. Jesus himself was subject to it. And had the kingdom been reinstated at that time under his kingship, it must needs have pertained to the same order as did the Covenant.

But God had greater and richer purposes in store. He foreknew the rejection of the people and had also planned a new covenant. Jeremiah, in 31:31, had prophesied that God would seal a new covenant with Israel and with Judah. In order to the sealing of the new covenant, Jesus, the Mediator thereof, must give his life. In the upper room with his apostles in his last hours of freedom he gave them the cup and said, metaphorically, "This is my blood of the New Testament (Covenant) which is shed for many for the remission of sins." Thus, regardless of our concept of why this might have been necessary, Christ affirmed that his death was the sealing of this new instrument.

The covenant being established in the death of Christ, and his resurrection introducing him to a new order of life, even immortality, and introducing immortality to others; these prepared the way for the reestablishment of the kingdom, but upon a firmer basis, upon the basis of a new creature under the new covenant for the performance of new and larger things.

Therefore while the Scriptures hold out to us the fact of the regathering and reestablishing of God's Kingdom, it also reveals much progress in that the kingdom will be built upon better laws, a better covenant and under a better leader who will be aided by tested, proven and satisfactory helpers, all in new nature, glorified and fashioned like unto our Lord.

HERALD RECEIPTS

Mrs. James Hendricks; J. G. McGinty; A. E. Shaw; Geo. C. Cramer; J. C. Wagoner; Mrs. M. L. DeCounter; Mrs. DeWitt Dauntler; F. M. McCrory; Mrs. Bert Forester; M. Fetters; Albert Eberhardt; Mrs. Martha Walls; Mrs. Flora E. Hogue; J. Arthur Johnson.

N. B. I. PLEDGES AND CONTRIBUTIONS

The following pledges and contributions have been received since General Conference for the payment of indebtedness on N. B. I. property and for furthering the work in its several departments:

Previously reported,	\$3554.50
Rec'd since last report,	325.55
Total	\$3880.05

Attention is called to the Special Subscription offer to be found on page 72.

Catalogs of Christmas Cards, Bibles, Wall Mottoes, etc., are being mailed. Promptness by those wishing supplies from this office is urged.

"And they shall fall by the edge of the sword and shall be led away captive into all nations and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."—Luke 21:24.

Seek ye the Lord, all ye meek of the earth, which have wrought his judgment, seek meekness: it may be ye shall be hid in the day of the Lord's anger.—Zeph. 2:3.

Among the Churches

Bro. L. E. Conner stopped at Oregon December 1.

Good attendance and interest at the Special Meeting at the Oregon church.

Bro. M. W. Lyon will speak at South Bend, Indiana, Sunday, December 7.

Bro. R. C. Railsback is reported to be recovering nicely from a fractured rib.

Sr. Hulda Thompson, of the Ripley, Illinois church is recovering nicely from her recent injury.

"Excellent meetings" is the word from Ripley, Illinois, where Bro. Siple has been working for two weeks.

Bro. Jos. H. Willey, Plymouth, Indiana, entertained relatives and friends on the occasion of his 84th birthday anniversary, Sunday, November 23.

It is reported that Sr. Cordil, of South Bend, was somewhat bruised by the overturning of an auto in which she was riding with the family of her daughter, Sr. L. D. Romine.

NOTICES

To Iowa Brethren

The Evangelist Fund is getting very low. We need your generous offerings to keep up the work.

Ferne Moore, Treasurer,
200 Norwood St., Waterloo, Iowa.

A Reminder

Once again, the Bereans of the Social Correspondence committees wish to request all ministers, evangelists, and those reporting baptisms to kindly give the correct Post Office addresses of those added to the church. This will eliminate the confusion and unnecessary expense resulting where the address of the Church is given.

Books for Christmas

Dear ones of like precious faith:— We are approaching the time when we will be celebrating the birthday of our Savior. It is a time of rejoicing when Christians should be ready to say, Merry Christmas and Happy Christmas; because a babe was born to be a Savior of mankind. This babe grew to manhood and was offered as a sacrifice upon the cross and because of his spilled blood, we should have redemption. He was laid in the tomb and was raised from the dead the third day, according to the Scriptures.

Through his resurrection we have hope of resurrection, immortality, and life eternal.

Dear brothers and sisters, is not this enough to cause our hearts to overflow with rejoicing? Then let us do what we can for each other and for those who do not understand about this good news. Let us give gifts at this time that will spread this good news; for Jesus is coming soon. We wish to have a share in this giving by offering our books as follows:

Pine Woods Bible Class, 85 cents each, or

6 for \$5.00.

Students' Text Book, 40 cents each.
Destiny of Russia and Signs of the Times, also, Revelation Made Easy to Understand, each 25 cents.

Can You Believe, 20 cents per dozen.

These prices will continue until January 1, 1925. Please send orders in early so as to receive the books in time, and avoid the big rush.

Your sister in the Blessed Hope
Jessie M. Wilson.
625 Long Ave., Chicago, Illinois.

Grand Rapids Berean Society

We, of the Grand Rapids Berean Society, have heard a report stating that we have no active society.

The Grand Rapids branch of the Michigan Berean Society meets each week. The meetings are held at the different homes of the members.

Our Berean Society was organized a number of years ago with a membership of only six. Sometimes there have been only two or three present. In later years, we have been growing until now we have a membership of seventeen.

Our lessons are taken from the Berean Lesson Books. These books are very helpful and we have found them instructive and full of interest for all.

We would be pleased to have anyone who is passing through the city meet with us on any Thursday night. Bible Class starts promptly at eight o'clock.

H. W. Simpson, Sec'y.

REPORTS

November in Indiana

Sermons: Hillisburg, 2; Jordan, 2; Burr Oak, 1; Plymouth, 10.

Baptisms: 2.

Money Collected: Robert Bengé, \$5.00; Vaughn Long, \$5.00; Jordan, \$12.00; Burr Oak, \$5.00; Plymouth, \$50.00. Expense, \$8.18.

J. H. Anderson.

A Special Meeting conducted by J. H. Anderson, State Evangelist of Indiana, closed on the evening of November 23. The entire time of the meetings was a feast of good things. We were loath to close the meetings, but like the Master he "must preach the good tidings of the kingdom of God" to other cities also. Luke 4:43.

Sunday morning, November 23, Lynn Leighty of South Bend, Indiana, was baptized into the all saving name. May God bless and keep him and his young wife and little one, in the fold till Jesus comes.

J. H. Willey.

To The Restitution Herald family, greeting: I am rejoiced to say to the brethren that we of Plymouth, Indiana, have had ten days of such preaching service as only Bro. Anderson and a very few others can give.

He began Sunday, November 16, and held over Sunday, November 23, preaching ten sermons in all, and while none came out to obey the gospel many were surely enlightened as to its truth.

Excepting one evening the weather was very good, and though the crowds attending were not large the attention was very

good, and let us hope the seed sown fell on good ground.

On Thursday evening he spoke of types and their anti-types, using for the lesson of the evening the 32nd chapter of Exodus, picturing Moses on the Mount for instruction of God as a type of Jesus now, and Joshua going up to meet him as he came down to represent the bridal class together with the tribe of Levi who came out on the Lord's side at the call of Moses on his return. Then the great multitude that were left were those of the remnant of Israel that should not utterly be destroyed and the three thousand who were destroyed by the sword represented those that shall be utterly destroyed at his coming by the sword of his mouth and the brightness of his coming.

Sunday morning and evening the lesson read was the 37th and 38th chapters of Ezekiel, from which, with many other scriptures taken in association, he drew to his hearers a vivid picture of the events leading up to the last days, and now being fulfilled before us, and then portrayed plainly the coming of our Lord and the reestablishing of the kingdom with Jesus as King of kings on David's throne in Jerusalem.

A young friend from South Bend came down Sunday for baptism, and I have the pleasure of introducing to the household of faith the new brother, Lynn Leighty.

F. M. McCrory.

OBITUARY

Allen Melvin Blackwell

The hearts of the whole church body were made sad when the news was heralded that little Allen had died very suddenly. He had been sick apparently with a cold for a few days, and for three days had been kept close to his bed more as a matter of precaution than with the thought that he was dangerously sick. Suddenly he took very sick and before his mother, who was working down town could be summoned to his side, the little life had passed out. The day of his death he had suggested to his father that as the sun was shining brightly he might be privileged to get out of bed for a while.

Death is never welcome, but when it comes so suddenly and to one so young, it makes the burden doubly hard to bear. Allen had just passed his seventh birthday anniversary on November 9, and death occurred on the 18th. Bro. and Sr. Blackwell have the love and sympathy of our whole body. Let our prayers for their comfort and solace go up to the Father of all.

Because the sickness ended so abruptly, physicians were called, and upon examination, it was declared to be diphtheria. This necessitated private and hurried burial which made the burden of grief upon the family so much harder to bear. Burial was made in Evergreen Cemetery in the Boyle Heights section of Los Angeles on Wednesday afternoon. There we laid the little one to rest until such time as the Father shall call for him to come forth. Only a brief burial service was permitted with a few of the adults of the church present. Here Bro. Lindsay spoke briefly in comfort to the father and mother, offered a brief prayer, committed the little one to the Father's keeping, and with a benediction, all turned sadly away.

Ella Wyman, Sec'y.

The Sunday School

By Alta King

THE RAISING OF LAZARUS

Lesson 11

December 14, 1924

Lesson Text:

John 11:1-54

Golden Text: I am the resurrection, and the life.—John 11:25.

For Study

Review: How was the deepseated and innate opposition between Jesus and the authorities of his day made evident in last week's lesson? Account for this difference. Read in connection Galatians 5:17.

After healing the man born blind and showing himself victorious over the attempts of the Pharisees to destroy the light that came to the blind man as the result, Jesus fearlessly told the Pharisees what they were. They were blind, John 9:39-41. They were not the true shepherds of God's sheepfold, as they posed themselves, but were thieves, robbers, and hirelings, entering the sheepfold by a false way. (The true way into the sheepfold as a shepherd was evidently that of service culminating in death for the sheep.) He also told them, just as definitely, that he himself was the true shepherd, entering the sheepfold by the true way, in complete harmony with the Father of the sheep. Not only was he the true shepherd but he was the Son of God and his Father was in him and he was in the Father, and they were one, against whom all their opposition would avail nothing. See John 10.

After this open declaration of difference, the authorities sought to take him, but Jesus retired from their midst, and out of this retirement he fearlessly advanced again, to perform one of the last and, perhaps, the greatest of the evidences of his power to care for and deliver the sheep of God's sheepfold:

The New Lesson: The resurrection of Lazarus is unique among the services which Jesus performed in bringing his kingdom and its salvation work at hand. It is the supreme evidence of his power over the last enemy which is to be destroyed through his kingdom.

The Purpose of the Miracle. John 11:1-15. What was the fundamental purpose in Lazarus' sickness? Was it reactive punishment of disobedience to health laws alone? John 11:4. This does not mean that health laws had been violated, either consciously or unconsciously. In all probability they had been and death was the result of either ignorance or disobedience. It does mean, however, that whatever the immediate cause of Lazarus' sickness, there was a far reaching and godlike purpose in it. And how much stronger and more abiding faith can be when evils and sufferings are thus viewed. Without doubt they are the reactive results of ignorance and disobedience. But they are far more than this. They are the medium thru which God's glory and love are manifested thru service.

Did Jesus permit his personal human love for Mary, Martha, and Lazarus to interfere with his Father's work? What was the cause of Jesus' fearlessness in verses 7-10. Why could Jesus view Lazarus' death as a sleep? Did he leave the impression that death is not death in the sense that the disciples understood it?

According to verse 15, what was that

glory of God which should glorify the Son as mentioned in verse 4?

✓ Note that at this late day of their belief in Jesus, the disciples were still lacking in their belief in Jesus.

II. The need of the Miracle: John 11:16-38. (1) The Disciples' Need. Read verse 16 with verses 8 and 9 and discern the disciples' need of belief in their Master. So soon they forgot the fearless words of one whom they confessed to be the Son of God, and expressed a willingness to follow a dearly beloved friend to an unreasonable and uncalled for death.

(2) Mary and Martha's Need, verses 17-38. How did Martha give evidence that her faith was in Jesus as a man possessing strong influence with God, rather than in Jesus the Christ, the Son of God? Verses 21, 22. Compare her faith with that of the centurion, whose faith, Jesus said was unequaled in Israel, Matt. 8:7-10. How did Martha give evidence that the resurrection of the last day, though accepted as a future fact, was of small comfort to her? Belief in the promises of God is lifeless and abstract unless the living Christ occupies our consciousness as the medium of fulfillment. This association between Jesus and the resurrection promise had not yet occurred to Martha. She stood in the very presence of him who is the resurrection and the life and yet she thot sorrowfully of the resurrection as in the cold and distant future.

Is the confession she made in verse 27 a definite confession to comprehension of what he said in verses 25, 26?

How did Mary give evidence of the same need as Martha's need?

(3) The Mourner's Need, verses 33-38. The question of verse 37 shows the same unbelief as is evident in Martha and Mary. The questioning reproach, "Could not this man" etc., instead of glad and joyous expectation and assurance expressed in "This man opened the eyes of one born blind, therefore he can bring back to life this man whom he loved." Can we wonder that Jesus wept and was troubled at such slow comprehension, and inability to put two and two together in matters of faith. Are there still such sluggards in the school of faith?

III. The Miracle. John 11:39-44. Note the evidence in verse 39 of Martha's meager understanding of her confession in verse 27. How was this resurrection miracle different from all other resurrection miracles? How did Jesus direct attention away from himself to God? Had Jesus offered any previous prayers concerning this matter?

What possible figurative evidence that Lazarus, though alive, was still clothed and bound by the death nature? Contrast this with Jesus' resurrection; John 20:6-8. How was Lazarus figuratively freed from the death nature?

IV. The Effects of the Miracle, John 11:45-54. The effect of the miracle on those immediately concerned is not recorded, but it would be helpful to us to imagine such effects. The records do give evidence, however, that even this supreme miracle did not fully establish faith in Jesus, the Christ, the Son of God. It required Jesus' own resurrection to fully declare that fact. Rom. 1:1-3.

Friends Gained, verse 45. Keep in mind that all Jesus' friends are by no means believers in the true sense of the

word, though Jesus uses that friendship as a stepstone to the belief which he seeks to develop in their thinking.

Opposition Increased, verses 46-54. In what verse do the authorities unwittingly bend the knee to Jesus? Even as they did so they began to plan his physical destruction as a means to victory. Is such a victory ever a true victory; in other words, does victory based on superiority of physical strength prove the victor's innate right to victory?

What evidence can you find in verses 48-54 that the chief motive power in the authorities' opposition to Jesus was "Nationalism".

The Children's Column

THE RAISING OF LAZARUS

By Minnie Porter

THERE was a man by the name of Lazarus, and he had two sisters, Mary and Martha. Lazarus and his sisters lived together in the town of Bethany, near Jerusalem.

Now Jesus used to visit them in their home and was loved very much by this family. I think they looked forward to his coming, and made preparation for him, just as we do if we are expecting a dear friend to visit us. Martha was anxious to have the house in good order, and something nice to eat when Jesus came, but Mary liked best to sit and listen to Jesus as he taught the truths we learn from the Bible.

One day, while Jesus was in another country, Lazarus, the brother, was taken sick. The first thing the sisters thought of was that they must tell Jesus. They knew that he had healed other sick people, and naturally they thought that if he knew that Lazarus was sick he would heal him also.

But Jesus waited two days before he started back to Judea where Lazarus was. When he told his disciples that they were going back, they were afraid because the Jews had threatened to stone him. But Jesus said, "Our friend Lazarus sleepeth, and I go that I may awake him out of sleep."

When the disciples heard this, they thought that if he was sleeping he was better and would get well. Then Jesus spoke plainly and told them that Lazarus was dead.

Jesus said he was glad he was not there, because he knew that God would give him power to raise Lazarus from the dead, and when the disciples saw this they would have greater faith.

So they started back to Bethany. They travelled slowly in those days and when they came to the place they found that Lazarus had been buried four days.

When Martha heard that Jesus was coming, she went to meet him and said, "Lord, if thou hadst been here our brother would not have died." Then she added, "But I know that even now whatsoever thou wilt ask of God he will give it to thee."

Then Jesus told her that her brother should live again. She replied, "I know that he shall rise again in the resurrection at the last day." Jesus then said, "I am the resurrection and the life, and he that believeth

in me, though he were dead, yet shall he live. Do you believe this, Martha?" She answered, "Yes, Lord, I believe that thou art the Son of God.

Martha then went to call Mary and to tell her that Jesus had come. Mary arose quickly and went to meet him. When the Jews who had come to comfort the sisters saw this they followed her thinking that she had gone to the grave.

When she came to Jesus she said to him just as Martha had, "Lord if thou had been here our brother would not have died. When Jesus saw her weeping he also wept, and the Jews seeing this asked the question, "Could not this man, who has healed so many people, have caused that even this man, Lazarus, should not have died?"

Jesus now asked where Lazarus was buried, and when they came to the grave he told them to roll away the stone. Martha then said, "Lord by this time he stinketh; for he has been dead four days." Jesus' answer was, "I told you if you would believe you should see the glory of God.

Then they took the stone from the grave and Jesus prayed to God and thanked God for hearing him because of the people, that they might believe that God had sent him. And when he had finished praying, he cried with a loud voice, "Lazarus come forth." And Lazarus arose still wrapped in the clothes in which he was buried, and they loosed him and let him go.

APPRECIATION OF GOD'S LOVE

By Mrs. E. Pendleton

I LOVE the Lord because he hath heard my voice and my supplications. Because he hath inclined his ear unto me, therefore will I call upon him as long as I live. The sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow. Then called I upon the name of the Lord; O Lord, I beseech thee, deliver my soul."—Psa. 116:1-4.

The safety of those who trust in God: They that trust in God shall be as Mount Zion, which cannot be removed, but abideth for ever. "I will lift up mine eyes unto the hills from whence cometh my help."

We should take Christ Jesus at his word, chase away all doubts and take him at his own precious word; for his word is truth, his promises are sure, his mercy endureth for ever. Think, dear readers, for a moment, that Christ died for us. He died for the ungodly. Could there have been greater love shown? Yes, dear brothers and sisters, he bore our sins—your sins and mine. He died, he groaned, he suffered, for you and for me. He was nailed on the cross for the sins of others, and while there on that cross he still lifted up his voice in our behalf, "Father forgive them for they know not what they do." Oh! the agony, the sorrow, the sufferings, the shame he bore for you and for me.

Can we, even at our best, repay him; repay him for the sweet promises that he gave us? Just the night before his crucifixion, when he no doubt felt great grief, he tried to comfort his disciples by telling them that the Holy Ghost would teach them. Peace be to all. "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." O dear ones, he has gone to prepare us a place, a home; although some of those

disciples were not as one should suppose, but one, Judas, betrayed him, Peter denied him, Thomas doubted him, all forsook him.

When the dear Lord and Savior was born into this sinful world there was no room for him—he was born in a manger. And up to this day, dear ones, still there is no room for Christ in some of our hearts. Stop! Listen! Hear that still small voice cry, Come unto me and live, Come unto me and I will give you rest, Come, for all things are ready.

But you turn a deaf ear to that voice. Sometime that voice will be still; the door of our hearts closed, it will be too late to come to Christ Jesus. Come today, as you are; believe the gospel; repent of your sins; be baptized in the name of Jesus Christ; and lead a Christian life: because he hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men in that he hath raised him from the dead.

The love of God abide with you all and watch and pray that we may be ready when he comes.

JUST KILLERS

By Jas. A. Patrick

BY way of Chicago, whence all our thrills come of late, the news is sent broadcast that California is to have "a great hunting preserve". Somewhere in the central portion of the state a 45,000-acre tract is to be fenced and stocked with "100 African lions, 40 Bengal tigers, 20 leopards, 100 pumas, 150 black bears, 1000 buffalo, and thousands of smaller game." The "Pacific Coast Sportsmen's Club", composed of wealthy Pacific coast men, is back of the scheme, and "every member of the club will have the privilege of shooting one animal of each variety a year."

Fenced, of course, is this "sporting" preserve to be, but who ever heard of a fence that would absolutely and continually suffice to confine wild animals? Tried often it has been, but never has it been a complete success. This one adds danger to life and property to its gamble on such frail security.

As a "sporting" proposition, the project is even more repulsive than its menace to its prospective neighborhood. It contemplates the importation of hundreds of heads of vicious vermin whose natural habitat is thousands of miles away. And for what? Not for food. Not for health. Not for sane, recreative pastimes. No, none of these, but simply to satisfy the blood lust of a few misguided men. Sportsmen? Not in a thousand years, or within a thousand miles. Just killers who kill for the thrill of it. It is abominable.—The Toledo (Ohio) News-Bee.

"Just killers for the thrill of it." It wouldn't be so bad if all of the "killers who kill for the thrill of it" killed only animals. That would be bad enough. But no one can question that many of the killings of people in these days are killings for the thrill of it. Why? It may be answered that it is because of the depraved state of humanity. But why is humanity in such a depraved state that people will take life for the thrill of it?

It was thought that the wave of crime that followed the war was a direct result

of the war. Many ex-soldiers were apprehended and convicted for terrible crimes. But not all the killers are soldiers. Leopold and Loeb were civilians. And there are thousands of others that cannot lay their killings to the fact that they were soldiers. While it is true that the war had its effect on the world, we cannot lay the blame for the great crime wave of the present to that source.

If we would look at the books that our young people are reading and the movies they go to see I think we would find the source of a great deal of the desire to kill for the thrill of it. Our young people are reading the books of A. G. Henty, James Oliver Curwood, Zane Grey, and kindred works. There is one book that is especially pernicious that is used in the schools and studied as one of the classics. I have reference to *Treasure Island*, by Robert Louis Stevenson. All the thrills in this book are drinking, swearing, and killing. The finding of the treasure is only of secondary importance. Yet our children are "fed up" on such stuff as this.

Some time ago I saw *Desert Gold*, by Zane Grey, in the movies. All the thrills were killings. I noticed when the Indian pushed the bandit chief from the cliff or any of the bandits were shot and tumbled over there would be sighs of satisfaction and exclamations of pleasure go up from the audience. Some one had been killed and they had had their thrill.

Some one will ask, "Do you go to the movies?" Sometimes, yes, but I am not a movie fan; for all told I have seen just seven movies in all my life. In only two of them was there anything educational or uplifting, and the best one had some killings in it.

Some one is liable to say, "Then you admit that some plays are educational?" Yes, some of them are, but children, to get much education out of the movies are a good deal like the cow that had to drink a whole barrel of swill in order to get one little potato at the bottom.

I have in mind a boy from a family of as fine people as ever lived. He, with several other boys, stole from the schoolhouse where they attended school and robbed stores and took the loot to a cave in which these boys met from time to time. When finally apprehended, brought before the judge and asked what had led them to do these things, this boy in particular answered that it was the movies.

The movies are here and to stay. The up to date schoolhouses are being equipped with everything necessary with which to give picture shows. Our children will see these things. What are we going to do about it? The managers of play houses give the pictures that please the patrons. The thing to do is for every person that is interested in the welfare of the rising generation to rise up and demand that only clean educational pictures be shown. But will they do it? I fear not. The next best thing to do is to bring up the children in the fear of the Lord and keep them from these things as far as possible. Some one will ask, "Can't we forbid our children to go to such places?" Yes, we can, and enforce it to a certain age, but if we are too strict, when they get out from under our control they are liable to go to the other extreme. We are living in terrible times and need wisdom which comes only from on high.

During the earthly ministry of Jesus the Inner Circle was small. In these days of his spiritual ministry the Inner Circle is still small. And it is small because most

PALESTINE - EUROPE

(Continued from front page)

sent the British Government at the Council meeting.

From Rome, the report adds, Dr. Weizmann will proceed to America.

Chaluzim Desire to Proceed to Palestine

Eleven thousand, five hundred Chaluzim are now waiting in various European cities for their turn to proceed to Palestine, according to a cable received by the Palestine Zionist Executive from the Chaluz headquarters in Berlin. The Palestine Zionist Executive is urged in the cable to increase the means for providing the necessary agricultural training for Chaluzim, the granting of certificates and transportation to Palestine.

Jewish Students to Tour Palestine

A Palestine excursion of 200 Jewish students recruited from nearly all European universities is planned by the World Federation of Jewish Students, according to announcement of the Students' Executive in Vienna, received by the Palestine Zionist Executive. The tour is planned for Passover, and the promoters hope that arrangements may be made for a summer session at the Hebrew University. The Zionist Executive is requested to submit an itinerary, bearing in mind that the lower the cost of the excursion, the greater the number of participants. The Students' Executive has suggested that arrangements be made for their lodging in school buildings not occupied at the time of their proposed visit.

Tower of Solomon Unearthed

An important national monument, dating back to the times of King David and King Solomon, was added to the antiquities of Palestine as a result of excavations carried on by the Palestine Exploration Fund, under the leadership of its Acting President,

Reverend Garrow Duncan, states a Jewish Telegraphic Agency despatch from Jerusalem. Excavation carried on by the Fund on Mount Ophel on the site of the ancient "City of David" brought to view the Tower of Solomon. The tower, which is 40 ft high and has two step castions, one on each side, forms a striking picture. The architecture of the tower includes David's masonry, with Solomonic repairs. The tower has been declared a national monument and will be taken care of by the Palestine Government.

National Assembly Will Convene in March

The Jewish Telegraphic Agency reports from Tel Aviv that the Jewish National Assembly of Palestine, known as the "Assephat Hanivcharim", will be convened in March, 1925, according to the decision of the Vaad Leumi at a meeting held in Tel Aviv. The Vaad Leumi will also call a conference of representatives of the Jewish Communities in Palestine for the purpose of organizing them to render assistance to the immigrants in the country.

Hidden Treasure Sought in Palestine

The Jewish Telegraphic Agency reports that a treasure hidden by German officers in the soil of Palestine is now being sought by government officials as a result of information submitted to the authorities. The authorities were informed that in 1918, a few days before the Turkish army was compelled to evacuate Palestine before the conquering troops of General Allenby, German officers who were attached to the staff of the Turkish army buried near Genin two cases containing 100,000 Turkish pounds in gold. Excavations which have been started have not yet led to any discoveries.

Lose Hedjas on Account of Palestine

The throne of Hedjas and the Caliphate were lost to King Hussein owing to his unwillingness to recognize the Balfour Declaration. Ex-King Hussein declared in a statement, according to the Jewish Telegraphic Agency: "I lost the throne because I declined to sign the Anglo-Hedjas treaty. I tried to cancel the Balfour Declaration but was unsuccessful. However, I would rather see Ibn Saud master of Arabia than a foreign power dominating the Arabs."

OF COURSE

(Continued from front page)

of man which is in heaven." What connection has this statement with what Jesus had been saying? Simply this - that no man had the spiritual discernment to understand the "how" of what Nicodemus was asking about save the Son of man whose origin was in heaven, who by virtue of that origin had ascended to heaven and was even then in heaven through full spiritual fellowship with and understanding of God.

But man says thousands of men have ascended into the very presence of God, and this necessitates the conclusion that thousands of men have as full understanding of God as Jesus has, and are therefore as fully qualified as Jesus himself to reveal God, the only reason that they can not do so is that they have never come back from heaven.

Man's "of course" is apt to take more for granted than he counts on.

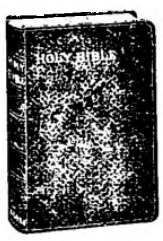
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Watchfulness

By S. E. Haney

"For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him."—Isa. 64:4.

IN different ways the writer has seen many famous beauty spots of this planet; besides many antipodes of the splendor. There are occasional circumscribed regions of the Eden type whose redolence and lustrous colors and shades, though but miniatures, are suggestive of man's future paradisiacal abode. But, comparatively speaking, the land surface as a whole, and man's attempt at beautifying are crude, uncouth, and unstable.

An attack of wanderlust drifted him over some North America; and much of what he has not seen by personal contact with this and other countries he has observed by moving and still pictures that were obtained and elucidated by famous lecture-globetrotters, thus getting an impressive knowledge of nature's and man's most attractive handiwork—sceneries indescribable by tongue, pen, brush, or camera. and yet, my heavenly Father tells me, I have not heard, nor perceived, neither hath the eye seen what he has prepared for him (me) that waiteth for him. Or, in other words, I haven't even an inkling of the glory in reserve for all that love the Lord and his kingdom of righteousness. Indeed, to compare the beautiful of this world with that of the world to come is like comparing dry husks with the golden corn.

Some idea of God's work of disparity, and of the immensity of the universe is noticeable by the difference in size of the north star and the earth. The former, so says the naval observatory, is about 20,000,000 miles in diameter, the latter, 8,000 miles.

For some wise purpose the glories of that kingdom are hid from our vision. Perhaps for the same reason our Creator's face is beyond our ability to behold and live—too dazzlingly brilliant for our weak eyes and minds to take in and survive.

A descriptive, symbolic attempt is made to convey to us the glory beyond: "All manner of precious stones"—twelve. "And the twelve gates were twelve pearls; and the street of the city was pure gold, as it were transparent".

How elaborately our Father has planned for his children; and how we should thirst, "as new born babes, desire the sincere milk of the word, that we may grow thereby.

How few there be that are heartily interested! Christians in general are meticulously striving for the gaudy soapbubbles of this life to the exclusion of prayer, and the study and meditation of the glories of man's everlasting home. How markedly the human side of life manifests itself by the slightest evocation. What a hustling time there would be (Continued on page 80)

True Worth



TRUE worth is in being, not seeming—
In doing, each day that goes by.
Some little good—not in the dreaming
Of great things to do by-and-by.

For whatever men say in blindness,
And spite of the fancies of youth,
There's nothing so kindly as kindness,
And nothing so royal as truth.

We get back our mete as we measure—
We cannot do wrong and feel right,
Nor can we give pain and gain pleasure—
For justice avenges each slight.

The air for the wing of the sparrow,
The bush for the robbin and wren,
But always the path that is narrow
And strait for the children of men.

—Alice Cary.

CHRISTMAS, NOT XMAS

MERCHANTS who are wise will kill the words "Xmas" in all advertising and publicity at this season of the year. There is a growing sentiment against the use of that ugly word. There is a growing sentiment against a secularizing of a religious festival. Christmas means a great deal to merchants. It is for them to do all in their power to retain the fine spirit and meaning behind the word itself.

Look at the word "Xmas" as though you saw it for the first time! It is not only ugly and meaningless, but a gratuitous insult to millions of people who hold the name of Christ with reverence. The short and ugly word is a foolish sacrifice of beauty and significance in behalf of a trivial saving of space.

"Merry Xmas" may convey to the mind the bright salutation "Merry Christmas". But to the eye it reads, "Merry Xmas", a line of gibberish. Last year the Detroit Retail Merchants Association started a campaign to eliminate this word from all advertising and printed matter. This year the Paterson, New Jersey, Chamber of Commerce asks its members to co-operate in abolishing "Xmas". Other cities throughout the country are taking the cue and seeking this much to be desired end.

While we are on this theme, it may not be out of place to refer to the growing number of Christmas greeting cards that not only use the word "Xmas", but which strive after flippancy and smartness all out of keeping with the great day. The Christmas message was of love and good-will. To pervert it into channels of glib sophistication is a shame.

Enlightened self-interest, if nothing more, should prompt all who supply the human wants created by Christians to keep the most important holiday of the year and the spirit of Christ together.—Times Union, Rochester, New York.

Yom Kippur

THE following is an extract from a talk given by a Jewish Christian:

"Our brethren, the Jews, are gathered this evening into Synagogues, some of them crying, praying, and fasting to obtain pardon for their sins, and that is why we call this day Yom Kippur, literally the day to forgive; but are they sure that today remission for their sins will be granted them? Let us see, my brethren, what the Word of God says concerning this Yom Kippur. In Leviticus 16:32 we have the summary of the whole chapter which deals with the day of Atonement, which is as follows: 'And the priest whom he shall anoint and whom he shall consecrate to make atonement'. Now, when there is no priest, how can there be an atonement? There is no temple, there is no altar, there is no sacrifice, and there is no blood to sprinkle: there can certainly be no Kippur (atonement). But we, who believe in the Lord Jesus Christ our Messiah, have a Yom Kippur every day; for it is written, Isa. 53:6, 'And Jehovah hath laid on him the iniquity of us all.' (A voice came from the crowded audience, "That is correct").

"Until fourteen years ago, I used to fast and pray on Yom Kippur and give much alms a few days prior to the Day of Atonement, in order to secure forgiveness for my sins. Suddenly there came a change; the little book, called the New Testament, came into my hands and caused me to see that I had been very blind. I discovered that what I used to call the Yom Kippur was the greatest misnomer. I, a Jew, thought within myself, 'How could I have been so foolishly deceived as to call the day a Day of Atonement, and to expect atonement when the divine ordinances in the way of making atonement have not been carried out for nearly nineteen centuries?' It dawned upon me that I, a member of a race which has held unchallenged, for so many centuries, the reputation of being the shrewdest people on earth, and wise enough not to be outdone in a business deal—that I, a member of so distinguished a race, should have been caught in such a bad bargain, as to give my fasting and praying and alms in exchange for a supposed atonement, when, in reality, I obtained no atonement. Then I made up my mind to go to the counter of God instead of to men's factory. There I found the genuine goods. The Lord Jesus, our Messiah, is the God-given atonement upon whom God has laid all my sins. You, my dear brethren, who see the things in the same light of God's word, will rejoice with me and give thanks to God for his gift in the holy One of Israel, the Lord Jesus Christ, who gave himself a ransom for us, the just for the unjust, the Righteous Redeemer for sin-ruined men, whose righteousness is as a fifth garment. We feel sorry for our brethren (Continued on page 76)

THE PATRIARCHAL PROPHECIES

No. 1

By Lee Wilfred Ames

ASK your attention to the subject, "The Patriarchal Prophecies", by which we refer to the various predictions given by Jehovah to Abraham, Isaac, and Jacob, as recorded in the Book of Genesis, chapters 12 to 48, inclusive.

This group of prophecies we find sprinkled throughout these thirty-seven chapters, so that we can hardly gather them all together at the opening of our discourse, but shall refer to some of them as we proceed. We shall, however, at this time, read some of the more outstanding and comprehensive of them.

12:1-3—"Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing; and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed."

17:20, 21—Jehovah speaking to Abraham, says, "And as for Ishmael, I have heard thee: behold I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation. But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year."

26:3-4—Jehovah speaking to Isaac—"Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I swore unto Abraham thy father; and I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed."

28:10-15—Jacob, at Bethel, beholding the ladder and Jehovah at the top of it, heard him say, "I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed: 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 thee and in thy seed shall all the families of the earth be blessed."

Read also Genesis 35:9-12.

Let us remind ourselves that when we are introduced to Bible prophecy, in Genesis 3:15, we learn that it occupies itself with one great central purpose—the deadly conflict between Deity and the dragon, the former becoming, for that purpose, the Seed of the woman.

More than two thousand years have passed since that time (at Genesis 12), and the decisive battle has not been fought, nor has the Seed appeared. Only one thing has been done in this direction—the family of Shem, the son of Noah, has been identified as the line of divine revelation. Gen. 9:26.

Meanwhile, earth conditions have become intolerable, even to a long-suffering God. Under conscience, with no other restraint, man corrupted himself beyond recovery. God's answer was the deluge. Under the dispensation known as that of Human Government, humanity showed its

inability to resist the innate tendency to apostasy, degeneracy, and even confederacy against God.

At this juncture, after the judgment upon the confederated race at Babel, God brings to light an aspect of his prophetic scheme which he had not mentioned before, though it was latent in both the preceding promises, Gen. 3:15; 9:25-27.

The Preacher says, "To every thing there is a season, and a time to every purpose under heaven".—Ecc. 3:1. This is certainly true with regard to God's prophetic purposes. He brings everything to light at precisely the opportune moment.

To me it is most interesting and instructive that Satan's works are never initiative and constructive, but rather imitative and destructive. God's actions are positive—he originates, he creates; he purposes, he predicts, he produces. But Satan's are negative—he is the liar, the tempter, the deceiver, the accuser, the slanderer, the competitor, the counterfeiter, the murderer, the destroyer.

There is nothing fundamentally new in the devil's appeal to human kind; the lust of the flesh, the lust of the eyes, and the pride of life", 1 John 2:16, covers the whole ground. This is all he has to offer. The marvel is that the appeal is so powerful and effectual.

I like to think of Satan's surprise and chagrin when God brings some new things to light. And the Lord does so all through the Scriptures.

But where Jehovah works, there his enemy works, if possible. God created Adam; Satan corrupted him. The Lord tried man under conscience; the devil bribed man's conscience. Jehovah gave the charter for human government; immediately the adversary gave the character to the first effort of man in human government.

Now God is about to do something that Satan knew nothing of before. The first, and most comprehensive, statement of this purpose is Genesis 12:1-3, which we will expound, finding the other patriarchal prophecies to be but confirmations or expansions of this one. This passage, together with the last seven verses of chapter 11, gives us a starting point—historically, genealogically, and chronologically—for our theme.

I wish that we might put ourselves back in the position of Abraham, for the time being forgetting that we know anything about the later history of his people or later developments at all; to the end that we may look at these prophecies without prejudices, without bias, without any preconceptions whatever.

In these verses—Genesis 12:1-3, I see seven great aspects of the divine purpose, suggested by the words: (1) Manifestation; (2) Separation; (3) Habitation; (4) Nationalization; (5) Qualification; (6) Preservation; (7) Regeneration.

I. The Patriarchal Promises Are Introduced With Divine Manifestation. "Now the Lord God had said unto Abram". Divine manifestation is fundamental to redemption. It is announced in the primeval prophecy, Gen. 3:15. It is central to Noah's prophecy, Gen. 9:25-27. It is first in the patriarchal prophecies.

Abraham's spiritual history, as recorded in the sacred writings, gathers round seven manifestations of Jehovah. (See Gen. 12:1; 12:7; 13:14; 15:1; 17:1; 18:1; 22:1.) Isaac,

and Jacob, knew what it was for the Lord to appear unto them, too.

In Exodus 3:2, "the angel of the Lord appeared unto Moses"—one of the posterity of Abraham. Before the chapter closes that angel is seen to be God himself, who reveals his name—"I AM THAT I AM"—the Redeemer of Israel from Egyptian bondage, and the God of resurrection (as we learn from Matthew 22:32).

After the blood of the passover lamb had been applied, and judgment executed upon the people and upon the gods of Egypt, Ex. 12:12; Num. 33:4, the Lord manifested his presence before the children of Israel in a pillar of cloud by day and a pillar of fire by night. Such was his way in the Tabernacle, and in the Temple. To them "pertain the glory"—the manifested presence of Jehovah. See Romans 9:4.

Romans 3:1 asks the question, "What advantage then hath the Jew? or what profit is there of circumcision?" The next verse answers: "Much every way; chiefly, because that unto them were committed the oracles of God." Yea, beloved, to them "pertain the promises". Rom. 9:4. Gentiles, by nature, are "aliens from the commonwealth of Israel, and strangers from the covenant of promise"; consequently "having no hope, and without God in the world". Eph. 2:12. "Salvation is of the Jews", John 4:22, because manifestation is to the Jews. (In this message we use the words Hebrews, Jews, Israelites, etc., interchangeably, unless otherwise indicated.)

"When the fulness of the time was come, God sent forth his Son". "Who being the brightness of his glory, and the express image of his person", "was made flesh", so that "in him dwelleth all the fulness of the God-head bodily". (See Gal. 4:4; Heb. 1:3; John 1:14; Col. 2:9.) The Israelites are they "of whom as concerning the flesh Christ came". Rom. 9:5. He dwelt among them, "full of grace and truth". John 1:14.

While here in humiliation, he took three of his disciples up into a mount where he was transfigured before them. Matt. 17, giving them a foregleam of what his majesty will be when he comes again, manifesting himself in glory. 2 Peter 1:15-18. Yea, through this people of Israel, in kingdom days yet to come, "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea". Hab. 2:14.

Manifestation was one aspect of the divine purpose in calling the patriarch Abram.—The Jewish Era.

Letter of Thanks

Dear Brethren in Christ: I have just finished reading the article "About Thanksgiving Day" in the last issue of The Herald. Surely, as the writer says, every day of our lives should be a day of praise and thanksgiving to our Heavenly Father for his many blessings to us.

We are thankful for all the good work that has been done at Oregon, and that he has given us these untiring workers who are giving us meat in due season by going out preaching, and by proclaiming these blessed truths through the paper, thereby preparing the church for the coming of the Lord. Each paper has so many good articles and when we are through with them we should pass them on to others. I enjoy Bro. Samuel Haney's writings on Christian

living. We cannot walk with the world and please God. We have presented our bodies a living sacrifice unto him, and we cannot participate in the affairs of the world.

Let nothing separate us from the love of God.

"Wherever you go, never go where you fear,
God's question being asked you, 'What doest thou here?'"

Whatever you sing in the midst of your glees,
Sing nothing that God's listening ear could displease.

Whatever the pastime in which you engage,
For the cheering of youth or the solace of age,
Turn away from each pleasure you'd shrink from pursuing.

Were God to look down and say, 'What are you doing?'"

Your sister in Christ,

Hanna M. Barber.

"THAT THOU MAYEST KNOW"

By R. H. Judd

EARNEST men and women are seeking for knowledge today as it was never sought for before. There are many opinions abroad in the earth, and the conclusions of science, so called, are variable and even opposing from time to time, so that in many cases the science of yesterday is not the science of today. But true science has fact for its foundations, and ascertained knowledge for those who desire it. Moreover, the things which we know are few, infinitely few, compared with the vast ocean of those yet to be known. While men today are searching the starry heavens in pursuit of knowledge, we know almost nothing of the familiar objects that bestrew our path. We cannot tell why it is the root of a plant grows downward while the plant itself grows upward. We cannot tell what growth is, and why every species has its own individual limit of growth. We know little, very little, of the great world in which God has placed us. This desire for knowledge is God's gift to us. A gift that may be increased a hundred, yes, a thousand fold according to our faithfulness and willingness to satisfy its longing, and the bounds are limitless; for its horizon is ever in front. That God wants us to know, and to increase in knowledge, is evidenced by the fact that he has added beauty to usefulness. It is probable that every plant which we know, every animal with which we are acquainted could fulfill its necessary requirements without the beauty with which it is endowed. But to lure us on, to tempt us to know more and more of his wonderful works, and thus to know more of him, he has clothed the lily in splendor that rivals the glory of Solomon, and has given even to the gnat, whose life is but for an hour, a beauty that defies the ingenuity of man; and this same God bids us lift up our eyes on high and see who hath created these things. Yes, God wants us to know and to increase in knowledge, so long as it is accompanied with "the fear of the Lord which is the beginning of wisdom."

But we are not here to study God's word, to get help from it that will strengthen our endeavor during the days of the coming week. The more we study the Bible, and the more we study God's works, we are convinced the more that they have a common Author. We find in both that God desires us to know, to realize, and to understand, and little by little in the sphere of each he leads us on.

How often do we find in the Bible such phrases as "that ye may know", "that I may know", or "that thou mayest know"? We can now consider only a few selected passages. The first which we encounter is found in Exodus 8:10 "That thou mayest know that there is none like unto the LORD our GOD." Such words as these from the lips of Moses are of very deep significance. They are not the words of a man of untried experience. For forty years he had been instructed in all the wisdom of the Egyptians, and was a man mighty in words and works. (See Acts 7:22.) His message therefore, was born of contrast, forty years in the Egyptian Court and forty years in the wilderness. By means of the first he had achieved a success that was self-centered only; but as a result of the second he could say, "the LORD our GOD, there is none like him".

Moses, the greatest of all the Old Testament prophets, said in Exodus 33:13 "Shew me thy ways, that I may know thee." Many years afterward David said, "He made known his ways unto Moses, his acts unto the children of Israel". How much more sublime to be acquainted with the ways of God, than merely to know him by his acts; for the greater includes the lesser.

Another instance occurs in Joshua 3:1, where God gives the children of Israel an ordinance "that they may know the way by which they must go". To reach the land promised, they must go the way of God's appointment, and it is their God-given privilege to "know" the way by which they must go. God desires them to follow him, but only on condition of reverence to him. We notice this all through the dealings of God with the children of Israel. Moses was forbidden to come near to the burning bush, the children of Israel were not allowed approach the mount, and even on the threshold of the promised land they must put a respectful distance between them and the Ark of GOD 2000 cubits by measure. (See Ex. 3:5; 19:12; Josh. 3:4; Heb. 12:20.)

Still another instance is found in Joshua 3:7 when God gives assurance and comfort to Joshua, saying, "that they may know, as I was with Moses, so will I be with thee". We are apt to view these precious words from one view-point only, viz., in reference to Joshua, and then with self-centered motive apply the sacred promise to ourselves. And are we not right? Are not the words addressed to the objective case of the second person singular? Surely they are, and just as surely is it God's desire to be with each one who would claim that promise as his own "I will be with thee." But stay, in that promise are there not two points? and, is not the first fully as important, if not more so than the second. To whom does the promise have primary application? Is it not to the children of Israel "that they may know"? They surely are the very center of God's interest, and Joshua is the sanctified instrument in its accomplishment. How full of interest is that little word "that" which so frequently points backward or forward to the objective, as the case may be. We hope to touch again on that point later. And what would be the attitude of Joshua in this matter? No doubt his heart would echo the words of his leader, "If thou go not with us (*), carry us not up hence."

*The reader will notice that the words "with me" in Ex. 33:15, are in italics, thus indicating they do not occur in the original.

The context of the next verse would seem to imply that "us" is the more correct word to use; for Moses speaks of "I and thy people", and it is characteristic of him to consider before himself.)

But we cannot stay to consider all the occurrences of these words in the Old Testament, as we wish to give brief attention to some in the New Testament. The great importance of the first occurrence in the New Testament is indicated by the fact that it is recorded by three out of four of the Evangelists and the profound impression it made upon them is evidenced by the exactness with which they have recorded the words of the Master. It is found in Matt. 9:6. "But that ye may know that the Son of Man hath power (authority or privilege see R. V. margin and Young's Concordance) on earth to forgive sins (then saith he to the sick of the palsy) Arise take up thy bed and go unto thine house."

If there is one thing beyond the power of human knowledge to account for, it is the fact and presence of sin. Sin, not in its relation to one another as individuals of the human race, but in the fact that it has ultimate relation to ONE who alone can forgive, and in forgiving can cleanse. Man sins against his fellow man and in turn is sinned against, yet when all this is taken into account so far as it is humanly possible to do so, he still feels that it barely touches the vital question. The sins of his nature still remain to be forgiven, and not only forgiven but purged. How full, then, of meaning and assurance are the words of the LORD JESUS, "That ye may know that the SON OF MAN HATH POWER" (power for what?) power to FORGIVE SINS. Well might the multitude marvel and glorify GOD who had given such power unto men. There is much that we cannot know, but thank God there is much that we may know. Paul, in Acts 13:38, says, "Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins." And now let me close with one passage from Peter. We shall find it in Peter's first epistle, the first chapter and 18th verse: "Knowing that ye were redeemed, not with silver or gold, but with precious blood as with a Lamb without blemish and without spot, even the precious blood of Christ", what a blessed thing to know! I did wish to say a few words about John 17:3, which gives the best reason ever given for eternal life, not a definition of eternal life, but a definition of the object of eternal life; but the consideration of such tremendous and far reaching possibilities as are bound up in that verse must be left to a future occasion.

CONFESSION

By Alta King

Jesus did not have much trouble in getting people to confess that he was the Christ. Multitudes were ready to make that confession at various times, and not only ready to make it, but ready to back it up with the sacrifice of lives in war and death.

Jesus did have, and is having, a large trouble in getting people to understand the true meaning of his Christship, to make full confession to belief in that Christship which God has placed upon him, and to back up the confession with sacrifice of lives in living the Christ life.

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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

CHRISTMAS, NOT XMAS

ELSEWHERE will be found an editorial clipping from the Rochester, New York, Times Union, entitled, "Christmas, Not Xmas". There can hardly be any question but what the principle therein upheld is correct. The Herald urges its readers to, in every proper way discourage the use of "Xmas" and to earnestly contend for the use of the word "Christmas". Why should we violate the sacred name of Christ by using the sacrilegious nickname, "X".

In the future The Herald and the National Bible Institution will refuse all manuscripts for print and all Christmas Cards and other goods that bear the word "Xmas". And Herald readers are asked to aid in this determination by informing us of any slip that may unknowingly occur in this respect.

THE TONGUE

"THE tongue is a fire; a world of iniquity", so declares James in 3:6 of his epistle. "It defileth the whole body and setteth on fire the wheel of nature." Not only has God cautioned through his inspired word as to the great need of controlling the activity of the tongue in speech but he has recognized that this instrument of speech is one of the greatest producers of evil, ill will and ill feeling among men. In this connection it is very interesting to cite the following news item from an unknown paper relative to this subject:

"Kentucky's anti-gossip law today took its first toll when Mrs. Maud Basham, 40, wife of a prominent Daviess county farmer, was fined. She had asserted, in the presence of witnesses,

it is claimed, that the Owensboro police 'were fifty-fifty with bootleggers.'

"After evidence had been heard the police judge promptly imposed the punishment upon Mrs. Basham.

"The anti-slander law was passed at last spring's session of the state legislature. It provides that gossip shall be looked upon as misdemeanor and imposes a fine of from \$10 to \$100 and from ten to fifty days in jail upon any person found guilty of making or circulating false reports.

"The slanderous or gossipy reflections, under the law, must not be made about any person, officer, or a candidate for office, without first making an investigation as to the truth or falsity of the remarks so made. The statute also sets out that names of persons from whom such information as might be repeated is obtained must be given in all cases."

Undoubtedly there is just as much justification in the procedure cited above as in any one of numerous other phases of life which the civil authorities endeavor to control.

If one and all could realize how much of injury and real injustice is done through the misrepresentation brought about by this unruly member, it would seem as though each of us would endeavor to restrict our speech to that of known truth: that we would not be reporting against other individuals things that were matters of hearsay.

The wise man tells us that "whoso keepeth his tongue keepeth his soul": and again, "A wholesome tongue is the tree of life." "A soft tongue breaketh the bone."

ANTI-SEMITISM

THE church world is gradually awakening to the fact that the Jewish race has a "place under the sun". As such there is a gradual tendency noticeable in favor of the Jewish people by the Christian. In harmony with this notice the following news item dated, Atlanta, Georgia, December 2.

"Work to 'combat the rising tide of anti-Semitism in the United States by promoting in concrete ways better understanding and appreciation between Christians and Jews,' will be one of the subjects before the federal council of churches, which will open its fifth quadrennial meeting here tomorrow, Dr. Robert E. Speer, New York, announced tonight.

"After the preliminaries tomorrow, Sir Wiloughby Dickinson, London honorary secretary of the World Alliance for International Friendship through the churches, will deliver an address on 'The Church Universal, the Hope for World Peace', and his remarks are expected to open a discussion on what the church can do 'to get rid of war'.

"Dr. Speer revealed that a subcommittee to promote friendly relations between Christians and Jews had been appointed and already has a financial support of \$15,000 a year. The committee report will outline its general objectives as follows:

1. To ascertain the causes for racial ill will and to discover how these causes may be removed or modified.
2. To establish contacts between Jews and Christians where conditions make it advisable.
3. To discover the things within a community, social and political, which both Jews and Christians may do in co-operation for human welfare and community benefit.
4. To watch the press and other public utterances and endeavor to correct false and irritating statements.

"The report will set forth that 'it is clearly recognized that whatever may be accomplished in this country in the promotion of good will will have an influence in other countries.'"

Would that the Christian world had long ago come to understand the true status of the Hebrew race as depicted in the prophecies of the Bible; could it see these

things it would more fully and actually interpret the rising tide relative to Jewry, and distribute to the world a fund of valuable information. The present rapid strides in the reclamation of Palestine by that people would have a meaning that would burn deeply into the heart of Christian life, and enthusiasm and would give inspiration unto greater expectations relative to the progress of the world toward that eventual day of "peace on earth, good will among men". Isaiah tells of the day when Jerusalem is to "arise" and "shine". Then "the Gentiles will come" to her brightness. The nations of this old world will gradually adjust their relations with Israel until there shall come the day in which there shall be one King, one kingdom, and one people—even the "King of kings" ruling the kingdom which "the God of heaven" shall have "set up", which "kingdom and dominion and the greatness of the kingdom under the whole heaven", shall have been "given to the people of the saints of the Most High (His chosen Nation, saints— Israel), whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him".

HERALD RECEIPTS

R. A. Curtis; Mrs. J. T. Wynne; Mrs. Esther Holmes; Miss Maye Warren; Mrs. Alida Richey; Mrs. Ora Burnett; Louis H. Ralston; Mrs. Mary Wolf; F. V. Blakely; Mrs. Francis E. Blakely; Mrs. A. C. Stites; S. M. White; Howard L. Appleby; Roy Coleman; Arthur Gilbey; Mrs. C. A. Gray; G. G. Clough; Mrs. Lanie Lovelace; E. W. Moses; George Claypool; Fred Shain.

BIBLE INVESTIGATOR

J. G. McGinty; Mrs. Ora Burnett.

N. B. I. PLEDGES AND CONTRIBUTIONS

The following pledges and contributions have been received since General Conference for the payment of indebtedness on N. B. I. property and for furthering the work in its several departments:

Previously reported,	\$3880.05
Received since last report.	13.00
Total	\$3893.05

WINCE MEMORIAL FUND

Previously mentioned,	\$478.45
Charles E. Anderson,	2.00
Total	\$480.45

"Dean Swift, a most eccentric clergyman, once preached a sermon shorter than its own text, yet it was complete in its homiletic arrangement, having introduction, discussion and conclusion. The text was Proverbs 19:17, 'He that pitieth the poor lendeth to the Lord, and that which he hath given to him will he pay him again.' The sermon was: 'Brethren, you hear the condition; if you are satisfied with the security, down with the dust.' The collection was a most liberal one."—Selected.

YOM KIPPUR

(Continued from front page)

ren, who do not know the way of salvation. Let us earnestly pray that the God of Israel will open their eyes this day of atonement, that they may see Jesus, our Messiah, the Son of God, the Redeemer of Israel and of all mankind."— Jewish Evangelist.

Herbert Asquith, former British Prime Minister, is now in Palestine as the guest of the High Commissioner, Sir Herbert Samuel. He arrived in Jerusalem on Monday, November 24th.

Among the Churches

Sr. Glendora Musselman, Matron of Golden Rule Home is spending a few days with daughters and other relatives in Indiana.

The special meeting held at Oregon for three weeks closed Sunday evening last. No additions to the church resulted.

Bro. F. M. McCrory, of Plymouth, Indiana, suffered a stroke of paralysis a few days past. He is reported improving.

Alve Johnson and George Graeber of Sac City, Iowa, were callers of Paul C. and Arthur Johnson of the Herald force, over Sunday the 7th.

The three Johnsons are brothers.

Sr. Julia Ordnung and her daughter, Sr. Elizabeth Ordnung, of Oregon, report that they expect to continue through the winter with their father and grandfather, Bro. J. S. Shellenberger, of Ransom, Kansas.

Sr. Jane Pyper, of Leaf River, Illinois, contemplates enjoying the 90th anniversary of her birth at her home on December 11, 1924.

NOTICES

Chicago Brethren, Attention!

If there are any members of the Church of God, scattered throughout the city, who would like to attend a preliminary meeting in a central location, for the purpose of discussing some arrangement for regular central meetings, will they please communicate with the secretary of the Chicago church.

Evelyn K. Harsch, Sec'y,
5439 Ohio St.

REPORTS

Kewanee, Illinois

On our return trip from Ripley, Illinois, we stopped over one night in Kewanee, Illinois. More than thirty gathered for services that night at the home of Bro. and Sr. Woods and we had a very enjoyable time together. They are going to start a Berean Class to meet once each week, and we hope to be able to arrange so that they can have preaching services at regular intervals before long.

F. E. Siple.

Niagara Falls All-day Meeting

On Sunday, November 16, 1924, an all-day meeting was held at the Church of God, at Niagara Falls, New York.

Three meetings were held during the day. The pastor, G. E. Marsh, presided at all meetings. The subject was, "God's Provision for the Necessities of Man", Psalm 107 being the foundation of the topic.

Visitors were present from Buffalo, Lancaster, Fonthill, and other places.

Bro. and Sr. Gardiner, and Srs. Marjorie and Grace Flewelling, all of Lancaster, New York, placed membership with our church.

Music was furnished by members of the Niagara Falls and Fonthill churches.

Clinton E. Moore, Sec'y.

Committee Met

The standing Committee appointed by the General Conference to hear and consider charges of improper conduct against any of the ministers approved and listed by the General Conference of the Church of God, held a meeting at Sterling, Colorado, on December 3, and heard and carefully investigated charges laid before the Committee against Bro. A. Adams as announced in The Restitution Herald of September 2, 1924, Page 395. This date and place were selected after it had been ascertained by correspondence that such was convenient for all directly affected.

The Committee will make its report to the Executive Board as soon as possible, when the Executive Board will report through The Herald.

F. L. Austin, Sec'y.

Thanks for Co-operation

To all those who have so nobly and generously contributed their recipes for the cook book: I feel that I must let you know how I appreciate your co-operation and what an encouragement and aid your many letters and well wishes have been to me in preparing the work.

I thank you each and every one, and only wish it were possible to write each a personal letter. Many times on receiving a list of recipes from some dear sister accompanied with words of love and encouragement, it was almost irresistible to stop and write her at once.

The Christian spirit that was manifest in the contributing and the kindly feeling to use or not use their recipes could not fail to impress one to know and feel that they had come in touch with a people who had learned of Jesus' ways and walked in his path.

I have tried to use as many as possible, but many recipes were so similar that I have had to omit some. I hope and trust that no one will feel offended or hurt and that all will be pleased with our cook book. There is certainly a wonderful collection of recipes and I feel you all will be pleased.

Now all together, let's see how many each and every one can dispose of and make it a marvelous success.

Again, I thank you for your love and co-operation. I feel confident that Sister Weaver joins me in thanking you also.

This little verse seems so fitting I am adding it:

God bless you! So I breathe a charm
Lest grief's dark night oppress you.
Then how can sorrow bring you harm
If 'tis God's way to bless you?

And so, not all thy days be fair,
And shadows touch thee never,
But his alone--God bless you, dears!
So thou art safe for ever.

Mrs. P. N. Benn.

The Ripley Meeting

The Church of God at Ripley, Illinois, has just closed a very successful meeting, conducted by Bro. F. E. Siple, beginning November 15, and closing November 30.

The afternoon following Bro. Siple's arrival he conducted the funeral services of Mary Kathryn Fagan whose obituary ap-

peared in last week's Herald. May the time hasten when sorrow and death shall be no more.

Pleasant weather and good roads enabled the brethren at Camden, Illinois, and others from a distance to attend the meetings and enjoy the gospel message with us. Large crowds attended each service and the best of attention was given.

We enjoyed a real Thanksgiving together. We had preaching at eleven o'clock, after which we went to the I. O. O. F. Hall where each enjoyed a bounteous dinner, and the afternoon was spent in a social time long to be remembered by those present.

Bro. Siple delivered twenty discourses in all, each one teaching the love of God and of God's beautiful kingdom to be established on the earth in the future, and our privilege of being obedient to Jesus the Christ, that we may be fit subjects to assist him when he returns to reign in his restored kingdom.

We feel that this meeting not only has strengthened the present members, but to our body have been added seven more members who have taken the stand for Jesus by taking on his name in baptism.

Our prayer is that all may remain faithful to the name of Jesus the Christ and be able to gain the crown of life everlasting.

Tessa Laning, Sec'y.

OBITUARY

Daniel Schmitt

Bro. Daniel Schmitt, for thirty-five years a member of the Niagara Falls Church of God, was suddenly stricken by death on November 1, 1924, at the home of his son near Lockport, New York. Bro. Schmitt was in his 65th year at the time of his death. From his early connection with the church he has ever manifested a deep interest in all of its activities, and contributed liberally to its support. While he was not at all inclined to take a personal part in the public work of the church, his words of encouragement and his unflinching assistance rendered in a quiet way might always be depended upon. He will be greatly missed by the congregation here. The funeral was conducted from his home in Williamsville, New York, by the pastor of the Church of Christ.

G. E. Marsh.

Jacob Jenter

The death of Bro. Jacob Jenter, of Fonthill, Ontario, took from the Church at that place one of its most highly respected members. For many years he had been closely identified with the work there, and his presence will be greatly missed. He was in his 65th year at the time of his death, which occurred November 8, 1924, in the hospital at Welland, Ontario, where he had gone for treatment.

Bro' Jenter is survived by his devoted wife; and one foster son, brother Ray Jenter, three brothers, and many more distant relatives.

The funeral was held in his late residence near Fonthill, and was very largely attended. The writer spoke words of comfort based on the blessed hope of the resurrection at the coming of Christ, and the assurance that those who "sleep in Jesus" will have a part therein because of their relationship to him.

G. E. Marsh.

The Sunday School

By Alta King

GOD'S GIFT TO THE WORLD

Lesson 12

December 21, 1924

Lesson Text:

John 1:1-51

John 1:1-14

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.

For Study

For the past two quarters the lessons have centered around the teachings and works of Jesus while he was among men. The golden text refers to Jesus as a gift. The lessons have endeavored to enlarge our comprehension of the value of this gift; and with these former lessons furnishing us a background of meaning, we are to definitely consider Jesus as a gift in this lesson.

Perhaps no scripture sets forth Jesus in this capacity more clearly, or more concisely than does John 1; hence its selection as a Christmas lesson.

I. A Gift. The primary meaning of the word "give" is "to bestow without return". A gift, then, in its fundamental meaning, is something given without thought of return.

II. The Need of Jesus, God's Gift. John 1:1-13. For the sake of clearness the essence of John 1, as the writer gets it is given. Please read and compare carefully with the text.

Verses 1 to 3. The Word (God's Word, the medium of his power and activity) has been from the beginning. God created all things, and the record tells us that his Word was the medium through which the work was accomplished.

Verses 4 and 5. In him (God) was life and the life was the light of men. "Life" here is equivalent to "light", and therefore does not refer primarily to life in a physical sense. There is no analogy between life in a physical sense and light. The vegetable and animal creations have physical life in abundance, but they do not have light. The life of verse 4 is life that is "light",—intelligence, consciousness, or whatever we may call that difference between animals and humans.

This life of light was made to shine for man; and just as physical creation and life came from God, through his Word, so this wondrous life of light came from God, through his Word—words speaking forth intelligence in principles and laws. This life of light has been shining in the darkness (the physical world and its life including man as a physical being) since the beginning, but the darkness comprehended it not.

Though endowed with the physical capacity for receiving light (intelligence) man did not comprehend the light, (intelligence) that had been coming from God since the beginning; and had not, therefore, come into a knowledge of and fellowship with God.

Verses 6 to 9. But in the fulness of time God sent John to bear witness of that light with the purpose in view that all might believe, might comprehend the light. John was sent to present the light in a new capacity, and in such capacity that all men through him (the light) might believe.

Note the light, as witnessed to by John is referred to as a person.

Verses 10 and 11 refer to the long period during which God was in the world as its Maker and yet was not known or comprehended by the world he made; to the time during which he came to his own chosen few (Israel) and yet was not received by them—with the exception of those few mentioned in verse 12—the few such as Abraham, David, and Isaiah who not only comprehended the light in the capacity in which it was presented then, but also saw the future blaze of that light in Jesus the Christ; and through that comprehension these few received power to become the sons of God.

Thus we see that John 1:1-13 creates a picture of the need which Jesus was given to meet. God's wondrous Life of light had been shining from him with a steady glow since the beginning, but it had been merely piercing the darkness, touching a few here and there, and by no means dispelling darkness. During all those centuries, the darkness had looked on from the realm outside the light, without entering and comprehending the light.

To send forth the light in such capacity that the darkness would comprehend it, and by that comprehension be dispelled (that all men through him might believe) was the purpose of the wondrous work recorded in John 1:14-18.

III. The Need Met. John 1:14-18. No longer was the Life of Light to come forth from God in abstract words setting forth facts, laws, and principles, and in awe inspiring miracles. All these had their necessary niche to fulfill in God's economy, but at the time of John the Baptist a larger niche and purpose was being entered upon, a purpose that could not be touched by former manifestations of light.

To fulfill this purpose, the Word was made flesh. Facts, laws, principles, miracles, all of God's personality and character, were concentrated in a human being, and became matters of concrete demonstration. By such presentation alone was it possible for darkness to comprehend Light; and God sent the presentation out of his love for the works of his hand.

How true the word of John the Baptist, "He that cometh after me is preferred before me; for he was before me", before him in that he is the embodiment of the light that has been shining since the beginning.

It was this fulness that the writer of John 1 and his companions had received, and grace for grace—grace succeeding grace in unending and increasing amounts.

IV. The Light Presented. John 1:19-34. The dominant points in John's testimony concerning the Light are found in verses 27, 29, 33, 34.

One far above John, as far above him as light itself is above the object lighted; "the Lamb of God which taketh away the sin of the world"; "he baptizeth with the Holy Ghost"; "the Son of God".

Jesus being Light, the medium of full intelligence (consciousness of God) must, by virtue of that fact, dispel darkness; in doing this he truly takes away the sin of the world which is unbelief; all of which is equivalent to immersing people in the Holy Ghost, or Mind of God.

The mission of the "Light" is simple and fundamental. Though variously expressed, all expressions resolve themselves into

one meaning—knowing and believing in God. The complex problems that confront political and social reformers can be solved in no other way, and Jesus alone can solve them; for he alone can fully reveal God and thus call forth belief in him.

V. The Light Doing Its Work. John 1:35-51. May we, as did these men, respond instinctively and unreservedly to the Light that gives life in fulness. Out of this first response, there will develop in us, as we commune with Jesus through his word, a fuller response and appreciation which will bring to us grace for grace, grace, (winsomeness, love, and freedom) succeeding grace, and we shall receive of the fulness of God's gift.

VI. The Work of the Light Completed. 1 Cor. 15:25-28. Such is the gift of God's love to the world; a clear, shining light radiating from Jesus; a light that is designed not only to pierce the darkness of ignorance concerning God, but to flood and dispel that darkness, that every knee may bow to God the Father in reverence and love.

For Class

What are the benefits to be derived from this gift of light according to John 1:14-18.

Discuss the various ways in which the Christ's mission is stated in John 1:19-34 and show that they mean the same.

MORE ABOUT EGYPT

By Lottie Young

OUR next stop was at a very old Copt Christian Church in which was some beautiful in-aid work in mother of pearl and ivory. Tradition says St. Mark went to Alexandria, where he finally suffered martyrdom, and founded a Christian church, so the Copts are among the oldest followers of Jesus known in the world.

Cairo has, next to Constantinople, the greatest number of mosques of any place—between 400 and 500 and now we saw the oldest, with foundations laid 1300 years ago, but little remains of the original building. It contains a stone column which Mohammed told to fly from the mosque in Mecca (the sacred city of that sect) to Cairo, which it obediently did! How is it possible for people to believe such yarns?

The afternoon was nearly done but we assembled at the bank of the Nile and were poled over to the Island of Rodah, where once stood the palace of Seti I., and the identical spot where the baby Moses was found was shown us. Now it is some twenty feet above the Nile, but that does not make any difference! We stepped on the porch of a house there to see a lovely sunset on the Nile, but a gentleman going back too far, I heard a vigorous, "No, no!" and saw a Mohammedan woman pulling the veil across her face, so our Scotch friend promptly retreated. White veils are worn by unmarried and black by married women, and as they are very thin, no feature is hidden now no matter what may have been the original idea. Black is almost the universal color for dresses. We had surely seen enough for one day, and between looking, the glare of the sun on the sand, and a general feeling of tiredness, I was soon in my room after dinner, which was not served until 7:30 P. M., and shortly in bed.

A start was made at nine the next morn-

ing, the Mosque of Sultan Hassam, said to be the grandest in Cairo, being the first place visited. Here huge slippers were put over the feet of unbelievers before we could enter the building, which made it easier to shuffle than to walk briskly. This mosque is built of the alabaster which once overlaid the Great Pyramid, and the story is that the builder was so well satisfied with the effect that he ordered the hands of the architect to be cut off so that he could never design another one more beautiful. It is certainly very stately, with its mosaics, domes, minarets and carvings.

The Citadel was next in order. England has exercised a Protectorate over Egypt for a good many years, which I understand expires in 1927; this may account for some of the crowds of Europeans seen in this country now; as without the presence of "Tommy Atkins" I think tourists would not feel as safe as they now do. This Citadel was built in 1166 and a splendid view of Cairo can be had from its walls. I knew Bonapart had defeated the Mamelukes in the Battle of the Pyramids in 1798, but was somewhat hazy as to who they were, so found out here about their history. They were originally Turkish slaves sent to Egypt, but gradually became masters of that country. They were overthrown by the Turks in 1517, but left to do about as they pleased. In March 1812 these soldiers surrendered to Mohammed Ali, but as he wished to get rid of them entirely, he invited 480 of their chief men to a banquet, where all were disarmed. Then, after the dinner, put to death en masse. One general who had "smelled a mouse" managed to jump on his horse from the Citadel walls and thus escaped and told the story of the treacherous act. Perhaps Mohammed Ali desired to do penance for this bloody work. At any rate he built a beautiful mosque of the same design as St. Sophia in Constantinople which took 33 years to complete, and which has the slenderest and loftiest minarets of all the mosques: they can be seen from any spot in Cairo. Its lamps are all in circles (the lights being in what resemble huge fish bowls) and if they are ever all lighted, the interior, with its bright red carpets, gilded texts from the Koran, and jeweled windows, must be a gorgeous sight.

ON BAPTISM

I NOTICE in my Herald of September 23, 1924, a request written by Bro. M. O. Williamson.

I must say unto the brethren that I, as one of the weaker ones among you, do not feel, neither do I think, if I understand the question, that it has yet been answered according to his request and plain statement. I know not his address, so will you please permit me to pass a few words through The Herald. I shall try to conduct myself as best I can to keep the unity of the spirit in the bond of peace, and I am sure my words shall be written in Christian love and in harmony with the inspired word of the only true God. I do not feel that I am anything more than a poor mortal, a creature of the dust; but, listen, I do feel that I believe the Bible to be God's word and I am satisfied to take his words for my guide.

Now I want to begin my remarks by plainly stating, I absolutely refuse to believe the devil's lie or any part of the same.

But I say to you he did lie, and there is no middle ground. It's all a lie when he told Eve she should not surely die. There is no such a thing as half a lie; it is either a lie or the truth. God bless you, I am interested in all such requests; for I was bound with those same old fables for 25 long years by being baptized by a so-called Christian preacher who believed he and his followers were going to heaven. I also felt condemnation in my heart all the while. What about this if thine heart condemneth thee? Is not God greater? But, let us now get back to the questions. According to your statements your faith is correct, if I know anything of the faith once delivered unto the saints. Jude 3, 4.—"Beloved, when I gave all diligence to write unto you of the common salvation, (what? why?) it was needful for me to write unto you, and exhort you (yes) that ye should earnestly contend for the faith which was once delivered unto the saints. (What for, Jude?) For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ." (Oh, isn't this a shame?) Brethren, this very thing has been the ruin of the world of mankind for years.

Question One

Can any except one who has believed the gospel and has been scripturally baptized into Christ, scripturally baptize. I can only plainly answer, No. Why? First, one must know the truth himself and be an heir with Christ by being baptized into his death, and become the seed of Abraham; otherwise he has no God, and is out of Christ and hath no hope according to Ephesians 2:12. Not only so, but he must be sealed with that holy spirit of promise. See also Gal. 3:29. Brethren, listen to Paul to the Galatians, 3:3, "Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?" Now are you? Please read Gal. 4.

Question Two

Says Bro. Williamson, I believed the gospel and was required to be baptized and there was no one to baptize me except a man who believed in the immortality of the soul. Am I scripturally baptized? No, indeed not, is my answer. See 2 Cor. 4:18 and 5:19 to end; also 3:3. "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption."—1 Cor. 15:50. Now if one believeth not the gospel is he not corrupt? Can we earnestly say that God lied when he told Adam and Eve that they should die? Or, shall we cry out, Away with him; let the devil be true though every man is a liar? Is it not better to omit the word "devil" and write "God"? Surely, yes. Again, 1 Cor. 12:27—"Ye are the body of Christ and members in particular." Members of what? Why, of the body of Christ. Now do you think Christ has corrupt members in his body? No. I say, No! Why? Let Paul tell the reason, 1 Cor. 7:23—"Ye are bought with a price; be not ye the servants of men." Then, may I ask, Is Christ divided? (1 Cor. 1:13).

I am sorry that after years of study and hard work we are yet having to pound this subject of baptism over and over, especially in the church. How many baptisms are there? How many Lords and gods are there? Let us read Eph. 4:5-6—"One Lord, one faith, one baptism, one God and Father

of all." Now, if this be true then all those who teach fables are false. If they be right the Church of God is false; for there is only one baptism right.

Well, says one, what need to be baptized? Answer: Because our Lord said, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."—John 3:5. But do we really need to be baptized? Yes, our Lord says so. Let us read in conclusion Matt. 3:13-15—"Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him." John forbade him. But what answer came from the Lord? "Suffer it to be so now: for thus it becometh us to fulfill all righteousness." May I now ask which is the greater, the word of man or that of our Lord? Or, what are we that we should withstand the word of the Apostle who said, Repent every one of you and be baptized in the name of the Lord Jesus Christ for the remission of sins. Acts 2:38.

Oh well, some may say, No matter who baptizes you just so your faith is sound. Then I again ask you, Do men gather grapes from thorn trees or figs from thistles? You say, No. Neither can a man of two faiths baptize another into the one faith.

Now pardon me if I have said too much; because I do love the truth, because it made me free.

God help us to come unto that great light, be saved upon the terms of his gospel, and meet at the appearing of our Lord in his kingdom, in Jesus' name.

Written in love of the one faith and truth of the saving gospel. I am your brother in hope and spirit and all my desires are to the glory of God.

S. I. Herren.

The Children's Column

THE CONVERSION OF ZACCHAEUS

By Minnie Porter

I HAVE a picture in my mind of the time that Jesus passed through Jericho. I see a great mass of people pushing each other as they struggle to reach a good position in which to see him as he passed along the highway. Jesus had been going about healing the sick, raising dead ones, and doing good always, and of course when the people knew he was passing through their country they were anxious to see him.

Now, among the people was a very small man, who could not see over the rest, so he ran ahead and climbed up into a sycamore tree. Thus he was able to look down and see Jesus. And when Jesus came to the place he looked up and saw Zacchaeus and told him to hurry down and he would spend the day with him at his house. So Zacchaeus gladly came down, and we can imagine that he felt greatly honored to have Jesus visit him.

When the people saw this they murmured, saying that Jesus had gone to be the guest of a man that was a sinner. And Zacchaeus felt very humble, and told the Lord that he would give half of his goods to the poor, and if he had taken anything from any man by false accusation, he would restore fourfold.

Jesus then said, "This day has salvation come to this house, because he also is a son of Abraham."

WATCHFULNESS

(Continued from front page)

packing trunks and attending to minute details were the average Christian contemplating a trip to the most beautiful sight on earth! Such Christians are run-

ning reversely to God's plan—"Seek ye first the kingdom of God, and his righteousness and all these things (things really needed) shall be added unto you".

Our obedience to and love for our Lord and his apostles ("believe on me through their word"—John 17:20) involve our salvation. "If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him."—Jesus.

The time is at hand when any moment may find us changed from mortality to immortality, and in the presence of the Son of God, the King of kings. Are we giving the subject appropriate consideration? John and Paul recapitulate the course to pursue to reach the "city of the living God"—"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth for ever". Evidently the beloved Apostle's objective was beyond the mental and physical zone. And Paul was really serious when he wrote, "I do not say that I have already won the race, or have already reached perfection. But I am pressing on, striving to lay hold of the prize for which also Christ has laid hold of me. Brethren, I do not imagine that I have yet laid hold of it. But this one thing I do, forgetting everything which is past and stretching forward to what lies in front of me, with my eyes fixed on the goal I push on to secure the prize of God's heavenward call in Christ Jesus. Therefore let all of us who are mature believers cherish these thoughts; and if in any respect you think differently, that also God will make clear to you. But whatever be the point that we have al-

ready reached, let us persevere in the same course. Always be glad in the Lord: I will repeat it, be glad. Let your forbearing spirit be known to every one—the Lord is near. Do not be over-anxious about anything, but by prayer and earnest pleading, together with thanksgiving, let your requests be unreservedly made known in the presence of God. And then the peace of God, which transcends all our powers of thought, will be a garrison to guard your hearts and minds in union with Christ Jesus."—Phil. 3:12-16; 4:4-7, Weymouth translation. O, how necessary it is these days to have our hearts and minds in union with our dear Redeemer! Nothing short of Paul's enthusiasm will keep us in the narrow way.

Moreover, the Apostle says, "We ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect (disregard) so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him". Paul is here emphasizing the Lord's precautionary commandment—"Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke 21:36. "Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience."—Eph. 5:6.

Yes, always be glad in the Lord. "And wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come".—1 Thess. 1:10.

What consolation it is to know that if we obey Christ and his apostles, all the glory that is concealed, and far beyond anything that we can conceive of, will be ours to enjoy for endless ages.

"When he comes, our glorious King,
All his ransomed home to bring,
Then anew this song we'll sing:—
Hallelujah! what a Savior!"

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OREGON, ILLINOIS**

THE RESTITUTION HERALD

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Number 11

Real Immortality

CHRIST preached a real immortality, very different from that of Egypt and Greece. His doctrine on the subject was dogmatically affirmed. It did not rest on assumption, conjecture, or guess. The proofs of it were not such as men might gather from the writings of the philosophers of pagan countries. It was an immortality peculiar to inspiration, and not to be demonstrated independently of it, by the logic of the schools. He brought it to light by the gospel. Apart from the gospel he could never have made it known. This very fact distinguishes it in the most striking manner from all the conclusions upon the subject which men may have arrived at by the inherent force of their own understanding. If his immortality be a fact, theirs is a fiction of the most pernicious and baneful type. Both cannot possibly be true. Theirs is immortality without a body. His is immortality in tangible and visible form, attainable by resurrection from the dead. Theirs is congenital immortality—his a conditional bestowment. Theirs is held to be a present fact of human consciousness—his is a future inheritance. Theirs is for all—his only for as many as the Father has given unto him. Which looks the most real, and most likely?

There is something about the common view which people take of this question, which fails to yield true satisfaction in the test moments of human history. Men and women find it hard work, just before the coffin lid is screwed on, to persuade themselves that death has not really and truly done its work! I confess, I cannot see anything particularly entrancing in the prospect of a bodiless and impalpable existence. This may be owing to some defect in my mental constitution, but there certainly appears to me to be nothing tranquilizing or inviting in the vague expectations which are popularly entertained with regard to a future life.

In Christ's doctrine, however, I can see a definiteness and substantiality and glory, which meet all the cravings of my mental and moral being, and make it possible for me to hope and trust without violating my reason in the process. "I will raise him up at the last day." "He shall change our vile body, that it may be fashioned like unto the body of his glory." There is nothing ghostly and bodiless about that! I am offered a nature that will be just as substantial as my present one, and far more real. For where will the reality of my present organization be one hundred years from now? It will simply be impossible to predicate reality of it at that distant period. It will, in the natural course of things, have completely disappeared from the universe. But Christ invites me to partake of a nature that will never disappear as long as eternal ages roll—a nature from

What Is Prayer?

PRAYER is the breathing of the heart
Unto the Lord who reigns above,
It counts upon Omnipotence,
Who giveth power to those who love
To call upon his mighty Name,
And seek salvation through the Lamb.

Prayer is the evidence of trust
Upon God's goodness and His grace,
Content to leave its burden there,
E'en though it fails His will to trace;
Assured that He "who cannot lie"
Sustains all who on Him rely.

Prayer is the secret of their peace
Amid the scenes of life's brief day,
Brings to their heart abiding rest,
And guides them in the narrow way;
Leads them to triumph o'er their foes
Through Him who carried all their woes.
—James Hay.

which the law of sin and death has been eradicated, and whose every atom and pulsation will thrill with an energy imperishable and divine. All that is connected in the scriptures with the immortality which Christ revealed has a reality about it which presents a thrilling contrast to the supposed forms of disembodied felicity by which it is sought to engage the hope and aspiration of men.

No man who believes that when he dies he will be conveyed to the skies, has the remotest conception of the manner in which he will employ his celestial activities and spend his time. The occupations of that heavenly existence are generally held to be mainly of a musical sort, and harps of gold are mentioned as a prime attraction. But nobody seems to be at all sure. They are quite willing to leave all such details until they get there. Their hope rests on no real promise, and therefore can hardly be expected to fasten itself on any real features of the heavenly state to which they aspire.

It is very different with the hope set before us in the gospel. That hope is founded on God's covenants, made with the fathers of the Israelitish nation thousands of years ago. It relates to a state of blessedness to be realized upon the earth at a time when all sublunary affairs will be under the jurisdiction of his glorious Son, and when the authority everywhere will be placed in tried and trusty hands. "To him that overcometh will I give power over the nations, and he shall rule them with a rod of iron." There is something very real about that. We can understand it. It commands our perfect admiration and sympathy. There is nothing vague and shadowy and sentimental in the prospect. It is precisely what is needed. Were the nations in the grasp of such a government now, what an altered state of things we should see! Is it not, think you, destined to become a divine reality? It is not too good to be (Continued on page 84)

Babes In Christ

By T. C. E.

IN the fourteenth chapter of Job we find that "Man that is born of a woman is of few days and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not." —Job 14:1-2. "For there is hope of a tree, if it be cut down, that it will sprout again and that the tender branch thereof will not cease. Though the root thereof wax old in the earth, and the stock thereof die in the ground; yet through the scent of water it will bud, and bring forth boughs like a plant. But man dieth, and wasteth away: yea, man giveth up the ghost, and where is he?"—Job 14:7-10.

So, even as water rises no higher than its source, man of himself can rise no higher than his origin. "Corruption cannot inherit incorruption", but, as the commandment says, "dying, thou shalt die"; and from the moment a man is born he is on his way to his death bed.

Nicodemus, a ruler of the Jews evidently had some faith in Christ and came seeking knowledge. We find that Christ puzzled him when he said, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God"—John 3:3. And when "Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb?", John 3:4, Christ replied, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of flesh is flesh and that which is born of the Spirit is spirit." So we can see plainly that the man "born of a woman" who is "full of trouble" cannot attain of himself the kingdom, but must figuratively die and come forth in newness of life, even as the babe is born of the flesh.

At another time we find that Christ said, "Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven." Matthew 19:14, which is exactly the thought expressed to Nicodemus—that a man must again become a child in Spirit if he would attain unto the kingdom. The intent of his words was that men in the flesh must become children in spirit in order to enter the kingdom of God.

And how does this second birth take place? Christ is the "way, the truth, and the life", and when one sees himself as he is, namely, as having no preeminence above a beast, no life in himself, but simply a living soul and not a body which has an immortal life in it—then, I say, when he sees clearly the need of a savior, he asks the way and is baptized. When he is immersed, he is figuratively laid in the grave, the water closes over him—he ceases to be. Then he is raised out of the water and now, once again he figura- (Continued on page 87)

GOD'S WORDS AGREE

By R. H. Judd

(The following article will be better understood if it be here stated that it was written for the Toronto "Globe". Having been returned, unused, by that paper, Bro. Judd offers it for The Herald columns.—Ed.)

THE letters that have been appearing recently in "The Globe" relative to Church Union must make many earnest hearted Christians extremely sad at heart. There is no question but that Modernism has made rapid strides among the clergy of all denominations. Such a state of things has not come into being as suddenly as many would suppose. There have been fires smouldering beneath the surface for many years, due very largely to a wider knowledge of the real contents of the Bible. Education in all classes of knowledge has made such rapid advance that the older generation have been reluctantly obliged to see long established theories discarded. This is true in all walks of life, commerce, science, and industry. Are we going to suppose for one moment that the thirst for knowledge—knowledge that will stand the test of fact, not theory—will invade every line of human endeavor, and then stop short at religion? No, Sir. The Grand Old Book foretold these days when "knowledge shall increase". Would it leave out, think you, the knowledge of itself? Surely God has sufficiently answered that question by the very record of its sales, and the rapid increase of institutions for Bible study. Men and women—clergy included—are studying God's word as never before. Shall we be surprised then, if they find things in it they did not know were there, and some things not there at all that had for centuries been taught as truth? Are the clergy altogether to blame, if when they discover these facts they boldly proclaim them and still remain in the churches to which they have become attached? The answer to that question must be both individual and reciprocal.

I repeat, while progress is made in the secular callings, it must also be made in the realm of religion; for there is nothing that touches a man more closely than that which he believes, for it is the mainspring of all his actions.

To the true man, religion and true science do not conflict, and where the former does not conform to known and proved fact, but actually contradicts some of the most obvious unchangeable laws of nature, he is bound to come to the conclusion that GOD is not the Author; for God is the Author of nature, and if the Bible is God's book (which it is) both MUST be in agreement.

There is no doubt but that the Editor has an earnest desire to help progress in its forward march, yet in this all important matter of religion he is guided by another mind than his own as to what shall be meted out to the public as foundation truth.

Take the Wednesday article in today's "Globe" of Nov. 12. Let any sound minded business man put away for the moment the prejudice of early training which we all have to contend with more or less, and then let him honestly declare whether the things he is asked to believe can truly be said to be in accord with reasonable fact. Is it true that "God became man, that he might be Saviour, Jesus Christ"? How,

I ask, can "the Father of our Lord Jesus Christ" (see 2 Cor. 1:3, R. V.) be Jesus Christ himself? He cannot; for the thing is impossible. Yet these earnest minded men, such as the writer of the article evidently is, in their mistaken zeal and their mistaken sense of true Bible teaching, ask us to believe in the doctrine of the trinity when it involves such absurdities as that, and other ideas equally absurd and contrary to fact, and what is vastly more important still, contrary to God's own word, which is NEVER contrary to fact. That some learned and devout men do still believe in the gospel, in spite of the man made excrescences which are attached to it, is striking proof of its divine Authorship. Strip it of these false doctrines and it is then indeed the "gospel of the blessed God", full of wisdom and power. I would earnestly urge the reader to study such passages as Isaiah 45:5, 6. He will there see what God desires us to "know".

THE NATURAL IMMORTALITY OF
THE SOUL IS NOT TAUGHT IN
THE BIBLE

Immortal Applied to God and Only
Appears Once

1st Timothy 1:17.

17. Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen.

Immortality Applied to God

1st Timothy 6:15-16.

15. Which in his times he shall shew who is the blessed and only potentate, the King of kings and Lord of lords;

16. Who only hath immortality dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen.

Immortality as Applied to Man

1st Corinthians 15:53-54-55.

53. For this corruptible must put on incorruption, and this mortal must put on immortality.

54. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall he brought to pass the saying that is written, Death is swallowed up in victory.

55. O death, where is thy sting?
O grave, where is thy victory?

Romans 2:6-7.

6. Who will render to every man according to his deeds:

7. To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life.

2nd Timothy 1:10.

But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel.

1st John 5:6-12.

9. If we receive the witness of men, the witness of God is greater: for this is the witness of God which

he hath testified of his Son.

10. He that believeth on the Son of God hath the witness in himself; he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son.

11. And this is the record, that God hath given to us eternal life, and this life is in his Son.

12. He that hath the Son hath life; and he that hath not the Son of God hath not life.

Eternal and everlasting life appear many times in the Bible, but are never applied to the wicked at the judgment.

The wages of sin is death, but the gift of God is Eternal Life through Jesus Christ our Lord. Rom. 6:23.

The wicked at the final judgment are never compared to anything that will not burn up. The wicked shall perish and the enemies of the Lord shall be as the fat of lambs: they shall consume: into smoke shall they consume away. Psalm 37:20.

For behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. Malachi 4:1.

And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts. Malachi 4:3.

"We cannot live eternally in any condition without 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 3:16.

—Selected.

IN THE RUSH OF LIFE

'Tis only half truth the poet has sung
Of the house by the side of the way;
Our Master had neither a house nor a home,
But he walked with the crowd day by day.
And I think, when I read of the poet's desire,
That a house by the road would be good,
But service is found in its tenderest form
When we walk with the crowd in the road.

So I say, Let me walk with the men in the road.
Let me seek out the burdens that crush,
Let me speak a kind word of good cheer to the weak

Who are falling behind in the rush.
There are wounds to be healed, there are breaks
we must mend,

There's a cup of cold water to give;
And the man in the road by the side of his friend
Is the man who has learned to live.

Then tell me no more of the house by the road.
There is only one place I can live;
It's there with the men who are toiling along,
Who are needing the cheer I can give.
It is pleasant to live in the house by the way,
And be a friend, as the poet has said,
But the Master is bidding us, "Bear ye their
load;

For your rest waiteth yonder ahead."

I could not remain in the house by the road
And watch as the toilers go on;
Their faces beclouded with pain and with sin,
So burdened, their strength nearly gone.
I'll go to their side, I'll speak in good cheer,
I'll help them to carry their load:
And I'll smile at the man in the house by the
way

As I walk with the crowd in the road.

—Walter J. Gresham

ALWAYS SERVING

By C. E. Randall

THERE are certain things that we must do if we are Christians. Not only must we do certain things, but we must do them with all our might, and all the time.

Christian service cannot be rendered in a half-hearted manner. It is a constant continuance in well doing, even provoking others unto good works. If we would go about our Christian labors with all our might as Solomon has suggested, Eccl. 9:10, our interest and zeal would be greatly increased.

Some would-be followers of Christ work in a spasmodic manner, with long intervals between spasms. The Father is not seeking that kind of service. Service acceptable to the Father must be given all the time.

Paul, in 1 Cor. 15:58, states that we should be always serving the Lord; and be steadfast and unmovable in our relationship to Christian service. There are so many things demanded of us, that it requires a constant, continual serving.

The Apostle Peter charges us to be "always remembering" the things spoken unto us by the Bible writers. Some one may say, "I can't remember scripture." The writer is the same way. The only way he can remember is by re-reading and studying all the time—every spare minute. This is what the Father wants us to do, study to show ourselves approved unto him. 2 Tim. 2:15.

Why is it necessary to always remember scripture? That we may be ready always (not part of the time) to give an answer to every man that asketh us a reason of the hope that is in us. 1 Peter 3:15.

While it is needful and necessary to be studying always, yet study without prayer is dead. Hence the Apostle Paul has urged us, Eph. 6:18, to "pray always", or "without ceasing". He does not wish to have us on bended knee day and night, but to be in a prayerful attitude—always in the line of communication with the Father. Prayer is the heart of all true Christianity. Christianity cannot exist apart from prayer to the Father. Our path in life would be much smoother if we spent more time in talking with our heavenly Father. They who spend much time alone with the Father, are the ones who make melody in their hearts with psalms and hymns and spiritual songs. Eph. 5:20.

The foregoing scriptures clearly indicate that they who render acceptable service to the Father must be at it constantly, and if we do this we will be always triumphant in Christ, our Lord. 2 Cor. 2:14.

IT IS ODD!

By A Lover of Truth

IT is odd, if saints go into the presence of Jesus at death, that folks want to "stick around" on earth as long as they can!

It is odd that the Bible calls death an "enemy", 1 Cor. 15:22-28, if it is really an open door into heaven!

It is odd that "eternal life" is admitted to be alone in Christ, and then in the same breath Christians claim that sinners will be tormented for ever and ever!

It is odd that God is admitted to be a God of love, and that, after all, he will enjoy seeing the torments of the damned and

hearing their agonizing cries throughout the vast stretches of eternity!

It is odd that we are to have only one thousand years of equity and righteousness in the earth, when Daniel said it was to be an everlasting kingdom, of that which there would be "no end"!

It is odd if saints die and go to heaven, that there should be any need of a resurrection, seeing that in heaven with Jesus (if so), they are as well off as they ever will be!

It is odd that folks claim an accommodated spirit-body for the so-called "departed" saint's spirit, and then go up in the air over "Spiritualism"!

It is odd that Christians cannot see that if sinners are to live for ever, that sin will consequently exist for ever; and that such a position is a reflection on God, because he cannot rid the universe of sin!

It is odd that Christians do not see that "death" in the Scriptures is called a "sleep" because there is to be an awakening, Dan. 12:1-3,—a resurrection, John 5:28, 29. God sees all the dead alive, though the thing hasn't taken place as yet. Rom. 4:13-17.

It is odd that Christians will persist in building theological theories on a few isolated passages of scripture, when God said: "All scripture is given by inspiration of God and is profitable" and again, "Compare spiritual things with spiritual".

It is odd that there is to be one anti-christ who, perchance, is in the making now, and then that there should be, as the Bible states, many anti-christs at the same time!

It is odd that people deny miracles, when all creation—animate and inanimate—has the stamp of the supernatural upon it.

It is odd that we have eternal life now, and we still are on probation! We do have eternal life now, but, "our life is hid with Christ in God", says the Apostle Paul.

THE BIBLE

ANDREW Jackson said: "That Book, sir, is the rock upon which our Republic rests."

Ulysses Grant said: "Hold fast to the Bible as the sheet armor of your liberties. Write its precepts in your hearts and practice them in your lives. To the influence of this Book we are indebted for all the progress made in true civilization; and to this we must look as our guide in the future."

Webster said: "If we abide by the principles taught in the Bible, our country will go on prospering and to prosper; but if we and our posterity neglect its instruction and authority, no man can tell how sudden a catastrophe may overwhelm us and bury our glory in profound obscurity. The Bible is a Book of faith, a Book of doctrine, a Book of morals, and a Book of religion, of special revelation from God."

Roosevelt said: "Every thinking man, when he thinks, realizes what a very large number of people tend to forget that the teachings of the Bible are so interwoven and entwined with our whole civic and social life that it would be literally impossible for us to figure to ourselves what that life would be if these teachings were removed."

Woodrow Wilson said: "The Bible is the word of life. I beg that you will read it and find this out for yourselves. Read, not little snatches here and there, but long

passages that will really be the road to the heart of it. When you have read the Bible you will know that it is the Word of God, because you will have found it the key to your own heart, your own happiness, and your own duty."

Roosevelt said of Lincoln: "Sad, patient, kindly Lincoln, who, after bearing upon his weary shoulders for four years a greater burden than that borne by any other man of the nineteenth century, laid down his life for the people whom loving he had served so well, built up his entire reading upon his real study of the Bible. He mastered it absolutely; mastered it as later he mastered only one or two other books, mastered it so that he became almost 'a man of one book', who knew that Book and who instinctively put into practice what he had been taught therein."

Talmadge said: "Walk up and down this domain; try every path; plunge in at the Prophecies and come out at the Epistles; go with the Patriarchs until you meet the Evangelists; rummage and ramsack; open every jewel casket; examine the skylights. Yea, calculate on a lifetime voyage. Sail away, O ye mariners, for eternity."

GROWING BETTER

By E. O. Stewart

THE world grows better day by day,
So many people say,
But if it does I can't see how.
Will you please tell me, pray?

Says one, 'Tis growing better fast,
Just see what science has done;
It's conquered land and sea and air—
Will soon explore the sun.

The great inventions of today
Are good if rightly used;
But turn the nations wrong side out
When uses are abused.

The aeroplane is very good
To make delightful trips,
But Oh! what havoc it can make
By dropping bombs on ships!

The auto is a blessing, too,
For doctor's aid, we say;
It also helps the lawless man
To make his get-a-way.

The earth was once a ball of fire,
Thus science tells us now,
Away back prior to the time
Our race began, some how.

When man was just a jelly bean,
Up in the frozen north,
When something in some way, somehow,
Evolved into a horse.

A glacier rolled away down south
Into the warming sun;
Right then and there, say scientists,
Is where our race begun.

If man evolved from jelly bean
Into a creeping snail,
How many years, do you suppose,
Till he became a whale?

If our ancestors, as is claimed,
Were monkeys, apes and snails,
Perhaps, that germ, or jelly bean,
Developed cats and quails.

If protoplasm first was formed,
From which all races come,
Who made the protoplasm and
The warmth producing sun?

If tadpoles then evolved to snails,
And snail evolved to cow,
Why, in the name of common sense,
Do they not do it now?

Thus, scientists deny a God
Who brought all things about;
And when they get so wise as this
'Tis time they're getting out.

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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

FORGIVENESS

REPEATEDLY is one's attention called to the great principle of forgiveness. It is not questioned but what God's forgiveness is complete in its effectiveness upon the individual forgiven, but it is definitely taught that God will not forgive man unless he forgives his fellows their trespasses.

It is sometimes questioned whether or not one can extend forgiveness to one in error previous to the erring brother's request for same. In considering this phase of the matter it might be well to remember that in many instances the one doing the wrong never approaches the one injured to ask forgiveness. If the injured one, the one who must forgive, cannot exercise that forgiveness until being requested by the other, the result would be that in many instances forgiveness would never be extended. Thus the one duty-bound to render forgiveness could never be forgiven of God for the simple fact that he was never able to render forgiveness to his offender. Such is evidently not the teaching of Scripture. Christ certainly forgave his accusers and slayers before his death. It is just as true that those slayers were not the recipients of the mercy thus extended till such time as they in repentance and obedience sought for same.

REGRETS THAT COME TOO LATE

UNDER the above caption The New Palestine editorially publishes the following about Heinrich Heine. The item is important, not for the revealed animus of one against another of the same race, but for the revelation of the deep rooted spirit of long standing against Christianity and

its God-given founder. Then, more than all else (for The New Palestine is an enthusiastic supporter of the present surging toward a new nationalism for Jewry) the article is of value because it emphasizes the fact that the present feverish returning to, and rebuilding of Jerusalem and Palestine are carried on in a spirit of antagonism as regards Christ. The article in whole reads:

"It is a strange and pitiful find that has been made in Germany, the two letters which Heinrich Heine, the Jew who failed to hide his Jewishness under the cloak of apostasy, wrote to Professor Moses Mazer, his contemporary. Writing of a certain Professor Gans, an apostate who was doing missionary work among the Jews, Heine says: 'If he does it from conviction, I doubt his intelligence. If he does it without conviction, he is a "Lump". I very much regret my conversion. I do not think that my conversion has done me any good. I do not see that my situation has been improved in any way. Just the opposite. Since then I meet with nothing but misfortune.' Had Heine been able to foresee the course of his reputation after death, he would have written even more strongly. Heine the Jew has no honor among the other writers who have added to the glory and the strength of the German language. Let the monument which at last found an exiled resting place in the Bronx bear witness. He was an exile from Germany—his conversion to Christianity served nothing to make him less of a foreigner in France, for in France he was a German, not a Jew. And he himself claimed that he was in spirit nearest to France. What a torn and tattered personality, despite its strength and passion! Perhaps he was not the kind of man to take a consistent romantic pride in his racial heritage: but surely his irony might have protected him from that foolish and futile gesture which added nothing to his standing and, instead of mitigating the bitterness of his enemies, only armed them with additional contempt."

The spirit of the editorial, and therefore of the magazine and of the thousands of subscribers who with pleasure imbibe therefrom and give strength thereto, is clearly manifest. It speaks volumes as to the real visions of the people who are returning to the promised land. They purpose to inherit and occupy without regard to "the One whose right it is". A terrible surprise awaits them.

NEW COVENANT KINGDOM

THE large and far reaching purposes of God revealed first by him to and through Abraham have undoubtedly been understood only in small part by man, especially by those living prior to the advent of our Savior. That his purposes as thus revealed were not supposed to materialize, excepting in shadow, without Jesus, is most evident from the New Testament revelation. Christ was the seed through whom these promises and the blessings were to be realized. But for the most part, especially as regards those living prior to the birth of our Savior, the people of Israel undoubtedly felt that they were the people which should in their then present day attain unto the greatness of God's kingdom purposes. They apparently regarded the covenant through Moses as being God's final covenant to them. They did not recognize the fact that this covenant was "added because of transgression, till the Seed should come"; and even after Jeremiah had told them that Jehovah would make with them a new covenant, different than the one which was made at Sinai, they still apparently failed to comprehend the import of the prophecy.

When we stop to realize that the kingdom of God in its final character is to be a development under the operation of the new covenant, which in reality is a clearer and fuller statement of God's covenant to Abraham, then we can begin to distinguish between that activity and conduct that builds unto permanency in the future, and that activity and conduct which in the past could be but of the most temporary result.

So today God is gathering out materials for occupancy in the different portions of his kingdom and in his kingdom work. Christ, the great Head and King, has been perfected. The Church, those separated from the multitude and set apart to be co-workers with Christ, are being gathered and tested in the present time in preparation for their qualification to be given by God.

One of the next steps, as revealed in scripture, is that of preparing the nation people of and for the kingdom. This gathering will first be of Israel. Israel will be regathered, not under the terms and rules of the Mosaic Covenant, but rather under the terms, rules, and leadings of the New Covenant. And the new leadings and rules will, under God's direction, develop Israel into a people of much different character, more godly walk, more glorious development than did the former.

Anticipation of the perfection of this new and desired kingdom is the Christian's great hope for earth. In that day the "desert will rejoice and blossom as the rose". Then will the whole earth be filled with God's glory, and "abundance of peace so long as the moon endures" will prevail.

HERALD RECEIPTS

A. T. Davis; J. J. Hartman; J. W. Dickinson; Dan Coffin; Mrs. Emily A. Schmitt; Mrs. Mary Rynearson; Mrs. Anna M. Drew; F. A. Stilson; W. O. Jenter; Mrs. Fred Kessler; Mrs. Frank Hill; Mrs. S. E. Drinkard; Mrs. Amanda Kirckbaum; John Sweet; F. C. Beck; Mrs. Amy V. Weaver; Mrs. E. D. Aldridge; Levi Gabrielson; Floyd Carpenter; Mrs. L. M. Bean; D. S. Kirkpatrick; Miss Ida Vogel; Frank Wilson; Mrs. Margaret Moore; Otto H. Momsen; Eph. Doyle; Mrs. Emma Oaks; Lucy B. Groat; J. H. Andrews; Mrs. J. T. Howell; Mrs. David Long; Mrs. Mitta Chandler; John P. Long; Miss Inez Walker; Mrs. Allen Weaver; Mrs. John Bouk.

Dear Bro. Austin: I just opened my Restitution Herald and saw the article denouncing the use of that ugly word, Xmas. I was so pleased I felt like clapping my hands in approval. I trust its influence may grow and grow until the word is blotted out of existence. I wrote to you last year about it and you published it. I also asked the ministers and Sunday School Superintendents in this town to use their influence against it.

Your sister in the one hope of our soon coming King.

Mrs. J. I. Upton.

REAL IMMORTALITY

(Continued from front page)

true; for the mouth of the Lord hath spoken it! These are the things which belong to the Bible system of faith, and they appeal strongly to our sober sense. We can think of them and anticipate them, without requiring our reason to abdicate her throne. They satisfy the profoundest instincts of our being, and the most exacting benevolence can ask for nothing more. Selected from the writings of Robert Ashcroft, by R. A. Curtis.

Among the Churches

Pres. O. R. Jenks, and four young men, students of the Aurora College, worshiped with the Oregon church Sunday morning, December 14. Pres. Jenks spoke briefly at the opening of the services.

The young men were afterward the guests of our young men and of the Golden Rule Home for dinner.

Their kindly words and spirit were much appreciated.

Bro. Henry Dingman, of Fort Ripley, Minnesota, is reported to be in very poor health. The prayers of the brotherhood in his behalf have been asked. Bro. Dingman is one of Minnesota's long time workers, having preached for years in that state.

A number of the Oregon church people visited Sr. Jane Pyper at her home in Leaf River, Illinois, December 11, on the occasion of her ninetieth birthday anniversary.

Bro. McCrory writes that his doctor encourages him to expect early recovery from his recent attack of paralysis. He is at present gradually improving.

Bro. F. E. Siple left yesterday morning for a series of meetings at Burr Oak, Indiana, where he expects to continue over Sunday, the 21st.

Mrs. F. L. Austin who has again been confined to her bed for nearly three months is comfortable most of the time.

NOTICES

Books for Christmas

Dear ones of like precious faith:— We are approaching the time when we will be celebrating the birthday of our Savior. It is a time of rejoicing when Christians should be ready to say, Merry Christmas and Happy Christmas; because a babe was born to be a Savior of mankind. This babe grew to manhood and was offered as a sacrifice upon the cross and because of his spilled blood, we should have redemption. He was laid in the tomb and was raised from the dead the third day, according to the Scriptures.

Through his resurrection we have hope of resurrection, immortality, and life eternal.

Dear brothers and sisters, is not this enough to cause our hearts to overflow with rejoicing? Then let us do what we can for each other and for those who do not understand about this good news. Let us give gifts at this time that will spread this good news; for Jesus is coming soon. We wish to have a share in this giving by offering our books as follows:

Pine Woods Bible Class, 85 cents each, or 6 for \$5.00.

Students' Text Book, 40 cents each.

Destiny of Russia and Signs of the Times, also, Revelation Made Easy to Understand, each 25 cents.

Can You Believe, 20 cents per dozen.

These prices will continue until January 1, 1925. Please send orders in early so as to receive the books in time, and avoid the big rush.

Your sister in the Blessed Hope
Jessie M. Wilson,
625 Long Ave., Chicago, Illinois.

OBITUARY

Henry H. Chamberlin

died at the home of his daughter, Mrs. C. Stebbins, Lapeer, Michigan, November 24, 1924. Death was due to infirmities of age.

Bro. Chamberlin was born in Rochester, Ohio, September 7, 1840. He served in Company H, 1st Michigan Engineers and Mechanics the last year of the Civil war and marched with Sherman to the sea. At the close of the war he went to Jamestown, Michigan, and later to Eastport, Antrim county. He married Ann Sweet on June 14, 1868. Three children were born to them, one of whom, Mrs. Stebbins, survives him.

Bro. Chamberlin had been a member of the Church of God for years, and made earnest endeavor to live true to the teachings of our Savior.

REPORTS

Thank You All

for your very kind greetings for my eighty-third birthday, in both letters and beautiful cards. As there are nearly fifty of them, I take this wholesale manner of thanking you all now, and may be able to answer some of them personally. I assure you that your very kind words and well wishes touched my heart and made tears of happiness overflow.

I was eighty-three the ninth of this month. I realize that I am nearing the end of this life; but am happy in the thought, that if I lose this life, I will get a better one at the resurrection.

I have tried to live a clean Christian life, trying to let my light so shine that others would see our good works, and hear my kind words of admonition to prepare now for that glorious rest that awaits the people of God.

I thank you all again, and want to meet all of you where no sickness, sorrow, pain, death, nor the infirmities of old age will come. May God bless each one of you.

Richard C. Railsback.

Ripley, Illinois

Our two weeks of meetings at Ripley, Illinois, closed Sunday night, November 30, with the house packed to full capacity and many standing. The best of attendance and interest prevailed throughout the entire period, and we could not help feeling that it was one of the best meetings we had ever enjoyed the privilege of conducting. Seven made the good confession and were baptized in the name of their Lord. Their names and addresses are as follows:

Theodore Mallory, and daughter, Mrs. Mildred Putman, of Mt. Sterling, Illinois; Miss Mildred Fey, Ripley, Illinois; Miss Mildred Chapman, Camden, Illinois; Mr. and Mrs. John P. Long, Ripley, Illinois; and Melvin Burnett, Versailles, Illinois, Rt. 4.

Bro. Mallory is a man of middle age, and his obedience unites the family, as the wife has been a believer for many years. Bro. and Sr. Long are well known and substantial citizens of middle life, while the other four are all young people, Sr. Putman having just recently been married.

We feel that Ripley offers a splendid field for gospel work. We have a goodly

number of dependable brothers and sisters there, and the banner of truth should be kept well aloft.

We pray that the Father's grace may rest richly, not only upon these newly baptized ones, but upon the entire group as they stand for the cause together.

F. E. Siple.

A Meeting in Missouri

Dear Brethren: On December 4 Bro. Williams closed a ten-day meeting at a school house six miles south of Clinton, Missouri. We feel much encouraged with the results. The attendance was good throughout the meeting and the people seemed to hear him gladly.

Bro. Williams began by preaching on the Blessed Hope and from then on consecutively he preached on the wonderful plan of salvation and of what constituted the one faith. It was all new to the people here and these sturdy farm folk listened attentively. A half dozen or more seemed almost persuaded and wanted to hear more, and I think people are reading their Bibles now who had never read them before.

From the number who said that Bro. Williams is the best preacher they ever heard and invited him to come again it looks as though the seed fell on good ground. We are hoping to have another meeting next summer. The harvest truly is ripe and the laborers few; for there are so many precious souls living in darkness, never having heard the glad tidings of the good news of the kingdom.

Ida Vogel.

Our Trip To Oregon

Leaving Fonthill (Ontario) Friday, October 31st, on the train for Chicago, we switched off at Jackson, and took another train for Grand Rapids, Michigan, in order to attend the quarterly conference, and visit with the brethren and sisters in Michigan. We certainly enjoyed meeting the brethren and hearing the splendid sermons delivered by Bros. Patrick and Austin. Bro. Blakely met us at the station with his car and conveyed us to Bro. Simpson's where we were entertained during our stay in Grand Rapids. The meetings were well attended and appreciated by those who were in attendance. On Monday, at noon, we left Grand Rapids for Chicago, where we arrived about seven P. M. And who should we see but the smiling face of Sr. Leila Whitehead, who conducted us to her home where we met Sr. Evelyn Harsch and her mother; also Sr. Jessie Wilson came in and spent the evening with us. How good and pleasant it is to meet together! We certainly enjoyed their kind hospitality. Next day we took the train for Oregon, arriving about noon, and were met at the station by our son, John, and Bro. Austin, whom we were very much pleased to see.

One of our first visits was with Sr. Austin, who has been an invalid almost ever since she moved to Oregon. We found her happy and cheerful and enjoying life— notwithstanding her sickness.

We then visited Golden Rule Home and found the residents there very contented, comfortable and happy, just like one big family of old and young. Some of the young men who are students at the Bible training school board at the Home, and we judged that it was a good thing that they could mix with the (Continued on page 88)

The Sunday School

By Alta King

REVIEW: CENTRAL PERIOD OF CHRIST'S MINISTRY

Lesson 13 December 28, 1924
Responsive Reading: John 14:1-14
John 14:1-9

Golden Text: He that hath seen me, hath seen the Father.—John 14:9.

For Study

The object of this week's lesson is a bird's-eye view of the lessons of the quarter from the viewpoint of last week's lesson.

Last week's lesson presented Jesus as that manifestation of the Light (that has been shining from God's presence from the beginning) which reaches man's consciousness and causes him to truly comprehend God, and is in contrast to former manifestations of that Light which were not comprehended by the darkness. Each lesson of the quarter, being a portion of Jesus' words or works, contributes a share toward the sum total of the Light shed forth from God through Jesus.

I. Lesson 12. Make a brief synopsis of John 1. The central theme is "The Word and the Light it shed forth, first in creation, in laws, in principles, and in miracles, during the period of time before Jesus; second, in Jesus, the "Word made flesh". Contrast these two periods as to the comprehension with which the Light was and is to be received. What need does John 1:1-11 set forth?

II. Make a brief synopsis of each lesson of the quarter and show how each contributes something toward the fulfillment of that need—how each is a ray of light that helps to bring God, his plans and purposes within the range of man's comprehension.

Lesson 1. Choice of the Twelve. Keynote: "Freely ye have received, freely give."—Matt. 10.

Lesson 2. The Sermon on the Mount. Keynote: "No man can serve two masters." A keen analysis of law, an outline of law that presents perfection and what God ultimately requires of man; and therefore a presentation of God's own character. Matt. 5:6, 7.

Lesson 3. The Parable of the Sower. Keynote: "Unto you is given to know the mystery of the kingdom of God." A parable that explains "the mystery" of the kingdom, and also teaches that the growth of the kingdom of Israel restored, must be slow, since much of the "soil" into which the word of the kingdom is sown, is unfit and sterile, and much of the fit, fertile "soil" is wholly occupied with the flesh order of things. Mark 4:1-20.

Lesson 4. The Stilling of the Storm. Keynote: "Peace; be still." A wonderful picture of God's purpose and power to subdue all rebellious forces in his created works. Mark 4:35-41.

Lesson 5. The Prodigal Son. Keynote: Matt. 15:32. Much needed light concerning God as Father with a father's love. Luke 15:11-32.

Lesson 6. The Feeding of the Five Thousand. Keynote: "They need not depart; give ye them to eat." A striking demonstration that shows that God has an overabundance of mercy and love to meet the needs of the "multitude", and that it is his purpose that both should flow from him to the multitude

through the Christ and his chosen helpers. A "light" much needed then and now. John 6:1-15.

Lesson 7. Peter's Confession. Keynote: "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven." The conviction that Jesus is the Christ, the Son of the living God, is not a conviction born of human, fleshly reasoning. It is beyond that. It is a conviction born of God's revelation. A searchlight turned on the darkness of self-salvation. A conviction that makes people as rocks against the powers of evil. Matt. 16:13-20.

Lesson 8. The Transfiguration. Keynote. 2 Peter 1:16-18. A vision of the glorified Christ as he will be at his coming and in his kingdom. A searchlight turned upon the darkness of Israel's conception of her kingdom restored. Luke 9:27-36.

Lesson 9. The Good Samaritan. Keynote: Luke 10:27, 28. The searchlight turned upon the "chosen few" interpretation of God's law.

Lesson 10. The Man Born Blind. Keynote: John 9:39. God's purpose in Jesus to cure physical blindness and the blindness of ignorance, and to cause the seeing eyes of self-righteousness and pride to become blind. John 9.

Lesson 11. The Raising of Lazarus. Keynote: "I am the resurrection and the life." A flood of light that dispels the darkness and the fear of the last enemy, death.

Each lesson concerning Jesus and his works is light that reveals something of God's character, his plans or his purposes. But each lesson is light that also reveals something of man's character, his plans, or his purposes. And invariably man is made to stand out in strong contrast to God by revelation, except in those cases where he has been touched and served by God's love and mercy. He then begins to grow into God's likeness.

For Class

Let each member of the class be responsible for one or more of the lessons of the quarter.

AN EXPLANATION WANTED

Dear Editor: Would it be asking too much through the columns of The Herald, for some able writer to explain verses 18, 19, and 20 of the 3rd chapter of 1 Peter? We have some near us that believe that Christ's spirit went and preached unto the spirits in prison. Also that he was preaching in spirit the three days his body was in the tomb.

I was talking to a friend the other day of the resurrection and she made the remark that she thought it of far more importance to try to live a Christian life here than to know what should happen after death. Do you think it essential to know? or can we believe the "Devil's lie", read our Bible, go to Sunday School, and live a Christian life as nearly as we can and then have admittance into the kingdom?

I would also like an explanation of the "Transfiguration".

Hoping to see, in the near future, the explanations, I am

Respectfully yours,

Mrs. Edith Mann,

Union City, Indiana. Rt. 1.

P.S. I am not asking this for argument's sake, but I sincerely desire the truth.

The Children's Column

THE STORY OF A DREAM

By Auntie Wince

"When through deep waters he calls me to go,
The rivers of sorrow shall not overflow."

I HAD been ironing all the evening. At last the basket was empty. I was tired; so after seeing that Omar was snugly tucked in bed, and, sending up a prayer to the dear Father to protect us through the night, I, too, lay down to rest and soon fell asleep.

But all through the evening I had been amusing myself making rhymes, and my eyes had not much sooner closed on the objects in my room than I found myself in a country that I had never seen before, marching two by two with two dozen or more little children, toward an immense tamarack swamp. We were all singing together, keeping step with our voices as we marched.

The marsh was wet and all overgrown with tall dead grasses and low bushes. Down into this dreary place two of the little ones and I took our way. The rest had all vanished when we reached the hill slope that bordered the marsh.

When we came to the center we found that it was crossed by quite a large, but not very deep stream, and I said, "O, we never can get over that!" But the younger of the two children said, "O, yes we can", and bounded away as swiftly as a young fawn, and her feet but scarcely touched the bottom of the stream. She was on the opposite side before I had scarcely had time to think. But when the other child and I essayed to follow, the water grew deeper and deeper at every onward step we took till at last it reached to her waist line and I feared she would be drawn under and be drowned, but she was not and all at once we were over. The river was gone and we were on the broad highway that ran parallel to the tree covered slope that bordered the swamp. Our clothes were not torn, nor soiled, nor even wet, and our steps not at all impeded by the dense growth of grass and brush that looked so formidable.

How like was my dream to what happens in actual life! So often when trial or persecutions come young converts go back and walk no more with Jesus. The singing is hushed. But others are braver even than their comrades who have been for years in the service of Christ. They do not at all mind the trials and perils of the way; for following him they are safe, and

"Sin's wild ocean cannot drown,
Though near its threatening billows roll."

March on, little ones. No one can snatch you out of the Father's hand. You are kept by the power of God unto salvation, ready to be revealed in the last times. Even Satan cannot get you away from God. The rivers, that look so deep and dangerous, can be gotten over just as easily in real life as the one in my dream was gotten over by the child. She said, "O, yes we can get over it! and over it her faith took her. So must it be with us when there seems to be no way out of the gloomy swamp of trouble.

"He lifts the mourner from the dust,
And saves the poor who in him trust."

BABES IN CHRIST

(Continued from front page)

tively returns to life. In short, the glory of God hath begotten and brought forth another babe in Christ. This child, though he be forty years of age according to the flesh, has just begun life in Christ—he has been born again—this time “of water and of the Spirit”, raised out of the water with a completely changed outlook on life.

And so the babe in Christ begins to live. According to the flesh, when a child is born it draws milk from the mother's breast and is nourished. So the babe in Christ desires the “sincere milk of the word” and the teacher or leader spiritually becomes a mother and feeds the child that “bread of life which came down from heaven”. Paul speaks of himself as a mother when he says, “My little children, of whom I travail in birth again until Christ be formed in you, I desire to be present with you now and to change my voice”—Gal. 5:19-20. So likewise the true teacher becomes the spiritual mother of the babe born in Christ by the power of God, and so the child is nourished by the sincere milk of the word. The teacher feeds it and the child's faith grows, it learns and learns and learns of the glorious works of God. And in due time as he grows stronger, he feels within him the impulse to walk in God's paths, even as the fleshly child wishes to use its legs.

Here again we see the likeness of the child in Christ (though he be fifty years of age, according to the flesh) to the child of the flesh. Take a youngster learning to walk and use its physical legs. It is held by the father and walks a step into the waiting arms of the mother. Then two steps, and so forth. Finally it tries to walk unaided and falls—its father picks it up, binds up its wounds and once more it tries to walk, it falls, bumps its head, etc., gets into all kinds of trouble and receives many hard knocks, but finally, out of the turmoil, it gains strength and walks of itself. It soon falls into mischief, however, gets its fingers burnt by touching the hot stove, gets a stomach ache from stealing too much jam, and, in short, seems to be constantly in hot water.

Then the child gets older and wants to run—out of the house it goes, romps and frolics and again encounters numerous hard knocks. As it grows, however, it takes more thought and neither creeps nor runs but walks briskly along, now avoiding many of the pitfalls. Then as the man grows older, his step slows down, the mellowness of old age is upon him, his head is crowned with glorious silver and the fire of youth turns to the steady glow of the embers, a quiet, peaceful light is in his eye—his growth has been completed.

And thus I see the babe in Christ—brought forth to a newness of life by his baptism into Christ. He is raised and sits at the feet of his teacher, learning, learning, learning. Gradually comes the desire to now exercise or use his knowledge or walk as well as talk. He starts out to walk in God's path and, bump! down he goes. He is straightened out by his teacher and again tries to exercise his spiritual legs so that his faith might be strengthened, but again and again he fails. By constant effort he finally stands on his own feet and then gets into a peck of trouble. God gently

guides his footsteps back into the “strait and narrow path that leadeth unto life”, but the child sees a daisy in the field and wanders off again, sinks into the mud, is brought back again by the tender hand of God. Then he grows older, he walks more steadfastly in God's path and when too old to go further falls asleep and rests until the glorious Master returns and awakens his faithful child to life and life more abundantly!

And so the teacher or mother of God's little ones must be filled with love, ever ready with a soothing word or a kind look to bind up the wounds of the children of God. Ever ready to stretch forth the helping hand and lift the child out of the mud and back to the strait and narrow path. Not condemning the little one, but in a kindly way teaching him that the fire burns, the mud stains, the serpent bites, the claws of the cat scratch though the paw feels soft as silk, the dog bites, and showing him the things to avoid. In short, with a kindly word of love, he clasps the child covered with mud to his breast and tenderly wipes away its tears.

So often we find that people will pick up the child with the clean dress and soiled disposition, but pass the child with the soiled dress and smiling face because they look at the outward man, they judge the book by its cover. I like the words of Christ when he said to the scribes and Pharisees who brought the erring woman to him: “He that is without sin among you, let him first cast a stone at her”—John 8:7; and again when the “Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners?”—Luke 5:30. Christ said, “They that are whole need not a physician; but they that are sick. I came not to call the righteous, but sinners, to repentance.”—Luke 5:3.

So, I believe, the believer in Christ should not seek to pull the mote out of his brother's eye before considering the beam that is in his own eye—rather let him remember that Paul wrote, “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. But rather, seek to nourish, strengthen and build up the children of God, rebuking tenderly if it seems necessary, ever mindful that we speak of and to Christ's own body.

Possibly all that I have written is summed up in the 13th chapter of 1 Corinthians where it is written:

Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

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.

Charity never faileth: but whether there be prophecies, they shall fail; whether there be

tongues, they shall cease; whether there be knowledge, it shall vanish away.

For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away.

When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things.

For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

And now abideth faith, hope, charity, these three; but the greatest of these is charity.

“Recompense to no man evil for evil”.

A COMPARISON

The first man, Adam, was made a living soul and God took a rib from him to make him a bride. The second man Adam spilled his blood through his ribs to purchase him a bride, which is the church of God.

Yours in faith,

Rufus Griffin.

WORKERS TOGETHER

By Dr. A. W. Taylor

THE last command our Lord gave his disciples before he went away was, “Go teach all nations”, and “Go ye into all the world and preach the gospel to every creature”. “And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.” Hence all who love him and love his glorious appearing are glad to be sharers in this **The Work** of his church.

While all cannot go into foreign lands in person, many of us can and may go by supporting a native substitute to preach the gospel of the kingdom in our stead. By doing this we may preach more effectively than were we to go in person for many obvious reasons. Among them, they know the language and hearts and prejudices of the people as a foreigner can not ever know.

We can employ an evangelist in India to preach at a cost of \$5.00 a month. There are a few persons who are doing this. Of course this \$5.00 only in part supports a preacher, but the poor people make up the mere pittance of the balance. Think of it, my brethren, some of our preachers and many laymen could easily support a substitute preacher and then not really deny themselves any special thing they need and they would not suffer by the loss or rather the diverting of this sum to this blessed cause.

Are there not little bands of brethren who together can easily support a native Christian preacher of like precious faith with us, who are looking for the same blessed hope, the glorious appearing of our Lord from heaven and the establishing of his kingdom and glorious reign on earth made new? These preachers are being instructed and trained in the Word of God under the instruction of that capable and faithful man, Charles R. Vedantachari, whom we know to be sound in faith and charity.

May I not hear from a few score who in part or wholly will support a preacher in India, and thus be partners in this work by being co-workers together with him and will contribute regularly for this purpose?

25 cents pays a year's subscription to the Bible Faith Mission Standard.

Send all contributions to Dr. A. W. Taylor, Bridgton, Maine.

“I can do all things through Christ which strengtheneth me.”—Phil. 4:13.

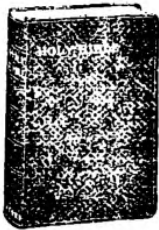
Our Trip To Oregon

(Continued from page 85)

elderly people and help to entertain them with music and singing. That would have a tendency to keep the

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older ones young and they might forget that they are growing old. And methinks it is good for the young people to spend part of their time with the elderly people. That rather has a tendency to tame them down a wee bit, don't you know. And oh! how nice it was to hear all the young people call Sr. Musselman, "Mother"; and surely she is a mother to all of them. How nice and pleasant it is to see brethren and sisters dwell together in peace and unity.

Next we visited the Floral and Gift Shop, and what a beautiful display of flowers from our own greenhouse, in Oregon! It was so different from any store we had ever seen. No matter where you looked you saw beautiful scripture mottoes hanging on the wall, and so many cards of all descriptions; booklets, and pictures, books for children,

also Bibles of different kinds. At the back end of the store is the office of Bro. Austin, where he, with John Railton, and Esta Lansbery, is kept very busy all day and often many hours of the night.

We also visited The Restitution Herald printing plant, a two-story brick building. The down stairs is occupied with the printing equipment; the second story is rented for a residence, except one room, which is used for the young men's study and class room.

The Greenhouse is a great asset to the institution. The able management of Mr. Bergstrom over the greenhouse has relieved Bro. Austin of much anxiety and work. Even now he has much more work to do than he should have.

After all is said and done we think there has been much more accomplished than any of the members expected in so short a time. The different activities of the Institution furnish work for those who are taking up the Bible training course. The young men work half a day and the other half is devoted to study and class work. In this way they are able to earn their way through school.

In order for the Institution to become self-supporting there is required ten or fifteen thousand dollars right away. Why not put your shoulder to the wheel and help along such a good cause?

We are appealing to those who have more than the necessities of life, even the luxuries. Many of the brethren have beautiful, well furnished homes, and automobiles, and are putting in radios. What for? To listen to the best music and speeches, from the best talent the world can produce. All very nice in its place. But what about the Church of God? Are you doing as much for it as for the world? The Apostle tells us to come out from the world and be a separate people, and "touch not the unclean thing, and I will receive you and be a Father unto you and ye shall be my sons and daughters, saith the Lord Almighty". Wake up, brethren. We are living in the closing days of Gentile times, as you all know. Let us put forth every effort to spread the gospel—by our pen, by word of mouth, and by our money. And whatever ye do, do all to the glory of God.

The Bible training school is just what has been needed for many years past. Many of our preachers are getting old, and some of them have died. We need many young men to take up the work and consecrate their lives to the service of the Master. Where are they coming from? Can you not help to make it possible that some of our young men can take up the work? We also think that it would be a good thing if our people would send their children to the Bible training school for a term after they have finished their public or high school education. It would give them a better understanding of the scriptures, so that they may become teachers, if not pastors. A good teacher is better than a poor preacher. It behooves every young man and girl who wants to be a Christian to study the Bible that they may have a knowledge of the scriptures and be able to give an intelligent answer to those who ask the reason of their hope.

We are glad to be home again and help with the work at Fonthill, after a profitable month's trip.

Yours in hope,

Lillian and J. A. Railton.

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An exceedingly interesting story in which the doctrine of the return of the Lord is so intimately interwoven that the reader absorbs it, utterly unconscious that he is being taught,—so thoroughly does he become absorbed in the story. It is just the book to put into the hands of young Christians, careless Christians, nominal Christians. Read it yourself and then you will understand what we mean.

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NATIONAL BIBLE INSTITUTION
OREGON, - - - ILLINOIS

THE RESTITUTION HERALD

Volume 14

Oregon, Illinois, December 23, 1924

Number 12

Heaven Flashes Its Message

God's eternal purposes were purposed in Christ Jesus our Lord. Without him was not anything made that was made. All things were placed under him.

The groundwork, the basis, for all this had, in many if not in all lines been laid. Development had progressed in all directions until the time had arrived when the influences of the Son of God upon all the purposes and the works of the Creator must be brought to bear. The tempering, the shaping, the regulating, the ruling of all was purposed to be brought to its fulness, its completeness, its righteous equipment and standing through him.

Is God to have an earth filled with his glory? It is for the Anointed One to arrange and organize the unnumbered parts and portions of creation that they will establish and reveal that glory.

Is the kingdom of God to fill the earth? It is for Christ, in whom the sovereignty has been purposed, to call, perfect, immortalize, and empower a royal family for service and joint-labor; it is for him to instruct, direct, energize, and create God's chosen, though stony-hearted and rebellious nation into a strong, God-fearing, God-praising kingdom, with a permanent home-center in the pre-chosen, God-appointed land of promise; it is for him to extend these kingdom qualifications to Gentiles also, far and near,—even unto all who would go to the mountain of the Lord to learn of his way and walk in his path, to build into this kingdom such qualified peoples, and to dispossess all unqualified, and unfitted peoples, till the kingdom, and the kingdom only, shall fill the earth.

Is God's earth to be filled with righteousness? It is for the God-chosen Messiah to break down the oppressor and to pull out the tares of evil; it is for him to establish righteous rule from sea to sea, and from the river to the ends of the earth.

The eternal purposes of God have been "purposed in Christ Jesus our Lord".

It was "due time" for him to be brought actively into the great eternal work. Inspired prophets had announced his soon coming. Mingled throughout humanity's listless multitude a few were in poised expectancy of his arrival—wise men some, others simple shepherds.

Angelic watchers were alert throughout the watchtower of heaven. Night's stillness had settled over the promised

land, and the chosen nation, when that night was crowned chief of all by the intoning voice of an Angel Watcher who flashed heaven's message to watchful shepherds,—

"Fear not. Behold, I bring you good tidings of great joy for unto you is born this day in the city of David a Saviour, which is Christ the Lord."

Suddenly all heaven and earth were resonant with the sound of

"A multitude of the heavenly host praising God and saying, "Peace on earth, good will toward men."

Those events and those words are history now. Man seems mostly to have lost their meaning and their thrill. Again, so far as being concerned with heaven's purposes, or with him in whom those purposes focus, the earth is mostly in the quiet of a restful night. But not so the messengers of God—if we rightly discern the signs of the times.

God's eternal purposes in Christ are yet far from fulfilled. The completion thereof necessitates the return of Jesus "the second time, without sin, unto salvation". Again must heaven's watchers proclaim the progress of heaven's work. This time it will announce the arrival of the Savior—just as real but far more powerful. It would seem that they must be almost now standing at attention with trumpets partly raised.

How old earth will thrill when "with a shout, with the voice of the archangel and with the trumpet of God" Jesus, himself, will call "to meet him in the air" his faithful ones—whether in death or in life. . . How old earth will rock and sway in the turmoil that follows! While the watching shepherd-church on duty will know the call and will be made to enter into joyful duty, the listless multitude and Herod-like opposers and resisters

will, in seeking their own Herod-like selfishness, be hurled into strife, not only against babes of two years of age and under, but against all Christ's work then due for fulfillment,—a time of trouble such as never was since there was a nation.

Christmas Watchers

let us by true consecration and devotion tune our every life that when next Heaven Flashes Its Message to faithful watchers, the call may be clearly heard by us as a call to us to meet our Lord in the air and to set forth with him till God's eternal purpose in Christ shall be fulfilled.

Jesus Our Christ

The inn is full. A tiny infant's head
Reclines upon its humble manger-bed,
Nor knows that at that lowly mercy-seat
Adoring wise men worship at his feet
And offer all the treasures of their love;
The while without, suspended far above,
The Star of Bethlehem its heavenly light
Sends down upon a still and solemn night.
And art thou ours, thou tender, helpless One?
Oh blessed God, that this should be thy Son!

The night is past, the cruel years have flown.
The tender infant has to manhood grown
And walks within the shadow of the cross.
In love supreme he counts his life not loss
Because he giveth it. And now we see
Love's final offering nailed upon the tree,
Crowned with a crown of thorns, but all its smart
As nothing to the thorn within his heart.
He still is ours, and for mankind has died
The very Saviour whom they crucified!

The tomb is left, the risen Lord has gone
To sit with his dear Father on His throne,
While we with patience wait. How dense the way.
For darkest night is just before the day!
And tense with bated breath, expectantly,
We wait the trump of immortality.
For yet a little space, a little while,
And we shall know the sunshine of his smile.
Then, more than even now a hundredfold,
Shall Christ be ours, for God so loves the world.

—Dorothy W. Lyon.

LOVE AND WHAT IT WILL DO

By Jas. A. Patrick

OUR beloved editor has asked me to write something for the Christmas number of *The Herald* and as I was racking my brain for something that would be encouraging, my wife put into my hands a *McCall's Magazine* for December containing an article by Gene Stratton-Porter on Christmas. She began by saying that she had struggled to find something that would be helpful to her many friends, but had to go to the mountains to find it, and then in God's out-of-doors came the thought: "The oldest thing in the world, but the most wonderful thing: nothing more nor less than just love" is the thing the world most needs.

I thought, "How true!" And our loving heavenly Father has provided a world full of it, and yet the world is starving for it, and rushing madly to destruction because it is failing to find the soul-satisfying thing that it needs—just pure unadulterated love.

I quote again from the article mentioned above: "The plan that God made for the salvation of the world is not a plan that can be consummated with war, or with gold, or with diplomacy among men or governments. It can only be accomplished through love." And while we realize that this is true we also realize that it can never be accomplished through human agencies as Mrs. Porter and others like her expect it to be.

It seems too bad that such brilliant minds as hers and others' cannot look beyond the dark cloud that, specter-like, is rising from every point on the horizon and rapidly ascending toward the zenith, which will soon shut out the light of morality, innocence, and love and in its place leave only darkness, immorality, corruption, and hatred; and against which the honest ones like Mrs. Porter are beating out their lives like gulls struggling against the raging hurricane to keep from being dashed against the cliff; and see beyond the dark clouds the silver lining of God's wonderful love revealed in HIS great plan for the redemption of the world.

And while we realize that we cannot stem the tide that is rising, and no human power can be engendered that will; we need not beat out our lives against the relentless tide, but remember that the words of Moses are eternally true,—"The eternal God is our refuge and underneath are the everlasting arms." And instead of us thinking in despair as does the great mass of humanity of going into the oblivion of death, or into some immaterial or ethereal existence, which idea has no appeal to the world at large, let us be encouraged and strengthened by the true thought that just a little way in the future looms up through the dark clouds, like the sun at evening breaking through the storm clouds and flooding the world with his glorious light, the glory of our coming Lord and the wondrous beauty of his everlasting kingdom. O, that we might get a vision of its wonders as revealed in the word of God, and see ourselves in the likeness of our Lord as revealed in the beautiful word picture of the transfiguration scene. Here Christ is portrayed to us as the immortalized King, Moses typifying those that have died and will be raised, and Elijah picturing those

that are alive when he comes and will be translated.

Can we not realize the wonderful love of our Father, when we see just what men are striving to do in their selfishness, and then realize what he will surely do for us? So when we go out into the world and come into contact with the men who are so small that they will take the best end of every deal regardless of honesty or right, and when they would grind us down and trample us under foot, or blacken our character, though we be innocent of any wrong, in order to accomplish their own selfish purposes; let us keep the vision of God's love, revealed to us in his glorious plan, eternally fixed in our minds and we will be able to rise above all the sordid things of life and come off "more than conquerors". And we should never forget that this was all made possible because "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

And as we come to this Christmas time and see humanity surging in restless waves about us in such terrible darkness, and it all seems so clear to us, we wonder why there are so many that do not see God's love as revealed to us in his Son. This question is a difficult one to answer. There is so much evidence and yet people are so blind. The blindness is great, the immorality terrible, the degradation unbounded. People with broad minds who are in touch with world affairs and can stop piling up dollars, or trying to, long enough to look the situation squarely in the face, know that the blindness, the immorality, the degradation are appalling and are reaching into every fiber of our home and national life and sapping our vitality.

I quote again from Mrs. Porter: "I am quite aware that there have been calamity howlers in every period of the world's history, but the letters I am receiving to-day, the accounts that are being carried to me by preachers and college professors and the people who are coming in contact with our young folk, will bear me out in the statement that in all God's world there never has been a bunch of youngsters in such absolute and appalling peril as confronts the young people to-day. And if something is not done and done quickly, right now in the year of our Lord 1925, we are going to experience the same fate that came to the people of Babylon. It is utterly impossible for boys and girls in our high schools and colleges to carry on their studies, to educate themselves, to grow the bodies physically that they should, and at the same time to be breaking the laws of God by casual sex relations. Passion is not a foundation upon which love ever was built; upon which a home ever was reared; upon which children ever were brought into the world with the right kind of instincts and impulses. It can end in nothing save the breaking down of all that the world ever has held highest and holiest."

What's the trouble? The love of God, the Father, and of Jesus Christ, our Savior, is getting out of the hearts of the people.

And yet the very fact that the people are giving themselves over to the Christmas festivities is proof positive that God manifested his love to a sin-cursed world in the person of his Son, Jesus. Some will say that Christ was not born at this time of the year and that there is so much of

wrong about Christmas observances that we should not observe Christmas at all.

The battle of Bunker Hill wasn't fought on Bunker Hill, and Bunker Hill Monument stands on Breed's Hill. So I suppose we might as well give up the idea that there was such a battle and tear down the monument. Somebody made a mistake and the glorious victory gained by the fathers of Revolutionary fame should be forgotten. There are many disputed dates in history, but the facts remain just the same. Even if there is a mistake in the date of the birth of Christ, no fact in history stands out as clearly as the fact that Christ was born into the world something over nineteen hundred years ago. And the fact that the spirit of the Christmas season has so taken hold of the people is a monument of evidence to the fact that Christ was born. If he was not, where did this idea originate? Like our Fourth of July, which had its foundation in the signing of the Declaration of Independence, it had its foundation back in the past when the babe was born in the manger in Bethlehem. And my mind goes back to the beautiful word picture of the angels appearing to the shepherds and making such a far-reaching announcement: "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 Saviour, which is Christ the Lord. . . . Glory to God in the highest, and on earth peace, good will toward men."

And when I see the wise men kneeling and offering their gifts, and I see people still giving gifts in honor of his birth I can only wonder how men can doubt that he was born, or can doubt that he is the Son of God when his birth is so far-reaching in its effects. Every time an infidel gives a Christmas present he sets up a monument of evidence to the fact that Christ was born.

But that was back there and we are nearly two thousand years farther down the stream of time in the muck and mire of this twentieth century sin and vice, and our children are confronted with the conditions as they are to-day. And it is a fact that after all the love that God has expended, thousands and thousands are going into premature and ruined graves every year. What are we going to do about it?

I fully realize that we need not look for a betterment of conditions so far as human agencies are concerned. We are placed on the defensive like many of the prophets of old when the tide of sin in Israel set in with irresistible force that all they could do and say could not check, though God was in every word they uttered.

Need we despair because of these conditions? Never! Should this paralyze our efforts? Again I say, Never! It ought to nerve us to greater exertions as we see the time is so short and we see so many going to ruin. Can we not snatch some as brands from the burning? Especially those of our own who are so near and dear to us. Just a little way in the future is the light and the glory. Let us, then, buckle on our armor and face the foe and do battle to the death if necessary. Remember there is nothing to defend the back in the Christian's armor, and there is disgrace and everlasting death for the traitor and deserter.

If we fall fighting there is the blessed hope uttered by David: "As for me I will behold thy face in (Continued on page 95)

Young People's Page

Edited by

Alexander D. Donaldson

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

Golden Text: Matthew 2:6

LIVING CHRISTMAS

Oh, could we keep the Christmas thrill,
The good of gladness and good will,
The lift of laughter and the touch
Of kindled hands that utter much,
Not once a year, but all the time
The melody of hearts in chime,
The impulse beautiful and kind
Of soul to soul and mind to mind
That swings the world,
And brings the world
On one great day of all the year
Close to God's treasure house of cheer—
Oh, could we keep the Christmas feast,
Even when goods and gold are least:
Here, 'mid our common, daily scenes
Could we but live what Christmas means,
Not one day, but for ev'ry day
The miracle of wholesome play,
The spirit sweet, gift-giving, young,
From deepest wells of feeling spring—
What a different world this world would be!
For we could see as children see,
If only a magic way were found
To make us children the whole year round!

Oh, could we speak the Christmas speech,
The ringing message that will reach
To cheer our brother on the way
From hour to hour and day to day,
Not once, but all throughout the year
The gallant word, the golden cheer,
The human kindness and the glow
That come when sympathies outflow
To thrill the world,
And fill the world
One day out of the cycle's horde
With all the blessings of the Lord—
Oh, could we love with the love that pours
On this great day through all our doors:
Could we gather all in a world embrace,
Whatever the name, whatever the race,
Not once, nor twice, but all the time,
For every need and every clime
The love that knows all aims as one,
All peoples kin beneath the sun—
What a different world this world would be!
For we would see as the Christ would see,
If only a magic way were found
To make us human the whole year round!

CHRISTMAS

Means so much, especially to us who believe that Jesus is the Christ the Son of the living God, and all that it does mean is passed on, with the added wish that its spirit will remain with you throughout the coming year, and always.

With full Christian affection,

Your Sister and Brother, co-workers with you in the cause of Christ,

Etta D. and Alexander D. Donaldson.

THE PILGRIM

More than nineteen hundred years ago a sick and lonely traveler left Jerusalem and wended his way toward a city called Bethlehem; for in that city he had to pay tribute to the Emperor. He was tired and hungry, still he plodded on, hoping to reach the city before the darkness of night would cover him.

He did not have his wish; for night came. The sky was hazy and few stars shone, the moon seemed not to shine as brightly as was its wont. As the traveler looked over the fields he saw shepherds watching their flocks, and the thought came to him how calm and peaceful everything was. Still he plodded on.

As he went he thought of other years he had tramped on the same errand over the road to Bethlehem, but never before had he experienced that same sense of calmness and harmony that pervaded even the night sky. As he walked he mused to himself:

"Aye, for many years have I traveled this road and each year have I expected to witness the fulfillment of the promise, but never have I been rewarded."

Thus he reached the first gate of the city, and seeing the watchman at his post, asked of him:

"Watchman, what of the night?"

And the watchman answered, "The morning cometh!" The traveler sighed, suddenly he felt a great hope fill his breast; for looking up, he saw the first gray streaks of dawn were breaking up the darkness of the night, and a song filled the old traveler's bosom, and softly he sang:

"Break forth into joy ye waste places of Jerusalem; for the Lord hath comforted his people: he hath redeemed Jerusalem."

Even as he sang, the whole sky over the fields and hillside where the shepherds were watching was lighted with a glory that was not of the earth.

In amazement the traveler stood, and listening soon caught the words of a song being sung by the angels: "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 Saviour, which is Christ the Lord."

The traveler hurried back to the fields and met the shepherds who now were on their way to Bethlehem. "What means the vision?" asked he.

"If you wish to behold the Prince of Peace follow us to Bethlehem where the babe lies even now. The angels said he was wrapped in swaddling clothes and placed in a manger. But he is the Saviour."

The night had been turned into a glorious dawn. The sky seemingly was filled with sweet voices that appeared to echo the praise of the heavenly host in their song, "Glory to God in the highest, and on earth peace, good will toward men." A radiance filled every earthly thing, but above all and above everything shone the rays of the wonderful star that hovered over the stable where the young babe slept.

The traveler with the shepherds followed the light of this star until they reached the lowly spot where the Son of God lay. As the weary, hungry sick old man crept over the threshold of that stable door a great love filled his being and all his ills fell from him unremembered. He saw an effulgence coming from one of the stalls and knew that was where the mother and child were. As he worshiped, knowing he was in the presence of him who would some day be King of kings and Lord of lords three wise men entered and offered prayers of thanksgiving to God for this was the sign that was promised the world.

Then the wise men gave gifts of the East and opened their caskets of myrrh and frankincense in honor of the newborn babe whose name was Jesus; for as it had been written, "he will save his people from their sins". And as they worshiped the glory of the Lord shone round about them and they knew they had seen the Christ.

The traveler, no longer weary or ill, hastened back to Jerusalem to tell all he met of the wonderful Prince of Peace he had seen, and as he went he joyfully sang to

himself:

Watchman, let thy wandering cease;
Hie thee to thy quiet home!
Traveler, lo! the Prince of Peace
Lo! the Son of God has come.

BIBLE QUESTIONS

1. Of whom is the following written, and where is the passage found? "The Lord himself shall give you a sign; Behold a virgin shall conceive, and bear a son, and shall call his name Immanuel"?
2. What is the meaning of the name Immanuel?
3. What great event in the world's history is celebrated by the feast of Christmas?
4. Have we any promise of Christ ever again appearing on this earth?
5. Does the word "Christ" signify a name or an office?
6. In what year, approximately, did God create man?
7. Who was the first man mentioned in the Bible?
8. Where in the Bible do the Ten Commandments first appear?
9. In what way was Alexander the Great connected with the city of Samaria?
10. What special thing was Saul to do for the people of Israel upon becoming their ruler?

ANSWERS TO LAST SERIES OF QUESTIONS

1. Abishai accompanied David on the desperate night expedition to the camp of Saul, about 1055 B. C.
2. Abishai's personal prowess won for him the place of captain of the second three of David's mighty men.
3. When King Pharaoh discovered that Sarai, whom he had taken into his harem, was Abram's wife in place of his sister, he expelled Abram from Egypt and sent his wife with him.
4. Chedorlaomer, King of Elam, invaded Sodom and captured Lot's family and their possessions.
5. When David heard of the death of his son Absalom, after the battle against him at Gilead, he said: "O my son Absalom, would God I had died for thee."
6. When Jezebel, the wife of King Ahab, heard that Elijah had killed the prophets of Baal, she sentenced him to be treated likewise the next day.
7. When the Israelites had crossed the Red Sea, where Moses had parted the waters for them, the waters again came together and drowned the whole army of Egyptians who were pursuing them.
8. God said unto Moses, "Thou canst not see my face; for there shall no man see me, and live."
9. Christ pointed out the disciple that would betray him and the one who would deny him, at the last supper.
10. Solomon spoke three thousand proverbs and his songs numbered one thousand and five.

CHRISTMAS

Who is there that has not some tender and precious memories clinging to Christmas—some poetry that all the friction of the world has not rubbed off? Of course we all look back some nineteen hundred years and see its beginning. Still it not only is a festival of hope fulfilled, but also a festival of memory, of love, of home and of reunion. We welcome it as the great friends of families, the uniter of hearts long separated, the awakener of emotions long buried and almost forgotten.

Sometimes it may be the "quiet sense of something lost" which it brings to us, but it ever is a holy feeling, a peaceful, gentle whisper of reminiscence.

HAPPINESS

To be happy, make some one else happy.

Have the sunshine of love in your heart, and the whole world will be bright and clear regardless of the weather on any other thing.

We wish you happiness always.

Thank you.

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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

CHRISTMAS JOY

IN wishing Herald readers and all their friends the truest joy of Christmas we are reminded that that joy will be derived not so much from things received as from the life that is lived. Especially is this true with reference to Christmas joy. He senses Christmas joy the deepest and truest who is able to live the Christ life most purely and most perfectly. For the joy of Christmas is to us the joy of Christ, and Christ's joy was largely that which grew out of his services and of the doing of his Father's will.

It is in this sense that The Herald earnestly wishes for all of its readers and all of their friends the truest and fullest joys of Christmas.

CHRISTMAS

COMING to another celebration of the birth of Christ, it is not unwise for each one to pause and reflect upon the meaning of this accepted anniversary. It is unfortunate indeed that this religious festival should have for many centuries been diverted in one way or another from its simpler and purer meaning and influence upon Christians. It might well be wished that any and every sectarian influence, such as is imposed by the suffix "mas" to the word "Christ", had never been attached to the word nor to its commemoration.

Another equally and perhaps even more unfortunate tendency is to eradicate the word "Christ", itself. And still another unfortunate feature with reference to this anniversary is the great custom of com-

mercialization because of it. To the Christian who looks out with ardent love and who looks forward with deep-rooted faith unto Christ himself, the day may be made to mean very much and to influence greatly the present life and the future prospect.

Let us as Christians, in so far as possible, endeavor to encourage within us the true spirit of Christ, that we may be more and ever more like him. And as the world has in measure come to look back upon the day as one of commemoration of God's Gift to man, may not the Christian endeavor to so throw self's own life into communion with Christ as to at least in sentiment add a wee portion to this gift? For is it not wholly possible and would it not be beneficial, if the Christian, exemplifying the life of Christ, would so live as to become a gift for good unto the generation about?

THE SONG OF ANGELS

"PEACE on earth, good will toward men." Was there ever a song with more meaning to the human race, than is found in these words? Peace on earth in the sense of extending throughout earth is a condition for which the whole human life craves. It is true that in the present order and day many of the cravings for peace are prompted by selfish motives which have to do with peace for one's own self, after the fashion of one's own way and ideas and does not so much include the thought of peace for others. But such was not the thought announced by angels to the shepherd ears which heard the song and repeated the same to others. It seems quite evident that the peace mentioned referred to that which was predicted by the Psalmist who spake of "abundance of peace so long as the moon endureth", and this peace was evidently to be world wide in its effect.

How fully has it been emphasized that such peace has never yet prevailed. Until this moment the earth has at all times been in the throes of greater or lesser commotion, unrest, anguish. But the angels' song announced a peace that shall some day compass the earth from sea to sea and from the river to the ends of the earth.

Good Will Among Men

THE second thought in the angels' song was that of "good will toward men". Whether this good will toward men shall spring from God or from his Son, or whether it shall spring from man toward man is not mentioned. The whole tenure of Scripture testifies that God's good will toward man has always abounded. It is only toward man's unrighteousness that God fails to exercise good will. Toward man himself God's will is ever good. The same may also be said of our Lord and Savior. There is naught to indicate that he had good will toward man's wicked conduct, toward his crucifying labors, though it is evident that he did hold good will toward those who were crucifying him; for did he not lift his voice in prayer to God for their forgiveness? Then if the angels' song of good will toward men can also be understood to refer to good will from one man toward another, mutually, throughout the whole earth, and if it can further be understood that the day will dawn when

all of earth's citizens shall be of good will toward one another, will it not be true that such "good will" will bring the joyful fruit of "peace on earth".

The lack of peace can only come from the lack of mutual good will. And when man shall have learned the Christ way, the beauty of the Christ life and the joy of the Christ love; when man shall also exercise himself in full harmony with Christ himself, then may we confidently expect the answer to the angels' song. To the end that all these things may rapidly come to earth may not the Christian, with ever increasing earnestness and seriousness, with prayer and consecration, endeavor to seek and find the secret of the Christ life for man and to walk therein?

A LIGHT TO LIGHTEN THE GENTILES

TO the Jewish mind of Bethlehem the fact of lightening the Gentiles with the light of God must have been very foreign. Nevertheless the prophet Isaiah, some centuries prior to the birth of our Savior, has recorded in his sixtieth chapter that the Gentiles shall come to the light of Zion's rising.

Two great thoughts are projected by this prophecy. The first one is that Zion, that is, Jerusalem, that is to say, God's chosen people, both Judah and Israel, is yet to arise in purity, in righteousness and godliness, unto a light like unto the pillar of fire from God, which will illuminate all nations, attracting them to Israel's God. Jehovah's assurance that he will make Israel the head of the nations, is re-emphasized in this prophecy. The second thought is that with Israel in Zion showing forth her glory which follows in the wake of her righteousness as she gives heed to her righteous King, Gentile nations far and near will recognize the evidences that the God of heaven is the true God of the earth and they will implore each other to go up to the mountain of the Lord's house to learn of his ways and to walk in his paths, that they too with Israel may unite in showing forth the glorious light of God's great truth and love and righteousness in the earth.

But all this light is first due to arise in and through Jesus, who was announced to be "a light to lighten the Gentiles", and the glory of the people of Israel. Again the great truth comes bounding back to self that each individual professing to be a follower of Jesus Christ should recognize the fact that his light should become a light to encourage others and still others and thus that each one have a part in the development and enrichment of the earth through the leadership and favor of Jesus Christ our Lord.

N. B. I. PLEDGES AND CONTRIBUTIONS

The following pledges and contributions have been received since General Conference for the payment of indebtedness on N. B. I. property and for furthering the work in its several departments:

Previously reported,	\$3893.05
Rec'd since last report,	102.65
Total	\$3995.70

WINCE MEMORIAL FUND

Previously mentioned,	\$480.45
Mary M. Renner,	1.00
Total	\$481.45

Among the Churches

The burial announcement of Bro. R. W. Thompson, of Chicago, Illinois, on Monday, December 22nd, has reached The Herald.

Sr. M. A. Woodward expects to spend the Christmas holidays with her grandson, Willard Bergy, of Battle Creek, Michigan.

Thanks - Greetings

I wish to thank the dear sisters for the kind letters and cards I received on my 80th birthday. Wishing you all a merry Christmas and happy New Year.

Mrs. Sue Williams.

A Card of Thanks

I take this way to thank all that so kindly sent flowers, letters, and cards on my 90th birthday, December 11, 1924. They will long be remembered.

The Lord bless and keep you and give you an abundant entrance into his everlasting kingdom, is my prayer.

Jane Pypier,

Leaf River, Illinois.

REPORTS

Marathon, Iowa, Meeting

The Marathon brethren appreciated very much the sermons by Bro. H. A. Sheets, who came to Marathon on Saturday, November 8. A service was held Saturday evening, also Sunday morning, afternoon, and evening. The sermons were very interesting and Bro. Sheets will be welcomed back again.

In. faith,

Mrs. Edith Titus.

Report for November

Sermons 23; Lessons 1.

The first Sunday was spent in our regular appointment at home in Gladbrook. Our own members were present and a few besides. Next evening we began our meeting as announced at Avon, Iowa, south of Des Moines, where we have a few members, making the pleasant home of Paul Fisher our lodging. Our meeting was held in a country schoolhouse. We had a good interest, and a few public questions were asked. Sr. Bean, from Des Moines, was with us from Friday over Sunday.

That being the Sunday of the Stanhope appointment, Bro. Jones filled it acceptably and his work is commended by those present. He is a faithful laborer and we predict a successful career for him in the ministry. We have meetings at Eagle Grove every Friday, when we both speak in the evening, after studying together in the afternoon.

The third Sunday was spent at Koszta. The day was fair and we had a very good attendance of members and a few friends of truth. In the afternoon we had a joint meeting again with the Church of Christ from Hartwick, near Koszta. Some from each congregation presented views on Christian services, frankly stating wherein we agreed and disagreed, in courtesy and kindness, and the meeting was very satisfactory to both congregations, because no effort was made by any to condemn or abuse each other, but only to discover the

truth of scripture. Next time we hope to go to them at Hartwick in the afternoon and have a similar meeting there. They have asked me to speak on the Kingdom of God.

The fourth Sunday we spent at Hickory Grove. On Saturday night we had a sermon at the home of Isaac Fish, on the Old and New Covenant. Quite a few neighbors were present. Next day at the church we had a pleasant time both morning and evening, the attendance being good. The appointment there has been discontinued for the winter, and the time will be spent elsewhere, as the Board directs.

On the following Monday night I left for Kansas City, and arrived next day at Clinton, Missouri, where we had a ten day's meeting at a country school house. The weather was very favorable and we had a very good attendance. The free-will contributions amounted to more than the evangelist's salary and expenses, though there were only two of our members present, and several families said they believed our preaching, though no members were added. They desire a return meeting next summer. Mrs. Richard Logan is our only member living there, and her sister, Miss Ida Vogel, was present during the whole meeting. We gave twelve sermons there, then returned home.

J. W. Williams.

IN REMEMBRANCE

By A. J. Eychaner

HAVING been associated with Bro. W. L. Crowe, during his public ministry, more than any one else, perhaps, a partial report of the same, through our paper to our brethren, who were personally acquainted with him, would be appreciated.

I first met Bro. Crowe at a state conference in Nebraska. As a farmer, he was then associated with farm work; and came fresh from the Nebraska soil. He was not a preacher at that time, but an earnest student of Bible truth. His progress was rapid and thorough in the things concerning the kingdom of God and the future redemption of man through Jesus the Christ. He early recognized obedience in baptism necessary, and sought the guidance of the Holy Spirit, and communion with God in prayer. His petitions were forms of child-like trust and simplicity. Like Elisha, he left the plow in the field, and followed the Master in the higher cultivation, the pursuit of which leads to eternal life. He had the rare ability of quick analysis of the many compounds of thought, to bring out the truth in a simple statement which a child could understand. He had the ready wit of his Irish ancestors, and the positiveness of a Scot in the construction of his sentences. He never hesitated for the expression of a thought. By constant study of the Bible, by writing and speaking, his sermons were condensed until many items were expressed in one speech. His sentences were short, given rapidly, and accompanied by short gestures, peculiarly his own. He was the author of several books, pamphlets, hymns, and tracts, and a volume of "Farm Ballads"; he also edited a monthly religious journal known as

"Present Truth", for several years. His public discussions were numerous during his evangelistic labors, one of which is preserved in the book known as "The Mormon Waterloo". The field of his evangelistic work extended over the following states, viz.—Indiana, Illinois, Iowa, Dakota, Minnesota, Missouri, Kansas, Nebraska, Florida, Nevada, California. I have no record of the number of converts baptized as a result of Bro. Crowe's work as a minister of the gospel. They are many, and live in the above named states. It is to them and for them that this is written for one whose example in life and labor is worthy of remembrance and imitation. His zeal in the cause of Christ, and his faithfulness in its proclamation were considered as duties which urged him on in his work.

Those who may read these lines may never fully realize, or know, the trials, and responsibilities he felt to those of his family at home, for their needs and for his presence and help. Added to these was the traveling from place to place—many times alone, and on foot, carrying extra clothing and books through snow in winter and the heat in summer. Then he would return home to his family weary and discouraged and take up physical labor on a farm, or in a machine shop, to supply the necessary food and clothing for those depending upon him. This, as the years passed, began to tell upon him physically and mentally, until a complete breakdown was the result; and he finally died in a hospital in Kansas City.

Those who knew him best, loved him most. His readiness to sacrifice time, strength, and means, that others might earn the crown of life in the future, was characteristic of his work, freely given. His labors are done. His record is in the Book of Remembrance, and a life so useful fills a niche in the economy of the Creator, and will be rewarded at the resurrection.

Time is a treacherous thing to court, when one's salvation is at stake.

HERALD RECEIPTS

A. L. Donohue; Albert Erickson; B. A. Reighard; Albion Fernald; Peterson & Dahlberg; D. C. Nance; Mrs. Harriet E. Boice; C. O. Perry; F. M. McCrory; Mrs. Eunice E. Smith; Mrs. W. W. Gilott; Mrs. B. E. Compton; Stephen Walker; Mrs. A. V. Strykes; Mrs. Pearl Bower; Chester M. Miller; Geo. Slack; Mrs. Martha Dame; Mrs. John Fisher; J. W. Huffman; V. E. Lundquist; R. M. Abbott; G. R. Montz; J. C. Auken; Mrs. Henry Adams; John Robinson; C. M. Green; Chas. Switzer; Mrs. Emma Howell; A. P. Trousdale; Herman Laning; Dwight Laning; Mrs. J. E. Thompson.

BIBLE INVESTIGATOR

Mrs. Amy V. Weaver; Mrs. Rhoda Watts.

WE COME

We come with joyful song
To hail this happy morn;
Glad tidings from an angel tongue,
"This day is Jesus born!"

What transports doth his name
To sinful men afford;
His glorious titles we proclaim:
A Savior, Christ the Lord!

Glory to God on High!
All hail the happy morn!
We join the anthem of the sky
And sing, "The Savior's born!"

—Author unknown.

The Sunday School

By Alta King

First Quarter: Jan. 4 to March 29, 1925

CLOSING PERIOD OF CHRIST'S MINISTRY

CHRIST'S TRIUMPHAL ENTRY

Lesson 1 January 4, 1925

Lesson Text: Luke 19:28-48

Responsive Reading: Zech. 9

Luke 19:28-40

Golden Text: B'essed be the king that cometh in the name of the Lord.—Luke 19:38.

For Study

Review: Jesus' three years of ministry among men was for the definite purpose of preaching and bringing at hand the kingdom. Luke 4:43. For six months we have been studying the teachings and works of Jesus which accomplished this purpose, and thereby caused Israel, in the persons of the twelve, to begin to realize the true nature and purpose of their ancient kingdom restored. Slowly, but surely, Israel began to realize that "king" and "kingdom" as applied to her king and kingdom restored meant something far different than national prestige and freedom. Jesus, his works, and his teachings all declare the purpose of his kingdom (the kingdom of Israel restored) to be the saving (physically, mentally, and spiritually) of individuals of whatever class or nation.

Perhaps nothing in the whole life of Christ so fearlessly declared to the zealous caretakers of Israel's national ideals, that the lowly Jesus was the King of Israel, as did his triumphal entry into Jerusalem. And perhaps nothing so clearly set forth to the yet blinded but loyal twelve that that kingdom was to rest, not on the power of war and brute force, but on the power of service and the resulting allegiance of saved multitudes.

In miniature and in pantomime, Jesus, a short time before his crucifixion, quietly took his position as King of Israel, without resort to army, the people becoming willing subjects and his enemies standing on the outskirts watching his ascent into power and authority.

I. The Preparation for the Entry. Luke 19:28-36. As the disciples carried out the instructions of their Master, they undoubtedly thought, "At last our Master is going to take his throne and reign." To the last they expected him to do this, and especially at this time they thought that kingdom should appear immediately. See Luke 19:11. The parable of the nobleman had been given to dispel this illusion, but the full meaning of the parables did not dawn until after the ascension. And so, when the disciples were told to bring a colt how natural that their minds should turn at once to Zech. 9:9, 10, and how their hearts must have thrilled with expectation.

What evidence in verses 35, 36 that the disciples did all in their power to accord Jesus royal treatment?

II. Jesus Accepted as King. Luke 19:37-40. It has been so often emphasized that Jesus as King was rejected by his people that we do not often think of how the multitudes who had received of Jesus' saving power were willing to accept him as King.

How did they express their acceptance? What threat were they disregarding? John 9:22.

Read their words of acceptance as recorded in Mark 11:9, 10. What did the Pharisees ask Jesus to do?

(Evidently fearing an outbreak and insurrection) Would not Jesus have administered the rebuke if the people had mistakenly said, "Blessed is the kingdom of our father David"?

Though Jesus sought always to purify and uplift Israel's understanding of David's kingdom restored, he never once intimated that he was not to rule on David's throne, nor did he ever rebuke others for ascribing to him the right to David's throne. Quite to the contrary, he always accepted all references to himself as David's heir and successor.

III. Jesus Sets Aside the People's Acceptance. Luke 19:41-44. Jesus entered Jerusalem, escorted and accepted as the King of Israel by the people, but he knew that this was not the acceptance required by his Father. See verses 41-44. Those individuals who represented human pride and authority had not yet come to him in reverence and love. How did he express the great desire of his heart that they should do this? What are the things that belong to the peace of Jerusalem, or of any nation? Psalm 2:10-12. Is this desire, expressed out of the depths of Jesus' heart, a futile desire that shall never find fulfillment? Matt. 23:37-39.

IV. The King at Work. Luke 19:45-48. Soon after the people's acceptance of Jesus as King, Jesus administered the second cleansing of the temple. He would have the people to understand the nature of the King's business. In action that spoke louder than words, he told them the King's work was the work of clearing away all the rubbish that stands between people and God.

Christianity not nourished by prayer is like a pond of water without rain—it evaporates.

CHRISTMAS, NOT XMAS

IN The Herald for December 9 you reproduce an excellent article on the use of the letters "Xmas" as an unjustifiable mutilation of the word, "Christmas". Of course, all the world knows that the day called Christmas is the supposed anniversary of the birth of Jesus, and I am in the most hearty accord with the criticism which you publish on the abbreviation.

However, the question occurs to the mind, "What about the 'mas', which is equally far from the truth?" In the Roman Catholic Church the mass is a religious service. The word comes from the Latin *missa*, dismissal, and belongs to the same class with *missus*, which is the present perfect of *mitto*, send. The mass, with, its liturgy, accompanied by the eucharist, is a Catholic ritual, Roman and Greek, and Protestants who use the word Christmas, whether intentionally or otherwise, sanction a term which represents an extra-scriptural idea. I wish we could use only terms which convey scriptural thoughts. The time when this will be done will be when people shall be taught by the saints of the Most High under the headship of Christ himself.

A. H. Zilmer.

CHRISTMAS, XMAS, OR WHAT?

By Oliver Sealine

THE articles on the corruption of the name "Christmas" have been interesting, and have suggested other thoughts in a similar vein.

The worship of the yule tree at this season has been so far corrupted that people now use not only cedar, but if that is not available, resort is had to maple or any tree, not even an evergreen of any character, suggestive of the immortality of the soul. And the name of the patron saint canonized and delegated to oversee this festal season has been so far corrupted from "Saint Nicholas" that he is introduced to us as "Santa Claus". No doubt he would resent the corruption and perhaps that is the reason some stockings hang empty on Christmas morning. We suggest that the zeal of reformers make a sweeping change in all these corruptions and restore the feast to its original purity of the pagan feast of Saturnalia, observed on December 25th before Christ was born at all, from which it has come to Protestantism by Papal sanction and tradition. For the pagans then celebrated the return of the sun northward after the winter solstice of December 21st, with jolly feasting and extravagance similar to that now indulged in by the votaries of the present so-called Christian festival.

But if it be offensive to go so far in league with pagan and Papal idolatry, it might be well to turn inquiringly to scripture to consider what is the proper attitude of the devoted servants of an absent Master toward all idolatry and false religion. When we do that we are forcibly struck with a condemning consciousness that the whole institution of Christmas is entirely foreign to scripture revelation.

The consideration then arises: What is the Christian's proper attitude toward all beckoning service about us? All will agree that we should carefully fulfill all divine instruction in the holy Book; for no superfluous words are contained in inspired scripture. Then whatever instruction it gives on the proper observance of Christmas should be carefully and strictly followed.

But should we not be just as careful to leave unperformed any observances not recognized in scripture? Or is the divine will not fully revealed, that we need to add our human ideas to its holy precepts? If Christmas observance is absent from holy writ shall we not as diligently leave undone what it omits as we carefully perform what it enjoins? Only thus can the servant of Christ be safe and "stand perfect and complete in all the will of God".

If it be proper to celebrate the birthday of our Savior should we not do it at the proper time, in the spring when the scriptures show he was born, instead of at the date of an idolatrous pagan feast with all its attendant tree-worship and Papal canonization of saints, including Nicholas?

The carnal feasting and extravagant spending for foolish and useless gifts presented mostly to those who are able to return the favor, instead of to the poor and helpless who are unable to return like gifts, as our Lord taught, is not in keeping with scripture truth.

Those who worship the idol will cry, "Joy-killers", to those who would remove the pleasures of this season from their

lives, but Moses denied himself the carnal pleasures of the court of Egypt when he forsook all its wealth and splendor and idolatry to ally himself with his fellow-citizens in the affliction of slavery. To him reproach for the name of Christ was a treasure far exceeding the benedictions of the hosts of Egyptian idolaters with all their wealth and splendor.

And the Christian likewise renounces the pleasures of sin that are in the world, but like Moses, finds treasures and pleasure far exceeding those forsaken; for he obtains the approval and blessing of the Father and our Master now, and in the ages to come, the pleasures at his right hand for evermore.

The Children's Column

THE CHRISTMAS CANDLE

By Alice B. Curtis

CHRISTMAS was very quietly observed among the Puritans; there was no chiming of bells, no carols, or presents. They had a curious custom of burning the Christmas candle. Candles were used then to light their homes, and usually in November a supply of them was made. In those early days they did not have candle molds, which were invented later, but made candles in a tedious way. Short elder sticks were used to fasten about five candle wicks on, and the wicks were rubbed with tallow to stiffen them and hold them in place. About ten of these sticks were used; and after they were wicked and tallowed they were laid across two long sticks. Then dipping began. The person that dipped took an elder stick and, sitting close to the fire with a big kettle of melted tallow in front of her, lowered the stick and dipped the wicks in the tallow, raised it for a short time to harden the tallow, then dipped again; repeating the process until the candles were full sized. The Christmas candle had a quill of gunpowder tied to the wick near the bottom and the wick was divided and tallowed below it to form three short legs for the candle to stand on. When the candle burned to the powder there was an explosion, of course.

Hezekiah Butterworth tells a true story of how the burning of a Christmas candle by her great-great-grandmother was doubtless the means of saving the lives of several people. She said her grandmother was a widow, and had considerable property, much of which she used to help her needy neighbors.

There were many Indians living near her and she was very kind to them. They often passed through her yard and drank at the well. One of them named Wammesley was very large and was a medicine man in his tribe. Grandmother, being a good woman, held meetings once a week to teach the Indians about God and his good Book. Among those who came was Princess Annie, daughter of the great Indian Chief Massasoit, who protected Plymouth colony nearly forty years. Wammesley came once and tried to outstrip the rest. He sang over, and over:

"He lub poor Indian in de wood,
And me lub God and dat be good.
I'll praise him two times mo."

But one day grandmother offended Wam-

mesley. He was very fond of hard cider and went from house to house among the English begging for it, and it made him drunk. So Grandmother would not give it to him when he came to her asking for a drink. She told him it was wrong to drink it; for it would steal his wits. He begged for just one drink, saying, "Me sick." She said, "No, no, its wrong." He looked at her in an ugly way and said, "Me pay you." Then seeing some crows flying over he pointed up and said, "See, ets coming! fight! fight English! ugh! ugh! Grandmother pointed up too, as if to say she trusted in a higher power.

Sure enough the Indians grew hostile, and some of the English were killed and their homes burned. The Indian Queen sent word to Grandmother that she would be unharmed; for she had befriended the Indians.

Peace came in the fall and the English were victorious. School had opened, and the teacher, Mr. Sloan, was staying at Grandmother's and invited his school consisting of about ten boys and girls to spend Christmas eve there. A few other persons came in also, and, as they were waiting to see the Christmas candle burn down, they told riddles, and some one asked Mr. Sloan to tell a story. He told a foolish ghost story about a so-called haunted house, and made the children nervous. In the midst of the story the dog, who had been asleep by the fire, rose, howled, and seemed to listen. All was quiet for about half an hour when a noise was heard in the yard. The dog dashed round the room, howling, and went to the door and listened. Mr. Sloan seemed excited, and grandmother went to the window and looked out. "I think there is some one in the cider mill," she said. She told Mr. Sloan to come to the window and what he saw made his face turn very pale. Soon a noise was heard as if a log was dashed against the door. It flew open and in stalked two Indians, and one was Wammesley. "Ugh! ugh!" he said. "What do you want", asked grandmother. "Me pay you," he said, "Cider." He went to the fire and sat down near the stand where the candle was burning. "White squaw bring cider", Wammesley said. The Indians threw their blankets open and they were armed. The children began to cry and Mr. Sloan shook like one with the palsy. Grandmother alone was calm. She trusted that God would protect them in that awful time of danger. She walked over to Mr. Sloan and when a burnt log fell on the hearth, making a noise, she whispered to him, "Go call the men". The door stood partly open causing the candle to burn rapidly. Mr. Sloan seemed too frightened to move. As the Indian stooped to push back some coals that had rolled to the floor, grandmother whispered again, "Go call the men." The Indian heard her and swept the room with his dark eyes, awing even the children to silence. Then he rose to his great height and looked at Grandmother with scorn and hate. What he intended to do was never known; for at that instant there was a loud explosion, a stream of fire shot to the ceiling, and the room was filled with gunpowder smoke; the candle was out and the room dark. An Indian said, "Run! The White Man comes!" And run they did, banging the door. They thought they had been discovered, pursued, and the house surrounded by soldiers; Neither of them was ever

seen near there again. How very thankful that little gathering of people was when they knew their dangerous intruders were gone. Grandmother had read the beautiful psalms and knew how it said in Psalm 121:5, "The Lord is thy keeper", and again in the seventh verse of same, "The Lord shall preserve thee from all evil", and while the cruel Indians had been in the room, and death seemed hovering so near, the words of Psalm 125:2, "As the mountains are round about Jerusalem, so the Lord is round about his people", came to her mind, to strengthen and encourage her.

God does not forget his people and he never will, and so though we are in no danger of Indians as those people were, yet we need God's watchful and protecting care always. We should not feel safe an hour if we were not his children, but when we belong to him we need have no fear. So dear children, love and obey him, and trust him to care for you.

LOVE AND WHAT IT WILL DO

(Continued from page 90)

righteousness: I shall be satisfied when I awake with thy likeness." And the words of Job: "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God".

These are such glorious promises, and there are hundreds of others. Let us bind them as frontlets upon our foreheads that all may see; and so inculcate them into the hearts of our children that all other things will seem as dross in comparison.

CHRISTMAS

By Ed F. Elton

IT will soon be Christmas and how many I know what it means? Christ and mass. Christ, the anointed or Prince of Peace; mass, the communion service. Xmass, the communion service with Christ left out, when Christmas is celebrated in commemoration of Christ, God's greatest gift to man. God's love for man was in his gift and we show our love for God and man by giving gifts. Our children get their first lesson in faith in looking for Santa Claus or St. Nicholas, the giver of gifts, and as they grow older how easy to have faith in God and believe that he will give them eternal life. Notice how quick to obey a child is just before Christmas, in expectation of what Santa Claus will bring him. By obedience of God's laws we get a much greater reward. Faith is something hoped for. A child may believe his father will give him gifts, but that is not faith. We believe in Christ and we have faith in his word that he will come again. One of the worst crimes is to betray the confidence of a child. If they have no faith in good fairies or Santa Claus they won't have much faith in God. They will be like the little girl whose father and mother were divorced. She was living with an old lady of puritanical ideas, who told her there was no such thing as Santa Claus, and that it was just her father or mother that gave the presents. So when she was asked to say her bedtime prayers she said, "It's no use. There ain't no Santa Claus; there ain't no papa or mamma; there ain't no God."

We have ex-presidents, has-been governors, once-was judges; but we want an always-is Christmas and all that it stands for.

WHAT WE BELIEVE

By George Halley

RESPECTED Brethren of the Church of God: It has been a long time since I have written to you. We believe a great deal alike on the teachings of the Bible. I believe we fall asleep and rest until our Lord returns to awaken us from the dead; and that the wicked will be destroyed out of the earth. Then none but the righteous will inherit the earth. Christ will come and establish his kingdom on earth, and reign over the nations of the earth at least one thousand years; then the judgment takes place; then Satan and his angels, with all of the wicked people will be destroyed out of the earth; then the righteous will inherit all things.

WHEN JESUS COMES AGAIN

By Minnie B. Porter

I AM sure we are all looking forward to the time when Jesus shall come again to this earth to rule over the people. When I was a little girl my mother used to tell me about Jesus' coming. I sometimes dreamed of it, and always in my dream there would be a wonderful light in the sky, and the clouds would open and I would see the Savior. When I grew old enough to read the Bible I found that my childish ideas were not far wrong. Luke tells us that as the "lightning flashes from one part of the heavens to the other, so shall also the coming of the Son of man be". We know in a storm, how the lightning will light up the earth; and when Jesus comes in his glory, it will be more wonderful than anything we have ever imagined. And everyone will see him at that time. Do you think that all the people will be expecting Jesus when he comes? No, they will not. The Bible says that just as they were in the days of Noah, so shall they be in Christ's day. Although Noah had preached to them and warned them about the flood, they didn't believe him, and went about their daily work and pleasures just the same, until all at once the flood came and they were all drowned. It was the same in the day of Lot. The people ignored God's warnings, and the fire came down from heaven and destroyed them.

So we should be very careful not to think too much about the things of this life, but rather, try to live each day in such a way that God will be pleased, ever watching for Jesus. And may we not be taken un-awares, but be ready to meet him when he does come.

"FOR UNTO US A CHILD IS BORN"

IN the sixth verse of the ninth chapter of Isaiah we find the prophecy that a child would be born, a son would be given who would be called "Wonderful, Counselor, the mighty God, the everlasting Father, the Prince of Peace", and like all God's promises it was fulfilled to the letter. Years later in a humble stable the Son of God was born and though Herod sought the child's life, the babe escaped and grew to be a man. He came to send "peace, good will to men", yet, from his very birth, his life was sought!

"And behold, there was a man in Jerusalem whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel; and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. And he came by the Spirit into the temple; and when the parents brought in the child Jesus, to do for him after the custom of the law, then took he him up into his arms and blessed God, and said, Lord, now lettest thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation."—Luke 2: 25-30. And indeed the birth of Christ brought in God's salvation. Through his advent those that were alienated and at enmity with God were reconciled and were born again, this time of water and of the Spirit; for as many as came unto him were in no wise cast out, but rather were permitted to eat of the fatness of the Lord's pasture. "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep."—John 10:9-11.

And his life he gave as a ransom,
For those who in him would trust,
The babe that was born in the manger,
Gave his life, that we might be just.

He was born in a lowly stable,
In a manger filled with hay,
He came to bring peace to the sinners,
His birth was the dawn of Day.

As the sun shines in the heavens,
So Jesus, the Son, shone on earth,
He came and accomplished God's purpose,
Salvation came by his birth.

His sacrifice covers us wholly,
In him we stand complete,
And we eagerly wait for his coming,
When our gracious Savior we'll meet.

Sing praise to your God for his mercy,
For His gift of Christ Jesus the Just,
Who came as a ransom for many,
As many as in him would trust.

We thank thee, heavenly Father,
Whose love is so deep for man,
That thou didst give us Christ Jesus
To work out Thy perfect plan.

Keep us steadfast in Jesus, dear Father,
Lead us, guide us—keep us, we pray,
Let Thy guiding hand be upon us,
And call us in that perfect day.
Author unknown.

Man, like the stars and meteors of the sky, should show forth the glory of God.

Don't start idle tales and little lies
they grow as they go and sow as they blow.

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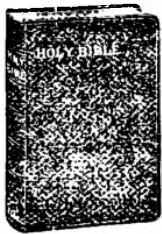
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THE RESTITUTION HERALD

Volume 14

Oregon, Illinois, December 30, 1924

Number 13

How to Become Christlike

By Auntie Wince

A DEAR young friend in a recent letter says:

"How wonderful it must be to be in contact with Christlike people all the time. How do you get that way, Auntie? Is it by prayer? Is not that the greatest means? Of course, there must be study of God's word, but is it not prayer that keeps one the closest?"

"It seems like I have tried so hard and have prayed for strength, but I am simply tossed to and fro. Maybe God is just trying me, and afterward it will come out all right, and until I learn what he wants me to understand, he will keep trying me. How I wish I could understand what he wants me to do and how to do it."

I make no apology for quoting this much of my dear correspondent's letter.

The cry of her heart is too sincere and earnest to be put by unheeded. She is groping in the dark and is in dire need of help—help that I may not be able to give, but that some one else can when her case becomes known.

Well, Ethel dear, you want to be Christlike. You want to be like me because you think I am like Christ. You hope the story of how I became in some faint measure like him will help you to become so.

What did you do when you were a little girl, Ethel, and a guest came to see your mother whom you greatly admired and loved and wanted to be like? Did you not try to walk in her steps? to do just as she did? If she had a book of good manners with her and studied it, you studied it too, and begged her to help you to learn how to behave.

That was the way it was with myself and Jesus. He was my father's and mother's guest, and not only their guest, but also their constant friend and companion, and very early in life I came to love him and want to be like him. If others struck me I would not strike back. To be like Jesus I must do as he did.

He prayed, but his prayers were not all that made him so beloved of the Father.

He knew God's Book by heart. In his encounter with the Devil in the wilderness he kept answering, "It is written", as if that were the end of all controversy—when God had spoken that settled a matter. The evil one knew well enough that man could not live by bread alone, not in the way that the Savior meant. The wheaten loaf will not sustain life for endless years. It takes the words that proceed out of the mouth of God to do that. So it is all-important that we study the Bible if we would be Christlike, as important as it is that we pray, and I think more so: for many times God makes his word the medium whereby he answers our prayers.

The Burning Bush

IT was a common, desert bush
Unnoticed there until
The Lord Jehovah lighted it
His errand to fulfill.
Unnoticed then, but noted now,
For when the Book is read
A light still gathers in the boughs
And on the page is shed,
While by the unconsuming flame
We stand unshod, and read
Of purpose indestructible
In Abrahamic seed.
The flames that kindle round the Jew,
By ordering divine,
But throw him into view upon
A near horizon line.
God is not mocked. His Israel
Shall know another birth,
And, from the covenanted land,
Evangel all the earth.
But meanwhile we, the Grafted-in
Of the good tree of grace,
Are meant for candles of the Lord
In every land and place;
A burning and a shining light
Within a frail abode,
To glow for every passer-by,
A signal by the road.

—Selected.

And until we do study the Bible we cannot take a single step forward in the Christ-life.

We must have well-defined ideas of what it takes to constitute a Christian before we set out on the journey.

That one little word—**Obedience**—tells in large measure what God wants us to understand and to do. "If you love me keep my commandments." People who do not love God and love Jesus will not mind them, not unless they can gain some selfish end thereby, and there is nothing Christlike in such obedience, nothing that will save.

Jesus came to John's baptism because said he, "It becometh us to thus fulfill all righteousness." Why did he say "us" instead of "me"? Does not the same ordinance confront every one who assays to become a child of God? It most certainly does. No one can have Christ's name named upon him unless he is buried in baptism in likeness of his death, and raised from the watery grave in likeness of his resurrection. There cannot be true repentance unless there is also true obedience preceded by absolute faith in the gospel of the coming kingdom.

People may say what they please about it "making no difference what you believe" It does make all the difference between life and death whether we believe God, or whether we believe the false creed made by some poor fallible man.

What good would it do you to believe a lie? Of what benefit would it be to you to yield obedience to some man-made ordinance no matter how sacred long-time usage may have made it appear? God has not promised to reward us for believing men and obeying (Continued on page 104)

A Vitally Important Thing

By Mary A. Gesin

THIS is the subject of an article in the December American Magazine, by William S. Dutton, giving an interview with Dr. Howard A. Kelly, of Baltimore. It is refreshing to find, in these days of higher criticism, a man of Dr. Kelly's abilities declaring that the study of the Bible and the application of its principles, is the most important thing in his life. Dr. Kelly is one of the world's greatest surgeons, an authority on radium, a widely known naturalist, an author of note in the medical and scientific world and an accomplished linguist, who still has time to study the Bible from one to four hours every day, usually reading from the original Greek. Following are some extracts from this article.

A definite Christian faith, he declares, is vastly more important than his profession, than any scientific research, or any one of the numerous activities of an unusually busy man. The intimate experiences of life have shown him that the Bible is a living Word, just as definitely God's word to him, and all who will read it, as a letter received in the morning mail. Dr. Kelly is not in the least disturbed by mere scoffing at the Bible, which is caused by ignorance and blindness to obvious facts. He is more disturbed by the critical attitude of learned men of large reputation, which is also caused by ignorance of the Bible's teachings. In his wide acquaintance, he has never met a man who really knew the Bible and rejected it. The difficulty has always been to give it an honest trial.

Dr. Kelly rejoices in the broad field of nature as God's other book of revelation of His mind to man. All of his study has resulted in but a firmer conviction as to the unassailability of the Word of God. The books of nature, astronomy, geology, botany, and all the sciences, are to him but messengers from God. In the matter of higher criticism, archaeology came to his rescue to prove in every single point at issue, that the Bible is right.

This learned scientist believes and has proved that the Bible does just what it promises to do—transforms life, brings new interests, new affections, making it, through Christ, God-centered. The love of God, which cannot be defined but is intelligible only through experience, establishes new standards of right and wrong, a new sensitiveness regarding those things which grieve the Spirit and choke the channels of grace. The Christian, who darily obediently follows his new Master, not only takes grace to put off the more obvious sins, but he also puts off such hindrances to running the race that is set before him—as irritability, impatience, unkindness, worry. A full acceptance of the Word of God confers a new (Continued on page 104)

"THAT THEY MAY KNOW"

(Continued)

By R. H. Judd

IN our last paper we found that we had not the space to consider one of the most important passages in scripture that contains the above message. That passage is found in John 17:3.

A writer in one of the most popular and widely circulated home magazines, speaking of the Gospels, and particularly of the Gospel of John says, "If I were allowed to retain only one book it would be this, for it is the spiritual masterpiece of the world's literature, and it is closer to the core of truth than any other part of the Bible."

We are in hearty agreement with this high estimate of John's Gospel. He does not mean to say that other parts of the Bible are devoid of truth—by no means—but that John's Gospel contains the core, the central thought, that which contains the seed, the life, around which encircles all other truth which is inseparable therefrom.

John is called "the disciple whom Jesus loved" in John 21:7. Why? Is it not because he was the one who was the closest to the mind of JESUS, who grasped his thought most easily and yet most firmly, who understood intuitively the inmost significance of all that JESUS said and did? The closest friends of our own lives are those who perhaps say little, very little about us, but what they do say reveals their thorough unity of spirit and comprehension, and their understanding of all our ways. They have grasped what is the underlying motive that impels us; and knowing that we feel drawn toward them and we safely trust them with all that mutually affects us. It was this sympathy of spirit, this natural drawing together of heart to heart that gave to the Apostle John the ability to touch other lives, because his own had been so deeply touched. The other writers, notably Mark, dwell much on external things—the healing of the sick, the ministry to the poor, the maimed, and the halt. Things very real, no doubt, in the life of each of us; for who among us has not in some way or other had intimate knowledge of pain and suffering? But these things, most of us realize, are after all largely temporary conditions, changing continually as circumstances of time and place affect them. Not long since when contending that scripture always connects personality with the body, that it is the body which God gives to every seed, (see 1. Cor. 15), that establishes its identity of species whether of animal, plant, or man, a brother mistook me as teaching that "man is but dust and nothing more." That may be true, and probably is true of man deprived of life, Psalm 146:4; but of living man, no, for in living man, in varying degrees of intensity, are embodied the capacities of expression of those qualities which are increasingly recognized as the mainsprings of all the actions of life, and which are the unseen ties which bind us so closely to individuals, and in a lesser degree to communities, of like passions as ourselves. The Gospel of John has many of these beautiful touches that incidentally, and therefore in a natural manner, reveal to us the close harmony that existed between John and his Lord and Master JESUS CHRIST. It will not be surprising then if we find truths revealed by John that other writers have not recorded.

The passage under review is one of them, and as we study the unique words we cannot but help echo, "never man spake like this man."

Let us again look at John 17:3. "And this is life eternal that they should know thee the only true GOD, and him whom thou didst send even JESUS CHRIST." R. V. Many, including well known expositors, take this passage as a definition of eternal life. A little calm reflection will show the mistake of such an idea; for knowledge is not life, but rather a result of life. There can be no knowledge without life, though possibly there may be life without knowledge. If this latter remark is correct, and we think few will dispute it, it furnishes a background for our text that throws out in strong relief the depth and value of the life offered to the believer in CHRIST JESUS. But we do not wish to base our conclusions on reasoning only, profitable as that may be, but we desire that scripture in harmony with reason may abundantly establish our position. As we pointed out in our last, much significance attaches to the little word "that" in the passage we are considering in John 17:3. By careful comparison of the use of the word as it is used several times in this same chapter we shall find that it refers, not to a definition of eternal life, but to a statement of the object of eternal life—a very different matter. The life itself is surely defined by the adjective which qualifies it—it is eternal life in contrast to the life that is temporary. Turn up and read verses, 11, 12, 13, 19, 21, 23, 24, 26. In all of these the word "that" occurs once and in some of them twice. The careful reader cannot escape the conclusion that the sense of the word is "in-order-that" and has special reference to the object to be obtained. Take for instance verse 12—"that (i. e., in-order-that) the scripture might be fulfilled." So in verse 9 and again in verse 26. How indefinitely most professing Christians regard this whole subject may be judged by the fact that little really earnest thought ever seems to be given to the question as to what will occupy the redeemed during the long ages of eternity. Singing and music, according to most authorities appear to be the sole occupations. Has there appeared yet in any Christian literature a concise and sufficiently adequate explanation concerning the great purpose of eternal life? Surely such a tremendous gift as the gift of everlasting or unending life must have along with it the assurance of that which will make it of real value to the recipient. In this passage we have, I believe, the only sufficient reason for eternal life that it is possible to advance, and it is given in language which may be easily understood by the most child-like believer in the LORD JESUS CHRIST; yet at the same time the horizon of its outlook is absolutely boundless. And what is it? "That they should know thee, the only true GOD." Oh, what an awakening some will get who have persisted, even against the word of the Living GOD, in their belief in the doctrine of the trinity. Again and again Scripture has planted the standard and unfurled the banner that God is "the Holy ONE of Israel", and beside him there is no God". But that is not now the point at issue; for, thank God, so far as we are concerned it is already settled—"to us, there is but one God—the Father".

What is it then "to know" God? Moses,

the servant of God, gives us an interesting and admirable answer to the question, in Exodus 33:13. He says, "Shew me thy ways that I, may know thee." It is then, by getting to know the ways of God that we get to know him. That this was the thought in mind to which Old Testament writers sought to give expression is evidenced by the following quotations:

"Behold God is great and we know him not, neither can the number of his years be searched out."—Job 36:26.

"Who doeth great things and unsearchable, marvelous things without number."—Job 5:9.

"Great things doeth he which we cannot comprehend."—Job 37:5.

"Who doeth great things past finding out; yea and wonders without number."—Job 9:10.

"Many, Oh Lord God, are thy wondrous works which thou hast done, and thy thoughts which are to us-ward, they cannot be reckoned up."—Psa. 40:5.

"Who is like unto thee, oh Lord, who is like unto thee, glorious in holiness, fearful in praises, doing wonders?"—Exodus 15:11.

"For thou, Lord, hast made me glad through thy works, I will triumph in the work of thy hands."—Psa. 92:4.

(These last three verses seem clearly to show us that God's works were for our benefit in order that we might know him and render praise to him. Where would be the pleasure in creation were there none to share in the benefits to be derived?)

"Canst thou by searching find out God? Canst thou find out the Almighty to perfection"—or as the margin reads, "Canst thou find out the deep things of God?"

"Blessed be the Lord God, the God of Israel, who only doeth wondrous things." Psa. 72:18.

"Thou art the God that doeth wonders: thou hast made known thy strength among the peoples."—Psa. 77:14.

"Lo these are but parts of his ways—(or as the margin says, 'the out skirts of his ways')—but how little a portion is heard of him." (This verse well illustrates our text.)

"Oh the depths of the riches both of the wisdom and knowledge of God, how unsearchable are his judgments and his ways past finding out."—Rom. 11:33.

"For now we see in a mirror darkly (Greek, in a riddle); but then face to face: now I know in part; but then shall I know even as also I have been known." 1 Cor. 13:12.

"For thy word's sake, and according to thine own heart, hast thou wrought all this greatness to make thy servant know. . . ." (The word 'them' is in italics; not being in the original it has been supplied. The Revised Version has 'it' in place of 'them'.)

This last quotation is a fitting one with which to close; for it concisely states the object of the wondrous works of God, viz., "to make thy servant know" HIM.

A careful perusal of the foregoing verses, especially if read with the context surrounding each one, will reveal how these men of old were intensely impressed by the wonderful works of God, and how keenly they realized that the things which they knew were "but the outskirts of his ways", and that beyond them the horizon of knowledge was forever expanding. With them and with Paul, we upon whom the ends of the ages have come, we who have been privileged to participate (Continued on page 103)

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 92:1

LORD, ON THY MIGHTY ARM I LEAN

Lord, on thy mighty arm I lean
When day has just begun,
At noon I trust thy presence still,
And at the set of sun.

When darkness folds me neath its wings,
In thee I sweetly rest--
In dreams upon my pillow white,
I lean upon thy breast.

O, Christ, my lovely Christ divine,
My Prince, my Lord, my King!
I worship at thy holy shrine,
Thy praise, oh, let me sing!

Lord, on thy mighty arm I lean,
In pain, in sore distress,
Thy face alone doth give me joy,
My sad heart thou doth bless.

Thou art the lover of my soul,
Thou carest, Lord, for me;
I bow my head in reverence,
And lift my heart to thee.

HOW TO BE HAPPY DURING 1925 AND ALWAYS

"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."

The sun hath made its orbit. The seasons have come and gone. The bells are about to toll that midnight hour that shall usher in the new year of 1925. And what have we prepared to welcome this New Year? What have we discarded that 1924 can take with it as it passes? Let us again read the above extract, taken from the sixth chapter of second Corinthians, and listen to the words of Paul as he unfolds God's wishes and desires concerning our relation to the things of the world, as well as our connection with, and our relation to himself.

Our quotation opens with, "Wherefore come out from among them, and be ye separate," and the question naturally arises, "Out from among whom? The chapter opens with, "We then, as workers together with him, beseech you also that ye receive not the grace of God in vain", and proceeds to quote a part of Isaiah, followed by a recital of the hardships the Apostle endured and ending with advice to his people, the quotation at the beginning of this article being the finish.

Paul's quotation from Isaiah reads: "For he (God) saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation."

Now answering the question, "Out from among whom? or, Out from among what?" we will say, out from among those people who make the things of this world their idol, their God, and out from among the things of the world. In other words, our companions, our intimates must be fellow workers in the cause of Christ, our inter-

ests must be centered in spiritual things. Have we any authority for saying this, or are we simply narrow minded and want to make the Christian life heavy and hard?

We wish it were possible to here quote the entire second letter to the Corinthians, but that not being possible we ask you to read it. It is not long, it will not take much time and we are sure the benefit derived will be lasting. We will be content with quoting the three verses immediately preceding our opening quotation. "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 walk in them, and I will be their God, and they shall be my people." And in the preceding chapter we read: "They which live should not henceforth live unto themselves, but unto him which died for them, and rose again." Also: "If any man be in Christ, he is a new creature, old things are passed away; behold, all things are become new." And the opening verse of the following chapter, commenting on the condition under which God will receive us, and be a Father unto us, and we become his children, reads: "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

After love for God and faith in his plan of salvation there is but one way we will be allowed to walk and gain his commendation, and that is to walk in the steps the Master trod. In the Lord's prayer, as recorded in John 17, he says in speaking regarding his apostles. "I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth."

By this we see it is possible to be in the world and not of the world, and this is the exact position we are to hold if we desire to please God and merit the privilege of calling him Father.

"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 be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

We wish you a Happy New Year

WHAT TO DO WITH YOUR TRIALS

The longer I am in the service of God the more strongly convinced I am that we who have enlisted in the army of the King have a warfare to wage. The King of kings would have a true and tried people and those who would gain the crown must of necessity bear the cross. While the joys increase, the sorrows also come. What shall we do with them?

Jesus said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Again we read, "Cast thy burden upon the Lord, and he shall sustain

thee: he shall never suffer the righteous to be moved." Ah! that's the secret! Cast your sorrows and care and burdens on Jesus. He gladly will bear them for you. Have you been trying to carry your load? It is far too heavy for you. Cast it on Jesus.

Nothing is too hard or too heavy for him; no burden is too great for him to bear. He died to bear our sins. "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God and afflicted. But 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." He again is alive, he sits at the right hand of God and intercedes for his people. He would not have you walk alone nor carry your burden unassisted. Take him as your partner. How the joys will be magnified, and the sorrows be made lighter and brighter! With Jesus at your side carrying the heavier share of the load, sorrows shall be turned into gladness, and trials be made a joy.

"Oh, what peace we often forfeit!
Oh, what needless pain we bear!
All because we do not carry
Everything to God in Prayer!"

BIBLE QUESTIONS

1. What great leader and prophet was slow of tongue?
2. How long an interval separates the two Testaments of the Bible?
3. How tall was Goliath, the giant that David killed with the shepherd's sling?
4. Who wrote the Book of Genesis?
5. What was the first thing that God created?
6. How many years did it take to complete the temple to the Lord that Solomon built?
7. What meats were used at the first feast of the Passover.
8. What meaning has the rainbow?
9. To man's knowledge, has there been any new species of plant or animal created since man came on earth?
10. How long has the institution of marriage been established?

ANSWERS TO LAST SERIES OF QUESTIONS

1. The passage, "The Lord himself shall give you a sign; Behold a virgin shall conceive, and bear a son, and shall call his name Immanuel", refers to the Lord Christ and can be found in Isaiah 7:14.
2. The meaning of the name Immanuel is, God with us. See Matthew 1:23.
3. In the feast of Christmas is celebrated the greatest event in the world's history, the birth of Jesus who is the Christ, the Son of God.
4. The promise of the return of Christ to this earth is made in many places of the Bible. We shall quote but one, Hebrews 9:27. "Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation."
5. The word "Christ" signifies the office of Jesus, and means "God's anointed", the same as Messiah does in the Hebrew language.
6. God created man approximately 4004 B. C.
7. The first man mentioned in the Bible was Adam.
8. The Ten Commandments appear first in Exodus 20:3-17.
9. Alexander the Great at one time seized the city of Samaria and killed many of the inhabitants.
10. Saul was to save the people of Israel out of the hands of the Philistines upon becoming their ruler.

DARE AND DO

Dare forsake what you deem wrong,
Dare to do what you deem right,
Dare your conscience to obey;
Not dare alone, but do with might.

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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 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 prophe-
 ts since the world began."

Editorials

MASTER'S BIRTHDAY GIFT

ONE contribution has been received during
 the Holiday Season under the heading,
 "Master's Birthday Gift". And why not?
 Why not honor our Lord and Master with
 a gift to his work upon the anniversary of
 his birth, as well as present gifts to our
 relatives and friends upon the anniversary
 of their several birthdays. It is an excel-
 lent suggestion.

GREETINGS

MAY the year 1925 bear to the readers
 of The Herald blessings of greatest
 worth and guidance in the strait and nar-
 row path that leads to life eternal. May
 our Father's heart love beam with all its
 warmth and mercy upon each one. May
 it be a year in which unity of spirit and
 cooperation in service shall become strong-
 er than ever before—a year in which dis-
 trust, discontent, and disease of mind and
 body shall be found in least possible meas-
 ure within or upon those who hold closely
 and firmly by faith the hand of Jesus our
 great Shepherd and Savior.

ENCOURAGEMENT

A number of Christmas messages have
 been received which, after bearing Christ-
 mas greetings, have expressed heartiest
 wishes for the advance of the cause in
 which we are all engaged and for strength
 and guidance for the office force. These
 messages are laden with encouragement.
 They are heartily appreciated and we feel
 sure that all of such spirit and activity
 are sure to receive the greatest measure

of good from the work in which we are
 united.

May the Father's blessing attend one and
 all and guide throughout the coming year
 to his honor and glory.

FLORAL AND GIFT SHOP

THE work in our Floral and Gift Shop
 is attended to nearly altogether by the reg-
 ular desk workers and as the several holi-
 day seasons come the desk work is neces-
 sarily neglected because of the demand for
 service waiting on customers. In this way
 not only does the correspondence get be-
 hind at intervals, but also all of the other
 office work. This little note will explain
 any seeming neglect that some might im-
 agine.

1924

ANOTHER year in the calendar of our
 Lord has rolled around. Its records have
 been made upon the pages furnished by
 Almighty God and those records may never
 be effaced nor the pages rewritten. The
 things recorded thereon as records of
 world or individual events reveal in a man-
 ner not only the character of man, but the
 progress of God's purposes toward consum-
 mation. Nor is the word consummation
 used in its ordinary sense, but in reference
 to the consummation of the present age in
 preparation for the coming in of the age
 of our Lord and Savior.

Gentile Nations

A retrospective view of the activities of
 the nations of earth will be of immediate
 value to every one who stands gazing up
 into heaven looking for the return of our
 Lord and Savior. Some three years ago
 a Disarmament Conference of several na-
 tions was convened at Washington, D. C.
 Great things have been expected to result
 from the agreement made at that time.
 Undoubtedly much has resulted. But it is
 evident from the frequent items of news
 that all is not satisfactory and complete
 yet. While the letter of the Compact has
 probably been carried out in most, if not
 in all instances, still it is most evident that
 the nations, as was to be expected, are fe-
 verishly increasing their armaments along
 new and hitherto undeveloped lines.

The Air Force of the several nations
 which, by the way, was not limited in the
 Compact made at that Conference, has been
 greatly increased by nearly every Capital.
 Indeed there are those in public life who
 repeatedly assert that the air forces of the
 world will largely nullify the navies upon
 which the nations have in recent years
 largely depended. They also feel that the
 air service will greatly weaken any land
 forces that may be perfected. Thus while
 the world has in letter been disarming
 along given lines, they are undoubtedly in-
 creasing their armaments along other lines
 considered to be more practical and more
 effective.

This condition is not one of discouragement
 to the Bible student; for all have known
 through prophetic utterances that a millen-
 nium of peace is not to be brought in
 by man's governing methods. Rather
 it has been revealed through prophecy that
 man's methods will never result in a war-
 less world. Only the Prince of Peace can
 guide the heart of man unto the realiza-
 tion of this longed-for ideal.

May it be that as one and all observe
 the tendency as above mentioned they will
 free themselves from the hallucination that
 man, after all, in his kingdom, is to bring
 about these longed-for conditions and may
 confidence in the word of God as being
 the one only reliable source of information
 become established more and more firmly.

Israel

Looking back at Israel's progress dur-
 ing the past twelvemonth period one can
 not fail to recognize that Israel has
 been rapidly forging ahead. Her establish-
 ment, even though in unbelief as regards
 the Messiah, in the promised land has been
 very much strengthened. Her position
 around the consultation table of the na-
 tions has been advanced considerably toward
 the head of the table. The nations far
 and near have been aiding the regathering
 of the Jewish part of Israel, not only by
 their political consent and encouragement
 and by their finances, but also by their
 ships at sea and other means of transporta-
 tion.

In this respect also prophecy is in the
 line of rapid development.

Conclusions

Inasmuch as the records of the world's
 nations for the past year reveal a visible
 fulfillment of prophecies which have been
 patiently standing upon the pages of rec-
 ord, some of them for three thousand years,
 which prophecies point toward the coming
 of Jesus Christ the second time without
 sin unto salvation, it becomes increasingly
 evident that the Bible is a Word to be fully
 relied upon. With this evidence it appears
 certain that the time of the return of our
 Savior is drawing very near. Thus the
 year, while it has been one of record con-
 cerning man, has also been one of most
 interesting record concerning the prog-
 ress of God's work and concerning the re-
 turn of his Son.

HERALD RECEIPTS

Silas M. Claypool; Joseph Shellenberger, Mrs.
 D. F. Gainey; Albert Siple; E. R. Drabenstott;
 Mrs. M. M. Bristow; Mary F. Cook; R. E. Grin-
 ner; Jas. H. Lewis; J. F. Carpenter; Mrs. G. V.
 Misner; Gen Murrey; Mrs. Allie Veach; Mrs.
 Newton Davis; Isham Pearson; Chas. E. Ander-
 son; Mrs. A. L. Cordill; Mrs. Ernest Van Camp;
 Aaron Thorene; Mrs. Elmer Winfrey; Miss Clara
 O'Neal; John Raiton; Miss Lenora Kilmer;
 H. W. Williamson; Mrs. Viola Griswold; Jas.
 Kessler.

BIBLE INVESTIGATOR

Frank W. Wilson.

N. B. I. PLEDGES AND CONTRIBUTIONS

The following pledges and contributions have
 been received since General Conference for the
 payment of indebtedness on N. B. I. property and
 for furthering the work in its several depart-
 ments:

Previously reported,	\$3995.70
Received since last report,	56.00
Total	\$4051.70

Jerusalem to Have Radio Sets

Residents of Palestine will be permitted
 to install radio receiving sets in their homes
 and listen to the broadcasting from Europe
 and, eventually, America, according to of-
 ficial announcement issued in Jerusalem.
 Special license is required.

Among the Churches

The Oregon church choir presented the Christmas story in song on Sunday evening, December 28.

23 to 26 below zero was reported in and about Oregon, Sunday morning, December 28.

Our stock of books—"In the Twinkling of An Eye" and "The Mark of The Beast"—has been sold. A new supply is expected soon when orders on file will be filled.

Bro. Bert Sheets and family, of Blanchard, Michigan, had a family gathering at the home of their daughter, Sr. Harold Simpson, at Grand Rapids, Michigan. Bro. H. A. Sheets left Oregon in time to participate.

OBITUARY

Mrs. S. V. Wood

Dora Tilton was born August 12, 1859, in Pine Rock Township, Ogle County, Illinois. She was married to Sylvanus Wood September 18, 1878. To this union was born one daughter, Blanche. She was united with the Church of God at Oregon, Illinois, September 18, 1918. Most of her married life was spent in Lafayette Township, the family moving to Ashton, Illinois, October 23, 1924.

She died December 25, 1924, at the age of 65 years, 4 months, 13 days.

Beside her husband and daughter, Mrs. Pearly Cross, of Ashton, Illinois, she leaves two grandsons, one sister, of Chana, Illinois, one brother, of Hope, Kansas, and one brother, of St. David, Arizona, to mourn her loss.

Sr. Wood was a woman whom to know was not only to love, but to hold in highest esteem and regard, quiet and unassuming, but patiently and faithfully carrying her part of life's load.

Funeral services were conducted at the home on Saturday, December 27, after which she was laid away in Washington Grove cemetery.

F. E. Siple.

REPORTS

National Bible Institution Work

The last year has been a most busy one at our headquarters. There are many openings for activity, each of which appeals and urges one on, any and all of which require much attention and energy and means.

The Golden Rule Home was opened on December 31, 1922. The garden land and greenhouse which were purchased to be used in providing for some of the necessities of the Golden Rule Home were taken over on March 1, 1923. In view of the inexperience of the Church as a united working force along any given national effort, this Home effort was, as has been pointed out, a large one with which to begin. The work has steadily progressed from the first day. Persistent and patient cooperation of all those who have contributed, whether of their financial means or of their time and strength, or both, has been rewarded.

On December 16th the mortgage on the Home in the form of a trust deed was

lifted. Effort was recommended at the General Conference toward raising sufficient funds to clear this indebtedness and also the indebtedness on the farm and greenhouse properties as well as to furnish some surplus with which to enlarge the work with a view to greater revenue. Much less than one-half of the amount sought has been pledged. A considerable portion of that already paid in has been necessarily used to enlarge the activities which were ordered commenced immediately following the General Conference in August.

Therefore the \$1600 necessary to take up the mortgage and pay the interest for past year was not fully in hand; but arrangements were made to secure the needed money on note and the mortgage was paid.

A number of improvements have been made on the greenhouse property during the year. The General Conference and the Executive Board in session at intervals during the Conference, authorized several additional labors to be undertaken during the past fall and coming year. As is usual, these authorizations were made without duly counting the cost.

First a song book was authorized. When the Committee had finished its selections and publishers for the book were consulted it was found that the cost of the books would be more by a considerable amount than we could possibly expect to get in return for the books. This work has been therefore held in abeyance temporarily.

A second feature authorized was that of publishing a second paper under some such name as "Bible Investigator", provided that it was wanted by a sufficient number of the brethren and their friends to warrant its publication. To date only fifty-four have subscribed in advance for such a paper. Different ones have said they would like to have the paper but have merely neglected attending to the matter. Unless this 54 is multiplied by 10 or 15 within the next brief period the monies already received for advance subscriptions, now lying in the N. B. I. safe, will be returned to the senders. It is noticed that in several instances some who were fearful that the N. B. I. would early deprive the church of liberty of speech and thought are noticeable among those who have not indicated interest in the establishment of a paper for earnest biblical research and mutual help therein.

It was still the judgment of the General Conference that The Herald should be continued as an organ in which and through which to affirm those thoughts which the Church of God understands to be biblical and needful unto salvation. But there is a large field of research for truth which would prove highly beneficial to all if we could engage therein in the spirit of Christian service for mutual benefit. To accomplish this an organ especially given to such research work would seem to be beneficial. These thoughts are expressed, not for the purpose of enthusing an interest in such a paper, but rather to review the facts as they have appeared to some who suggested this effort.

It was also authorized by the Executive

Board at General Conference that a catalog for mail order service from the greenhouse should be issued. Accordingly a small fall catalog was put out and mailed to 15,000 addresses. Although every effort was made to hurry the publication and mailing of this catalog it was impossible with the force at command and with the lack of experience to mail same as early as it should have been. We have had no opportunity during the holiday rush to make computations on this work, but we are sure that the returns for this first catalog effort did not equal the outlay. This is not wholly disappointing as it must be expected that a patronage requires time for development. Copy is already prepared for the spring catalog. It was intended that this should be in print about the middle of December. But when we came to investigate some of the features of the work which had not been questioned, it was found that these given features should have been provided for in August or September and some of them as early as June last. It has therefore been practically decided that the spring catalog will not be nearly as extensive, either in volume or circulation, as had been intended. To carry out the earlier plans would have necessitated the expenditure of at least \$5,000, till the returns on sales would be received. Just what will be done has not yet been determined.

A fourth authorization of the General Conference was the publication of a cook book, the recipes of which would be provided or secured by the ladies of the church. The Committee for preparation of this copy has worked faithfully and hard ever since the adjournment of Conference. The manuscript is ready for the printer. It is estimated that this manuscript would make a book of some 375 to 400 pages. Tentative figures from two other houses for the publication of an edition of 10,000 copies of this book, bound in washable oilcloth, are \$7,700 and \$8,000 respectively. It is the thought of the Committee and those studying the matter that this book should be retailed at \$1.00 per copy. Numbers who have seen the typewritten copy have already placed their orders for the book. There is much encouragement to believe that it would sell in large numbers as soon as it was ready. In order to make this a feasible proposition it is thought necessary that some advertising space in the book will have to be sold. This will require more time and added pages.

It is further hoped that we can at least do the printing of such a book in our own printing house at a much less figure than that quoted. In fact, a book of similar size and binding has been published by still another house at a much less figure than either of those cited above.

The foregoing labors are all in addition to the regular and increased activity in the publication of religious matter. In fact, the religious printing will always be given preference according as funds permit.

It will be seen from the foregoing that the authorization of the General Conference have been fully as large, so far as they pertain to business propositions, as the present N. B. I. financial status is able to handle. Indeed it is entirely impossible to finance immediately more than one or two of these matters.

The Bible study work has been continued from September (Continued on page 104)

The Sunday School

By Alta King

THE KINGDOM PROPHESED

Lesson 2 January 11, 1925
Lesson Text: Matt. 25:31-46
Responsive Reading: Psalm 72
Matthew 25:31-40

Golden Text: When the Son of man shall come in his glory and all the holy angels with him, then shall he sit upon the throne of his glory.—Matt. 25:31.
Memory Verses: Matt. 24:26, 27.

For Study

Review: In last week's lesson, how did Jesus declare to his enemies that he was the prophesied King of Israel? How did this same declaration declare to the disciples the nature and purpose of the kingdom? After the entry into Jerusalem, what did Jesus do to demonstrate the work and purpose of the kingdom?

The New Lesson: This week's lesson is a prediction which definitely placed the establishment of the kingdom in the future after a period of much suffering and trouble to themselves and the nation.

The prediction rings with a clear note of assurance that Jesus would not fail to sit on the throne of his father David, but it is doubtful if the disciples caught it at this time, so puzzled and troubled were they over what seemed to them an unnecessary delay.

I. The Background of the Prophecy. Just before the prophecy was spoken, Jesus had come off victor from a siege of Pharisaical questions, designed to entangle him in contradictory statements and thus break his influence. Not only had he come off victor, but he had turned on his tormentors with parables declaring their opposition to God and his kingdom; and not only with parables, but with direct and personal accusations, closing with the declaration that their house (nation) should be left desolate by his withdrawal from them. See Matt. 21:22; 23.

Even the disciples were stirred by these statements, and, after leaving the temple and going up into a mountain from which the city lay in full view, they pointed out to Jesus the greatness of their nation as represented in the buildings of the temple, to remind him, it seems, of the seriousness of the charges and prophecies he had made against the nation that had been anciently established by God himself. Matt. 24:1.

How did Jesus answer their veiled reproof of what he had declared against their nation? Matt. 24:2. The meaning of this verse is more connected when the first sentence is read as a statement rather than as a question. Jesus warned them against paying high regard to material and physical evidences of greatness.

In verse 3 the disciples asked the natural question of a puzzled and troubled mind. What does "these things" refer to? What had Jesus just said that would cause them to ask about his coming? Matt. 23:39.

II. Warnings, Signs, and Parables. Matt. 24:4 to 25:30. The disciples' two questions were answered with a prophecy of many "signs" that should precede the fulfillment of "these things" (the desolation of their nation) interspersed with "signs" of his coming, and warnings to guard them from being deceived. Matt. 24:4-35. These were

followed by a number of parables calling for faithfulness to work, watchfulness, and preparedness to meet him. Matt. 24:36 to 25:30. Time and space do not permit a detailed consideration of Matt. 24 and 25, but they should be read; for they furnish the atmosphere in which the glorious prophecy of the lesson text was uttered.

III. The Christ's Kingdom Declared. Matt. 25:31-46. As the disciples viewed the darkness created by the prophecies and signs concerning the interval of time between Jesus' going away and his coming again, they heard the definite words of assurance in verse 31. Out of all the darkness, the kingdom for which they looked would surely be established, and there should surely go forth from that kingdom the real works of judgment and justice.

What one word, however, declares the large difference between the kingdom as they conceived it to be and the kingdom as it is to be? To what does the Christ's glory have reference? Recall the transfiguration. See also 1 Cor. 15:42-44; Phil. 3:21.

Where would the faithful ones of the parables of the virgins and the talents be at the time? Matt. 25:10, 21.

Note that the standard by which the nations shall be judged is services to fellowman. According to these statements of Jesus, does God count as nothing works of sincerity and unselfishness that are not rendered in the name of Jesus? Analyze the relationship between Jesus and needy ones that would cause him to count such services as services rendered to himself.

Contrast these people and their acceptance with the people mentioned in Matt. 7:22.

For Class

Discuss briefly the main points of last week's lesson and show how they "preached" the kingdom to the enemies and to the friends of Jesus.

What bearing does this week's lesson have upon the kingdom? Summarize the background of the prophecy as given in Matt. 21; 22; 23; 24:1-3. Note the two questions of Matt. 24:3.

Summarize Jesus' answer to the disciples' two questions. Matt. 24:4 to 25:30.

Read and discuss the prediction of the kingdom given in Matt. 25:31-46.

WHAT IS ESSENTIAL TO SALVATION?

By Samuel E. Haney

THE following simple, prerequisite points constitute what the writer understands to be essential to man's salvation; while knowledge, and many other subordinate matters that are so accessible and diversified, appear secondary.

"To the law and to the testimony": "Here by know ye the spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God. Whosoever shall confess that Jesus is the Son of God. God dwelleth in him, and he in God."—1 John 4:2, 15. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.—Rom. 10:10.

When a person penitently believes and accepts Christ as his Savior; is baptized "in the name of the Father, and of the Son, and of the Holy Spirit"; and publicly confesses that "Jesus was delivered for our offences, and was raised again for our justification", he is saved. It is then up to him to confirm by words and acts the sincerity

of his confession. Intelligently failing in this, would seem to be throwing aside his one opportunity of life.

Jesus says, Every one which the Father hath drawn, and believing on him; and that eateth my flesh and drinketh my blood, he will raise up at the last day. John 6.

When the Lord gave the prison keeper at Philippi a big scare he tremblingly cried out, "What must I do to be saved?" Paul and Silas did not tell him to get wisdom; get understanding. No, no! But to simply "believe on the Lord Jesus Christ, and thou shalt be saved". Then he and all his believed, and straightway were baptized.

Too much time and energy are wasted splitting hairs over non essentials. Such theorizing acts are tiresome; and are much to be blamed for empty pews and slim mailing lists. The writer recently heard an erudite Bible student address 1500 persons. For ten minutes he fervently preached Jesus Christ and him crucified. Then for fifty minutes he galloped about on his hobby horse. At the close a third of his audience had vanished.

Were Paul's advice adhered to there would not be the divisions and contention in the church that is so conspicuous, i.e., "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment. Do all things without murmurings and disputings". 1 Cor. 1:10; Phil. 2:14.

Students in the school of Christ are sure to get necessary knowledge befitting their several temperaments. But too much stress on knowledge is apt to cause some of us to do as much mischief with the "two-edged sword" as will an infant with a razor. Unfortunately in the former case it is the other fellow that gets carved.

Knowledge also makes some of us religiously narrow minded. We have all seen visionalists so narrow that in taking a bath they are in danger of slipping through the drainpipe.

How frequently does the simple, child-like faith, unaccompanied by much knowledge of the deeper things, bring a blush of shame to us! Many who in life were too obtuse to grasp much philosophy of the cross, but who possessed the Abrahamic faith in God's promises and in the efficacy of their Savior's precious blood will be among the raptured saints at the trumpet blast. For a compliance with the precepts taught and exemplified by Christ and his apostles will assure all of an abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ.

Brethren, let us strive to hide behind the cross, and hold up the crucified One, whom to know aright is life eternal. Let us cry from the housetop the imminence of our King's return as evidenced by prophecy, chronology, and current events.

I once was a station master on a large prairie in Texas. Long before a train arrived a spark of light nine miles away could be seen. Gradually the light would increase in size and brilliancy. Then a blast of the whistle, finally a halt. (It is thus in the spiritual world, the darker the night the brighter shines our tiny speck of light; and O! how the world hates that light! even some Christians seem to dislike it. Strange, isn't it? John 3:20.)

Reader, as the shadows of night lengthen

over the doomed city, Rev. 18, can we not see, by the eye of faith, "His star in the east"? Can't we almost hear him as he "Goes forth conquering, and to conquer"? Soon a stop will be made. Are we ready to go aboard? Better secure our tickets; and get our baggage checked; and hang around the station. This is the opportunity for which we have been striving. We must not allow the world's allurements to dazzle our eyes, causing us to miss our train. O, what that would mean! Trouble and suffering such as never before befell man!

The thought of a partial salvation in the present dispensation, to be completed by restitution during the kingdom age may be good Universalism, but it is unscriptural both in letter and spirit. God gives every person, John 1:9, one intelligent chance to obtain life through and by the great sacrifice of his Son, and strict obedience to his commandments. Neither a disconnected nor a second chance appears scriptural to the writer.

"Father, lead me day by day,
Ever in Thine own sweet way;
Teach me to be pure and true,
Show me what I ought to do.

May I do the good I know,
Be Thy loving child below,
Then at last go home to Thee,
Evermore Thy child to be!"

SUPPOSING

SUPPOSE that you were the standard for all others in the following items:

1. In inducing others to know Jesus as an uttermost Savior. Suppose, we ask, that all others should be drawn to follow your example in making efforts to bring others to experience salvation from all sin and the sanctifying presence of the Holy Ghost? What would be the result? Suppose others sacrificed just as you do to help others to salvation free and full? Suppose others should be as burdened in private prayer and as passionate in personal approach as you are? Yes, suppose!

2. Suppose that others were to make you their example in the handling of their money relative to the interests of God's kingdom? If others were to pattern their stewardship of money after your life, would all men tithe their income? Would they thoughtfully set aside a proper amount for the work of God? Would the laborers in the field and the schools for training workers be cared for properly and as Christ would have them if every one did as you do? We are just supposing of course!

3. Suppose, again, that you were to be the standard for all other Christians in the matter of active participation in the work of the church. Would the church be alive and would the pastor have a good working force and would the young folk have inspiring examples of earnest devotion to the organized forces of Christianity? Suppose every one should be as free as you are from destructive criticism of the church and as full of constructive participation in all the proper activities of the church. Really now, while this is just supposing, let us face the question. If every one supported the best things in the church life with their presence, their spirit of sincere co-operation and with their money would things be any better in the church than they are now? This is just supposition, of course, but then —

4. Suppose that all other Christians were as interested in increasing their intelligence in and about the great white harvest fields and the laborers in the field as you are. Suppose that others kept abreast of the latest news of the fields and kept a growing library of the best books on Christian truth and Christian work just as you do. Suppose others studied the Bible and Christian literature exactly as you do. Would the rank and file of the Christians of the world be intelligent about the fields and their harvest hands?

It is interesting, sometimes, just to suppose, isn't it?—Christian Witness.

GROWING OLD

They call it "going down the hill" when we
are growing old,
And speak with mournful accents when our
tale is nearly told;
They sigh when talking of the past, the days
that used to be,
As if the future were not bright with immortal-
ity.

But it is not going down; 'tis climbing high
and higher,
Until we almost see the mountain that our
souls desire;
For if the natural eye grows dim it is but dim
to earth,
While the eye of faith grows keener to discern
the Saviour's worth.

Who would exchange for shooting blade the
waving golden grain;
Or, when the corn is fully ripe wish it were
green again?
And who would wish the hoary head found in
the way of truth
To be encircled with the bright and sunny
locks of youth?

For though, in truth, the outward man must
perish and decay,
The inward man shall be renewed by grace from
day to day;
Those who are planted by the Lord, unshaken
in their root,
Shall in their old age flourish and bring forth
their choicest fruit.

It is not years that make men old; the spirit may
be young,
Though fully three score years and ten the
wheels of life have run,
God has himself recorded in his blessed word
of truth,
That they who wait upon the Lord shall e'en
renew their youth.

And when the eye now dim shall open to behold
the king,
And ears now dull with age shall hear the harps
of heaven ring;
And on the head now hoary shall be placed
the crown of gold,
Then shall be known the lasting joy of never
growing old.

—Selected.

I AM CALLING YOU

I AM the best friend of mankind. To the man who prizes sanity, peacefulness, pure-mindedness, social standing and longevity, I am a necessity.

I am hung about with sweet memories—memories of brides—memories of mothers—memories of boys and girls—memories of the aged as they grope their way down the shadows.

I am decked with loving tears—crowned by loving hands and hearts.

In the minds of the greatest men on earth I find a constant dwelling place.

I live in the lives of the young and in the dreams of the old.

I safeguard man through all his paths—

from the first hour life's sun slants upon his footprints until the purple gathers in the west and the darkness falls.

I lift up the fallen. I strengthen the weak. I help the distressed. I show mercy, bestow kindness and offer a friendly hand to the man in fine linen and the man in home-spun.

I am the essence of good fellowship, friendship, and love.

I give gifts that gold cannot buy, nor kings take away.

They are given freely to all that ask.

I bring back the freshness of life, the eagerness, the spirit of youth which feels that it has something to live for ahead.

I meet you with outstretched arms and with songs of gladness. Some time—some day—some hour—in the near or far future, you will yearn for the touch of my friendly hand.

I am your comforter and best friend.

I am calling you!

I AM THE CHURCH!

—Selected.

Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools: for they consider not that they do evil. Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God: for God is in heaven, and thou upon the earth: therefore let thy words be few.—Eccl. 5:1-2.

"THAT THEY MAY KNOW"

(Continued from page 98)

in an unparalleled era of advancing knowledge, echo with them the cry,—“Oh the depths of the riches both of the wisdom and knowledge of God, how unsearchable are his judgments, and his ways past finding out.”—Rom. 11:33.

Putting the testimonies of these servants of God together, and adding to that our own experience of the miraculous advance of knowledge during the last few decades, also the frank avowal of those who are leaders of men, that human endeavor has but touched the fringe of the vast ocean of knowledge that lies beyond, we surely cannot but confess that herein lies a full answer to the question of the **Why?** and the **Wherefore?** of ETERNAL LIFE—“that they may know thee, the only true God. . . .” Search the world over, scan the centuries that preceded the coming of CHRIST the SAVIOR of men, and the centuries that have since rolled by, and no better, no finer, no more exact, or more faithful and comprehensive a definition regarding the object of eternal life could possibly be framed by other lips than those of the Son of God. But in our last quotation of that wonderful verse we have only considered half, the remainder is,—“and JESUS CHRIST whom **thou** hast sent.” How beautiful the words “whom **thou** hast sent”. Of all the gifts of a loving God given to us by our Father in heaven JESUS CHRIST is the last and best; for all the facts of God's personality and character were foreshadowed in him by type and fulfilled by him in person, for was not God then “manifested in the flesh”? Did not, and does not, all divine fullness dwell in him? Shall we not then give praise to God who through his Son offers us eternal life “that we may know” both the Father and the Son, whom to know, even now, results in Life Eternal in the age to come.

"Be ye also ready, for in such an hour as ye think not the Son of man cometh."

"There will be wars and rumors of war, but the end is not yet."

A great many Bible students have thought we were entering into the beginning of the end and that before the great conflagration (the world war) should be ended Jesus would come. The danger now is that we become indifferent as to his coming; for doesn't "everything continue as before"? Now is the time for a more careful watch to be set "for the King may be at the door". Don't lose faith in the fact that he is coming. No event in human history is more certain of fulfillment than that Jesus is coming to earth again. "What I say unto you I say unto all, Watch."—Selected.

Blessings never cease to flow from the God we should know. He always fills our every need—but expects us to scatter his seed.

National Bible Institution Work

(Continued from page 101)

upon a better schedule than was used last year. Instead of evening classes, the work is now carried on in the afternoon of each day. Brothers Sheets and Lyon who were commended to the General Conference for ministerial work at the last Conference, have filled appointments in four states other than Illinois, in which latter state they have filled several appointments. Others of the class have also filled several appointments since the first of September. Without exception, the reports, so far as they have come to the N. B. I. office, of the work done by these young men, has been favorable.

The Bible Class work is very far short from what it ought to be. The students are each one working a part of each day for remuneration and spending a portion of each day in study and class work. But the instruction is woefully handicapped because of the numerous other lines of duty which must daily be attended to by one person.

As a whole the N. B. I. work has advanced steadily throughout the year. The foregoing is given, not so much with an idea of making a final report of the work, as to give to the readers some little thought of the crowded condition which the many lines of duty enforce upon the few who are trying to carry the work forward. A further report, including a report of the finances, will be given a few weeks later when the books for the year shall have been closed and the reports tabulated.

F. L. Austin, Secretary.

A VITALLY IMPORTANT THING

(Continued from front page)

vision of life in all its possibilities. In Dr. Kelly's opinion the Christian life is not entered upon for the sake of reward, but is simply the response of the affections to the great love manifested in Christ's death upon the cross, opening up the way of approach to God.

HOW TO BECOME CHRISTLIKE

(Continued from front page)

men, but for believing him and obeying him. You can certainly understand that that is what he wants you to do, my dear Ethel, and that the "how" to do this is with a ready, willing mind.

But, I am not as yet well enough acquainted with you to know whether you have climbed over the wall into the sheepfold, or whether you have come in legally by the door, by being baptized into the name of Christ. The Father acknowledged Jesus as his "beloved Son" after his Baptism. He does not acknowledge us as sons until that ordinance has been complied with. I take it for granted that you have "obeyed from the heart that form of doctrine delivered unto you". If you have done this I cannot see why you should be "tossed to and fro" or why you should not "understand what God wants you to do and how to do it".

Jesus said, "Lo, I come to do thy will, O God." That is what we are to do. It was God's will that Jesus should die to save sinners. We may not have to die to save men and yet it may come to that.

It is said:

"The fittest place where man can die
Is where he dies for man."

But however this may be, whether we die or live we must do the Father's will.

Jesus kept the commandments of God. If we would be Christlike we must keep them. It is all the way I know. Pray, study God's Word, walk in newness of life. In a word, follow the directions given you in Eph. 4:21-32; Eph. 5; and Col. 3 and 4, and you will see how the new man is formed "after the image of him the created him".

Once we lived in the things which the children of disobedience still do. Now we are to "put off all these: anger, wrath, malice, blasphemy, filthy communication out of your mouth" and "put on as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another (don't you forget this) in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him."

I trust that after committing these directions to memory you will have no further trouble in understanding what God wants you to do and how to do it.

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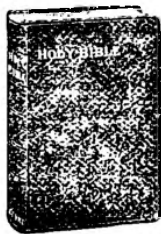
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NATIONAL BIBLE INSTITUTION
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THE RESTITUTION HERALD

Volume 14

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Number 14

HINTS FOR NEW YEAR RESOLUTIONS

By H. V. Andrews

THE Christian life, so full of possibilities, opportunities, and obligations is, in the case of many persons, fruitless, a waste so far as serving God and influencing men Godward is concerned. This means loss to heaven and loss to earth, loss to the individual and loss to others who might have been helped to better things. "The hoary head is a crown of glory if it be found in the way of righteousness," but if the hoary head finds no memories to feast upon of unselfish service for Christ, some one influenced Godward, the memory of nothing likely to crown the race with the Master's approval, no hope of hearing, "Well done", where is the glory? If we cannot leave the world some richer for our having been in it, how much glory can the future offer us? The servant with the unused talent may hear, "thou wicked and slothful servant", Matt. 25:36, and the servant with the misused talents and opportunities may find his portion appointed with the hypocrites "where there is weeping and gnashing of teeth". Matt. 24:51. If we would have our declining days crowned with glory and filled with refreshing memories, then the present days must be filled with sacrifice and service, seeking the interests of the kingdom of which we form a part.

Things That Spoil

If our service to our King is to be effective it must be carefully guarded against the things that spoil. What profit is there in carrying sweet milk to the needy in an unwashed, sour bottle, or carelessly to let fall some drops of acid into it? Many lives and much service have been fruitless. There is a reason for every failure, and the reason should be sought out and known. Many have sincerely sought to serve Christ and be a help to others, yet have spoiled their well-intended service by allowing a little acid to mingle with it, or have completely spoiled the flavor of it by some inconsistent word or act. The little foxes that spoil the vines are allowed to run because they are little. The good we seek to do, the influence we hope to wield, the prayers we utter are often prevented or rendered ineffective by a careless, inconsistent word or act, deemed unimportant because common or small.

Parents An Example To Children

In spite of prayers and tears, admonition and entreaty, many parents see with sorrow their children walking in evil ways, and wonder why. They are ready to blame any thing and any one but the right one—themselves. The trouble often is the children's mind-soil has been made barren or sown with tares by confidence-destroying influences on the part of well-wishing but inconsistent parents. They forget the

many times they have made threats or promises that were never fulfilled, the times when in the presence of their children and friends they have been deceitful or untruthful to escape an unpleasant situation or gain an advantage, have lied about a child's age, or have otherwise schemed to escape paying carfare for the child. In these and other ways they have stamped such sins as unimportant, and, by so doing, have not only shaken the confidence of the children in their parents, but have sown seeds of dishonesty and untruthfulness in their minds; then they profess amazement at the harvest of their own sowing. If we would teach children and others the fear of the Lord, we must shun all sin and avoid even

Humility

The bird that soars on highest wing
Builds on the ground her lowly nest;
And she that doth most sweetly sing,
Sings in the shade, where all things
rest;
In lark and nightingale we see
What honor hath humility.

When Mary chose "the better part",
She meekly sat at Jesus' feet;
And Lydia's gently opened heart
Was made for God's own temple meet;
Fairest and best adorned is she
Whose clothing is humility.

The saint that wears the brightest crown
In deepest adoration bends;
The weight of glory bows him down
Then most, when most his love ascends;
Nearest the throne itself must be
The footstool of humility.

—James Montgomery.

the appearance of evil, and by so doing prove that we ourselves fear God. One inconsistent word or act, if not humbly confessed before them who know about it, is usually enough to break confidence. Our preaching, praying, and entreating will never be effective where confidence has been shaken, whether it be a case of parent and child, or friend with friend.

The Evil of Careless Jokes

In some minds tares have been sown, not intentionally, but none the less truly. Talking about evil things, gossip, and carelessly joking about matters we would condemn if true, cause a growth of wheat-destroying tares. We make a statement as a joke that may start a train of thought in the mind of some hearer that will run into pollution. When we speak jokingly about some unworthy act or habit we may be stamping, unconsciously, that thing as excusable in the mind of some one. What

a lot of careless joking there is among Christian people about sex relationships! We joke a man about being too friendly with some woman, or a woman about receiving attentions from a man other than her husband, and would at the same time, if true, condemn the act and the doer. Do we not foster by our jokes the thing we condemn, and put thoughts in the minds of some that otherwise would not be there? If we in our conversation treat such serious matters lightly, can we blame others, especially the young, if they in their thinking and acting treat them lightly? Can we rightly expect chastity in conduct where chastity in speech is wanting? How can we expect our young people to treat seriously in their thinking what their elders treat lightly in their speech? Does not looseness in conversation lead to looseness in thinking, and loose thinking to loose acting? Are we not often guilty of sowing polluting thoughts in the minds of others by our careless remarks about wrong conduct? "That which is wrong in its tendencies is wrong in itself." Our words reflect our own thinking, and start thoughts in other minds.

Paul has given us instruction concerning the regulating of our thinking, which, if followed, will help us to regulate the thinking of our friends, or will at least keep us from encouraging wrong thinking. "Whosoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, if there be any praise, think on these things." If our desire is to help, to influence for good, to stimulate to righteous living, then much care must be given to our speech as well as to our acts, otherwise we may stand in the way of the very good we desire to see and strive to promote. In Weymouth's translation we read, "Let no unwholesome words ever pass your lips, but let all your words be good for benefiting others according to the need of the moment, so that they may be a means of blessing to the hearers."—Eph. 4:29. "Avoid shameful and foolish talk and low jesting—they are all alike discreditable."—Eph. 5:4.

Uncharitable Criticism

The soil of some minds is hardened by the frequent tread of critical feet, shod with uncharitable shoes. In the presence of children and unconverted friends a fellow Christian is criticised, his faults laid bare, often exaggerated, and motives ascribed unworthy of a child of God. When one Christian after another has been handled thus, the result on the minds of the hearers is a breakdown of confidence in the followers of Christ, which (Continued on page 112)

THE MINISTRY OF JESUS

According to the One Year Theory

By J. S. Lyon

It has long been my desire that the readers of The Herald be made acquainted with the theory of the one year ministry of our Lord and Savior, as distinguished from the commonly received theory that the ministry occupied three and one-half years. The recorded events fall easily within the compass of a twelvemonth. The animosity of the official Jewish class could scarcely have occupied so much as three years in culmination, and the types and shadows preclude such a long period of public life on the part of the Savior.

The first to advocate the theory of a one-year ministry, so far as the writer is informed, was Prof. Totten, of Yale, forty years ago. He was a gifted man whose works deserved far greater attention and circulation than they received. He wrote learnedly on arithmetical, astronomical, chronological, and Biblical truths. He was an ardent advocate of the second coming of Jesus and conditional immortality. He spent his life and fortune in propagation of these truths.

His determination of one year as the length of the ministry was based originally upon the study of the paschal lamb as a type of the Lord Jesus. The blood of the pass-over lamb was the mark whereby the first-born of Israel were saved. God made this event a perpetual remembrance by his precise commands as to its yearly observance, and that the lamb was a type of the Lord Jesus, no Bible student denies.

The similarities between type and anti-type may be noticed as follows:

1. The lamb must be one without blemish. Traditionally, Jesus was perfect in form, free from physical blemishes. Of more importance, he was free from sin.

2. The Lamb was selected on Nisan 10. On the same date Jesus made his triumphant entry into Jerusalem, and thereby placed himself in the power of the priests. In their councils they were already plotting his death.

3. The lamb was always slain on Nisan 14, at even or "between the evenings", i.e. between three and six o'clock. Jesus was lifted to the cross at 9 a. m. but he cried, "It is finished" at three o'clock. It was also Nisan 14.

4. The lamb was slain outside the city gates and Jesus was slain on Golgotha, a little distance outside the city walls.

5. Not a bone of the lamb was to be broken. It was customary to break the legs of those crucified in order to hasten death. That Jesus was dead when the soldiers came to perform this added indignity was a marvel to all. God used his own methods to bring about his plans.

6. The lamb was slain annually in memory of the deliverance as a people from Egypt, but the original observance in the land of Egypt was for the deliverance of the firstborn of Israel from the death angel who passed over that night. Jesus "by one offering" "hath perfected for ever them that are sanctified". "We are sanctified through the offering of the blood of Jesus Christ once for all".

7. The lamb must be a male and a yearling of the flock. This identification properly belongs first in the list of characteristics, but has been placed last in order to bring out more effectively the emphasis

that we wish to place upon it.

Seeing that the type and antitype harmonize so perfectly in detail in six features, are we not constrained to be confident that the same accuracy will be evidenced in the antitypical fulfillment of this seventh characteristic? In what respect did Christ resemble a yearling lamb? A man was not considered by the Jews developed or mature till he became thirty years old. That was exactly the Lord's age at baptism, when he was about to enter upon his public ministry. Jesus says of himself: "The spirit of the Lord is upon me to preach the acceptable year of the Lord". What year could he refer to unless it be the span of time in which he would be preaching? A year of preaching would well become a fitting fulfillment of the example. In Daniel 9:25, 26 we are given a prophecy of the time limit before the coming of Messiah, which the writer accepts as meaning the public appearance of Jesus as Messiah, first at Bethabara, where he was baptized by John and acknowledged by God. Daniel further states in verse 26, "After three score and two weeks shall Messiah be cut off". Daniel has used year days up to the coming of Messiah. Obviously 62 weeks cannot be written in the year day system, for nothing but the literal weeks would be accurate for this momentous event—the crucifixion of our Lord. Therefore the writer deems them literal weeks and they mark the exact time from the baptism to the death of Jesus. It is to be noticed that though a yearling lamb might actually be one year and ten weeks old, yet Jesus did not commence his public ministry till ten weeks after the baptism. From the marriage in Cana to the death on Calvary was exactly fifty-two weeks.

The common teaching of the 3½ year ministry, no doubt has come from the misinterpretation of Dan. 9: 27. "In the midst of the week he shall cause the sacrifice. . . . to cease", etc. Reference to the context shows that this does not refer to Messiah, but to the prince who "shall destroy the city and the sanctuary". This was Titus, 40 years after Messiah. Why should "he" of verse 27 then jump back 40 years and over the prince (Titus) "who shall come" to find its antecedent subject in Messiah?

Having stated some of the reasons for confidence or belief in the one-year ministry, the gospel narrative will be considered week by week as the events of the Savior's life from baptism on occur at the same corresponding season of the year. It is the writer's hope that an intensive study of the ministry of Jesus during the coming year will be opportune and interesting, and that we may be drawn closer to him as we walk with him through the hills and plains of Palestine.

TRY CARDS IN SOUL-SAVING

By Auntie Wince

"Rescue the perishing, care for the dying"

Tracts have long been used as an efficient means of turning the attention of a lost soul to God. Why not use Scripture Cards in the same way? Presented at the right moment, it seems to me they might be made just as effective as tracts. What think you, brethren? Can cards be made with the needful variety of lettering and yet attractive enough and cheap enough to meet with ready sale? How would plain white ones do?

1 PETER 3:18, 19

By R. H. Judd

In answer to the inquiry by Mrs. Edith Mann, in the issue of The Herald of December 16, 1924, it is with diffidence that I take up my pen for the elucidation of such a difficult passage as Peter's first epistle, third chapter, verses 18 and 19. I would suggest that the compliment "able writer" be omitted where these questions are put forward, in case some friend of the truth who has the solution at hand may be thus deterred from replying, and thereby a serious loss be sustained by the readers of "The Restitution Herald".

Peter speaks of Paul's epistles as containing "some things hard to be understood", but in this passage of Peter's (and one or two others of a similar nature) he seems to have evolved a nut so hard to crack that it is still a matter of dispute as to who has seen the kernel, and has left it an open question as to whether he or Paul stands first in such exegetics. Human characteristics will assert themselves even under strange circumstances.

It seems to me to get a clear and full understanding we must gather together the outstanding facts and incidents. The whole argument of Peter's is much involved, at least so it seems to many of us, and includes the consideration of the question of death (see verse 18 R. V.) and resurrection (see verse 21). These questions have a bearing on the subject, but we will try to confine ourselves to the particular phase suggested by our sister. The supposition suggested by the question is that Jesus preached to imprisoned spirits then living, during the three days of his burial—the spirits being those who lived at the time of Noah. The question also implies that Jesus Christ was himself "fully alive" during that time. Such at any rate is the "orthodox" interpretation as represented by many prominent writers.

Our first question is, "Did Jesus die?" Our "orthodox" friends say, "No, only his body died". We certainly agree to this last mentioned fact, and it is good to get at least one point of agreement. Why? Because if we can agree as to what the words "death" and "died" mean in relation to the body we have then their meaning in relation to any other object to which the terms are attached. "Death" cannot mean one thing to one object, and have an opposite meaning to another. Again we ask then, "Did Jesus die?" Let us turn to the record. Paul says in 1 Thess. 4:14, "We believe that JESUS died". Again he says, "JESUS CHRIST who died for us", 1 Thess. 5:10. In Romans 14:9, he says "CHRIST died and lived again". (See R. V.) According to this last passage orthodoxy is proven wrong; for as they view the matter CHRIST did not die; he could not therefore "live again". Paul makes the argument still stronger, if it is possible to do so, in 1 Cor. 15, because there he maintains that if GOD had not raised CHRIST from the dead, CHRIST would have remained dead, and all hope of a future life would "have perished". That CHRIST himself actually died is therefore established. We now pass on to the next question.

"Did the people to whom Peter refers as contemporary with Noah die?" Let us turn to the Bible history of the flood. In Gen. 6:7 we are told the Lord said, "I will destroy (see margin, Heb. "blot out")

man whom I have created" "for it repenteth me that I have made them". In other words his clear intention was to make them "as though they had not been". Obad. 16. Peter himself, in his second epistle 2:5, tells us "God spared not the ancient world, but preserved Noah with seven others". It is therefore clear that if these people were living in the time of Christ, God's Word is doubly wrong; for in Gen. 7:25 the record is that man and cattle and creeping things were "blotted out" and the same fact is repeated by the Spirit through Peter in the words of like import 2000 to 4000 years later.

Here then are two facts settled that are fundamental to the question, viz., CHRIST died, and the people of Noah's time died also—really died. That being the case, we must look for another explanation than the common one as to how Christ could have preached to people who were then dead, while he himself was under the power of death. It is no more natural or reasonable to suppose that these people were preached to while dead, than to suppose that the Widow of Nain's son "sat up and began to speak" while he was dead, because it says, "he that was dead sat up"—or as the Greek says, "the dead sat up".

The two words "spirits" and "prison" evidently cause some questions in the minds of many because of their very rare occurrence in a connection of this kind. That the spirits referred to here were men and women of flesh and blood there can be no shadow of doubt; for Peter's expression in a subsequent verse, "putting away of the filth of the flesh" had evident reference to the early verses of Gen. 6, respecting the sins of Noah's time. James also tells us to "try the spirits whether they be of God". That he also had reference to human beings of flesh and blood is apparent from the fact that he calls them "false prophets" who were then doing their deadly work in the church and the world.

Now as to the word "prison". Like the word "spirit", we do not need to go outside the Bible for an explanation of its meaning. Job gives a vivid answer to that question in the third chapter of the book that bears his name. Speaking of Sheol, he says in verse 17, "There the wicked cease from troubling; and there the weary be at rest," and in the 18th verse he says, "There the prisoners rest together; they hear not the voice of the oppressor". In Psalm 102 David says, "A people which shall be created shall praise the Lord. For he hath looked down from the height of his sanctuary; from heaven did the Lord behold the earth; to hear the groaning of the prisoner, to loose the children of death". See R. V. margin. Sheol, like a prison, is represented as having "bars" and "gates". See Job 17:16, where it says, "They shall go down to the bars of Sheol, when our rest together is in the dust". See also Isaiah 38:10, R. V., where we read, "In the cutting off of my days I shall go into the gates of Sheol. I am deprived of the residue of my years."

The next question to be answered is, "When and how did Christ speak or preach to these people who were destroyed by the flood?" We have tried hitherto to go one step at a time. Let us continue to do so; for it is safe and sure. Though the process may be long, it is worth the effort. Peter tells us it was "while the ark was a preparing". That answers the question as to

time.

Now as to how Christ preached. If we turn to the first chapter of Peter's first epistle, we shall, I think, get a suggestive thought which will supply the answer. In that chapter Peter endeavors to show, as did Paul, that the gospel of Christ covers the whole of time, pointing backward as well as forward. He tells us plainly that the spirit of Christ—that same spirit which God gave to Christ without measure—was in the prophets. See verse 11. This statement taken together with the passage under consideration in the third chapter clearly identifies the "spirit of Christ", and clearly proves that it was representative and not personal; for the same spirit of Christ as a personality could not at the same time be in various prophets who were contemporaneous. Some prophets were contemporaneous, yet here we are told the spirit of Christ was in them all. So when he tells us that Noah was a "preacher (or prophet) of righteousness", we can readily see that Christ, who is the very center of the gospel, is rightly looked upon as the cause or instrument of the preaching, viz., that the gospel, which embraces all time, as we know time, looks upon Christ who is the Author and Finisher of our faith, as being "the same yesterday, today, and for ever", though not in actual person until born of the seed of David. The various writers of the Bible often express the same truth, but in different manner. Paul tells us that "the gospel was preached beforehand". Peter does exactly the same thing in his own way. Peter always was different from the other disciples.

Now for a few points which will add testimony to the foregoing but which were purposely omitted so as to make as few breaks as possible in our connective exegesis.

The Syriac Version of 1 Peter 3:19 reads, "And he preached to the souls that were held in Sheol, those which of old were disobedient in the days of Noah". Barnes, the Commentator, calls attention to the fact that this establishes the identity of "spirits" as "souls" or "persons" who lived in the time of Noah, but are now dead. He also points out that it proves the prison to be "Sheol or Hades". This is corroborative testimony to our own finding as we have outlined.

The Hebrew word Nephesh translated "soul" is translated "person" and "persons" thirty-three times in the Old Testament; "creature" nine times; "body" seven times; "man" and "men" five times; "life" and "lives" one hundred and twenty times, referring to the life of man and beast; and in a number of other ways meaning the living, breathing individual, and not an entity distinct from the body, says Bland in "The Soul: What is it?"

Referring to the word "quickened", Barnes says, "It is never used in the sense of maintained alive or preserved alive". He then gives all the instances of its use in the New Testament and adds—"The sense cannot be that in reference to his soul or spirit, he was preserved alive when his body died, but that there was some agency or power restoring him to life, or reanimating him after he was dead.—Barnes' Notes on the New Testament.

1 Peter 4:6 is also much misunderstood. "For this cause was the gospel preached even to the dead (them that are dead) that they might be judged according to men in

the flesh, but live according to God in the spirit." This shows that the gospel was preached (as Paul tells us, and as we have already noticed, Peter does also) in the past. It also shows us that the object of the preaching was the same then as now; viz., that they might live according to God in the spirit. Paul speaks of the spirit being saved in the day of the Lord, and elsewhere he tells us, "It is sown a natural body, it is raised a spiritual body." When? At the resurrection.

THE GULF STREAM OF CHRISTIANITY

THERE is a mighty river flowing off our coast in the midst of the Atlantic Ocean called the Gulf Stream. It emerges from the warm southern heart of the Gulf of Mexico, and pushes its tide out through the Florida channel, as a stream of boiling water pours through the spout of a tea-kettle. With strong and steady current it pursues its way northward at a rate of from forty to sixty miles a day, softening the harshness of the atmosphere and greatly modifying the climate of all our modern world. Off the coast of Newfoundland it meets the cold Labrador current, flowing from the desolate ice barrens of the arctic regions, bearing on its frigid bosom a great fleet of icebergs. But these mammoth ice ships soon melt away when they strike the surging current from the south.

Christianity is in the world as a gulf stream flowing from the heart of God. Wherever its tides rise and fall, the icebergs of selfishness and greed melt away.

What Christianity is to the race, it is first of all to the individual. It is the one force known to our humanity that can defy time and circumstance, and keep the hope and faith and sympathies of the human heart for ever fresh and green.—Sel.

When once you have started in the Christ warfare don't be a boomerang and turn to your former position in life.

Self-righteousness is a deceiving god—leading countless numbers into an abyss of trouble.

"Turn on the light" is an accredited maxim, and it has a Bible basis. Sins are deeds of darkness. When a sinner comes to the light his deeds are reprov'd. When a man wrongs his fellows, he should be shown up; and this means that some one should turn on the light. If a wolf puts on a sheep's skin and gets into the flock every sheep is in peril; and any sheep which finds him out and fails to give the alarm is a traitor to the flock. This means, of course, that sometimes we must say bad things about folks. But it is their own fault, and not ours. Our obligations are to good people and not to bad.

To hide sin is to help the sinner. How and when to bear our unpleasant testimony is a difficult question, indeed. It requires great wisdom to know what is the right thing to do. The word fitly spoken will tax our best powers. Charity must always hold us under its blessed influence, and yet sometimes we must bear brave testimony against those who have no charity.—Selected by Auntie Wince, from The Classmate.

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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

AS HE IS PURE

"EVERY man that hath this hope in him purifieth himself even as he is pure."—1 John 3:3. "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." While it is true that moral and physical cleanliness does not constitute Christianity, it is true that Christian character and strength are greatly enhanced by purity of the flesh. The flesh and moral life that are contaminated with filthiness and impurity are not in a condition to receive and profit by God's spirit as are those who are not thus affected. Repentance of the dead works of the flesh is needful to the individual who is aspiring high in faith and in blessings from on high.

WHISTLES HAVE BLOWN

THE step has been taken. The New Year has been entered. Not one day of 1924 can be relived; not one opportunity can be reconsidered, not one day recast. And as the Year 1925 is traversed step by step, it should always be remembered that not one step can be retraced, not one word spoken, not one deed reenacted.

Like the long line of tape speeding through the machines and receiving the many imprints, so also is life speeding through the machine of time and is being stamped with impressions that can never be erased from the scroll of God's record. New entries for the correction of former entries of error may be made, but the old one, so far as record is concerned, still bears its message. How careful then should every step be taken that the most possible

may be made of the opportunities placed before life.

1925 is one year nearer the coming of our Lord than was 1924. In some one of these speeding years the Lord's shout from Heaven will touch the Christian ear and great change, even the fashioning like unto Christ's glorious body, will take place in a moment, in the twinkling of an eye. May that moment be in 1925. May every Herald reader be using the speeding hours and days as in faithful preparation for that event.

RETURNING JEWS

IT seems necessary to think that the present great energy being exerted with a view to the regathering of the Jews into national establishment in Palestine must be done without any expectation upon their part that they are so doing under the continuance of the Mosaic covenant. That covenant has been inactive upon Judah for many centuries. It has been adorned with neither temple nor altar, priest nor sacrifice. The very fact of Judah having been scattered beyond the boundaries of that country and beyond the influences of the God-established worship and service must have abrogated, at least temporarily, the covenant in its effectiveness.

It is equally true that this regathering cannot possibly be undertaken by the Jews as being under the new covenant prophesied by Jeremiah.

One thought then establishes itself in the mind, namely, Judah is regathering in her own strength, unaccompanied by the pillar of cloud and fire, unguided by priest or prophet or judge from God; without Moses or the Prophet like unto him. Such is a regathering in unbelief, a condition well calculated to give credence to the claims of the soon rising antichrist, and to give fullest support to his claims to be God, as he sits in the temple of God that is to be built by this people in their effort—without the aid of a Moses of a Messiah—to rebuild God's temple and reestablish its services.

GOD'S KINGDOM

THE woman of Samaria in declaring that she knew that Messiah was to come clearly reveals the fact that at least some in Judah anticipated the arrival of the prophesied One who should restore Israel to favor with God and establish her in national circumstances far surpassing any of former conditions.

This expectation of a regathering and reestablishment was evidently based upon different series of Biblical instruction: one series was that of the promises of God to Abraham and the fathers; another series was that pertaining to the Mosaic law or covenant; while a third series of instructions came from the prophets. Whatever Judah contemplated receiving was founded upon at least the promises to Abraham and the laws from Sinai.

Paul afterward told that the law was added 430 years after the Abrahamic promises, "till the Seed should come to whom the promise was made". This law is specifically called a covenant in Exodus 24:8. It is the covenant which God made with Israel when bringing them out of the Land of Egypt. The prophet Jeremiah in 31:31 announced that God would "make a new covenant with the house of Israel and with

the house of Judah, not according to the covenant which I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt." Reference to our Savior's words in Matt. 26:26-28 reveals that this new covenant, or testament, was not sealed with the blood of the covenant until his death. Therefore the new covenant which was essential to the completion and perfection of God's kingdom, was not in force prior to our Savior's death.

John the Baptist in announcing the Lamb of God declared that the Kingdom of Heaven was at hand. Jesus in commissioning his apostles and disciples told them to preach that "the kingdom of God is come nigh unto you". "He came unto his own and his own received him not". The angel had said that he should "reign over the house of Jacob for ever". There are many such statements which indicate that the kingdom of God was offered or tendered to the people of the day of Christ's ministry. They, however, rejected him that he should not reign over them. Thus did they assume responsibility of choice and of rejection.

However, had they then accepted Jesus as their Messiah and had he built and perfected a kingdom then it must necessarily have been a kingdom under the Mosaic covenant law. Such a kingdom could in no sense have measured to the greatness of the kingdom as purposed by God. Jesus, not having yet passed from mortality to immortality, from the first Adamic to the new creature of the second Adamic, having not yet conquered death, nor him that had the power of death, could not have fulfilled the will of God concerning him. The kingdom of God as promised to Abraham and as outlined throughout the scriptures required that he who should become its King should be an occupant of the Highest Place beyond the veil of the flesh.

God's kingdom must thus be the product of supernatural power and agency. And though the tender was repeatedly made to Judah in the days of Christ's ministry, yet it is certain that God foresaw the rejection thereof and the necessity of the further perfection unto immortality of him who was to become the builder and guide thereof.

HERALD RECEIPTS

Gladys Swanson; Mrs. Chas. Moore; H. M. McInturff; Joshua Miller; W. I. Barber; Sarah E. Smith; Mrs. Emma Sutherland; W. D. Tilton; Mrs. Anna M. Wertz; Mrs. Emma Pyper; J. B. Pounds; Mrs. Elizabeth Mackie; Silas A. Overton; Mrs. Irena Margrave; George Rennard; Sylvester Logan; C. A. Stove; V. C. Railsback; Mrs. J. H. Davis; Mrs. R. Lake; M. Fetters; Mrs. Jule Miller; A. E. Renner; F. A. Renner; Mrs. Betty Kilmer; Mrs. Earl Kirkham; Fred Jones; Mrs. Sadie Dodson; Alice Emerson; H. M. Lucas; Mrs. I. L. Wood; Mrs. J. W. Dismukes; Homer Hendrix; Mrs. Thomas Savage; Mrs. Katherine Ritenour; Mrs. Edith R. Burke; C. L. Furry; Mrs. Anna Cady; Dorothy Magaw; Mrs. Sadie Clark; Mrs. T. J. Ellis; R. V. Gardiner; F. N. Patterson; J. C. Thompson; Chas. E. Crowe.

EMERGENCY FUND

Eunice R. Lewis, \$1.00

BIBLE INVESTIGATOR

Mrs. Otto H. Momsen; Fred Jones; A. E. Renner.

WINCE MEMORIAL FUND

Previously mentioned, \$481.45
A friend, 5.00
Total, \$486.45

Among the Churches

Bro. T. A. Drinkard has been doing some good work at Eden Valley, Minnesota.

The editor joins his wife in thanking our friends for the great number of cards and letters of Christmas Greeting which they have received. Known and unknown friends at many places have sent cheer and encouragement.

Mrs. Austin, who has been confined to her bed since September 27, has been especially helped by these many kindly words. She would gladly answer each one were she in better health.

With best wishes and New Year Greetings, Sr. Charles Moore sends \$5.00 for Golden Rule Home and \$3.00 for Herald (plus \$2.00 for subscription) in memory of her father, J. O. Woodruff.

Bro. Woodruff was one of the faithful ones with his pen. Several of his books are in the N. B. I. offices. Others should be taking up the work which was stopped by his death in 1908.

"I am enclosing six dollars and fifty-one cents to be used in the N. B. I. work where needed. It is the Church of God Sunday School's special Christmas offering."

Other Sunday schools and churches have from time to time contributed to the furtherance of the work, similar to the above from Gladbrook, Iowa. One and all are heartily thanked for their encouragement of kindly spirit, and their financial aid.

A Letter of Thanks

I wish to sincerely thank the ones that have been sending donations for relief work with no name signed; also those who sent extra funds for Christmas. The money was used to buy warm, comfortable clothing for both old and young, blankets, extras for the Christmas dinner, and toys and candy for the children; thus bringing happiness into several homes of our people that otherwise would have been without the Christmas cheer that we all love so well.

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

NOTICES

Notice to Michigan Brethren

Bro. James A. Patrick who was hired at our last Quarterly Conference, for work in Michigan is expected to arrive in Grand Rapids about January 5th, and will immediately get busy with the much delayed work. You may look for a visit from Bro. Patrick any time after the above date.

Those who have made monthly pledges for this work are asked to start paying during the month of January. Please mail your remittances to our treasurer, Bro. Lawrence Bridegam, Caledonia, Michigan.

To those who have not sent in their pledges please notify your secretary at once; for there is not enough pledged to carry on the work successfully.

Fred E. Hall, Secretary,
415 Brainard Ave., Grand Rapids, Mich.

To All Ohio Berean Societies

Greetings in our Lord Jesus Christ and fellowship in the work of the study of the scriptures. There is a movement on foot for the purpose of uniting all our Ohio societies in a big meeting for the purpose of organizing an Ohio State society to work in connection with the National Berean Society of the Church of God.

I have been made to understand that there was a state society at one time but for some reason it was abandoned. Now I think that there should be a state society in Ohio as other states have state societies and it is up to us who live in Ohio to push the Ohio work. I am vitally interested in an Ohio state organization and expect to use all my efforts in trying to organize one whether I have anything further to say or not. Any communications may be addressed to me or Eld. C. C. Maple, Elyria, Ohio.

I would appreciate very much a word from every separate Berean Society in Ohio, no matter how small or isolated. I think we ought to take this matter to heart as we absolutely need to be more closely associated together in our Ohio work.

Yours for an Ohio State Society,
Francis H. Gibson,
909 W. 14th St., Lorain, Ohio.

REPORTS

Plymouth, Indiana

Bro. J. H. Anderson was with us on Sunday, December 21, and although the weather was very cold we had a good meeting, and our hearts were made to rejoice because of the putting on of Christ by an intelligent young lady of Sr. Willey's Sunday School class. Miss Macel Dreibelbis had made up her mind, and the icy cold water was no impediment. May God help her to as bravely live down every obstacle and every temptation that would impede her Christian life.

J. H. Willey.

Report for December

Sermons, 17; Baptism, 1; Funeral, 1; Marriage, 1.

Money collected: Plymouth, \$15.00; North Salem, \$8.00; Burr Oak, \$5.00.

Expenses: \$6.24.

Note: It was a great pleasure in our last meeting at Plymouth to baptize a young lady who has been for some time a member of Sr. Willey's Sunday School Class. Sr. Willey is doing a good work in the Sunday School and we are expecting others of her class to obey in the near future.

J. H. Anderson.

A Pleasant Gathering

A large gathering of brothers and sisters of Omaha and Avery met at the home of Bro. and Sr. Dixon, where we hold our usual Sunday meetings, Sunday afternoon, December 14, 1924. The afternoon meeting was a surprise on Sr. Adams in honor of her 62nd birthday anniversary which was the following Tuesday, December 16.

The following tribute was given by Sr. Perkins:

Dear Sister Adams: We have gathered here to wish you many happy birthdays and to try to show our love and appreciation of one who reminds us of the brave and illustrious Mothers of the Bible, those faithful, noble hearted wives of the Patriarchs of old whose courage and devotion have stamped them the truest type of sterling merit. Through the long years of Bro. Adams' service as our teacher in the Master's work you have always responded nobly, cheerfully and readily to the call as his helper, looking for no earthly reward, but taking the Golden Rule as your guide through life, exemplifying the lines of the poet—

"Then come the wild weather, come sleet or
come snow.

We will stand by each other, however it blow;
Oppression or sickness, sorrow or pain
Shall be to our love as links to a chain.

As the oak tree standeth, so straight and so tall,
The more the wind beats and the more the rain
fall;

So the love in our hearts has grown greater and
strong

Through sorrows and joys which have made us
all one."

"So, dear Sr. Adams, in behalf of the brothers and sisters gathered here I ask you to accept this small token of our love and appreciation, and may this be one of the happiest birthdays, and each succeeding one be filled with the good things you so richly deserve."

At the conclusion of this address Sr. Adams was presented with a purse to be used in any manner that would give her the most pleasure. Bro. Adams responded in behalf of Sr. Adams. The balance of the afternoon was spent in a general social time. A delicious luncheon was served, followed by the usual Sunday sermon by Bro. Adams.

Sr. Adams has been in poor health this fall. We hope to soon see her restored to health and vigor.

Mrs. John Gow.

N. B. I. PLEDGES AND CONTRIBUTIONS

The following pledges and contributions have been received since General Conference for the payment of indebtedness on N. B. I. property and for furthering the work in its several departments:

Previously reported,	\$4051.70
Received since last report,	48.51

Total	\$4100.21
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OBITUARY

Dan M. Payne

was born November 8, 1843, in Barrie, New York, and died in Mendon, Michigan, November 12, 1924. As Mr. Payne was entering into his young manhood the country was in the throes of the Civil War, and at the age of twenty he enlisted and was assigned to Company F, 111th Regiment of New York Infantry. He took part in a number of important engagements. In 1865 he was honorably discharged, and not long afterward came to Michigan, settling on a farm about six miles north of Mendon, but shortly afterward moving into this village, which has been his home ever since.

On the 25th of August, 1874, he was married to Minerva S. Bowen, who preceded him in death only a few months ago. To this union two daughters were born: Mary, who died at the age of two years, and Bernice, now Mrs. Ernest Warrick.

A number of years ago Mr. Payne accepted the Christian (Continued on page 112)

The Sunday School

By Alta King

THE LORD'S SUPPER

Lesson 3 January 18, 1925
Lesson Text: Luke 22:1-30
Responsive Reading: Psalm 25
Luke 22:15-23

Golden Text: This is my body which is given for you: this do in remembrance of me.—Luke 22:19.

For Study

Review: What warnings and predictions were spoken by Jesus to the twelve in last week's lesson? What questions had called forth these warnings and predictions? What did the prediction state concerning the kingdom that was not yet a part of their conception of the kingdom? How did the prediction serve to substantiate their expectation of a literal restoration of Israel's kingdom?

These warnings and predictions are typical of Jesus' teachings to the twelve during the last days before his crucifixion. They were as links in a chain that should bridge the dark chasm of three days during which Jesus was in the grave. Though the disciples regarded Jesus as the lost hope of Israel while he was in the grave, there can be no doubt that the many statements Jesus made concerning his death, resurrection, and future work kept struggling for admission into their understanding, and thus kept their minds directed toward him in death in wondering unbelief, and paved the way to the belief which would come through the Holy Spirit when it should bring to mind all things Jesus had taught them.

The New Lesson: The institution of the Lord's Supper was but another incident and teaching by which Jesus helped the twelve to make the transition from their flesh Christ and kingdom to the glorified Christ and kingdom. It was one of the germ thoughts that were to grow into the true belief in the true Christ and replace their dying belief in their flesh Christ.

I. The "Atmosphere" of the Lord's Supper.

(a) Time: Luke 22:1.

(b) Crowds in Jerusalem; subdued commotion; authorities seeking Jesus; the people curious and expectant on the verge of breaking from old authorities. Luke 22:2; John 13:55-57. (Only six days before the Passover feast the people had publicly declared their acceptance of Jesus as King of Israel. John 12:10-15.)

(c) The twelve irritable and dissatisfied. On their way to Jerusalem they had been quarreling over greatness. Mark 10:32-45. This same spirit was manifest during the regular evening meal before the Passover feast and was rebuked by Jesus when he washed their feet. John 13:1-17.

(d) Judas turned Satan. John 12:1-6; Luke 22:3-6. It was probably at the close of the regular evening meal on the day of the Passover, the story of which is given in John 13, that Judas went out to do the work of a Satan which he planned 6 days before. John 13:29 says some of the disciples thought Jesus had sent Judas to buy things for the feast (the Passover feast which came later in the evening).

II. The Jewish Passover Finished. Luke 22:7-18. Amidst all the confusion and tur-

moil outlined above, Jesus, with calm serenity and assurance attended even to the details of arranging for the Passover feast.

Did Judas return from his work of betrayal in time for the passover? Verse 12.

How did Jesus tell the twelve that the time had arrived when he would no longer observe the Passover in ceremony? Would not this statement be indicative of the passing out of his life of all forms of ceremonial worship? If it is, what wonder that with "desire" he had desired to eat "this" passover. Verse 16. It meant the last of his bondage to law and its system of worship of which there was no necessity on his own account.

How can the Passover be fulfilled in the kingdom—had it not already been fulfilled in the history of Israel? Jesus' great joy is in the actual fulfillment of types and shadows, not in ceremonial observance.

How did Jesus, a second time, make the Passover feast prophetic of the Kingdom, thus planting, as it were, a thought that should draw as a magnet to him when faith should be, to all appearances, dead? See verse 18.

III. The Lord's Supper Instituted. Luke 22:19-23. Though "this" Passover finished all ceremonial worship so far as Jesus was concerned, Jesus evidently saw the need of some ceremonial worship for his disciples; for he instituted a simple ceremony which he later continued through Paul. Is there any value in ceremonial worship?

Of what was the ceremony established by Jesus, indicative? Study carefully the significance of the "cup" as stated in verse 20. What is a testament? What is the New Testament? and how does the shed blood of Jesus seal or make sure of fulfillment the New Testament?

Paul, in 1 Cor. 11:24-26, gives the ceremony both a past and a future significance. Find what each is.

Compare the adaptability of this simple ceremony to all peoples, climes and conditions with the adaptability of the Jewish Passover which was just finished.

Luke's account indicates that Judas was present at the Lord's Supper as well as at the Passover feast. See verses 21-23. Note that in verse 22 Jesus speaks of the betrayal as an accomplished fact.

Judas not only sat through the Passover feast, but through the more or less meaningless bread and wine ceremony, his arms on the table with the man he had betrayed, watching for his chance to give him over in the absence of the multitude as he had promised. Luke 22:6. This chance he found after they had sung a hymn and gone out and he knew that Jesus had gone into the garden in the Mount of Olives. Mark 14:26 with John 18:1, 2.

A HAPPY HOME

Is the noblest work of man.

Cannot be built without a willingness to overlook faults.

Is never founded upon whim, caprice, or flirtations.

Is one in which parents rule by the authority of love.

Is always worth more than a bigger business.

Is a work of art—the art of living together. Doesn't depend upon the house or furnishings.

—R. L. Smith.

THE COMING KINGDOM

By Geo. Mitchell

ATENTION! Our Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

Friends and brethren: This kingdom which we are taught to pray for is soon to be established on the earth; and Jesus who is the heir of the world is by special covenant with Abraham, the heir of the land of Canaan. See Gen. 15:18; 12:1; 13:14-15. "Now to Abraham and his seed, Gal. 3:16, were the promises made. He saith not. And to seeds, as of many, but as of one. And to thy seed, which is Christ." When David was king the Lord made a covenant with him, saying that he would never want a man to sit on his throne. 2 Sam. 7:12-17. But Solomon, by his outlandish wives, was influenced and turned from the living and true God to worship idols. This act caused God to tell him that he would overturn his kingdom, not in Solomon's day but in his son's day. God says in Ezek. 21:25-27, "And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God; Remove the diadem, take off the crown: this shall not be the same: exalt him that is low, abase him that is high. I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is, and I will give it him." In Luke 1:32-33 we are told whose right it is, even Jesus' the son of Mary, the promised seed and son of David and heir of David's throne. He will reign over the house of Israel for ever. Just before he went away his disciples asked him, "Wilt thou at this time restore again the kingdom to Israel?" Again, when they asked him what they would have for leaving all and following him, he answered and said, "When the Son of man sits on the throne of his glory, ye shall sit on twelve thrones judging the twelve tribes of Israel."

Now, friends, there is no question as to sincerity of your belief; but is it true? You mostly believe in a kingdom beyond time and space, the saints' secure abode; which is simply nowhere. This we have been taught to believe by an apostate church, also many other false doctrines, which will come later. In the texts quoted in the beginning we have the land covenanted to Abraham and his seed; and in Gal. 3:16 we have a plain, positive statement who the seed is, namely, Christ. And there is no other name under heaven given among men, whereby we can be saved. Acts 4:12. He paid the price on the cross. Please read Heb. 1:1-3, and 2:5 "For unto the angels hath he not put in subjection the world to come, whereof we speak". This is the kingdom which we are taught to pray for. Now, friends, we have set before you an outline of the kingdom, of which Christ says, "Seek ye first the kingdom of God, and his righteousness: and all these things shall be added unto you."—Matt. 6:9-33.

Dear reader, these are the teachings of the word of God, and will be fulfilled; and no potentate, pope, priest, or king can change them.

Israel was to abide many days without

a king; for they have been scattered many years in all countries and in Jeremiah 31:10 it says, "He that scattered Israel will gather him, and keep him as a shepherd doth his flock." "If the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?"—Rom. 11:15. The world war was started to regain the temporal power of the Pope in Europe, which power ended in 1870; in 1917 Jerusalem was taken from the Gentiles and given to the Jews, and now they are preparing the country for a return of the Jews. These things are being done in our own times and we hardly realize it. We are so taken up with the affairs of the world that we don't realize it. But, saith the Lord, "For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be."—Matt. 24:38-39. God says of himself in Isa. 42:14. "I have long time holden my peace; I have been still, and refrained myself: now will I cry like a travailing woman; I will destroy and devour at once." And now we are in the time of preparation for restoring the kingdom to Israel. Acts 1:6. The 1260 years of Papal persecution in Europe ended in 1870. Jerusalem was taken from the Gentiles and given to the Jews in 1917, and now the Jews are preparing the land for their return. If the casting away of the Jews be the riches of the Gentiles: what shall be the gathering of them but life from the dead?

In Jer. 16:19 it says, "Surely our fathers have inherited lies, vanity, and things wherein there is no profit." Martin Luther did a great thing for us when he started the Reformation. Now we need another to take us out of the wilderness of darkness.

SCRIPTURES WE SHOULD STUDY

Luke 21:22; Hebrews 12:26-28; Haggai 2; 3:21, 22; Habakkuk 2:3; 3:3, 12, 13; Zephaniah 1:14-18; 3:8; Nahum 1:2-5; Micah 1:2-4; Joel 3:9, 14; Ezekiel 38:19-23; Jeremiah 30:22, 23, 24; 25:30-38; Zechariah 14:1-5; Isaiah 2:2-22.

We are certainly in the days of vengeance.

W. M. Ives.

AN ANSWER

DEAR friend: I will try to answer your letter as best I can, but please remember, I do not pretend to be perfect. Even our Lord did not claim to be perfect; for he said, "There is none good but God". We are all fallible although he himself was without sin. Please read Luke 22:39, 40, 42, 43. In your first letter you stated that no one could forgive sins but God, and when I wrote to you I told you God had given all authority to Jesus, and he has the power to forgive sins.

Now I never said they went to heaven, because Jesus died that day and was buried. The thief did not die that day. The thief said unto Jesus, Luke 23:42, "Lord, remember me when thou comest into thy kingdom". You know the answer. Jesus will remember him when he comes into his

kingdom, which he has not yet received; for he is sitting on the right hand of his Father in his Father's throne. But he will soon come the second time and then he will sit on his own throne—that of his father David, which God will give him. Jesus will soon come in power and glory to raise his saints and then the thief will come up out of his grave with the rest of the blood-washed saints "and so shall we ever be with the Lord". Then we shall inherit this old earth. "Praise the Lord for his wonderful works to the children of men."

No one can enter the kingdom unless he repents, believes, and is baptized as Jesus commanded. I never said I believed Jesus went to heaven the day he died, because the Bible says he was buried, and rose again the third day. Paul says in 2 Cor. 2:10, "To whom ye forgive anything, I forgive also; for if I forgave anything, to whom I forgave it, for your sakes forgave I it in the person of Christ". There is no place in the Bible where it says we must bring faith and fruits before we can be forgiven. We must repent and believe and be baptized before we can have faith and fruits. We must obey God's commandments in order to be saved. It makes no difference what we think that will not save us. We must believe what the prophets and apostles teach. They were inspired; for God told them what to write, and they had to do it. You or anyone may say, "Lord, Lord," but that is not much. If one does not obey Jesus' commandments one cannot be heard. No others can be saved, but Jesus had power and authority from his Father or God to forgive sins. He had power to forgive the dying thief, and he did, or he would not have told him he would remember him when he (Jesus) came into his kingdom.

Now let me give you a few passages on baptism. In Matt. 28:18-20. Jesus says, "All power is given unto me in heaven and in earth." See also Matt. 3:13-15; Mark 16:16; 1:4; Luke 3:3; Rom. 6:3, 4. "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."—Rom. 6:4. Be sure to read Rom. 6:3; also Col. 2:12; Eph. 4:5; Matt. 3:7; 1 Peter 3:21; Acts 2:38-41; 8:12, 16, 36-38; 9:18; 10:47. Now I have given you enough places to show you we must be baptized in order to be saved. That is, we must be put under the water to show the burial and resurrection of Christ.

The last thing you say or ask me in your letter is if I believe in hell. Do you know what the word is translated from? The Hebrew word is "Sheol", the Greek word, "Hades", and should be translated "grave" or "pit". I believe Jesus is coming soon to raise the dead which sleep in him and to change the living. Those who are changed and raised from the dead will be caught up to meet the Lord in the air, and so shall we ever be with the Lord. It will do you good to read the entire chapter of 1 Cor. 15, and 1 Thess. 4:13-18.

Now I have written a long letter to you, and I have written it in love and the fear of God, and I pray you may see the truth of what I say. I love Jesus and wish to serve him and to always be ready to give an answer to all who ask me whom I serve.

Yours very respectfully,

Susan A. Howard.

ENOCH WALKED WITH GOD

By T. A. Drinkard

ND Enoch walked with God; and he was not; for God took him."—Gen. 5:24
To walk with God means far more than is recognized by those of the world. This man was a man of faith, one who went to the very limit of rendering acceptable service to his Maker, who accepted his offering offered upon the altar of sacrifice.

This servant of God had his name listed among the faithful of past ages, and to him will be given a crown of life at the judgment. That day will be one of gladness to those following in the footsteps of the Master who gave his life that they might truly live.

To have our name listed among these loyal, faithful ones should mean a great deal to each one. It means full acceptance by the Father of our offering. It places us in a place of great importance. Enoch gave himself and all he possessed to see God honored in his life. This should be an example unto each one of us as we travel life's pathway. Not how much we can glorify ourselves, but how much can we do to honor God, as it is written, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."—Rom. 12:1.

THE DUTY OF MAN

By Tessa Laning

WE are told in Ecclesiastes 12:13 that the whole duty of man is to "fear God and keep his commandments". At first glance this would seem a small duty. But when considering it in order that we would hear, "Well done", for our service, it covers a number of days to perform the duty in; from the age of accountability to the grave.

First, consider "Fear God". To fear God should not represent apprehension of evil or danger. But rather a reverence to God, because we love him, not because of dread or fear of him.

Second, keeping his commandments should be done through reverence and love for God.

The scriptures have given examples of men who never forgot God. Joseph who was sold into Egypt by his brothers through all his trials did reverence and praised God for which he received high honors. Likewise Abraham and Jacob, and many others remembered God through love in all their doings and have the promise of high honors when he comes whose right it is to give rewards to every man according as his work has been.

Now coming on down through ages stands the Son of God, Jesus the Christ, who revered God in all things, the example for all; who said he did not come to destroy the law and the prophets, but to fulfill that we might have life more abundantly.

And as we are about to enter another Christmas-tide in which we celebrate the birth of Jesus, let us consider our duty more seriously than before. So we may understand God's love for us and operate our life in his service in reverence to him; that we may be worthy of life everlasting which he is waiting to bestow on all his obedient ones when he returns to earth to establish his kingdom.

Dan M. Payne

Continued from page 109)

faith and united with the Church of God. He not only retained his faith, but found greater and greater comfort in the religion of Jesus Christ. He was universally recognized as a man of sterling integrity and high moral principle. He was genial and kind in his disposition and made many friends. He took a great interest in the fellowship of his war comrades and in the proper honoring of those deceased. At the last Memorial Day service he sat alone in the church holding the flag which was so dear to him, a picture of pathetic loneliness.

Since the death of Mrs. Payne he has been in feeble health, and for some weeks past endured much suffering; but the death angel touched him tenderly and he fell peacefully asleep.

"In Judah is God known: his name is great in Israel. In Salem also is his tabernacle, and his dwellingplace in Zion. There brake he the arrows of the bow, the shield, and the sword, and the battle. Selah.

"Thou art more glorious and excellent than the mountains of prey. The stout-hearted are spoiled, they have slept their sleep; and none of the men of might have found their hands. At thy rebuke, O God of Jacob, both the chariot and horse are cast into a dead sleep. Thou, even thou, art to be feared: and who may stand in thy sight when once thou art angry."

HINTS FOR NEW YEAR RESOLUTIONS

(Continued from front page)

may be followed by a loss of confidence in all things Christian. Yet we wonder why our unconverted friends are so indifferent concerning church attendance, and the message of salvation we want them to accept. Could we know how much of the indifference we ourselves have caused, we probably would be shocked.

The very people we hope to help into the kingdom are pushed back from it by our unkind, unwise, critical remarks. We forget the words of the Psalmist who said, "I will keep my mouth with a bridle while the wicked are before me." Peter also has something to say on the subject, "He that will love life and see good days, let him refrain his tongue from evil, and his lips that they speak no guile." "By thy words thou shalt be justified and by thy words thou shalt be condemned." He who wills to see true life and days of happiness must guard against the words that spoil. The truest life is the life that makes Christ known, and the greatest happiness is found in leading others into the ways of eternal life; then let us keep the way to our own happiness and that of our friends untrammelled by needless, thoughtless, unkind remarks, that are so potentially destructive of things best.

When the Day of Reckoning Comes

The soil in which we hope to sow gospel seed, if hardened by confidence-destroying criticism and cumbered with weeds and thistles, must be moistened and cultivated afresh before any good seed is likely to take root and bear fruit. The surest way of preparing such soil is to water it with tears of repentance, and plow it with a humble confession to those concerned of the wrong done, and by other confidence-building influences. How else can our confidence in ourselves and the shaken confidence of our friends in us be restored without which real spiritual influence is impossible.

It is sadly true that some souls that have been ready for the good seed, have been hardened by some unchristian criticism, or other confidence-destroying word or act on the part of some one who intended no harm. Many who have been thus hardened may turn away and miss forever God's gift of life.

How awful it will be on the great day of reckoning to face having been the cause of thus hardening some one, and being, even in a small measure, the cause of that soul's eternal death! Should we not pray, "Create in me a clean heart, O God; and renew a right spirit within me Then will I teach transgressors thy ways; and sinners shall be converted unto thee."—Psa. 51:10, 13.

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Joyful Expectations

By Rufus A. Curtis

IF any persons on earth have a right to rejoice, it is the followers of Jesus, "whose names are in the book of life". They can "rejoice in the Lord always", not only for the "promise of the life that now is", but also for "that which is to come". As their hearts are thrilled with contemplation of the "exceeding great and precious promises" of the Bible, they can exclaim in the language of David, "But let the righteous be glad; let them rejoice before God: yea, let them exceedingly rejoice."

Our hearts are made to "burn within us", as the scriptures are opened to our understanding. What an inexhaustible mine of truth the Bible reveals as it links the limitless future with the interminable past. How comprehensive and far-reaching is the message "the angel of the Lord" uttered to the Judean shepherds, "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 Saviour, which is Christ the Lord." Well may our fears be banished; for there is no salvation in any other; "for there is none other name under heaven given among men, whereby we must be saved." The "gospel" and "glad tidings" are interchangeable terms. (Compare Matt. 4:23 with Luke 8:1.) "Blessed is the people that know the joyful sound." Looking with the eye of faith, through the gospel telescope, we behold "the King in his beauty", and "the land of far distances". We behold "a city which hath foundations, whose builder and maker is God." With joyful expectancy we behold "times of refreshing" that "shall come from the presence of the Lord". "The times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." We behold "the Lord himself", as he "shall descend from heaven, with the voice of the archangel, and with the trump of God"; the dead saints raised, and the living saints changed to immortality; and simultaneously caught up "in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

"For ever with the Lord,
Amen, so let it be,
Life from the dead is in those words,
'Tis immortality.

Well may the Apostle Paul add, as he joyfully contemplated the resurrection of the saints, to all the wisdom and wealth of "the world to come", "Wherefore, comfort one another with these words."

The "gross darkness" concerning God's merciful plan of salvation, that now seems to "cover the earth", will then be superseded by a universal "knowledge of the Lord". "And they shall teach no more ev-

Waiting

UNTIL the day break;
And the shadows flee away."
Waiting we stand,
And watching till our Savior shall
appear,

Joyful to cry, as Eastern skies grow clear,
"The Lord's at hand!"

But now the night
Presses around us, sullenly and chill;
Pain, doubt, and sorrow seem to have their will;
Lord, send the light!

Weary we wait,
Lifting our heavy eyes, bedimm'd with tears.
To skies where yet no trace of dawn appears,
Lord, it is late!

But yet thy word
Saith with sweet prophecy that cannot fail,
That light o'er darkness shall at length prevail;
We trust thee, Lord!

O Morning Star
Of heavenly promise! light our darkened way.
Till the first beams of the expected day
Shine from afar.

So will we take
Fresh hope and courage to our fainting hearts.
And patient wait though every joy departs,
"Till the day break."

—Selected.

ery man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more." What blissful times await God's saints, when "all the earth shall be filled with the glory of the Lord". The happy years to come will witness, in all the immensity of their unmeasured fulness, "Glory to God in the highest, and on earth peace, good will toward men."

Another thing that causes joy in the anticipation, is that the Lord will cause "wars to cease unto the end of the earth". Implements of warfare will be changed into implements of husbandry. Now the proclamation among the Gentiles is, "Prepare war, wake up the mighty men, let all the men of war draw near; let them come up. Beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I am strong." The Messianic prophecies disperse the dark war-clouds, that have caused so much of the "distress of nations, with perplexity"; and substitute melodies of peace for the roar of cannon and the din of war. Listen to Isaiah's glowing prediction of the reign of the "Prince of Peace": "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and (Continued on page 117)

The Great Promises of God

By Samuel E. Haney

WHEN the morning stars sang together,
and all the sons of God shouted for joy".—Job 38:7.

What respiration is to the animal and vegetable kingdoms, singing is to the soul. Death would soon ensue without oxidation; and a soul that cannot sing is sick—nigh unto death. But singing is an ebullition of a healthy, happy soul.

God asked Job, "Where wast thou when I laid the foundation of the earth? declare, if thou hast understanding"; "and when the morning stars sang together, and all the sons of God shouted for joy?" Morning stars (rawnan) seraphic angels joining in triumphant praise with the innumerable sons of God (angels) at the beginning of earth's creation.

Likely there is more singing than talking going on in heaven. In the matter of joy the most eloquent speech is maladroit compared with singing praises to our loving Creator and Redeemer.

The wonders of the radio—dancing in London to music broadcasted from Pittsburgh, Pennsylvania—should not make impracticable the possibility that our ears are not tuned in to the angelic voices about us. Psalms 34:7; Hebrews 1:14.

At our Savior's nativity there were shepherds abiding in the field. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. 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. We do not envy those watching shepherds, but O, how we would like to have shared their joy of hearing such heavenly melody. But the day, yea, the hour, is coming, "when the Lord Jesus shall be revealed from heaven with his mighty angels": and what a host of glorious visitants it will be! Composing that great assembly will be "ten thousands (a symbol of completion) of his saints".

Dear reader, it is our privilege to be part of that hallelujah choir; and if in the interim we keep our hearts tuned in with "things above", we can have uninterrupted choir practice en route, so that when we see Jesus face to face we shall be oblivious of prose—nothing short of a spontaneous melody will suffice the ecstatic joy of our souls. But we must first tune out of "the things that are in the world"; for the race has become so self-centered and discrepant that the atmosphere is permeated with discord and incongruity. Should we catch our "ears" tuned in to "jazz" we should at once drop to our knees and again get right with God, though we tarry all night at the throne. Nothing should be allowed "to separate us from the (Continued on page 120)

THE LOST VISION

By Alan Burns

PREPOSITIONS are the smallest and yet largest words which we use in our theologizing. The statement that man must "believe in Christ" will never be apprehended until the preposition is understood. Its importance may be seen in the apostles at times using the expression "believed into Christ"—an intensification of the idea. Men have argued and labored over the possible meaning of the larger term, the verb "believe". The preposition has always contained the clue to every imagined problem in the phrase. Men are ever apt to look for God in the thunder and the storm, but He Who speaks with a "still small voice" uses the little things of life and scripture to reveal his meaning. "In" tells us of identification. "Into" is the process of identifying. Millions "believe"—they form the corrupt mass of leavened Christendom. Individuals, some here and some there, have "believed into" Christ and are all that this battered, storm-swept world knows of Christianity.

In a preposition lies the secret of mankind's loss of the vision of God. Romans one records the dimming of man's eyesight when it failed to see the "power and deity" through the things the Creator made. The English statement that "the invisible things . . . are clearly seen" in "the things that are made" does not quite tie up with facts, as may be seen in any article by modern astronomers, geologists, or scientists, where even a reference to the Creator's "power and deity" is truly an "invisible thing". Astronomers have scanned the heavens and seen suns and systems invisible to the naked eye but they have not "clearly seen" the invisible God. Geologists have quarried the depths of earth and brought to light geological strata, fossilized bones, and natural laws, but the excavator's spade has never disclosed the "invisible things" which are said to be "clearly seen". There is a reason for this, a reason which rests on a preposition, as we will show later on.

Professor Godet's comment on this passage is of value here. "The complex phrase noumena kathoratai, are spiritually contemplated, contains two intimately connected ideas: on the one hand a viewing with the outward sense; on the other an act of intellectual perception, whereby that which presents itself to the eye becomes at the same time a revelation to our consciousness. The animal sees as man does; but lacks the nous, understanding, whereby man ascends from the contemplation of the work to that of the worker." In phenomena we have that which is seen when, animal-like, we look at creation. In noumena we have that which is seen when we look through "the things that are made". The difference lies incarnate in the preposition.

The origin of all heathenism, ancient and modern, scientific and otherwise, lies in the fact that men have contented themselves with looking at and not through the world of material things. Looking at the operation of nature our modern scientists have seen law. Had they looked through they would have beheld the Lawgiver. Looking at the heavens above and the earth beneath and around, artists and poets have painted and sung the praises of "Nature". Had they looked through they would have join-

ed the Psalmist in his praises of God. The people of by-gone ages looked at the sun in its fiery magnificence and their awed souls bowed idolatrously to it. Had they but looked through their spirits would have joyed in worshiping HIM. A pantheist is one who looks at "the things that are made" and, thinking they are the exhaustion of God, worships THEM. A Theist is one who views these same things as an expression of God, a part and not the sum of his being, a segment and not the circumference of his substance, and who, looking through, sees the vision of God. Blind eyes cannot see through the things that are made to behold the invisible. But the opened eye, touched by redemption's magic power, can and does "clearly perceive". A rendering of the phrase "clearly to be seen" by "may be deeply seen" is one that has much appeal to the writer as suggesting the spiritual vigor, or intuition, necessary to brush aside the phenomena to behold the noumena hidden within, or behind, the physical facts of creation. "Deeply" the invisible truths of the invisible God do surely lie. So deep, indeed, that, while they are descried by the eye of simple faith, they are yet so deep that godless curiosity, however scientific it may think itself to be, cannot reach them with shovel or spade, scalpel or lancet, cannot analyze them with acids, or view them with either telescope or microscope.

When you look at it, Nature is a dead wall that forbids your passing beyond itself, a screen or curtain like the veil that barred man from the Holiest of All. When you look through, however, the veil is rent and you hear hidden harmonies which lie "deeply to be heard" in the song of the nightingale and thrush, the chirp of the cricket and the glad carol of the lark. The whisper of every passing breeze contains within its depths the sigh of a compassionate God brooding over a ruined creation. The petals of the rose but "deeply" veil within themselves a passage-way to the beauty of God. Hid deeply in Nature's bosom is a highway to the heart of God. His voice may be heard in the rumbling of the sea, the roar of Niagara, and the gurgle of every tiny brook. The "footprints of the Creator" are "deeply to be seen" in the library of the rocks. His finger prints are on the stars. Like walls of brazen metal the "things that are seen" prevent the progress of self-sufficient man, who beats out his brains against the "facts" of Nature in his attempt to lay ruthless hands on the secrets of life. But faith perceives the hinges and the seeming walls of brass become portals into the Temple of God.

Had Daniel looked at the lions he would have trembled and shaken, but he looked through and saw the lions' God. Had David, like Israel, looked at Goliath he would have fled in terror from the scene with his shepherd's sling and five smooth stones. But the eye of David's faith pierced Goliath's armor and, looking through, David saw a greater than he. The ten spies saw the giants. Joshua and Caleb looked through and saw God.

The entire protest of the prophets was against this natural tendency of Israel to look at, and not through the sacrifices, as the heathen referred to looked at and not through the sun. Israel's tendency in this respect embodied itself in the Pharisee who went into the temple to pray. Looking at himself, as millions of his kin have since

done, he spread his virtues before himself, and counted up his spiritual wealth as measured by standards of his own. He looked at his righteousness and found it beautiful to behold; he gazed at his almsgiving and determined it was generous; he turned his vision inward and absolved himself from every spot, wrinkle and taint, such as "other men" might have. The Publican focused his vision not on "other men"—they had to answer each for himself—but in a single ray of blinding condemnation on himself. He looked through and not merely at the God before whom he bowed; for he saw the heart of mercy, the very Core of the Invisible, that expressed its noumena through the phenomena of the temple sacrifices. That mercy was ever "deeply to be seen" in the shadows and signs of the Levitical economy. But such as had "eyes to see", who could look through the dumb signs to the living substance beyond, could feast their hearts on "the invisible things of God".

Romans 5:3-5 is the property of faith, and only faith; for faith alone can put its amen to the facts recorded there. They are facts only to faith; for faith looks not at but through. In the second verse on the horizon of hope is seen the radiant glow of the rising "glory of God". That is a future fact which feeds the joy as it increases the courage of faith. In the fifth verse we have Paul's triumphant postscript to the inventory which he has just catalogued. This Pauline postscript refers, not to a future hope, but to a present possession. We have—does he say it merely, or does he sing it?—"the love of God shed abroad in our hearts". The future is therefore already begun in the present; for what, pray, is the glory of God if it be not his LOVE? But though love is our companion on the journey, the path to the dawning glory is one that is covered with thorns. Is not that why the Master girded himself with a towel and so tenderly bathed his followers' feet? Well he knew the feet that followed the path he trod himself must often bleed. But listen to Paul, or rather to Faith, for it is Faith that speaks here. "We glory in tribulations!" G-L-O-R-Y does not spell growl! The flesh growls. Faith glories.

But who has ever enjoyed a passage through a threshing-machine (that is what the word "tribulation" means)? Who has ever found humor in the lion's jaws, or cause for jests in the headman's axe, or peaceful rest at the martyr's stake? Pain is never aught else but pain. Faith does not veneer the fact of suffering with a line of jargon from a Christian Science text book. Faith does not deny facts: it faces them. How then does it find cause for glorying "in tribulations also"?

If Faith has the honesty to recognize the facts of life, it also has the vision to look through them. Look at the tribulation or the trouble, and, however small it may be, it becomes a thing of terror. Look through it, however great, and it becomes a trifle. Faith looks through tribulation and sees patience beyond. Faith still peers into the matter and through patience it perceives experience. Faith examines experience and through it sees the dawning of hope. And then through hope it gazes on the smile of God.—Unsearchable Riches.

"The Lord redeemeth the soul of his servants; and none of them that trust in him shall be desolate." Psa. 34:22.

THE GRIM ENEMY DEATH

By Joseph Fletcher

HOW often while in the midst of our twentieth century manner of livelihood, when everything appears to be running as smoothly as it can under twentieth century conditions, we have our minds suddenly awakened and our activities slackened by the announcement that mankind's greatest enemy has visited our household and removed one of our loved ones. The same was the recent experience of the writer. Often, at a time like this, sympathetic friends and neighbors remark that it is the hand of God. And the presiding minister, administering the last rites, often quotes the familiar passage: "The Lord gave, and the Lord hath taken away." Job 1:21.

It is at a time like this, while the friends and neighbors are telling one of the beautiful home and conditions that his loved one is now enjoying, that the person who is a firm believer in God's word, is comforted by knowing what God hath revealed on this subject: and it may be a surprise to many to know that it is not the hand of God, but the hand of man's greatest enemy, "Death", that has been at work; and has, as people realize only too well, reaped a grim harvest since its introduction into the domain of mankind, by man himself, according to the Apostle Paul as recorded in his epistle to the Roman brethren, 5:12, "Therefore, even as through one man (Adam) sin entered into the world, and through sin death, and thus death came through to all mankind, on which all sinned." (Concordant Version.)

This still holds true, in spite of man's effort and reasonings to have it otherwise. For as the wise man Solomon declared in Ecclesiastes 8:8, "There is no man that hath power over the spirit to retain the spirit; neither hath he power in the day of death." At that time—the time of death—"shall the dust return to the earth as it was: and the spirit shall return to God who gave it." Eccl. 12:7. All mankind, even the beasts, are classified thus. "All go unto one place: all are of the dust, and all turn to dust again." Eccl. 3:20. This condition is very undesirable, according to the same author, Eccl. 9:5, 6, "For the living know that they shall die: but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in anything that is done under the sun." Job, in speaking of the same condition in 3:17-19, said, "There the wicked cease from troubling; and there the weary be at rest. There the prisoners rest together; they hear not the voice of the oppressor. The small and great are there; and the servant is free from his master." Therefore, "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest." Eccl. 9:10.

Hope lieth not in death, but in deliverance out of it. The records of these ancient men still hold true, and will continue to do so, so long as the combination of the two evils, sin and death, continues. There is nothing in the death condition to be desired, very much to the contrary. And so

long as a person remains in that condition he is helpless, as well as useless. For "none of them can by any means redeem his brother, nor give to God a ransom for him." Psa. 49:7. The ancient men of God did not despair when they were informed about the dreaded condition that death held out for them, because they were also enlightened to know that God was going to conquer, and finally destroy, sin and death. So their great hope lay not in a promise of a reward at death, but in the promise of deliverance from out of the prison house of death by means of a resurrection. Job, in answering his own question, Job 14:14, 15, "If a man die, shall he live again?" said, "All the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands." And David, in Psalm 49:15, said, "God will redeem my soul from the power of the grave: for he shall receive me." This same David, Peter declared in his talk to the children of Israel, Acts 2:29, is both dead and buried, and his tomb was still with them in that day (Peter's day) and who, when alive, declared his faith and hope of a resurrection. He (David) speaks concerning the resurrection of Christ that "he was neither abandoned in the unseen, nor was his flesh acquainted with decay." "This Jesus God raises, whose witnesses we all are. Being, then, exalted at God's right hand, besides obtaining the promise of the Holy Spirit from the Father, he pours out this which you are observing and hearing. For David did not ascend into the heavens, yet he is saying, The Lord said unto my Lord, be sitting at my right hand till I should be placing your enemies as a footstool for your feet." Acts 2:31-35, Concordant Version.

This is in harmony with the Apostle Paul's message to the Corinthian brethren: "For he (Christ) must be reigning until he should be placing all his enemies under his feet. The last enemy which is abolished is death." 1 Cor. 15:25, 26, Concordant Version. Thus we discover how, and by whom, God is going to overcome death. By his Son Jesus the Christ; and by means of a resurrection. "For since in fact, death is through a man; resurrection of the dead is through a man also. For, even as, in Adam, all are dying, thus, in Christ, also, all will be made alive. Yet each in his own class. The firstfruit, Christ; thereupon those who are Christ's, at his presence; thereafter the consummation, whenever he may give up the kingdom to God even the Father, whenever he may be abrogating all sovereignty and all authority and power." 1 Cor. 15:21-24, Concordant Version.

Thus we can see that, although all that are in the death condition shall come forth, they are divided or classified into different groups, or companies. The first company is the one to be desired. This is the one the Apostle Paul sought to emphasize in his letter to the Thessalonian brethren: "Now we do not want you to be ignorant, brethren, concerning those who are reposing, lest you may be sorrowing even as others who have no expectation. For if we are believing that Jesus died and rose, thus also, those who are reposing God, through Jesus, will lead forth with him. For this we are saying to you by the word of the Lord, that we, the living who are surviving unto the presence of the Lord,

shall by no means outstrip those who are reposing, seeing that the Lord himself will be descending from heaven with the shout of command, with the voice of the Chief Messenger, and with the trumpet of God, and the dead in Christ shall be rising first. Thereupon we, the living who are surviving, shall at the same time be snatched away together with them in clouds, for meeting the Lord in the air." 1 Thess. 4:13-17, Con. Ver. These who form this company live and reign a thousand years with Christ, according to the language of John in Revelation 20:4, 6.

Those who come forth in the consummation, or later resurrection, will be recipients of Adam's life and will enjoy conditions similar to those enjoyed by Adam and Eve in the garden of Eden. This Edenic condition will exist until Christ subdues all his enemies. The last enemy that shall be destroyed is death. When this has been accomplished, there will be no mourning, clamor, misery, tears or sorrows. The tree of life will be restored, and mankind, of second resurrection class, will continue where Adam stopped at the time he sinned, but with this one advantage—experience of over six thousand years of man's misrule and failings.

Thus in conclusion we have discovered that, Sin brought death, envy, strife, heartache, clamor, misery, sorrow, parting, uncertainty;

While on the other hand God's love and mercy results in restoration to natural life; overcomes the enemies sin and death, and gives in their place, peace, joy, happiness, rest, "unending and unceasing";

And to another class, by means of his (God's) love and grace, a blessing of immortality (zoe—life).

May we be found worthy to be among the immortal class, by his grace.

"For you are saved through faith for grace." Eph. 2:8; Concordant Version.

AS I HAVE LOVED YOU

"This is my commandment, That ye love one another as I have loved you."

You have helped with words of cheer
While pressing on o'er desert drear.
Say! Can I do as much for you,
To make your skies take softer hue?

The while you're left to walk alone,
Your poor feet bruised by many a stone,
Heart sick with longing for the day
When God shall wipe your tears away?

Yes! God has given to me the power
To make true gladness fill each hour,
Has put within my feeble hand
A truly potent magic wand.

A wand to strengthen weary feet,
Turn the bitter into sweet,
Hush the sobbing soul to calm,
Mend the wound with touch of balm.

That dear wand—its name is Love—
It the great round world can move,
If, as Christ loved each dear brother,
We have love for one another.

—S. Roxana Wince.

"The eyes of the Lord are upon the righteous, and his ears are open unto their cry. The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth. 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."

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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

LEFT THE LIMPING

"REPENT and be baptized every one of you."

These words of Peter on the day of Pentecost addressed to those who had but recently crucified and slain their Lord, are words that are full of meaning in more ways than one. It was not only an urgent injunction unto those people for their repentance and baptism, but the language with its context recognizes the fact that there was much for the repentant one to do in order to attain unto the "mark for the prize of the High Calling of God, in Christ Jesus".

Jesus on one occasion, as recorded in Matt. 9:13, said, "I am not come to call the righteous, but sinners to repentance". His love and compassion reached out unto those who were in sin in any and all of its phases. The degree of sin seemed to make little difference to him. All sin should be forgiven the sons of men, excepting the sin against the Holy Spirit, and the Savior carried out the truth of that statement in seeking needy ones and forgiving them. "God commendeth his love toward us in that while we were yet sinners, Christ died for us."

Helping the morally weak and crippled ones was our Savior's great labor. And so as we travel along the roadway toward the mark for the prize of the High Calling of God in Christ Jesus, we should remember that each and every one en route was most impotent previous to entering upon this pathway; and we must recognize among other things that many of these travelers still limp sadly as they move toward the goal. The fact of their limping, the fact

of their stumbling—these are perhaps not such deterrents in God's sight as in the sight of man. The greater fact of all is that every such one has repented of his former, or Adamic, career, and that he is struggling along the way toward the high goal in Christ Jesus. This fact stands out foremost concerning all.

Therefore, even though we find a lame man traveling in the right road, limping ever so badly, if he be going in the right direction let us give him a lift—that is, if we, too, are traveling the right road and are going in the right direction.

FEED THE CHURCH OF GOD

THE Apostle Paul on his way from Macedonia to Europe back through Asia Minor to Jerusalem stopped at Miletus and "sent to Ephesus, and called the elders of the church". He was with them but a short time. As he was taking his leave the record says in Acts 20:28, that he counselled them to "take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood". The admonition was to feed the church of God. The importance of the work was emphasized by the fact that said church had been purchased by the blood of Christ.

The purchasing of the Church of God by the blood of Christ did not finish the work unto this people. The membership of this church must be fed. This feeding, as here mentioned, embraces much more than the mere giving of food. The word which the Apostle Paul used in his Greek tongue was that word from which the English word "shepherd" is derived. It is the same as the word "pastor" in Ephesians 4:11. Its meaning is to shepherd the sheep; not only in the sense of providing food, but in the sense of leading, guarding, supplying—in other words, looking after the safety and welfare of the flock.

It would seem that all do not recognize the very great responsibility resting upon one who undertakes to serve in this capacity in God's service. Every member of the church of God is one who has been purchased "with the purchase blood of Christ". In the case of Ephesus the elders had been made "overseers" over those purchased about Ephesus. As such they were stewards who must give accounting unto him whom they served. Should they fail to lead faithfully, fail to maintain the individuals in the relationship established by Christ, fail to develop them in the new life in Christ Jesus, fail in any sense because of their own negligence or because of faithlessness in service unto Christ, the account which they must finally render must be heart-rending. It is bad enough for one who is the steward of material, earthly things to report to his master that he has failed to maintain the master's goods in first class condition, or in worth equal to what they were in the beginning. But when one becomes steward of lives redeemed and purchased by Christ, and at the end of the journey the record shows that as steward, that is, as shepherd, he, the elder in the church, has in faithlessness or selfishness or carnality, failed to maintain the members of the church in spirituality, in fulness of faith, in largeness of hope, in thoroughness of consecration, such a shepherd, or elder, can but feel heartbroken and must of necessity expect

reward according to his deserts.

Our Savior in praying to his Father, as recorded in John 17, among other things said, "I have kept them which thou hast given me." It can not be otherwise than true that every faithful "elder" who has been made "overseer" of any community of the church of God, to feed and shepherd, most earnestly longs to be able to report likewise at the end of life.

Because of the importance of this position in the church, there has been given special instruction. The choosing or electing or appointing of elders and deacons according to the custom of our day is not a matter that was designated by man. Rather it was designed by God who instructed the apostles.

It was Paul who left Titus in Crete to "set in order the things that were left undone and to appoint or constitute elders in every city. The churches did not elect their elders. It seems also evident from Acts 20, that God moved upon certain ones by his Spirit endowing them with ability for that work. In fact the work of an elder as overseer, to "feed the church", is exactly the same work as that of "pastor"—the word "feed" being the same word as that of "pastor" in Ephesians 4:11. Both mean to shepherd or guard, guide and protect, as well as feed. And this of Ephesians 4:11 is one of the gifts, v. 8, which the risen Christ gave to men.

It is the custom in this day for churches to convene at stated times and elect certain ones to the offices of elder and deacon. And those elected are often of much different character than stipulated in 1 Tim. 3, Titus 1 and elsewhere as proper. It would certainly be very much better if the churches could feel that such appointments were already made of God and that the duty of the church is to recognize and accept the appointees. This the churches do not feel at present inclined to do. But would it not then be most commendable, as the churches convene at given times in their various places of worship to accept elders and deacons for the coming year, if they would through earnest prayer and sincere consecration seek to know who in their respective memberships is approved of God in character, strength, service for such labor, and would then cast aside all personal feeling and consideration and would unitedly accept such ones for these positions in the church?

In all things of God's planning he has revealed his methods for man to follow. In all instances where man has followed God's prescribed methods man has received blessing and strength. Reversely, in all instances where man has failed to observe God's ways, man has lost and lost sorely.

(Continued on page 120)

HERALD RECEIPTS

M. D. Oliver; E. T. Renner; Mrs. Geo. Munn; Ruth M. Bauserman; Mrs. W. M. Acuff; Elmer Berggren; Anton Sealine; Laurids Anderson; Mrs. Annie Trotter; Mrs. John Kirker; Mrs. Mate J. Worthington; Miss Esther Peterson; Mrs. O. J. Dorsey; Mrs. L. M. Rathbone; Emma Sparks; Effie M. Long; Joe H. Drew; Miss Anna E. Drew; U. G. McClary; Maurice Anger; Minnie Goodson; Annie Allen; I. E. Lawrence; Myrtle Kelly; C. B. Elton; Mrs. Dr. J. C. Kirkpatrick; Mrs. Geo. W. Young; Mrs. N. C. Chapman; Gertrude E. Chapman; Perry Landis; Mrs. S. D. Berger; John W. Kirkpatrick; Miss Ruth Booth; Mrs. Edith Titus; B. Frank Boyer; Mrs. G. D. Redfern; Emma Fugate; Mrs. Jessie Weaver; Mrs. Millie Christian.

Among the Churches

Bro. Patrick has taken up his work in Michigan.

Sr. Alta King, after a pleasant vacation, is again at her school work at Postville, Iowa.

The good word comes that Sr. T. J. Ellis, of Waterloo, Iowa, is much improved after suffering for weeks with painful sciatic nerve trouble.

It should have been announced that, owing to threatening health, Sr. M. A. Woodward did not spend the holidays in Michigan. Her correspondents may continue to address her at Oregon, Ill., where, with care, the threatened attack was warded off.

REPORTS

Eden Valley, Minnesota

A very pleasant visit was enjoyed with our brethren at Eden Valley, Minn., from Dec. 27 to 30. The weather conditions were very unfavorable to having each member present at each service held, but a goodly number came out, thus showing their interest in those truths which we hold so dear.

Bro. Randall joined me at Minneapolis and together we enjoyed the trip. We visited in the homes of those who were unable to attend the several services held. These brethren are laboring to do God's will, and to help their friends know of him who gave his life for them.

This is where Bro. Patrick spent many years of faithful service, together with Bro. Randall and others. They have a nice building, and a very good opportunity to do much in the way of Christian service. These brethren are seeking to perfect a plan whereby they can accomplish more for the Master. May the Father see that they are not hindered from rendering acceptable service to him.

T. A. Drinkard,
Randalia, Iowa.

Ladies Aid Meeting

Dear ones of like precious faith: No doubt a few of you have been waiting and watching for some time to see the report of our very good joint meeting of the Arlington, Kennard, and Blair Ladies' Aids, held on October 23rd at the home of Sr. Ella Ervey, at Blair. I must ask forgiveness for my long delay in sending it in. I seemed to be burdened with a little more of worldly cares than I could handle this fall, and the Lord's work has been crowded out.

There were twenty of us present and we had an excellent meeting. Before dinner we tied out a comforter and in the afternoon quilt piecing kept our fingers busy as we listened to the program that had been prepared.

The minutes of our last Blair meeting were read and approved. Then all joined in singing "Blest Be the Tie That Binds".

Sr. Addie White, of Kennard, read to us the 63rd Psalm.

Sr. Josephine Swihart, of Kennard, read "Confessing Christ", written for the Resti-

tution, by John R. Fiske, Jr.

Sr. Goldie Appleby, of Kennard, read an article she had written on "Faith".

Sr. Emma Newell, of Arlington, read one on the work of the Aids.

Sr. Eva Grimsley, recently moved here from La Junta, Colorado, read to us a discourse on "The Gospel".

Sr. M. D. Newell read "Service", by Sr. M. A. Woodward.

Sr. Ellen Anderson then gave us a report on the work accomplished by the Kennard Aid during the last year.

Sr. Newell gave a report on the work of the Arlington Aid since they organized shortly after the first of the year.

Sr. Birdie Krogh gave a report on the work at Blair since we organized last April.

Some discussion on the general work followed, after which a motion was made and carried that the three aids have a joint fund raised by each member paying in birthday money each year, to be counted from last January and to be used for the General relief work.

This money is to be paid to the local secretary. A secretary-treasurer was then elected to care for the joint fund. Sr. Emma Newell being elected to that position.

A very good spirit was manifest all through the meeting and the members separated to go to their several homes, looking forward to another meeting of the kind in the near future.

Your sister in Christ,

Birdie I. Krogh.

"I will bless the Lord at all times: his praise shall continually be in my mouth."

From Bear, Arkansas

Dear Editor, and friends of "a like precious faith", 2 Peter 1:1, R. V.: I left home September 30 for Tennessee and Mississippi, my old home country, preaching and teaching, God being my helper, the gospel of his Son, Jesus the Christ, Matt. 4:23-25, to both white and black folks, in their church houses and by the way. I returned home Christmas day.

So on Saturday, Dec. 27, we had the pleasure of giving a hearty welcome to our bosom and home, the lovely and handsome bride of Jesse Lee, our 22-year-young son. His "better half," 2 years less, only one score years, is our first daughter-in-law, Ruth 1:14-22, Ethel May Jones. The marriage took place in Hot Springs, Ark., as they came from her father's house. So that pertinent and lovely composition by Sr. Wince, of Dec. 30, leads and binds the Herald's messages together; and "Ethel" is the secret! Providential, isn't it?

This is not the first time that you have touched the tender chords of our poor heart! Matt. 5:3-10.

Yours in hope of life, Phil. 2:3-16,

Kittie C. and R. A. Humphreys.

Read Them

At the Floral and Gift Shop, Oregon, Illinois, I bought two books, "In the Twinkling of An Eye" and "The Mark of the Beast" (\$1.25 per copy), twelve copies—six of each book—for after reading "In the

Twinkling of An Eye" you will most surely wish to read "The Mark of the Beast". I sent them out to different ones: to some as an encouragement; to others as an incentive to greater interest in the earnest study of God's Word, and of the times in which we are living.

To an earnest Bible student there is much in each of these books of startling importance, and of that which causes the heart to bound with joy and gratitude to God, for showing us the way to gain the sweet gift of eternal life through Jesus Christ our Lord.

Tonight, the last night of 1924, we are sitting and waiting for the hour to go to the church, to a Bible study, a prayer meeting; and while the moments of this year die, and another year opens before us, we all, on bended knees, will hope to consecrate our lives anew to him who watches over and leads and guides his flock into the pastures of peace, and shelters them by his side until the hours of life are finished, and we may have been caught away to him, our Head, our Savior, our Life-giver.

May this year be a glorious year of triumphs for righteousness for each of his children.

M. A. Woodward.

JOYFUL EXPECTATIONS

(Continued from front page)

he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more."

This will be the glorious outcome of the reign of the Prince of Peace, upon the throne of David, and upon his kingdom, when he shall order it, and establish it "with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this." As I read over these glowing predictions of coming deliverance, through a coming "King of kings", it makes me feel like I wanted to pray with more zeal than ever before, "Thy kingdom come. Thy will be done in earth, as it is in heaven." How glad I am that "the sure word of prophecy", like a "light" shining "in a dark place", can cause us to look beyond the perilous times of the present, with national distress and perplexity, on every hand, to the joyful time when the absent Nobleman shall return, to "have dominion also from sea to sea, and from the river unto the ends of the earth." "Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously."

Infidelity has nothing to offer but an aimless life, a hopeless death, and "the blackness of darkness for ever." Christianity comes laden with "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." What a blissful home our earth will be, when sin is destroyed, suffering unknown, tears wiped away, the curse lifted, the kingdom established, Christ enthroned, and the saints crowned!

The Sunday School

By Alta King

JESUS COMFORTS HIS DISCIPLES

Lesson 4 January 25, 1925

Lesson Text: John 14:1-21

Responsive Reading: Psalm 91
John 14:1-11

Golden Text: I am the way, the truth, and the life; no man cometh unto the Father, but by me. John 14:6.

Memory Verses: John 14:8, 9.

For Study

Review: Recall the outstanding features of the time during which Jesus instituted the Lord's Supper. Why was it instituted? What truth, little understood at the time by the twelve, did it portray?

The New Lesson: In close connection with the event of last week's lesson, Jesus gave his little school of close followers some of the most intimately spiritual truths he had yet given them. Though but faintly grasped at the time, they were spoken with the evident purpose of comforting them—of nullifying their grief over the loss of a flesh Christ and friend by giving them a glimpse of the spiritual Christ and friend that should emerge from that loss.

It is interesting to note that Judas was probably absent on his mission of betrayal when Jesus spoke the deeply spiritual truths of John 14, 15, 16, and prayed the prayer of John 17. See John 13:30, 31. John 14, 15, 16, 17 seem an unbroken continuation of the last part of John 13. Judas' absence would be in harmony with Jesus' instruction in Matt. 7:6.

Only that portion of Jesus' last intimate talk with the apostles, found in John 14 is considered in this week's lesson, but the whole discourse should be read. Though we are not, or have not been, called upon to pass through the dark hours through which the apostles were passing when Jesus spoke these truths to them, we nevertheless need them. They give the clear-cut delineation of Christ which is necessary to the right conception of him and his mission.

John 14:1, 2. Studying John 14 from the viewpoint of the purpose Jesus had when he spoke it—the purpose of strengthening waning faith in himself—the word "house" in verse 2 stands for the intimacy of family relationship. The word rendered "mansions", may be rendered "abiding places". Why is this phrase more expressive of Jesus' purpose than the word "mansions"? What did Jesus declare to be the relationship between his going away and these abiding places? Try to imagine what it means to have an abiding place with God the Father.

Note the appeal for belief in verse 2. "If it were not so I would have told you". The twelve had for three years found Jesus true to his word in every least detail. Appealing to them through this background of integrity, Jesus called for belief in his word that there were abiding places in God's house into which no doubts or fears would ever come. And the preparation of such places for them was his purpose in going away!

Verse 3. How did Jesus express the fellowship that should exist between himself and them after he had prepared these abiding places?

"That where I am, there ye may be also".

Where was Jesus, not only at that time, but at all times? John 3:13; 5:19, 20.

Jesus was going away to prepare for the disciples the same intimacy and understanding of the Father which he himself enjoyed.

The coming of Jesus mentioned in verse 3 does not refer exclusively to his physical appearance at his second coming as is made evident farther on in the chapter. It refers to a coming of him into our lives, without which his physical appearance is but an empty shell.

Verse 4. Jesus refers to a dormant state of mind in the apostles, of which they themselves were not conscious, as is evident from Thomas' words in verse 5. How much better Jesus knew his followers than they knew themselves!

Verse 6. What was the "way" and the destination of which Thomas said he was ignorant?

Verse 7. Jesus admits the disciples' ignorance of himself and the Father (of the "Way" and its Destination). Then calling things that be not as though they were, he restates the truth of verse 4.

Verse 8. How did Philip manifest the same ignorance as Thomas had manifested in verse 5?

Verse 9. In verse 6 Jesus had said there was no way to know the Father except by himself. In verse 9 Jesus tells Philip that this revelation of God had been going on for three years before his very eyes; and how could he say, "Show us the Father?"

Verse 10. The words and works of Jesus are declared to be the revelation of God the Father. Let your mind review briefly the words and works of Jesus. Is not their central, basic message a message of the unlimited power of God, of his unflinching integrity, faithfulness and love toward man, of all things that contribute toward faith in God as Father and Savior? What then is Jesus' revelation of God?

Verse 11. Jesus asks for belief, first taking his words as evidence; second, if not his words, then the more tangible evidence of "works". Such belief as the man born blind had rendered at the first when questioned by Pharisees.

Verses 12, 13. Jesus refers the disheartened disciples to the more glorious works of the future.

What did Jesus say would be basis of "the greater works than these"? See last part of verse 12.

Before Jesus went to the Father in such tangible manner that human thinking could grasp it, his works, revealing God's glory, had been limited because of unbelief, because of the inability of even his closest followers to "bear" what he had to say. But when he went to the Father, the last step in the way to the Father was taken, and the way to the Father was fully opened to human thinking. He therefore would be unlimited and unhampered in the field of human hearts, and, through the disciples would perform greater works than he had yet performed to reveal God's glory. Is not this to be true of the kingdom works?

Verses 15-21. In these verses Jesus goes back to the theme of verse 3. What was to take the place of Jesus' physical presence? Verses 16, 17. This Comforter, or Spirit of truth, Jesus said was dwelling with the disciples, and then the promise "shall be in you" was given; also the promise of Jesus' presence with them. Verses

18-21. Jesus himself is the Comforter, the spirit of truth. At that time, he was only dwelling with the disciples. Later, through his going away to the Father, he was in them and there was a mutual abiding between him and them as there was between him and the Father. His going away into the very presence of God completed and sealed for ever their faith in him, which, at the time these words were spoken, was being severely tried. Note the part that love has to play in this mutual abiding.

BAPTISM NOT IN THREE NAMES

By J. S. Lyon

SOME apprehension may be aroused in the minds of members of the church, who have been baptized by the one name formula, by several articles that have appeared lately in two of our church papers strongly advocating the use of the three name formula given in Matt. 28:19. "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit."

If this were a command our Lord meant to be followed to the letter, we well might be at fault if we left part of the names out in performing baptism; and it would be worthy of the greatest condemnation for any of us to say that Jesus did not mean it as a literal formula unless we had the very good opinion of his own disciples that he never intended it to be so used.

It is a matter every disciple of Christ should understand. The lessons involved are those we should take to our hearts and often meditate upon. Every member of the church is privileged to baptize another. It is not the minister's special work. Paul boasted that he baptized but few. 1 Cor. 1:14-17.

There Is No Record That the Apostles Used the Three Name Formula

Many learned scholars, that have written of the early church history, have endeavored without avail to explain why the baptisms recorded in Acts were all administered in one name. We simply must take it for granted that the apostles knew the correct method. They were full of the Holy Spirit, which surely would not have led them into error on so important a matter.

Among the numerous instances of baptism in the New Testament, but eight texts mention the formula. These in order are as follows.

Acts 2:38. Peter, preaching to the multitudes at Pentecost, commanded, "Be baptized, every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the Holy Spirit." On this memorable occasion, probably hundreds were actively engaged in the work of baptizing, for there were three thousand who entered the church that day. It would be strange indeed if Peter should fail, in view of the importance of his words, to mention the names of the Father and the Holy Spirit, if such naming were necessary to the act of baptism. It is to be noted that Peter promised the Holy Spirit to those who were baptized in this instance, but we know that this was a special occasion, and that ordinarily baptism does not bring the gift of the Spirit. That was a miracle for those days alone, a witness of God that should strengthen the church in its beginnings.

Acts 8:12-17 relates how the converts at Samaria were baptized by Philip, yet had not received the Holy Spirit. Though Philip was able to do signs and miracles, yet it was necessary for some of the apostles to pray for them, and lay hands on them before they received the Holy Spirit. "For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus."

Acts 10:48. "And he commanded them to be baptized in the name of the Lord." Peter was here talking to the gathering at the house of Cornelius. This was another very important occasion, the opening of the church to the Gentiles. In the 43rd verse, Peter says in the body of his talk to the assemblage, "To him (Jesus) give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins." It is also noticeable on this occasion that the Holy Spirit fell on all of them before they had even been baptized. We know of no other like occurrence. It undoubtedly was a special manifestation designed by God to confirm Peter in his new convictions concerning the Gentiles.

Acts 19:5. Luke records that the disciples at Ephesus had been baptized unto John, but when they heard that it was not by belief on John whereby they should be saved, but by belief on Jesus Christ, "They were baptized in the name of the Lord."

Acts 22:16. "Be baptized and wash away thy sins, calling on the name of the Lord". Thus spoke the inspired Ananias, who had been appointed by God to meet Saul at Damascus, and to declare unto him God's wishes. Paul is here relating the details of his own conversion and baptism, and while it is not a direct statement of the use of the one name formula, yet by inference it can be logically said to be so.

Rom. 6:3-8. "Know ye not that so many as were baptized into Jesus Christ were baptized into his death". "Our old man is crucified with him". Vs. 11. "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."

There is in these baptismal figures of death, crucifixion, living again, nothing of a similitude respecting either God, the Father, or the Holy Spirit. They pertain solely to the relations between the believer and the Lord Jesus. In what sense therefore, can it be fitting that any other name be used than that of our Savior?

1 Cor. 10:1-2 records that when the Israelites were escaping from Egypt, they were "all baptized unto Moses in the cloud and in the sea." They were said to have been baptized in a figure, unto Moses, who was the agent of God whereby they were delivered. Now, in the case of Christian baptism, we are likewise baptized unto the name of the agent whom God has provided for our salvation,—unto Jesus the Lord.

Gal. 3:27. "For as many of you as have been baptized into Christ, have put on Christ." We do not put on God, nor do we put on the Holy Spirit. We attain a new relation to both through Jesus Christ.

In all these texts the Greek word *eis* is the one most often used to express the relation to Christ or his name, which is translated by our word in, i. e., in the name of Jesus. It means properly, according to Young, into, to, at. So it has not the sense of giving authority, or sanction to the ceremony, as some have stated, but it means

the delivering of our bodies unto Christ, the passing from our old bodies of sin unto, or into, the new body of the church, which is Christ's body. Into signifies a new location or position, or relation. It involves in its meaning, an arrival, also the passing from one state or place or condition to another. Out of self into Christ.

Paul takes particular pains in pointing out that the baptized believers constitute the body of Christ.

"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." Rom. 12:4, 5.

"The church is his body, the fullness of him that filleth all in all." Eph. 1:23.

"For by one Spirit are we all baptized into one body." 1 Cor. 12:13.

"Now ye are the body of Christ and members in particular." Verse 27.

We, therefore, can see how entirely fitting it was that the formula "in the name of the Lord Jesus" was used by the early church, and not the one mentioned in Matthew 28:19. The apostles did not consider the use of three names either necessary or fitting. It is not for us to deny their wisdom and teaching.

(To be continued.)

THROUGH THE STREETS OF CAIRO

By Lottie E. Young

THEN we drove through dirty and yet dirtier streets of old Cairo, narrow and crowded, down to the bazaars, where the possibility of getting something for nothing, or "a mere trifle" vanished when the army of tourists began their attacks.

Many pretty things are shown but at prohibitive prices for modest purses. We did look in the workroom of one where the making of fine woodwork, hammered brass, etc., was going on, and were amazed at the dexterity of a man who used his big toe like another finger, holding a little saw beneath it and accomplishing good work. In the afternoon it was a drive to the tombs of the Mamelukes, and the ancestors of the present king, which were very showy to our way of thinking. Each tomb had passages from the Koran (the sacred book of the Mohammedans) which were truly moral, but a few texts do not decide the character of a book. We also saw the king's palace and some vigorous young soldiers drilling in the courtyard.

Fifty miles from Cairo was the ancient city of Memphis, while the capital of Upper Egypt—Thebes—was over 500 miles to the south. Here is where the marvelous ruins of Karnak and Luxor, and the tombs in the Valley of the Kings are found. In traveling through Egypt the wonder constantly grows as to the power employed in these far away days which raised the huge statues of the kings (carved from a single stone), some of them weighing 900 tons, with the little finger measuring 17 inches, the material for which must have been brought in some fashion hundreds of miles. The monuments of Thothmes III, who reigned nearly 2000 years before Christ, have been widely distributed. Rome possesses his grandest obelisk and the greatest of all extant monoliths, 105 feet high, exclusive of base, with an average width of 9 feet, and weighing 450 tons. Constantin-

ople, London and New York have each one of these monuments, which have been gazed upon by millions of people whose countries were undreamed of in the time of this Egyptian monarch of long ago.

Cairo was now to be left for a few days, our party dividing here, some to go to Luxor and some to Palestine. This was one of the cases where I wished I might have been "twins", but Luxor is 450 miles from Cairo, so I had to forego a sight of the immense ruins at Karnak, the avenue of Sphinx, and other old-time marvels, resolving to harness together my imagination and what I could read about this part of Egypt, and believe I had really been there, as a trip to Palestine. I thought, would be even more interesting. It was first a three hour train ride to Kantara on the Suez Canal, where passports were examined and a very light investigation of our luggage made by the customs officers, although natives had the contents of their bags turned out on the counters and every piece examined. It was bright moonlight as we crossed the Canal from West to East Kantara on a boat loaded with people and baggage, but propelled by hand power, an endless chain likely being used. Here berths on a comfortable sleeping car were allotted us, and, notwithstanding the shrill cries of "chocolate" and "oranges", and the bustle incident to departure, I hurried as fast as possible to where I have spent so many peaceful hours—Sleepland. I thought this Wagon-Lits an improvement on our own sleeping cars, as a door gave you privacy, while a washstand in the corner enabled you to make your toilet very comfortably in your own room instead of appearing in negligee before other passengers.

IT PLEASED GOD

By T. A. Drinkard

FOR after that in the wisdom of God the world by wisdom knew not God, it pleased God, by the foolishness of preaching to save them that believe."—1 Cor. 1:21.

It pleases the Father to save men and women who are without him and his love in the world. This merciful act upon his part is surely worthy of serious consideration by the hearers of his word. This scripture would clearly show that salvation herein mentioned is only for those meeting the condition, that is, believing the message presented by him or through his chosen representatives, who are fully commissioned and empowered to herald his glorious truth for the benefit of humankind.

Consider this pleasure, it pleased God! Why should it please him to thus manifest such love for humanity? To each one realizing, to some extent, the greatness of this goodness of God, consider your position of honor and show your appreciation by acceptable service to him.

The foolishness of preaching to save them that believe is God's plan. He chooses the foolish things of the world to confound the wise. He chooses the weak things of the world to confound the things which are mighty. He chooses the base things of the world, the things which are despised, to bring to naught the things that are.

Let each one rejoice in that God has revealed to us this good news, a knowledge of his plan, and purpose.

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FEED THE CHURCH OF GOD

(Continued from page 116)

As people who appropriate the name "Church of God" to ourselves, let us endeavor to at least diligently seek to know God's methods and provisions for handling and directing his church and let us earnestly consecrate ourselves to him and conform to his ways.

THE GREAT PROMISES OF GOD

(Continued from front page)

love of God". Jesus did not permit the humanly noble spirit of consanguinity to intervene. Matt. 12:46-50. The lovers of jazz should be branded with the skull and cross bones. This world is their element—give them plenty of room.

After hearing the Wanamaker Grand Or-

gan, the largest musical instrument in the world; and the "Messiah" recitative by sixty female and forty male voices—all artists—accompanied by many instruments. the ordinary, commonplace music is made suggestive of a blacksmith taking his first lesson on the piano. This, however, is but an infinitesimal comparison of difference when considering the distinction between the glory of our Lord's appearing and man's crude efforts at glorification. Then, this filthy jazz (so-called music) will be thrust back into the teeth of the devil from whence it originated.

It is potentially true for so-called Christendom, that is today doing the jazz foxtrot step, to be "weeping and gnashing" its teeth in sackcloth and ashes to-morrow. There is a tremendously sudden and unexpected jolt just ahead for this crooked old world; proud, pulchritudinous society is to be crushed to the dust. But how different it is with the Christian! David expresses the writer's experience and sentiment, "I waited patiently for the Lord; and he inclined unto me, and heard my cry; and he hath put a new song in my mouth, even praise unto our God. I will sing unto the Lord as long as I live: I will sing praise to my God while I have my being."

Reader, if you haven't already done so, tune in at once and catch the chord. Perhaps you can catch a glimmer of the great ones in heaven; for they "sung a new song", a song that no man could learn but those that were redeemed from the earth. Rev. 5:9; 14:3. Then by-and-by, when "the Lord shall be King over all the earth; and the law, and the word of the Lord goes forth out of Zion from Jerusalem, Zech. 14:9; Isa. 2:3—potentially by the perfected radio—all heaven and earth will "Sing, O heavens; and be ye joyful, O earth; and break forth into singing, O mountains; for the Lord hath comforted his people, and will have mercy upon his afflicted." "The whole earth is (will be) at rest, and is (will be) quiet: they (will) break forth into singing". Isa. 49:13; 14:7.

Finally, when Jesus and his church—bride and Bridegroom—complete the work of restitution all voices and instruments will praise him both in heaven and earth. "Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing"—Rev. 5:12.

And on earth:

"Praise ye the Lord. Praise God in his sanctuary: praise him in the firmament of his power.

Praise him for his mighty acts: praise him according to his excellent greatness.

Praise him with the sound of the trumpet: praise him with the psaltery and harp.

Praise him with the timbrel and dance: praise him with stringed instruments and organs.

Praise him upon the loud cymbals: praise him upon the high sounding cymbals.

Let every thing that hath breath praise the Lord. Praise ye the Lord!"
--Psalm 150.

What effect have these promises upon us? Is the incentive sufficient to lift us above the miasmal influence of earth's social stratum? Or are we still groveling in Babylon's bewildering dust?

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OREGON

ILLINOIS

THE RESTITUTION HERALD

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Number 16

From Palestine

Mentioned As High Commissioner

THE Jewish Telegraphic Agency reports that the Hon. H. G. Ormsby-Gore, now Under-Secretary for the Colonies in Baldwin's cabinet, is being seriously considered as one of the strongest candidates for High Commissioner of Palestine after the retirement of Sir Herbert Samuel, according to information from well informed sources in London.

"Ormsby-Gore was Great Britain's representative who accompanied the first Zionist Commission to Palestine in 1919. He was later Great Britain's representative to the Permanent Mandates Commission and has on many occasions delivered addresses in behalf of Zionism, placing particular emphasis on Palestine as a cultural and spiritual center for the Jewish people."

Has Audience With Roumanian King

"The Jewish Telegraphic Agency reports that Nahum Sokolow, Chairman of the Executive of the World Zionist Organization, was received on December 24th by King Ferdinand of Roumania. Following his audience with the King, Mr. Sokolow was presented to Queen Marie. He lunched with the royal family and suite. After luncheon the King conversed with the Zionist leader for over two hours, inquiring about the rebuilding work in Palestine and the situation of the Zionist movement in general."

Building Boom in Tel Aviv

"The building boom continues unabated in Tel Aviv, where an average of 70 to 100 houses a month are being constructed. The unprecedented demand for bricks compelled the Silicate Factory in Tel Aviv to try to double its output of bricks by working in day and night shifts."

Large Agricultural Outlay

"A total of 56,288 pounds was expended in the month of October by the Colonization Department of the Palestine Zionist Executive from the funds placed at its disposal by the Keren Hayesod for the supply of draft animals, machinery, seeds, cattle, and poultry in the forty odd cooperative and individual holding settlements founded by the Fund.

"This huge outlay approximating half of the total Keren Hayesod agricultural budget of 125,000 pounds is, of course, unusual and is made only once a year, at the beginning of the new agricultural season when most of the preparatory work must be commenced a little in advance of, or immediately after the first rains. In this month it is necessary to place at the disposal of the Zionist settlers the necessary animals and machinery, which claimed half the total of 125,000 pounds allocated this year by the Keren Hayesod for agricultural colonization.

"In the same way the Palestine Zionist Executive placed contracts for nearly

The Spirit

BREATHE out Thy Spirit, Lord,
A wave of living strength;
That we may run the holy race
That gives the prize at length.

Send out Thy Spirit, Lord,
A ray of holy flame;
That we with hearts of glowing love,
May glorify Thy name.

Pour out Thy Spirit, Lord,
An unction from its source;
That we, baptized afresh, may feel
Its renovating force.

Shed forth Thy Spirit, Lord,
The Pentecostal might;
Which made thy servants strong of old,
As children of the light.

So shall we make it clear,
That we belong to Thee;
And are the witnesses of Christ,
His glory soon to see.

-Selected.

8,000 pounds for the purchase of machinery and implements needed by the Zionist settlements, which were bought at ten per cent below the ordinary market price."

Investment since removal to Palestine

"A report of the Jewish National Fund, just published, shows that the Fund has invested 254,000 pounds in the country during the two years since the Head Office was transferred from Europe to Palestine. The sum is nearly 50 per cent of the total amount invested by it during all the years it has been active, from 1905 to 1922. It is also pointed out that when the Fund removed to Palestine its treasury was depleted, having exhausted its reserve accumulated during the war, when land purchase was not possible. Its funds for fresh land acquisitions have thus been drawn solely from its normal receipts. During the past two years its gross income reached 284,000 pounds."

Hebrew School System Expands

"Six new schools have been added to the chain of Hebrew schools under the Palestine Zionist Executive, for the maintenance of which about 70 per cent is provided by the Keren Hayesod. Twelve new teachers have been engaged and the enrollment in the school shows an increase of 666 pupils. The schools which opened in October this year numbered 128, as compared with 122 last year, 450 to the 438 teachers last year, and 12,000 to the 11,524 pupils of last year."

Tourists in Palestine

"Twenty-two thousand, three hundred and eighty-four tourists, excluding immigrants, visited Palestine during the months of May, June, July, August and September, a good number spending over two months, according to a report published in the official Commercial Bulletin of the Palestine Government for December."

-From The New Palestine.

Hope

THE sweetest friend that ever kept a distressed soul company is hope. It beguiles the tediousness of the way through all the weary hours of our pilgrimage. Our God, is the God of hope, and we as Christians should hope in him. We should hope in God confidently, because he has promised; prayerfully, because he loves to hear us; obediently, for his precepts are to be observed by us, and constantly, for he is always the same. We have much to hope for: we hope for help in distress; for strength in weakness, for joy even in sorrow, and for life in death. We may hope for all we need, and for all God has promised; and in God alone through Christ Jesus. If we have the assurance of hope through faith, we cannot hope in vain; because the foundation of our hope is laid in the blood of Jesus and in the oath of God. Hope is expectation, and a confident persuasion of obtaining some future good; and we may expect, because God has promised, and his promises are all yea, and Amen, in Christ Jesus; and never were forfeited yet. His gospel warrants us to hope in him at all times; therefore, come what may, we have no cause to be disconsolate—we have no cause to fear, our God is our hope, and if we hope to the end for the grace that is to be brought unto us at the appearing of the Lord Jesus, he will be our portion for ever. Hope is confidence. The Lord shall be thy confidence. Our happiness consists in knowing God and believing him; if we believe his word, we enjoy peace, and sacred satisfaction; we may be confident in God, for he has power, love and faithfulness.

"Trust in the Lord, for ever trust,
And banish all your fears;
Strength in the Lord Jehovah dwells,
Eternal as his years."

They that trust in the Lord shall be as Mount Zion, that shall not be removed, but abideth for ever. Let us then hold fast the confidence which we had at the beginning, steadfast unto the end, rejoicing in hope of the glory of God. In this hope the believer can always rejoice; because he looks for eternal life, for the redemption of the soul unto life eternal, for the appearing of our glorious Redeemer, and complete salvation through him. The hope which is laid up in heaven, the weight of glory, the crown of righteousness, and an eternal inheritance, are in reserve for all those who endure unto the end. In hope of these we may well rejoice; these are set before us to excite our desire, produce courage, prevent despondency, and fill us with joy. They are freely given, plainly promised; therefore we shall never be ashamed of our hope when it is realized. Let us then lift up our heads, rejoicing that we shall soon be made partakers of our hope. Let hope be the anchor of the soul: he that hopeth in God shall (Continued on page 128)

ATONEMENT

By Alex. Allan

MANY Christians are disinclined to give attention to doctrinal subjects, and this is especially true of the doctrine of atonement, even though the truth in atonement is the true keynote to the gospel of God's love for the world. Without a correct knowledge of atonement, when one reads that "God sent his Son to be the propitiation concerning our sins" this scripture will be about as clear as if the Apostle had written it in hieroglyphics.

The devil's lie in the garden of Eden was just a plain lie, calculated to deceive an unsophisticated woman. But the lie that the adversary put into atonement is a masterpiece of satanic wickedness, and it has deceived the greatest scholars and the most profound thinkers for the last three centuries.

Atonement, as it is taught in theological seminaries of the various sects, is the pagan idea of atonement—that the sacrifice of Christ was the expiation of our sins in payment of this penalty that is said to rest upon the whole world. The result of this expiation of our sins is said to be redemption from the Adamic condemnation. This idea when followed to its conclusion is seen to be a reversal of the Divine order in atonement; for it represents God in the position as the one to be atoned, or reconciled, to us. But the scriptures teach to the contrary, that we (the enemies) were reconciled to God through, or by means of, the death of his Son. Again, the pagan idea is that atonement was made for sins, instead of the Bible idea that atonement was made for the person sinning. Of course, this is the natural conclusion to which one must come who understands atonement to mean expiation. But atonement means reconciliation, and not expiation. Thus the eminent scholar, Dr. Robinson, says, "To call that sacrifice (of Christ) the atonement instead of the means of atonement, is an incorrect application of the word." For example. A certain author of six volumes very often used the phrase, "sin atonement". But when atonement is given its true significance, "reconciliation", it would certainly be an incorrect application of the word to speak of sin reconciliation. Again, at the word "atonement", Dr. Robinson says, "We have evidently lost the true significance of the word (atonement) When it was customary to pronounce the word ONE as OWN, as in the time of our translators, then the word was resolvable into its parts, at-one-ment, or the means of being at one, i.e., reconciled, combined in fellowship." At the word "propitiation", this same author says, "The propitiation (hilasmos) is properly an offering from one party to another, which possesses the power, or property, or influence of reconciling, or uniting those who have been separated by offences." The pagan idea is, that the death of Christ was the propitiation—a satisfaction of the law and of God's justice. But the scriptures teach that God sent his Son to be the propitiation on our behalf, and that Christ himself is the propitiation, an offering from God, with a view to reconciling us to himself. We have an illustration of this in the case of Jacob, who, when he heard that his brother Esau, whom he had reason for believing hated him, was

about to meet him on the way, he conceived the idea of reconciling Esau, and sent before a great number of his flocks in token of his continued brotherly love and good will. We read at this place that Jacob thought to appease his brother Esau. The Hebrew word here for "to appease" is the word "kaphar", the same word translated so many times in the scriptures, "to make atonement".

Let us now compare this with the pagan idea of atonement as taught by the noted author, Dr. Symington (1834). Our author says, "Atonement means, That perfect satisfaction given to the law and God's justice by the sufferings and death of Jesus Christ, on behalf of elect sinners of mankind, on account of which they are delivered from condemnation". The remarkable thing about this statement is, that it contains not one word of truth; for neither the terms nor the thought they convey, are to be found in the scriptures. In the above illustration, we see Esau as the enemy to be reconciled, and Jacob the reconciler, the one from whom the offering of propitiation was sent as a token of continued brotherly love and good will, and as the means whereby to reconcile and unite Esau in fellowship with Jacob. Now put God into this, in the place of Jacob, and Christ as the offering of propitiation, and Esau representing the world at enmity with God. Here we have the true nature of the atonement explained according to the scriptures, and as it is written—"Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation concerning our sins". Again, "All things are of God who hath reconciled us to himself by (through) Jesus Christ, and hath given us the ministry of reconciliation. . ." to proclaim that God, in Christ, was reconciling the world to himself, not reckoning men's offences against them." (Twentieth Century Translation.)

Atonement may be defined, as: That state of reconciliation between God and the believer brought about by means of the sufferings and death of Jesus Christ according to the will of God, by whom he was sent into the world as an offering of propitiation in token of the love and good will of God to all men, thereby to declare peace, and to break down the enmity of all alienated from him by wicked works, that he might reconcile, in Christ, the world to himself.

This is written for the reason, that mention of atonement has been made in the Herald four times within one year, and in each case the inference to be taken is, that the reference was to the pagan idea of the atonement.

GLORIFYING GOD

By Alta King

THE Son glorifies the Father by bestowing upon those given him, eternal life, the central purpose and essence of which is knowledge of God. John 17:1-3.

Thus it is evident that the Son does not bestow upon the Father a glory which he would not otherwise have. He glorifies the Father by bringing man to know and acknowledge the glory which is inherently God's.

Glorifying the Father is a matter of revealing the Father's glory.

NEW CREATURES IN CHRIST

By Samuel E. Haney

PUT ye on the Lord Jesus Christ, and for the flesh take not forethought to fulfill its covetings." Rom. 13:14, Rotherham.

Emphatic Diaglott rendering: "Put you on the anointed Jesus, and make no provision for the lusts of the flesh."

Weymouth's Version: "Clothe yourselves with the Lord Jesus Christ, and make no provision for gratifying your earthly cravings."

It is well to note the different phases of expression by these scholars. But really there is no discrepancy once the pivotal point of the apostle's thought is grasped, the one mark is hit, i.e., flesh, Adamic man's covetings, lusts, cravings for the unnecessary things—things that are cumbersome to the new creature's battle for life.

It is an unpleasant situation, such as many do not like to admit of, but nevertheless, an indubitable fact, that by nature we are wicked: "The heart is deceitful above all things, and desperately wicked"; naturally so, for, "I was shapened in iniquity, and in sin did my mother conceive me". (No exception to this rule.) Paul realized it, "For I know that in me (that is, in my flesh) dwelleth no good thing".

Of this body of turpitude Paul cries out, "O wretched man that I am; who shall deliver me from the body of this death?" But the apostle had found, as all mankind must at some time, the way of escape from this Gargantuan monster, for he says, "We all once lived in the desires of our flesh, performing the wishes of the flesh and of the thoughts; and were by nature children of wrath, even as the others."

It would be stultifying to deny that we need to overcome this great enemy by the blood of the Lamb. Realizing this fact we are admonished to "put on the Lord Jesus Christ".

While, to us older ones in the Way, the putting on of Jesus Christ retains its simplicity, the essentialness of it becomes more manifest. We come to know by experience and observation that it is not an instantaneous act, but a continuous work of grace, conforming our lives "to the image of his Son", which automatically obliterates self; mortifies the natural man; deadens the brilliancy of this world's delusive bubbles; and disabuses our mind in the matter of imitating, following, the world's customs instead of molding our lives after our Redeemer, as it is written, "If you died with Christ from the elements of the world, why, as living in the world, do you subject yourselves to ordinances . . . according to the commandments and teachings of men?" Col. 2:20-22.

A young man once said to me, "I am thinking of again being baptized. I knew so little of what immersion meant when I went down into the water that I believe now I can make a more thorough consecration. "After explaining to him that baptism is but the initial step, then adding the above thoughts, he exclaimed, "I see! I see!" And the young saint thus grew to become one of the most Christlike characters I have ever seen. He is now resting: "Obdarmivit im Christo"—Asleep in Christ; soon to be awakened in the likeness of him, whom (Continued on page 126)

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 1:1, 2, 3

THOUGHT FOR THE DAY

This day is mine to mar or make,
God keep me strong and true.
Let me no erring by-path take,
No doubtful action do.

Grant me, when with the setting sun
This fleeting day shall end,
I may rejoice o'er something done,
Be richer by a friend.

Let all I meet along the way
Speak well of me tonight,
I would not have the humblest say
I'd hurt him by a slight.

Let me be patient and serene,
Gentle and kind and fair,
Help me keep my record clean
Through all that I must bear.

Grant that because I live today,
And to my thoughts give voice,
O'er something he shall hear me say
Another shall rejoice.

Let there be something true and fine
When night slips down, to tell
That good I've done to one of Thine
Not selfishly, but well.

CHRISTIAN

We call ourselves Christian, and well that we do, yet at times we do not take into consideration what it signifies to be Christian. Is it simply a mental belief that Christ died for our sins, or does it go beyond that and take in other beliefs and then stop? Or is it something that ignores belief altogether and simply is a practicing of good works? as sometimes we hear a person say, "I don't belong to any church, but I'm a better Christian than those who do. I pay my debts and treat my neighbor as I would be treated." Now, what is your conception of being Christian?

To my mind, to be Christian one must believe that "Jesus is the Christ the Son of the living God", and that He "of God has been made unto us wisdom, and righteousness, and sanctification, and redemption"; and having this belief—or faith—let us "show our faith by our works" by "doing good unto all men, especially unto them who are of the household of faith." You see my idea of Christianity is not any one of the above ideas, but all. That is, I believe in a balanced combination of faith and works. A faith strong enough to make us true to our God, to accept His plan of salvation and act according to His will; a faith strong enough for us to lay our burdens at the feet of Jesus, for us to acknowledge the supremacy of Jesus and our own insufficiency, and to accept Him as our Savior and our Redeemer; a faith strong enough that we will reflect the love of God—so mercifully showered upon us—in loving our fellows to the extent that we will do good to all, especially to those of the brotherhood.

More than once I have been told that I believe in salvation by or through works,

but I do not, neither have I so believed at any time, and I pray the Father that my mind might be kept balanced so I never will. Knowing as I do know the love of God to man and the gift of that love, even Jesus, Who sacrificed His life for our sake, and that through faith in Him we are enabled to cover our unrighteousness by His righteousness, the very thought of salvation as a payment for our works is most repugnant. No, Salvation is by faith, through the name of Jesus Christ, by the grace of God. Still I believe in works, not righteous works, but works of righteousness; works that we can not keep down, that bubble up and run over from our hearts because our hearts are so filled with appreciation, and love, and joy, and thankfulness for all that God has done for us that we must, simply must, pass the good on to others. We all possess some talent and the object of bestowing these talents upon us was that we should show the grace of God by continuing the work of Jesus while on the earth in "doing good to all men, especially unto them who are of the household of faith", thus bringing to the name of God praise, and honor, and glory.

Regarding faith, will any faith answer? will it make any difference what we believe as long as we are consistent in our belief, working zealously for man's uplift? Paul said he had a great desire for the salvation of Israel, and he vouched for them that they had a zeal, yes, a zeal of God, and that it was through their ignorance they rejected God's righteousness and attempted to set up a righteousness of their own. Still their ignorance, their zeal, their righteousness availed them nothing, for there can be but one stone 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."

When Jesus asked His apostles who He—Jesus—was, Peter answered, "Thou art the Christ, the Son of the living God." Was Jesus pleased with this reply? Very much so, for he answered, "Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." As a matter of faith, what is the significance of Peter's reply? First, it acknowledges God as a living personality, the Father of Jesus; and second, it places Jesus as the Son of the Father, the anointed of God. Prophet, Priest, King, and all that it does signify is accepted and confirmed by Jesus in his answer to Peter. Especially is this so regarding His Sonship; for does He not say that it was "my Father which is in heaven" that made revelation to Peter? Christianity is a growth, a vine: the root is God, loving and all-powerful, the Father; Jesus, the Son of God, "our wisdom, our righteousness, our sanctification, our redemption." Then obedience by baptism. Then we, having become branches, as our knowledge and faith increases, shoot forth twigs which bear fruit to our own profit, for the upbuilding and comfort of mankind and to the glory of God. If we do not bear fruit we are of no profit or use to the vine, and unless we remain attached to the vine we can not bear fruit. So, while "without faith it is impossible to please God", we must also "show our faith by our works": still "there is but one God, and one mediator between God and man, the man Christ

Jesus"; and "other foundation can no man lay than that is laid, which is Christ Jesus."

Now, my young reader, will you not be Christian? I thought so. I thank you.

A CARD OF THANKS

We sincerely thank all friends who for the love of the truth sent us remembrances at Christmas and New Years. Solomon says: "As cold water to a thirsty soul, so is good news from a far country." As all our remembrances brought good news as well as good wishes they were correspondingly refreshing and fully appreciated. We like to be remembered and in this we feel we are not alone. May we again thank you.

AN APPEAL TO THOSE WHO HAVE NOT OBEYED

There are a good many of our young readers who for years have listened to instruction in the things pertaining to the kingdom of God and the name of Jesus Christ, who know they should surrender their hearts to Jesus, accepting him as their friend, their Savior, their Redeemer; but who, for some reason or other, are putting off the day of salvation. To all such I beseech that they surrender at once, for, "behold, now is the accepted time, now is the day of salvation". "The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof."

BIBLE QUESTIONS

1. Why did King Pharaoh issue the order that all male children should be killed?
2. What were the teachings of the Mosaic law regarding polygamy and divorce?
3. Of what covenant made by God with Noah is the rainbow a token?
4. Where is the story of Rachel and Jacob recorded in the Bible?
5. For how many years did Solomon reign on the throne of Israel?
6. When Ish-bosheth reproached Abner for marrying Saul's concubine, what did Abner do?
7. What relation was Lot to Abram?
8. In the decisive battle of Gilead, between the forces of David and Absalom, who was victorious?
9. Who named the beasts and the fowls?
10. From what walks of life did the authors of the books of the Bible come?

ANSWERS TO LAST SERIES OF QUESTIONS

1. Moses, the great leader and prophet, was slow of tongue.
2. An interval of nearly four hundred years separates the two Testaments of the Bible.
3. Goliath, the giant whom David killed, was "six cubits and a span", approximately ten and one-half feet.
4. The Book of Genesis was written by Moses.
5. The first thing created by God was the heavens and earth.
6. Seven and one-half years were required in building the Temple that Solomon made to the Lord.
7. Lamb was used at the first feasts of the passover.
8. The rainbow is the token of the covenant which God made with Noah.
9. No new species of plant or animal are known to have been created since man came on earth.
10. The institution of marriage dates from the time of man's original creation.

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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

ADAM

THE word Adam in the Hebrew language is frequently used with reference to the individual first created by God in the garden of Eden. The same word is used several hundred times in the Old Testament to mean man, that is, man as a race of beings. The word thus has both an individual and generic meaning.

The word as used in the phrases "first Adam" and "last Adam", undoubtedly has the same meanings. It may mean either the individual who was named Adam in each case or it may take the more common Scriptural meaning as referring to the genus or race in each case.

When we refer to the first and second Adam it is highly questionable if by the term "second Adam" we should not also think of the people who will be made like unto the resurrected Christ, as well as the resurrected Christ himself. Paul, in the fifteenth of First Corinthians, assures us that the second Adam was a spirit, while the first man Adam was a soul. Each, as the head, or first of his respective race, was like unto those who should after become a part of his respective race. "As we have borne the image of the earthy we shall also bear the image of the heavenly."

In this, as in so many instances of God's dealings, the scriptures show that God chooses those who are second to take precedence over those who are first. This is illustrated by Abram's two sons. Ishmael was of the bondwoman, born of the flesh. Isaac was of the freewoman, born because of promise. Isaac, the younger, was exalted by God over Ishmael, the older. Afterward Esau, Isaac's firstborn, saw Jacob,

the second born, placed in superior position and promise. The Old Covenant through Moses must give way to the New Covenant through Christ. The first Adam of the garden of Eden must recognize the second Adam as superior and ruler. God's first chosen people, Israel, must recognize those chosen later through Christ, even the church, as being over them. The second Adam, the second or New Covenant, the chosen people in Christ, these all are spiritual in character and are exalted by God over and above those whom God first created, which were of the flesh.

SALVATION

"What must I do to be saved?" is the one burning question that at some time comes to every life. It is most evident that the only answer to this question must come from the One Who has provided that salvation, Who knows its meaning and Who understands its terms.

It is entirely useless for the finite mind to endeavor to reason as to the essentials unto salvation. Man knows little or nothing as to what these are. He can figure from his own viewpoint; he can reason as he would reason about other matters; but the only answer to the question must come from Him Who knows. Nor is it at all reasonable for man to endeavor to discover instances which would require exceptions to the rules established by the Infinite One.

It is probable that few, if any, will question God's way for man to obtain salvation if they recognize what salvation is and what it means in contrast with their present state.

In the next few issues of The Herald it is proposed to give a series of short articles on this great and important subject.

Our Savior in criticising His Own disciples for their hardness toward those who opposed the Savior, said in Luke 9:56, "the Son of man is not come to destroy men's lives, but to save". From this one would gather that the great objective in salvation is life. The Murdock Syriac translation of the New Testament in nearly every instance has used the word "life" where the King James translation uses the word "salvation."

Life is the great objective. Life was lost to man in the beginning. It seems evident from the language of scripture in Genesis two and three, that God gave to man as first created freedom to choose for himself regarding certain things. God forewarned him of the results of wrong as well as indicated to him the benefits of right. He then gave man the privilege of selecting, holding man responsible for the choice made. Man chose to disregard God's command, and because he ate where God forbade, the curse was brought about him and death was brought upon him. Thus, says Paul in Rom. 5:12, "death passed upon all men". Death is the wage of sin, Paul states in Rom. 6:23. "Sin when it is finished bringeth forth death", is the statement of James in 1:15. Thus death results from sin. It was brought upon the first man by his own personal transgression. It has extended upon all of the human race throughout the centuries.

God has provided just one means of salvation from this condition and that means is Jesus Christ, our Savior. His name was called Jesus because He should save His people from their sins, wrote Matthew in

1:21. He and He only is the "Resurrection and the Life", said Jesus to Martha in John 11:25.

Whatever else salvation may refer to, it is thus evident that the principal objective is life; that this life is attained only by a victory over death; that said death can be conquered only by Christ Who is Lord of the dead and the living. See Hebrews 2:14 and Rom. 14:9.

FOR MINE HOLY NAME'S SAKE

IT is often stated in Old Testament scripture to the effect that God chose not Israel for his holy people because of their peculiar righteousness of character, but that he chose them and worked with them that he might declare His Own great name unto the world.

At Ezekiel 36, God reveals that He will yet gather Israel from all countries, that He will rebuild the land of Palestine, multiply man and beast, increase the fruit, settle Israel after their own estates and will yet do better unto them than at their former times. And after declaring this He says at verse 22, "I do not this for your sakes, O house of Israel, but for Mine holy name's sake, which ye have profaned among the heathen whither ye went."

After having done all this for and with Israel, and bringing them to their high and exalted estate from their world-wide scattered position, after having thus performed His marvelous works—works more wonderful than those wrought upon and in Egypt as He was liberating Israel therefrom—then "the heathen that are left round about you shall know that I, the Lord, build the ruined places and plant that that is desolate". It is evidently in the light of such works that one nation shall say to another nation, "Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths".

HERALD RECEIPTS

Mrs. Rachel Seaforth; Mrs. Henry P. Agard; Mrs. R. Overholt; A. G. Cramer; Grace West; Gust Foyer; Mrs. Rachel Stauffer; Myra L. Renner; Geo. O. Renner; G. P. Zehner; Geo. F. Scott; Miss Mary Weldon; Mrs. T. A. Weldon; Mrs. Sadie Damude; Viola Wiggins; E. E. Mills; Mrs. J. H. Pier; Alice M. Gow.

EMERGENCY FUND

Mrs. Barbara Hammond	\$5.00
Mrs. T. A. Weldon	4.00
Alex. Allen	1.00

BIBLE INVESTIGATOR

Mrs. Wm. Densmore.

WINCE MEMORIAL FUND

Previously mentioned.	\$486.45
Chas. E. Anderson	1.00
Total	\$487.45

N. B. I. PLEDGES AND CONTRIBUTIONS

The following pledges and contributions have been received since General Conference for the payment of indebtedness on N. B. I. property and for furthering the work in its several departments:

Previously reported	\$4100.21
Received since last report	166.50
Total	\$4266.71

Among the Churches

Bro. Patrick is busy among the Michigan churches. Last report would place him at Blanchard now.

Brother Ben Carpenter of Oregon, Illinois, has gone on a ten-day trip to Brumfield, Kentucky, where he will visit his folks.

"On Wednesday, December 24, Sister Donaldson had a slight—very slight—stroke. She was totally unable to aid herself. Even now traces are left on her left side, but she has so greatly improved that we feel our hopeful prayers have been answered, for we can see complete recovery in the near future. She had a similar attack some five years ago which had almost been lost to memory till this trial came."

The above is an extract from a private letter. The fact of sickness saddens, but fact of prayer—"hopeful prayer"—gladdens.

Dear Brother Austin: We are investigating the Word and want the truth and nothing but the truth; and are asking you, or any of our people who have studied God's holy Word, to tell us what are the ordinances spoken of in the testament.

We are three old people here where we never have any preaching. We read our Bible and the R. H., which is all the preaching we have.

We are renewing our subscription.

Your brother and sister in Christ.

M. D. and M. E. Oliver.

The Restitution Herald: I would like very much to hear from the brothers and sisters through The Herald an answer to this question: Where will the elect, or elders, be during the three and one-half years of pouring out the vials of wrath?

I have been studying the little book on "Revelation Made Easy To Understand" by W. H. Wilson. I think the book is a fine book. But from studying that and the references given I have come to believe that the elect must be kept in heaven three and one-half years. To those who have this book I suggest the reading of pages 40, 49, 53, 59 to 61, Rev. 19:11-16; Matt. 24:26-28. I hope to hear from others on this subject and be able to see as our Lord would have us understand it.

In faith and hope of our soon coming Redeemer,

Mrs. Floyd Carpenter,
Sac City, Iowa.

NOTICES

Notice, Iowa Brethren

The Second Quarterly Conference of the Iowa Churches of God will be held at Gladbrook, Iowa, January 31st and February 1st, 1925.

Bro. Cowles of Moorefield, Nebraska, will be one of the preachers.

Come, all who can, and enjoy the assembling of ourselves together. The Gladbrook brethren will provide for all who care to attend.

H. S. Hunt, Pres.

A Report By Jas. A. Patrick

I closed my regular work in Ohio in December with the exception of Delta, which I visited January 3 and 4.

We had a splendid time at the last regular meeting at Lawrenceville. The regular preaching service was held in which there was a very good spiritual feeling. After the service Bro. Beck, in a few touching words, presented us with a beautiful leather traveling bag which he said would keep us from forgetting them. We tried to respond fittingly but were too full for many words. It is certain that we need no material things to keep the good folk at Lawrenceville in mind.

After the service the seats were moved out and a long table set up, which was soon groaning with the weight of good things to eat placed upon it. This was a good day because of the spirit of good fellowship and brotherly feeling manifested. It was a day long to be remembered.

At Delta there were the usual services Saturday evening, Sunday morning and Sunday evening. At the morning services we had one of the best crowds that we have had since going to that place. The bad roads prevented many from attending the evening services.

On Sunday Bro. and Sr. Roscoe Dunbar invited the brethren and sisters and a number of the friends to their place for dinner. A bountiful dinner was served and a very good social time enjoyed by all.

The brethren at Delta gave us a very fine set of silver tea spoons.

The brethren at Delta are not strong in numbers, but are surely of the right sort, and are holding up the banner of truth. The feeling of the outsiders has been very hostile in the past toward the truths that we teach, but it seems now that they are losing some of their hostile feeling and are becoming more friendly toward us.

I came to Grand Rapids January 5th. Thus far I have preached three times and conducted five Bible classes. The interest among those that attend is splendid, and most of them are in attendance at every service.

I go to Blanchard Sunday, Jan. 17, and will stay as long as the interest warrants. It is snowing a great deal, which will hinder holding evening services where people have any distance to go.

I intend to go back to Ohio in February and work with them a few weeks, and then will come back to Michigan again for a month or so before we move here, which will be after school is out in May. I expect to make Delta going and coming so that the expense will be divided and not be heavy on any one.

HOW TO BECOME CHRISTLIKE

No. 2

By Auntie Wince

BROTHER Bookmaster, one of the members of the Home at Oregon, Illinois, sent me a letter recently, congratulating over having written the article with the above caption and said that it had brought to his mind many thoughts that

he had not heretofore carefully considered. Having re-read his letter this morning, I straightway hunted up the December 30th number of the Herald, and went over the article in question again; and found I had left out one of the most important requisites that go to make up the Christ-like life.

I had reached out a helping hand to my bewildered young friend in far-away British Columbia. I had not dreamed that in doing this, I would also be helping Brother Bookmaster. But that is the way it has pleased God to order things. He hangs the little occurrences of our lives together in an endless chain. He makes one thing bring about another. None of us liveth to himself, and none of us dieth to himself. We are our brother's keeper in a very responsible sense.

I have felt this most keenly when some one whom I knew well has sickened and died, and the thought has come to me, "You never told that friend the gospel story, that he might believe. You never tried to lead his feet into the path of life that he might be saved. Will God forgive my sin of omission?"

He says, "Go teach". I did not mind. I let the dear one die in his sins.

The angels said to the shepherds, "Behold, there is born unto you this day in the city of David a Savior, which is Christ the Lord".

Jesus came into the world to seek and to save the lost. That was his mission. He fulfilled it to the letter while here on earth. "He went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve were with him." Luke 8:1.

And when he went away he put this blessed work into our hands. He gave it to us to be saviors of men, both temporally and spiritually.

We are to minister to the sick just as he did. We are to teach "the glad tidings of great joy" that were to be to all people just as he did insofar as lies in our power.

There is not one among us who cannot do something to save the perishing.

We must be saviors to be like Christ.

MORTALS AWAKE

Mortals, awake, with angels join,
And chant the solemn lay;
Joy, love and gratitude combine,
To hail th' auspicious day.

With joy the chorus we repeat,
Glory to God on high,
Good will and peace to man complete;
Jesus is born to die.

In heaven the rapturous song began,
And sweet seraphic fire
Through all the shining legions ran,
And strung and tuned the lyre.

Swift through the vast expanse it flew,
And loud the echo rolled;
The theme, the song, the joy was new,
'Twas more than heaven could hold.

Down through the portals of the sky
The heavenly tidings ran;
And angel's flew with eager joy,
To bear the news to man.

Hail, Prince of Life, for ever hail;
Redeemer, Brother, Friend!
Though earth, and time, and life should fail,
Thy praise shall never end.

"Create in me a clean heart, O God; and renew a right spirit within me."

The Sunday School

By Alta King

THE VINE AND THE BRANCHES

Lesson 5 February 1, 1925
Lesson Text: John 15:1-27
Responsive Reading: Psalm 119:1-24

Golden Text: He that abideth in me, and I in him, the same bringeth forth much fruit.—John 15:5.

For Study

Review: What promise was made to the disciples in last week's lesson? John 14:2, 3, 16-18. At what time during Jesus' earthly ministry was this promise made? Why was it made? What relationship is there between the Comforter, or Spirit of Truth, which Jesus promised and the invisible presence of Jesus promised in John 14:18-24?

When Jesus was with his people in the flesh, he possessed a vital fellowship with God the Father and a consequent power of presence that was beyond the comprehension of even his most intimate followers. This is evident from the fact that they could not "bear" many things he had to say to them; and that they did not always maintain that faith and freedom from fear which the power of God's presence should engender.

But there was in store for Jesus an even more vital fellowship with the Father and a consequent greater presence of power. He entered into this fellowship and acquired its presence of power through his death, resurrection, and ascension. Acts 2:32, 33. He imparted this presence of power, due to his right hand fellowship with the Father, to the twelve on the day of Pentecost, and thus were they brought into the same intimate fellowship and understanding.

It is this fellowship, this vital connection, between God and the twelve through Jesus, as the consequence of his death, resurrection and ascension, that was considered in last week's lesson under the designations of "Comforter" and "Spirit of Truth"; and is considered in this week's lesson under the designation of "Vine and Branches".

The loss of the physical presence of Jesus, upon which the twelve were so dependent, was compensated for many times over by the incoming of his invisible and spiritual presence through his death, resurrection, and ascension. To give the disciples the comfort which this compensation afforded was the purpose of Jesus' intimate talks with them during the dark hours of their waning faith in him.

The New Lesson: As we study the "Vine" presentation of Jesus' fellowship with the twelve, we should not forget that the same fellowship and vital connection between him and his followers is not only as possible, but as necessary today as it was then.

1. The Vine. John 15:1. Why did Jesus say true vine? Who or what was the false vine? Isa. 5:1-7. What were the fruits that proved Israel a false vine? Who planted and tended the true vine? Who the false? Why the different results?

2. Caring for the vine. John 15:2, 3. What is the husbandman's chief concern as regards his vine? What does he do to accomplish this end? Note the two classes

of branches and the treatment of each. By what means had the husbandman pruned his vine and its branches? (See last part of verse 3.) What unfruitful branch had already been taken away?

3. The Relationship between Vine and Branches. John 15:4-10. By what means is the vital connection between a literal vine and its branches maintained? Note that Jesus designates this relationship as "abiding". Why does this term fit the relationship between Jesus and his disciples? What are the inevitable results of abiding in the vine and of not abiding in the vine? Pick out from verses 4 to 8 as many expressions as you can find which set forth these results as regards Jesus and his branches.

4. The Abiding Medium. Verses 9, 10. The sap is the abiding medium between a literal vine and its branches. Through it, nourishment and vitality flow from vine to branches, where they are transformed into fruits, the ultimate purpose of the vine. What does Jesus say is the abiding medium between himself and God and himself and the twelve? Verse 9. What does he say is the means by which a branch is kept immersed in this medium? Verse 10.

5. Jesus' Purpose. John 15:11. Why did Jesus declare to the disciples this vine relationship between himself and them? What was Jesus' joy? Analyze carefully 1 John 1:1-4. You will discover this equation—full joy equals fellowship with God through Jesus Christ, equals comprehension of the eternal life which is with the Father and is manifested unto us. An analysis of John 17:13, 14, 22-26 gives the same definition of the joy which Jesus desired should come into the lives of his disciples. Does he desire the same for us of today? Is entrance into this joy exclusively in the future at the resurrection?

6. The Fruitage. Read again the fruits of the false vine as recorded in Isaiah 5. What are the fruits of the true vine and its branches? Gal. 5:22; Rom. 1:13.

7. Fellowship of Friends. John 15:12-27. After setting forth his fellowship with the disciples through the symbolism of a vine and its branches, Jesus presented his fellowship with them as a friendship of the highest type.

In what verse did Jesus declare his coming death to be a service which marks the highest type of friendship? How did the disciples regard this predicted event? What evidence of friendship did Jesus set forth in verse 15? Note the purpose of that friendship. Verse 16. What would loyalty to that friendship, on the part of the disciples, bring them? Verses 18-25. What two things did Jesus declare to be the source of these persecutions? Verses 21-25. What would wield a counteracting influence against these persecutions, and result in fearless witnessing for Jesus? Verses 26, 27.

For Class

How did Jesus declare to the disciples, and assure them of, continued and perfected fellowship with himself in last week's lesson? Why were these words of comfort and assurance spoken?

Discuss this same fellowship as it was presented to them under the symbolism of a vine and its branches in this week's lesson. Make use of the topics as outlined in the study section.

NEW CREATURES IN CHRIST

Continued from page 122)

not having seen, he loved and followed. The young convert could see that Christ actually died. "Because Christ even once suffered on account of sin—the righteous for the unrighteous—that he might lead us to God, being indeed put to death in the flesh, but made alive by the spirit; and, immersion, a representation of this now saves us through the resurrection of Jesus Christ." 1 Peter 3:18, 21. Emphatic Diaglott.

Furthermore, Paul says, "For ye died, and your life has been hidden with the Anointed One by God". Col. 3:3. This is, humanly, figurative; but divinely, it is equivalent to literal. And the more seriously we take this fact and apply it, the less trouble we shall have with our weak, sinful flesh. Being reckonedly dead, to the flesh and its cravings, but alive to the spirit, Paul says, "Walk by the spirit, and fulfil not the desire of the flesh". Gal. 5:16. Why? "For the flesh desires the contrary of the spirit, and the spirit the contrary of the flesh; for these are opposed to each other; so that you do not perform the things which you wish." Gal. 5:17.

We may trifle with ourselves and with others with more or less impunity, but we dare not with God, "For if (after being risen with Christ) you live according to the flesh, you are about to die; but if, by the spirit, you put to death the deeds of the body, you shall live". Rom. 8:13.

We occasionally meet with a corpse that is so animated that it makes the New Creature in Christ Jesus appear like an Egyptian mummy. O, how sad! Let us be on guard, for "The Lord of the promise is not slow, as some regard slowness, but is patient toward us, not wishing that any one should perish, but that all should come to reformation. But the day of the Lord will come as a thief, in which the heavens shall pass away with a rushing sound, and the elements burning intensely shall be dissolved, and the earth and the works in it shall be burned up. All these things, therefore, being dissolved, what persons ought we to be in Holy Conduct and piety?"

Dear reader, I entreat you to get alone and muse on the above scriptures, and talk it over with the Lord. Edgar A. Guest is right:—

"Strange thoughts come to the man alone;
'Tis then, if ever, he talks with God,
And views himself as a single clod
In the soil of life where the souls are grown.
'Tis then he questions the way and where,
The start and end of his years and days,
And what is blame and what is praise,
And what is ugly and what is fair.

"He feels the throbbing of life divine,
And catches a glimpse of the greater plan;
He questions the purpose and work of man.
In the hours of silence his mind grows fine;
He seeks to learn what is kept unknown;
He turns from self and its garb of clay
And dwells on the soul and the higher way.
Strange thoughts come when a man's alone."

What better time to start a new life than at the beginning of the New Year? Will you not start now? Your friends will be pleased, you will be made glad, and it will bring joy to the Father and the Son. Remember, it was Jesus who said: "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance."—A. D. D.

BAPTISM NOT IN THREE NAMES

By J. S. Lyon

(Continued from last week.)

The Triune Formula Did Not Become the Accepted Form Until the Fourth Century

MEYER states that no trace is to be found of the use of the three names by the early church.

Lange agrees, and quotes Justin (Apol. 1:61) as his authority.

Priestly (History of the Christian Church) advised against the triune formula and says, "If we may judge from the instances of baptism occasionally mentioned in the Acts of the Apostles, we may safely conclude that the persons who were baptized did not think themselves obliged to make use of the formula mentioned by Matthew."

Pressense (Early Years of Christianity): "In these times when the organization of the church was still in many respects undefined, baptism was equivalent to the profession of faith. Administered in the name of the Lord Jesus as a solemn sign of conversion, it had all the value of an explicit confession of the Christian faith, especially at the time when the observance was sure to bring down reproach and persecution."

The Encyclopedia Britannica (Baptism) informs us that in the third century, baptism in the name of Christ was so widespread that Pope Stephen, in opposition to Cyprian, of Carthage, declared it to be valid. Also, that Pope Nicholas (853-867) allowed baptism to be valid "in the name of Christ, as in the Acts". Also, that it was often specified by the Armenian fathers that baptism "into the death of Christ" was alone essential. Also, that Basil (330-379), Bishop of Caesarea, confesses his ignorance concerning the origin of trine immersion. Also, that the trine immersion custom originated from pagan sources. Pagan lustrations or purifications, were nominally threefold. Thus Virgil writes. Ovid, Persius and Horace similarly speak of trine lustrations. Such examples of the ancient usage encounter us everywhere in Greek and Latin antiquity.

In A. D. 325, at the Council of Nice, at which the doctrine of the trinity was one of the chief questions at issue, the stamp of approval was given both the Godhead and triune baptism formula.

The adherent to the three name formula should take heed to the fact that generally, as practiced by the paganized church, baptism in three names was accompanied by three plunges into the water, one for each name.

A very good proof that triune baptism has not a shred of scriptural authority is the attitude taken toward it by the various historians of the early church. From the evidence above submitted it must be evident that there were controversies over the matter. But the historians who are biased concerning the trinity ignore the question completely. You would never know from their writings that there ever was a different practice than the usual three name. Were they able to bring to light any evidence in support of their faith and practice, it surely would have been placed in evidence. The honest historians note the facts, and count themselves against them as they severally are able.

Other Uses of the One Name

Everything in connection with the gospel work was to be done in the name of the Lord Jesus. "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." Col. 3:17.

Paul was to bear the Lord's name and to suffer for the sake of his name. Acts 9:15-16.

The disciples were to suffer for the sake of the name of the Lord. Acts 5:4.

Paul spake in the name of Jesus. Acts 9:29.

The disciples performed miracles in the name of Jesus. Acts 3:6; 4:10, 30; 16:12.

God has given over to Jesus "to be the judge of quick and dead". Acts 10:42. We are to "count all things as dung, that we may win Christ", and be found in him through his faith, and through his resurrection. Phil. 3:8. Therefore is not our salvation entirely in Christ and by the authority he gives, as well as into and unto him, and him alone?

It is he who has called us to glory and virtue. 1 Peter 1:3.

It is by him we receive the grace of God. 1 Cor. 1:4.

It is because God has exalted his name above every name, that all things in earth and heaven and under the earth shall bow to that name. Phil. 2:9, 10.

It is true in our human affairs that parents rejoice in honors to their children. They are happier, if true-hearted, at the success of their offspring than in their own successes. They are anxious that the children have better education, better opportunities, than they themselves have had, and will make every sacrifice to achieve these ends.

So also we know that God is glorified in the honors and adoration given to the Son. Jesus, in his words to the disciples, confirms this: "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." John 14:13.

Again in Chapter 15:7, 8, "Ask what you will, and it shall be done unto you. Herein is my Father glorified."

While here the Savior came in his Father's name. John 5:43. The works he did were done in the Father's name. John 10:25. The works were those the Father had given him to do. John 5:36; 10:37. He sought not to glorify himself but to glorify God. John 17:4.

But on the eve of his betrayal, his ministry completed, we find a change manifested. "Hitherto have ye asked nothing in my name; ask, and ye shall receive, that your joy may be full." John 16:23.

"These things have I spoken to you in proverbs; but the time cometh, when I shall no more speak unto you in proverbs, but I shall show you plainly of the Father. At that day ye shall ask in my name." John 16:25.

Summary

1. The act of baptism is a figure of relations concerning Christ alone, and the convert's public acknowledgment thereto.

2. The disciples proclaimed the gospel message and performed all their work in the name of Christ.

3. Not a single instance is known of early baptisms in any other name than that of Christ.

4. Baptism in the one name was preva-

lent until interdicted by the Council of Nice, A.D. 325.

5. Baptism, or ought else done in the name of the Lord Jesus gives glory to God.

6. The triune formula was not a mandate of Jesus, but was made so by popery. It did not originate from Matthew 28:19, but from heathen customs absorbed by the church.

7. "There is none other name under heaven given among men whereby we must be saved, neither is there salvation in any other." Acts 4:12.

BAPTISM

I NOTICED in last week's issue a further reply to Bro. Williamson's question regarding this matter. Perhaps a word of personal experience may be helpful in this as it sometimes is in other problems. I was baptized as a youth of 16, when my father was pastor of a Baptist church in on my confession of faith and repentance. If any one was happy on that occasion I certainly was. I was full of joy, nor can I forget the happiness of another—a bright, earnest-hearted young woman. There were others also who, so far as I can remember, were largely influenced by our example. Yeats passed by, and in due course, after much inward conflict, the Lord brought me into the light of life in Christ, the open confession of which resulted in what seemed to me like a second conversion. And in spite of serious opposition a new peace and joy flooded my mind and being, making me desire that the rivers of living water might overflow to others. I naturally sought fellowship with those of like faith, and was surprised to find that some would refuse me access to the Lord's table unless I was re-baptized, while others felt the matter was one for me personally to decide, and others again felt just as strongly against the first named class, maintaining that my baptism was valid. One night, while in the home of a friend, I was almost persuaded to be re-baptized, but uncertainty (into which entered possibly a good deal of the fear of men, what they would say) caused me to reconsider and decline. Some considerable time later a kindly brother who realized and sympathized with my position left with me the message: "Make your calling and election sure". It was like an arrow shot at a venture, but it struck a vulnerable spot, and added to another later message when reading the Word, I was reminded of my duty to place no stumbling block in the way of others, and I realized that should a suitable opportunity again be presented, where baptizer and baptized were both in harmony with the truth, it would be my duty and my pleasure to a second time follow the Lord in baptism.

The opportunity came and the responsibility was accepted. Some will readily understand both the difficulties and the pleasure such a course meant to me, but I can only say that the pleasure of seeking to follow the Lord, and helping others to do so far outweighs any other consideration. I have always felt I could never understand how a person professing to love Jesus Christ could allow any doubt or any sacrifice to stand between himself and a command of the Lord Jesus.

"Veritas."

WAR'S FUTURE TERRORS

THE following is an editorial that appeared under the above caption in The North American, Philadelphia, on January 9. There being no evidence to the contrary it is presumed that the editor's point of view is purely humanitarian and political. The Herald asks if the article does not present, from whatever point of view, pictures similar to those presented by John in Revelation, and thus indicate approach unto "the day of the Lord" in which such conditions are to develop. The article reads:

Men talk apprehensively or cynically on unthinkingly of "the next war." They speculate as to when and how it will come; as to the grouping of the nations; as to the forces that may be engaged, the weapons that may be employed, the political and economic consequences that may result. They assume that the struggle will be unparalleled in its ferocity and destructiveness. But few of them realize that it will be unique in a fundamental and terrible aspect. It will not be a war of armies and navies, but actually a war of peoples. The battle lines will embrace every city the enemy can reach. There will be no non-combatants, no immunity for unarmed folk far from the fighting front; they will be bombarded from the clouds with fire and deadly fumes; every city street, every home, will be under menace of attack as much as a front-line trench; every man, woman and child will depend for life upon expert use of a gas mask.

These are not the fanciful forecasts of imaginative writers; they are the calculated predictions of scientists and military experts.

Two agencies have revolutionized the whole theory and practice of warfare and obliterated the distinction between armed forces and civilian populations. Aircraft have made it possible for a nation to carry the war to any part of the enemy's territory; and chemistry provides the means for spreading death and destruction over wide areas. In a recent address in New York Brigadier General Lord Thomson, secretary for air under the British Labor ministry, declared that under a modern assault that city could be enveloped in clouds of asphyxiating and incinerating gases and transformed within a few hours into "a burning charnel house." It is a delusion, he insisted, to think that even the wide expanse of the Atlantic makes America secure against this form of attack, for it would be possible for huge airships to reach these shores from Europe and launch scores of bombing planes. "It is sheer moral cowardice to blink at the fact," he said, "and it should be advertised until it is thoroughly understood, that the next war will not be between professional soldiers, but between peoples. The sooner human beings realize this, the sooner they will perceive the folly and futility of war."

The cartoonists' symbol of war is a monstrous mythological figure emblematic of brute strength and stupid savagery. They might well substitute the figure of a modern scientist. For the next great war will be made in the laboratory: death will be distilled in test tubes and scattered from bombs and shells in invisible gusts of gas. When this terrifying weapon was introduced by the Germans its use provoked world-wide condemnation. But war knows no mercy, and employs any device that will kill or incapacitate; hence the close of the conflict saw chemical warfare already securely established, and since then the nations have striven incessantly to strengthen their capacities in this field, in which, by reason of its natural resources and the inventive skill at its command, the United States has gained a position of leadership.

Guarded hints of the developments—essential secrets, of course, are withheld—were given in the annual report of Brigadier General Fries, chief of the American army's chemical warfare service. Besides explaining the powers of some of the new devices, he refuted widely accepted myths that have arisen about so-called "death rays" and like means of destroying life and machinery at great distances. Command of such forces is not yet in sight. But the real accomplishments are sufficiently startling.

One of the most effective methods for destroying property and the morale of enemy troops, says the report, is the use of phosphorus shell, which scatters fire inextinguishable except by immersion in water or oil. As for "poison gas," the very term is inaccurate because it is incompletely descriptive; the substance may be, and in most cases is, a solid or a liquid, and does not become gas until it is transformed upon reaching the target and dispersed by the force of pressure or high explosive. Chlorine, the first chemical used in a military offensive,

is a true gas; but there are thousands of other chemicals, solids and liquids, available for this purpose, though only a few are efficient. The best, says the report, is mustard gas. The ideal gas is carbon monoxide, which exists in illuminating gas and in the exhaust from automobiles, for it is colorless, odorless, tasteless and painless, and therefore gives no warning. But no way has been found to use it effectively in war, because it is lighter than air and cannot be liquefied, hence cannot be sent against the human target. Tireless research, however, is producing many deadly substances which are available.

There are many reasons impelling mankind to strive for the abolition of war—its cruelty, its prodigious wastefulness, its substitution of brute force for reason—but they have not yet deterred nations from resorting to arms. Perhaps the final incentive will be the realization that because of the discoveries of science "the next war," of which the world talks so glibly, will infallibly expose to torment and death the stay-at-home millions who heretofore have suffered only anxiety, impoverishment and grief.

PERMITS FOR ENTRY ISSUED

THE Jewish Telegraphic Agency reports that as a result of representations made to the Palestine Government by the Zionist Executive in Jerusalem, 1,800 permits were issued to the various immigration bureaus of the Zionist Organization for entry of immigrants into Palestine during this month. Those of the immigrants who are married, will be permitted to bring their families with them, the report adds. This is in accordance with the new ruling adopted by the Immigration Department of the Palestine Government. It is therefore expected that the number of immigrants during the month of January will be much larger than the actual number of permits issued—The New Palestine.

HOPE

(Continued from page 1.)

never be disappointed. Here our time is short, therefore our opportunity to glorify God will be short. Let us then seize and improve all the occasions we can. If our time here be short, then the triumphing of the wicked over us will be short, and the contradiction of sinners against us will soon be ended; let us therefore be patient, diligent and prayerful here, while treading the thorny mazes of an entangling world. We are often beset on every hand, so that the good we would do not; and the evil that we would not, that we do, but there, in the paradise of our God, we shall dwell at perfect ease, and be at rest. There we shall for ever enjoy uninterrupted bliss. Oh! when we contemplate the vastness and the matchless splendor of our eternal inheritance, with no one to dispute the amazing possession, does it not fill our hearts with wonder, love and praise?

Then let your souls march boldly on,
Press forward to the heavenly gate;
There peace and joy eternal reign,
And glittering robes for conquerors wait.

There shall we wear a starry crown,
And triumph in Almighty grace;
While all the armies of the skies,
Join in our Glorious Leader's praise.

—Selected by R. A. Curtis.

"Cast me not away from thy presence;
and take not Thy Holy Spirit from me.
Restore unto me the joy of Thy salvation;
and uphold me with Thy free Spirit."

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THE LORD HIMSELF SHALL DESCEND

Editorial in Things to Come

IN these words we have the true definition of the hope of the Church of God. The Lord's person is the hope; and faith in the Lord's promise is the ground of our hope.

He Himself, in His own person, is the source and object, the sum, the substance, and the center of all blessing.

Apart from Him we have nothing. All spiritual blessings are treasured up in Him, the Head, to be ministered by Him to all the members of the Body, according to the need of each.

There is great significance in the title here chosen in connection with this prophetic declaration: the title of "Lord."

It is peculiarly appropriate to the relation which He bears to the Church, which knows neither Jew nor Gentile.

The very first Pentecostal declaration concerning Him was that "God hath made that same Jesus . . . both Lord and Christ" (Acts 2:36).

The word "Christ" is the Greek form of the Hebrew "Messiah." Both words have exactly the same meaning—Anointed. Much confusion is caused by the word "Messiah" being translated anointed, and the word "Christ" not being translated at all.

If this had been reversed, and the word "Messiah" had been left untranslated in the Old Testament, and "Christ" had been rendered Messiah in the New Testament, many passages would receive new and wonderful light.

To the Jews He was Jesus the Messiah. To the Gentiles He was Jesus the Lord.

In relation to the Jews, notice how it was nearly always "Jesus Christ" (i. e., Jesus the Messiah)—Acts 2:38; 3:6, 20; 4:10; 10:36; 17:3; 24:24.

Only in one case is this title used in association with Gentiles: viz., Acts 16:18, and this is a truly exceptional case if we note that it was addressed to a demon.

On the other hand, when we come to Gentiles, "Lord" is the appropriate title used. See Acts 10:48; 11:20, 21, 23, 24; 13:12, 48, 49; 14:23; 16:31.

It is worthy of notice, in passing, to see how this transition is brought about. Peter was the chosen vessel to be the first preacher of the Gospel to Gentiles. The sermon is in Acts 10, and he says: "The word which God sent unto the children of Israel preaching peace by Jesus the Messiah: (He is Lord of all)." This last sentence is at once added, to explain and adapt his message to the Gentiles to whom he was speaking.

This title is similarly instructive here in 1 Thess. 4:16.

"The Lord Himself Shall Descend."

It tells us that the return of Him for whom we look is not confined either to Jews or Gentiles. It is He who is the "Lord of all" who is to descend from Heaven. As the "Son of Man" He is coming to exercise dominion in the earth. As the "Messiah" He is coming to rule over the house of Israel. But it is as "the Lord" He is coming to take up the members of His Body, to meet Him in the air, so to be "ever with the Lord."

As Gentiles, we have no more to do with Him as the "Messiah" or the "Son of Man," than the Syro-Phoenician woman had any

ing the Apostles. He spoke of the "many mansions" of "the Father's house;" but He did not put these or anything else between their hearts and Himself. If this was so with them, it is still more true of us, the members of His Body. It was all "I" and "you."

"In my Father's house are many mansions; if it were not so, would (We prefer this punctuation to the traditional pointing. There is absolutely no authority for one as distinct from, or excluding the other. It depends on the context, and on our own spiritual instinct.) I have told you I go to prepare a place for you? And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am there ye may be also."

It is all peculiarly and blessedly personal. It is not mere cold, lifeless, powerless doctrine which the Lord was announcing; but a personal, living hope which He was exciting. He puts nothing between our hearts and Himself. Not the mansions; however many and beautiful. Not even the glory; however bright and dazzling. Still less our own friends and relations! Some never seem to get beyond this little hope; and in this they are encouraged and misled by sentimental hymn-writers. No: it is "the Lord Himself." It is the personal presence of our blessed Lord and Master for which we are to long and wait.

"Were the vast world our own,
With all its varied store,
And Thou, our Lord, wert yet unknown;
We still were poor."

The Lord was comforting the troubled hearts of His disciples, and He knew there was no comfort apart from His own personal presence. When He would calm them in their fright on the stormy sea, "It is I" was the word that brought peace to their hearts.

No, the coming Descension of the Lord is no mere doctrine to be argued about: it is no mere theory, about which we may speculate: it is a living hope for our living Lord. Oh that this hope might be ours: that our hearts might "burn within us" as we contemplate it. Oh that we might be absorbed by the thought that it is "HIMSELF" who will descend to meet us: that He will receive us to HIMSELF (John 14:3), and present us to HIMSELF (Eph. 5:27). Yes, "He gave HIMSELF" (Gal. 1:4; 2:20. Eph. 5:2, 25. Tit. 2:14) for us. "He bore our sins in HIS OWN body on the tree" (1 Peter 2:24).

And what is it that is thus assured to us about Himself in that promise "SHALL"? It is not merely what we speak of as "the Second Advent." (Continued on page 126)

Help Us, Lord

Dear Lord and Father of mankind,
Forgive our feverish ways,
Reclothe us in our rightful minds,
In purer lives Thy service find,
In deeper reverence, peace.

In simple trust like theirs who heard
Beside the Syrian sea,
The gracious calling of the Lord,
Let us like them without a word
Rise up and follow Thee.

Breathe through the heats of our desire
Thy coolness and Thy balm,
Let flesh be dumb, let sense retire,
Speak through the earthquake, wind and fire,
O! still, small voice of calm.

Drop Thy still dews of quietness,
Till all our strivings cease,
Take from our hearts the strain and stress
And let our ordered lives confess
The beauty of Thy peace.

claim on Him as the "Son of David."

We, as Gentile believers, are brought into relation with Him as our "Lord."

Hence, three times in these two verses (1 Thess. 4:16, 17) we have this title, "Lord."

It is "the Lord Himself," who is to descend. It is "the Lord" whom we are to meet in the air. It is "the Lord" whom we are thus to be with for ever. It is the "Son of God" for whom we wait (1 Thess. 1:9, 10, and not the Son of David, or the "Son of Man"). We are brought into relationship with Heaven, and not with Earth. It is "God's Son from Heaven." It is from Heaven that we "look for the Saviour" (or life-giver), Phil. 3:20.

And it is "Himself" who is emphasized here. He will not send another: He will not send a heavenly host of angels; but, He will Himself descend into the air to receive us there to Himself.

This was what He emphasized in comfort-

THE MINISTRY OF JESUS
According to the One Year Theory
By J. S. Lyon

(Continued from page 106)

FOREWORD

(It is with some trepidation that the writer enters upon the writing of a life of Christ. He recognizes his own scholarly deficiencies, the difficulties in abridging the articles to the scope permissible, and therefore suggests that study of this series of articles be attended with supplementary reading, necessarily of the scriptures themselves, and from the historians of note whose volumes may be accessible. Ederheim lists nearly five thousand writers upon whom he lays tribute or consults in the preparation of his "The Life and Times of Jesus the Messiah". Many facts will be stated in these articles for which we wish to acknowledge our indebtedness to Ederheim, Lange, Abbot, Fisher, Totten, Barnes, Encyclopaedia Britannica, and others.

To derive full value this study should be perused with the aid of a good map of Palestine, large enough to plot the lines of the Savior's journeyings, the dates, and so forth, as we pass through the year.

The abundance or scarcity of facts pertaining to any one week of the ministry may make it at times necessary to delay or advance the narrative from its rightful date of publication. The health of the writer and opportunities for study may also be factors.)

The Baptism

Matt. 3:1-17; Mark 1:4-11; Luke 3:1-28;
John 1:15

Of the events of our Savior's life preceding baptism, little has been recorded in the gospel narratives. As they have some bearing on the baptismal event, a short review of them seems necessary.

Incidents connected with His birth, the presentation in the temple, the visit of the Magi, the flight to Egypt, and the visit to the temple at the age of twelve, sum up the whole of our accurate knowledge, and of these only the last gives us any record of the youthful acts and sayings of Jesus.

The astonishment of the elders (Luke 2:47) who heard the youthful Jesus asking and answering questions, does not indicate that Jesus at that time had any inspired ability of discernment, beyond that gained through a more studious life than usual. Without doubt, he was much more advanced in mental development and learning than the average Jewish youth. The incident in his later years when he entered the synagogue at Nazareth and stood up to read "as his custom was", (Luke 4:16), is evidence that he had been selected as the regular reader, a token of a greater fitness for that duty than was possessed by his youthful companions.

It would not be unreasonable to believe that the remarkable and miraculous events connected with His life had been made known to Jesus either by His mother, or by Joseph, or by others who knew the facts. His words, "Wist ye not that I must be about My Father's business?" indicate that to be probable. Yet His attitude toward His parents (so considered) evidently had included no superiority of bearing, or unusual acts, or we would not see the parents so surprised when they found the youth in the temple, after having looked in every other possible place for three days. Nor would they have been in distress over Him had He ever manifested any particular powers given Him by God in an unusual way.

His wisdom, then, was unusual, but it was not perfect, complete. Otherwise it would not have been said of Him that He

"increased in wisdom and stature, and in favor with God and man" (Luke 2:52). He merited and won the esteem of companions and neighbors. He was subject to His parents, and gained day by day the favor of God. If He had previously had the gift of the Holy Spirit, there would have been no occasion for the descent of the dove at His Baptism.

Six months previous to the baptism of Jesus, John had reached his thirtieth birthday, and entered upon His ministry. Thirty years was the age required of an initiate to the priesthood. It was in the fall of A. D. 27, and the 15th year of Tiberius Caesar as sole Emperor, A. U. C. (Roman Calendar) 779.

Jesus Himself, having been born on December 25, B. C. 4, was 30 years and 15 days old on the 8th of January A. D. 28, which the writer accepts as the baptismal date for the following reasons: (1) Sixty-two weeks between baptism and crucifixion gives this date, for the latter occurred on March 17, A. D. 29. (2) Ederheim says, "Considerable probability attaches to the tradition of the Basilideans, that our Lord's baptism took place on the 6th or 10th of January." (3) Ten weeks is none too little or too much to allow for all the events lying between the baptism and the marriage at Cana.

The time was particularly opportune for the avocation of our Lord. The power of Rome was at its zenith. It had conquered the world, yet was rotting internally from the corruption of the world it had conquered. Of the two millions in the city of Rome itself, half were slaves. In its political, social and religious aspects corruption had eaten away all vitalizing forces, and the populace itself acknowledged the uselessness of life, so miserable had it become in its hopes and aspirations. No visible hope or reform was manifest, nor did it seem within the power of, any to suggest a betterment.

In Palestine the Jews were fretting under the cruel and irritating oppressions of its Roman kings. The high priests were mere puppets in their hands, to be deposed or elevated at their whims. From the evidence we have, we know that the two chief topics among the Jews at this time were their oppressions, and the expectation of Messiah. In September the year of Great Jubilee had commenced, which though not generally observed after the captivity, no doubt was a time when people considered themselves more at liberty to neglect all labors, and therefore able to flock to hear John, and Jesus.

The ability to read and write was general. Knowledge of events passed rapidly to the farther ends of Rome's possessions. The unity of the Empire afforded freedom of passage both of messages and travelers from place to place, with little restraint.

The season of the year corresponded somewhat with that of our Southern states. Being 2593 feet above sea level, Jerusalem was much colder in seasons than the districts about the Jordan, which, throughout Galilee and Judea, are greatly lower than sea level. In January warm and cold spells alternate, sometimes with rapidity. On this eventful day, in the warmer portions of the Jordan, where John was baptizing, no doubt a summer temperature prevailed, though the night preceding may have been cold and frosty.

The place, at Bethabara, was easily ac-

cessible from Jerusalem and all Judea. Of those who came to this "place of the ford", the text seems to indicate that well nigh all of the inhabitants desired to submit to John's baptism. All Judea, all Jerusalem, all the region about Jordan, Pharisees, Sadducees publicans, soldiers all flocked to hear the voice from the wilderness. The turbulent waters of Jordan must have been greatly agitated with such numerous baptisms, and probably John's disciples assisted him in those events, as our Lord's disciples did later on:

It appears, from this unanimity of desire to hear and obey John, that the people were wrought up to a high pitch of expectation, and were ready to welcome any prophet bearing the signs of God's favor.

And John looked the prophet in every respect. His mien and dress were tokens. Nothing in his dress, figure or speech gave the least semblance of self-seeking. His sudden appearance, and his unusual requirement of baptism, betokened to them a messenger of some great occurrence. Everything about him commanded respect. The two facts that are connected with John's prophecies, first, that he was the forerunner of Christ, and second, that his preaching met universal acceptance among the Jews until the opening of the Lord's ministry, make intelligible the Lord's saying, "There is not a prophet greater than John the Baptist" (Luke 7:28). During the months of his preaching John preached "many other things unto the people" than are recorded, but we may infer they all concerned the kingdom of heaven and the Messiah. His was a gospel of repentance in preparation for that coming event. His commands imposed that no one should molest another, nor falsely accuse; that he should be content with his wages, divide clothing and provisions with those needing, and exact no more than justly his due. He preached repentance for the remission of sins. He demanded penitence, change of mind—godliness in the place of ungodliness.

The question naturally arises, and has called for many and varied explanations, as to the necessity of the baptism of Jesus. Who was sinless, needing no repentance. John had the same thought, for he expostulated when Jesus presented Himself. It would seem, however, that the Lord's own words are a sufficient answer to the question: "Suffer it to be so now; for thus it becometh us to fulfil all righteousness." Until the old law should be done away with by the sacrifice of the One for the many, it was His mission to observe every form of godliness presented in the old dispensation, and of these forms, John's baptism certainly was one sent by God to be observed.

(To be continued.)

EVERY DAY

You should pray;
You should study the Bible;
You should grow in grace and knowledge;
You should live better;
You should be a living sacrifice;
You should keep God's commandments;
You should be a living epistle;
You should help some one;
You should speak kindly of every one;
You should watch for the Lord.

MORAL GOVERNMENT

A Sermon by Wm. Leask

"Clouds and darkness are round about Him; righteousness and judgment are the habitation of His throne."—Psa. 97:2.

IN this verse the admission of a fact, to which the united testimony of all ages bears witness, is followed by a statement which seems to suggest that the fact should have been impossible. The word here rendered habitation means fixed place, platform foundation, and teaches that justice and judgment are the settled, immovable characteristics of the Divine throne. How then are these clouds and this darkness upon the scene? Whence come they? Could not the union of justice and judgment, mercy and truth, on the part of the Moral Governor, have made His government so luminous, that no cloud-speck could ever float on the horizon, and no shade of darkness dim the vision of any man? But in assuming this we assume too much, for there are two parties involved in the question, the Ruler and the ruled, the King and His subjects. His principles of government may be all that is just, kind, and even gracious; but what if those for whose welfare and safety this government was instituted do not see this? Some of them may be mentally blind, or morally corrupt, or strongly prejudiced against the Sovereign and His mode of government; if so, no degree of luminosity will make it bright to them. The law of the Lord may be "perfect," but to those of His subjects, who are living in a state of chronic alienation, it will be mysterious, doubtful, severe. It exacts too much, interferes with liberty, and prescribes duties which poor human nature is unable to perform. And if this chronic alienation has brought forth its natural fruit of actual rebellion, then the law is harsh, stern, vindictive, and must be withstood at all risks as an unbearable tyranny.

The clouds and darkness thus raised around God, by men whose loyalty He sought as an essential condition of their own moral prosperity, will too surely conceal the beauty of the legislative arrangement by which justice and judgment, mercy and truth, combine to produce the delightful radiance of the rainbow round about the throne. To them, every call to obedience is a summons to slavery; every promise of gentle treatment, a honeyed phrase to get them under the yoke; every warning of inevitable danger, in the event of continued disloyalty, a harsh prelude of impending doom; and every gentle sunbeam flashed on their path to reveal its stumbling-blocks and pitfalls, only a glance of the thunderbolts shortly to be hurled from the fiery law. Add to this a fact which cannot be denied, and must not be concealed, that however strongly theology may denounce human depravity as the source of this deplorable blindness to the true character of the Divine rule, theology has been a chief offender in creating clouds and darkness where her text book had neither. The majority of our countrymen are led more by sermons than Scripture. Theology has for ages symbolized itself in catechism and creed, and by these symbols churches are ruled. They are the test and standard of sound doctrine, of the true faith, of popular orthodoxy. But what if some of these propositions are neither Christian, nor Jewish, but simply

Pagan? What if the malaria of the positive marshes has left its poison on dogmas which we are taught to receive as the health-giving truth of God? All the doctrines of Rome are not contrary to Scripture, otherwise it could not have existed so long; for unmixed error having no central support, must speedily sink into decay by inherent corruption; but many of those doctrines, being such as neither Moses nor Paul teaches, we have unhappily allowed to cast their seeds into our fair Protestant garden, very much to the injury of the fruit we should have borne to righteousness and to God. We in these wonderfully favored British Islands are Protestants, but our protestantism has not always been so keen-sighted as to detect the danger that lurks in pagan dogmas dressed in the Christian garb. And we all belong to the Church of the Reformation, a reformation for which we are doubly thankful, as it brought with it the double boon of our civil and religious liberty; but our revered ancestors, who fought that tremendous battle and won it, were not logical; they did not carry out the logic of the Reformation to its proper issue. They were glad of a compromise in those times of terrible trouble; and so they have left some work for us to do. Let us therefore manfully do it, as representatives of such a noble ancestry, and as loyal servants of the God of truth!

1. Whatever darkness may surround God, let us remember that He is light, and in Him is no darkness at all (1 John 1:5). It is immense gain to know this at starting. It puts us fairly on the road to right conclusions. It is a postulate of vast significance, and so the apostle obviously considered it from the peculiar earnestness with which it is introduced: "This then is the message which we have heard of Him, and declare unto you, that God is light, and in Him is no darkness at all." The Lord said that He would dwell in the thick darkness, and He accordingly appeared in the cloud, but it was upon the mercy seat. And however alarming the phenomena of Sinai to the myriads of Israel, when the mountain trembled to its roots, as if conscious that it was the throne of the Lord, it was becoming that the August-Monarch, when He came to declare His will as the moral Ruler of men, should be surrounded by the emblems of the mighty forces of creation. These, when in operation, strike terror into the hearts of men, and these convinced the tribes of the Exodus that their King had come to demand their loyalty; but these formed no symbols of anything in the Divine nature. That is pure light, perfectly holy, unchangeable; has been, is, and ever will be the same. No cloud has ever floated across the mind of God, disturbing His plans, or leading Him to do something which had been better done in unsullied light; and no dark spot ever touched His heart, issuing in vindictive action, or unjust punishment, or causing Him to forget for a moment that to be gracious is the chief glory of His throne. Clouds and darkness are also, as before intimated, appropriate symbols of the mental and moral chaos in which the majority of men drag out their lives; but this chaos is not of God's making; on the contrary, He wished its removal, and did a series of wonderful things to realize that wish; but, alas! the historian's words press unpleasantly on memory: "And the light shineth in the

darkness, and the darkness comprehended it not," laid not hold of it; had no sympathy with it, manifested no eagerness to grasp it.

The fact is there is something in the nature of this chaos, or the nature of man, as such, which is not susceptible of the light which shines from the nature of God. They do not unite. They are not homogeneous. Is not this the secret of our manifold mistakes respecting the moral government of God? We look up to Him through the clouds of our foregone conclusions, prejudices, or erroneous systems, and fully expect to find Him agreeing with us. We are of course disappointed and vexed if it is not so; but instead of correcting our false assumptions in His light, we proceed to defend them by the commentary, the sermon, the Fathers, the venerable creed. If we do not agree with the Bible in its overt meaning, its plain lexical and textual teaching, then it must have a covert signification to be discovered by that system of spiritualizing which, according to its advocates, brings to view so many of the hidden beauties of the Word. If we cannot accord with the book, the book can easily be made to accord with us. If Moses, Isaiah, and Paul, unequivocally contradict us, we must lend them the spectacles of Origen, Swedenborg, and Whitly, so that our preconceptions may be confirmed, and that we may retain the pleasant label of orthodoxy, which is always an introduction to the best ecclesiastical society. How often is one compelled to go back to that fruitful story of the leprous Syrian hero! He went with much pomp, with his horses and chariot and grand oriental retinue, believing that he should make a deep impression on the mind of the prophet of Israel; but Elisha had seen a chariot and horses before that he can never forget, so he does not trouble himself to look upon captain Naaman's cavalcade, but sends a messenger to him, saying, "Go and wash in Jordan seven times." Surely this is a very simple thing, which the man might have enjoyed as a luxury after his long journey. But no; the gentleman has arranged the thing beforehand to his own entire satisfaction. The programme of procedure is altogether his. What has Elisha or Elisha's God to do with it? Nothing, of course. It is to be a case of animal magnetism. Frederic Anthony Mesmer was not yet born, or we should have called the thing Mesmerism, after that empiric. But now the point of the story: The General gets into a rage; why? Not because the rivers of Damascus are better than the Jordan. That may be true or it may be false, but it has nothing to do with this man's rage. "Behold, I thought." There you have it in all its vehement force. "Behold, I thought, he will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper." His scheme is not attended to. His sanitary policy never occurred to Elisha, and if it had, not the slightest notice would have been taken of it.

But is not this a lesson for all the moral lepers in the world, all the self-righteous who anticipate a future of wondrous felicity for themselves, whilst the publicans and sinners are handed over by Him, whom they call a God of justice, to all the inconceivable horrors of a mediæval hell? "I thought," is a great (Continued on page 134)

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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

FOR SIGNS AND FOR SEASONS

THE lights which God placed in the firmament of the heaven, Gen. 1:14, were also for signs and for seasons. The eclipse of the sun on the morning of January 24 recal's to one's mind the importance of these events. So accurately do the heavenly bodies move in their orbits that man has learned that he can compute to the fraction of a minute the time when events like this will take place, and can compute also the exact position in the heavens of those bodies which are to meet in such relation.

In reckoning the chronology of historic events, there has been much disputation; but when the ancient Egyptians or Chaldeans or others recorded that a certain king reigned, or a certain transaction happened in connection with a given eclipse or some other definite astronomical event, the astronomers and mathematicians of our day can then compute with absolute accuracy the calendar year according to our own reckoning in which such events or circumstances took place. There is no disputing dates that are figured back to eclipses or conjunction of the heavenly bodies which God placed for signs and seasons, as well as lights.

"But, be taking heed to yourselves, lest once your hearts be made heavy in debauch and drunkenness and anxieties about livelihood, and that day come upon you suddenly, as a snare; for it shall come in by surprise upon all who are sitting on all the earth's face. But be watching, in every season, making supplication that ye may gain full vigour to escape all these things which are about to be coming to

pass, and to stand before the Son of man." Luke 21:34-36.

The above Scripture quoted from the Emphatic Bible indicates clearly that the church will escape all these things that are to come upon the earth. For as a snare these days will surprise all who are upon the face of all the earth. Paul, in 1 Thess. fourth and fifth chapters, indicates the same, and how the church escapes by being caught up to meet the Lord in the air. There is true reason in these Scriptures to comfort one another with these words.

FOR YE ARE DEAD

IT is very evident that the Apostle here in Col. 3:3 is not speaking of natural death, but rather of death in the sense referred to in 2:13 of the same epistle—dead, unresponsive, freed from the dominion and demands of the old or Adamic nature; no longer obligated to yield thereto. And having become dead to the old and no longer under obligation thereto, ye are risen with Christ. Henceforth all such have their life hid with Christ in God.

MORTIFY YOUR MEMBERS

THE Apostle then names the members that should be mortified, that is, that should be "put to death", as stated in the Diaglott. And to put these to death or mortify them is to make them inactive, inoperative, to kill their influence upon one's own life as also upon the lives of others. The result of such mortification must certainly change the landscape very much, as would the clearing up of the swamp and marsh in front of one's home.

PUT ON THE NEW MAN

THE clearing up of the forest, the felling of the trees, the draining of the marsh only prepares the field for productive usefulness. So the mortifying of the old members prepares and clears one's life for duties and activities otherwise. Putting on the new life consists also of planting and cultivating those new characteristics which meet the approval of our Father—mercies, kindness, longsuffering, forbearance, and above all these, charity. Read again and study Col. 3.

ONE YEAR MINISTRY

ELSEWHERE in the Herald will be found one of a series of articles being written by Brother J. S. Lyon on the above subject. It is most probable that the majority of Herald readers do not regard this subject in the same light as does Brother Lyon. The articles are being published in the hope that the author will be able to present in a kindly and inspiring way some thoughts that will inspire one and all to give earnest and unbiased study to the subject in proportion as the subject merits.

Like all other Biblical topics, this one has its worth and its place. It is, as it were, one of numerous parts that properly fits into the whole redemptive work.

There is one difficulty in the presentation of this large study, namely, it will be almost impossible for the author to do justice to his theme and confine his remarks to the space which should be given to such a topic. It will probably be necessary more than once for the Herald to cut his articles in two and therefore necessary for the readers to refer back for the

connection.

With this, as with all other articles in the Herald, the editor gives place to same without regard to his own personal views on the subject, so long as the articles are in general agreement with the policy of the paper. In this respect effort is made to treat all correspondents alike without regard to personal views of the editor.

THE TEMPLE OF GOD

IT seems very evident from the references in Hebrews 8, 9 and 10, and elsewhere, that the Mosaic Covenant in all of its outlines and workings was fashioned and developed after the same order as God purposed in the New Covenant whose Mediator is Christ. As such it was illustrative of what should follow.

Not only does this seem to be true with reference to the official service, but also with reference to the Temple in which God dwelt in the midst of the people of the Covenant. The Temple under the Old or Mosaic Covenant, formerly called the Tabernacle, was built of walls of stone which hid the face of God from the people. But in the New Covenant the Temple is said to be made, not of stone, but of those who are built into the body of Christ; who, by Paul in Corinthians, Ephesians and elsewhere, are declared to compose the Temple of God for His indwelling.

As such, every person who aspires to the High Calling in Christ Jesus, not only aspires to individual salvation, but to a position through salvation which makes him of that body in whom and through whom God will manifest Himself to those who are not members of this Temple body.

The Temple under the old order was not merely for the purpose of furnishing an abiding place for God, but rather for the purpose of providing such an abode in the midst of a people who were the recipients of His mercies.

So also in the New: the people of the kingdom residing out beyond are to be the recipients of many mercies and blessings as promised to, and through, Abraham. These blessings will issue forth from God from within and through His Temple—through the Body of Christ. Thus those who "press toward the mark for the prize of the High Calling of God in Christ Jesus" are pressing toward a service to be directed by the great Creator in behalf of His creation. The result will be that the earth will be filled with the glory of the Lord.

HERALD RECEIPTS

Mrs. Anna E. Sleight; Isabelle Smith; L. B. Boggs; W. V. Lansbery; Mrs. H. E. Russel; Clarence Wood; J. D. Jeffries; Rev. F. R. Alkire; E. D. Salkeld; Elizabeth G. Beyer; Mrs. Marion Partlow; Miss Elsie Bradley; Margaret M. Jeffrey; Mrs. Sarah A. Hook; F. W. Ficken.

EMERGENCY FUND

Miss Gladys Barber \$1.00

"According to 'Palestine Correspondence' the General Mortgage Bank of the Zionist Organization has before it applications for loans from prospective builders in Tel Aviv alone amounting to 55,000 pounds, approximately \$300,000.

"The Mortgage Bank grants loans on first mortgages for dwelling houses in towns, to the extent of 60 per cent of their value. The average of loans granted, however, has not exceeded 41 per cent of the value of the property."—The New Palestine.

THE LORD'S GREATNESS

WHAT shall I render unto the Lord for all His benefits toward me?"—Psa. 116:12.

"The earth is the LORD'S, and the fullness thereof; the world, and they that dwell therein." Psa. 24:1. "For who hath known the mind of the Lord? or who hath been His counsellor? Or who hath first given to Him, and it shall be recompensed unto him again?" Rom. 11:34, 35.

"Who hath measured the waters in the hollow of His hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? Who hath directed the Spirit of the Lord, or being His counsellor hath taught Him? With whom took He counsel, and who instructed Him, and taught Him in the path of judgment, and taught Him knowledge, and shewed to Him the way of understanding?" Isaiah 40:12-14.

"To whom then will ye liken God? or what likeness will ye compare unto Him?" Isaiah 40:18. "Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth? It is He that sitteth upon the circle of the earth, and the inhabitants thereof are as

grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in: that bringeth the princes to nothing; He maketh the judges of the earth as vanity. Yea, they shall not be planted; yea, they shall not be sown; yea, their stock shall not take root in the earth; and He shall also blow upon them, and they shall wither, and the whirlwind shall take them away as stubble. To whom then will ye liken Me, or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold Who hath created these things, that bringeth out their host by number: He calleth them all by names by the greatness of His might, for that He is strong in power; not one faileth. Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the LORD, and my judgment is passed over from my God?"

"Hast thou not known? hast thou not heard, that the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of His understanding. He giveth power to the faint; and to them that have no might He increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the LORD shall renew their strength; they shall mount up with wings

as eagles; they shall run, and not be weary; and they shall walk, and not faint." Isaiah 40:21-31.

"What shall I render unto the LORD for all his benefits toward me? I will take the cup of salvation, and call upon the name of the LORD." Psalm 116:12-13.

"THERE EXISTS TODAY IN PALESTINE A Jewish Homeland Secured by Public Law"

FOR the benefit of Herald readers who do not have access to literature treating of the present intense Jewish effort in Palestine, and of the rapid development of that land, the following address by Col. Frederick H. Kisch, delivered by him in New York, January 5, as reported by The New Palestine, is given in full. It is one of numerous similar pronouncements by different ones that appear in print from week to week. He says:

"I do not intend this evening to deliver a formal address, but rather to present to you facts relating to recent developments in Palestine and to seek to interpret to you those facts in the light of experience gained during two years of intimate association with our work in that country. I shall reverse the usual procedure and begin my statement with the conclusion which results through an examination of what has been happening in Palestine.

"There exists today in Palestine, a Jewish Homeland secured by public law. True, it exists in nucleus and in a state of limited development, but it exists none the less, and we can all be proud of it. There, Jews and Jewesses are vying with each other to build up a society and culture worthy of the traditions of our race, something which will illuminate the present of our people, something which in the future may produce a philosophy or a way of life which may prove a blessing not only to ourselves, but to all humanity.

"Before I come down to material facts, I want you to understand something of the spirit which animates the young Jews and Jewesses who have made Palestine their home. I remember on one occasion when visiting a small Jewish settlement in the Judean Hills, that I asked a young Jewish lad whom I saw working in the fields, his age. He replied, in Hebrew, of course, 'I have been in Palestine three years.' I repeated my question in its original form in case he misunderstood it and received the same answer. I found, on inquiry, that this boy's family had been massacred in a pogrom in Russia, and that for him a new life had begun with his arrival in the land of his ancestors. He had never been able to regard any other land as his own, and he sought to shut out from his memory his previous existence under a regime of persecution.

"In the world today there are no doubt represented many varieties of opinion as to the correct philosophical approach to the Jewish problem, and it is not necessary that I should lay before you the views which answer the searching inquiries which in my own heart I have made into this question. I feel sure, however, that we are all agreed that it is a great and fine thing for each of us to be able to take part in the Renaissance of Jewish culture in its ancient setting, and in the social and economic development of Palestine in such a way as to make (Continued on page 136)

Among the Churches

We much regret to record the death of Bro. J. S. Shellenberger, Ransom, Kansas, who died on January 20, and of Sr. Edward Moran, Clinton, Iowa, who died January 23.

F. L. Austin was called to Waterloo, Iowa, for Sunday, the 25th, on account of Bro. Williams being called to Clinton, Iowa.

We have just received a delayed shipment of books "In the Twinkling of an Eye" and "The Mark of the Beast". If those who have been waiting for same shall not have received their books by the time this paper reaches them kindly drop a line of enquiry at once.

OBITUARY

Aaron R. Dailey

died at his home near our church at Lester Prairie, Saturday evening, January 3, at the age of 73 years, 9 months, and 17 days.

He was one of the deacons of the Bergen church, and will be greatly missed in the church services of the future.

His kind and congenial disposition won for him many bosom friends.

Funeral services were conducted by the writer, who spoke of the resurrection and restitution hope.

May the Heavenly Father comfort the loved ones who mourn his passing.

C. E. Randall.

SPRING CATALOG

Copy for the spring catalog for our Greenhouse work was ready for the printer the middle of December. In consulting with others of experience in mail order work we were convinced that we were not proceeding along the right line for suc-

cess. Accordingly active work ceased at once while study and consultation continued until last week when a program was finally decided upon.

The catalog will be smaller than at first intended. It is now in the printer's hands.

Instead of mailing this catalog promiscuously to everybody, it has been found by experience and advised by those of much larger experience that such promiscuous mailing is very unprofitable.

We therefore urge that all who would like this catalog send a post card asking for same. In this way we will know who are interested in this line. There is one exception to the above; namely, all those who ordered from our fall catalog will receive the spring catalog without request.

It might further be stated that the work being undertaken in the interest of Golden Rule Home, to bring in a revenue therefor, is one that really needs much more working capital than has been allotted for this phase of the work. But in view of the fact of there being no endowment for the support of the Home it seems best to concentrate every energy possible in order to effect a working plan to provide this annual revenue.

The cooperation of all interested is urgently solicited. All who are interested in spring seeds, plants, shrubbery, etc., are urged to send for this catalog, compare prices and, where possible, patronize this effort of our own institution.

Inasmuch as we will be setting out thousands of shrubbery plants this spring for future sale, it has been deemed wise to change the name to "Golden Rule Nurseries".

It will help us greatly if orders for these goods are sent in at the earliest possible dates after receiving catalog.

F. L. Austin.

The Sunday School

By Alta King

CHRIST'S INTERCESSORY PRAYER

Lesson 6 February 8, 1925

Lesson Text: John 17:1-26

Golden Text: Ho'y Father, Keep through thine own name those whom thou hast given me, that they may be one, as we are.—John 17:11.

For Study

Review: Through what symbolism did Jesus set forth that continued and vital relationship which should exist between himself and his disciples, notwithstanding the death he predicted for himself? What did he declare to be the purpose of the "vine" relationship? What are the fruits of this true vine? Why were the disciples in need of the lesson contained in the vine symbolism?

The ultimate loyalty of the disciples beyond the three days of struggling disbelief was partially provided for by Jesus through such teachings as we have been studying in John 13, 14, 15 and 16. But these warnings, words of comfort, and declarations of final reunion in full and perfect fellowship, were inadequate to carry the disciples through the three days when Jesus should be in the grave. Their inadequacy is evidenced by the fact that Jesus after he had spoken these words, turned to his Father in prayer, and commended them to his care. This prayer furnishes the text for this week's lesson. As we study it we can not help but absorb something of the love that prompted it.

1. The Purpose of the Prayer. John 17:20-23. Discover the similarity between the desire of Jesus' heart, concerning the disciples, as expressed in these verses, and the fellowship with him which he declared, in lessons just previous, would be forthcoming. What is to be the ultimate result of this desire accomplished?

2. The "Hour". John 17:1-5. The first part of the prayer deals definitely with the "hour", the coming of which was to make such havoc of the disciples' faith in him. As the disciples listened to this prayer, they must surely have grasped the strong contrast between Jesus' attitude toward that "hour" and their own aversion and resistance to it.

What was Jesus' conception of that "hour"? What did the disciples see in it for themselves and their beloved leader? Why did Jesus desire God to glorify his Son—for his own personal sake? See last part of verse 1. What was the glorification with which the glorified Son should glorify the Father? Study carefully verses 2 and 3 with verse 1. Note the close relationship between life eternal and knowledge of God. R. H. Judd's article, "That They May Know Thee", in *The Restitution Herald* of Dec. 30, 1924, is a clear and simple commentary on these verses. It is valuable because it emphasizes the deep meaning of eternal life, which we as a people have not emphasized; and also because it does not interpret eternal life as a mere condition of the mind which is the "orthodox" interpretation of eternal life.

Is the glorification spoken of in verse 4 the complete glorification spoken of in verses 2 and 3? Note that the glorification of the Father and Son is a mutual affair.

What was the glory which Jesus had with God before the world was? 1 Peter 1:20, 21 may help you to answer this question. Also John 17:24.

3. The First Stage of the Glorification. John 17:6-8. These verses are an exposition of the glorification work mentioned in verse 4. They set forth that portion of the glorification of God which Jesus had accomplished at that time. To what particular group of men had God been glorified through Jesus? Note the separateness of these men from the rest of the world due to God's ownership and giving of them to Jesus. What did Jesus do in behalf of these men? By this work, Jesus made manifest their separateness both to themselves and to others.

4. Prayer for Continuation of the Above Work. John 17:9-13. How had these men been kept safe up to the time of this prayer? Verse 12. Why did Jesus at this time turn them over to God's care? First part of verse 11. Find two expressions of Jesus' supreme desire concerning these men.

5. Separateness. John 17:14-19. Whose separateness is the standard by which the disciples' separateness is judged? Analyze Jesus' separateness from the world—was it a separateness of proud and righteous aloofness from the world? Was it the separateness of a monk? What was the medium that made Jesus and the disciples separate from the world?

6. The Purpose of Separateness. John 17:20-23. Read these verses again and discern from them the reason Jesus so desired the continued and perfected separateness of the disciples from the world.

The dominant desire of Jesus' heart at this time was the oneness of the disciples with each other, himself and the Father; but this was the dominant desire because of another desire that should be brought one step nearer to fulfillment by its fulfillment—the desire "that the world may believe that thou hast sent me".

Discern the oneness referred to in verse 21. Did Jesus desire this oneness for disciples yet unborn? What had Jesus done toward accomplishing this oneness in the disciples? Verse 19.

7. "Where I Am". John 17:24-26. Jesus closes this wondrous prayer as he began it, with a plea that the disciples might enter with himself into full comprehension of the Father's purposes, especially that they might be granted to see the glory of what to them were but dark hours of shame and defeat. Where was Jesus, not only during these few hours before his death, but during the whole of his ministry on earth? John 3:13, 31, 32; 5:20; 6:46; 8:38. With what is the glory that God had given Jesus closely allied in John 17:24? What had Jesus done that that same love might be in the disciples? When the love with which God has loved Jesus enters the comprehension of a disciple, who resides within that disciple? Last part of verse 26.

For Class

Discuss briefly the object which Jesus had when he gave the vine symbolism of his fellowship with the disciples.

Discuss the connection between the prayer of John 17 and the teachings which are found in the four preceding chapters.

Analyze and discuss the prayer of John 17.

MORAL GOVERNMENT

(Continued from page 131)

deceiver of mankind, an intolerable dogmatist, a Pharisee, and very often a positive sceptic. In the last named case, of course the Scripture is rejected in the name of moral government. The sceptic is wiser than God. He would make much better laws, rule better, and avoid the inconsistencies and mysteries which, according to him, are so utterly unworthy of a Being whom His friends declare wise and merciful, whilst they call His laws holy, just and good. I can illustrate this, and easily account for it by a fact. I was in the house of a friend. The day was fine, but a strong breeze was bearing large masses of cloud along the heavens. I looked through the window: what a sight! The sky was on fire, fiercely red; awful! Vast billows of burning cloud heaved and tossed in fury. There was apparently no controlling law to check the fiery confusion, no strong power to preserve men from the threatened deluge of flame. What did this appalling vision mean? Nothing but this: I was looking through a piece of red glass. This is just it. We have our preconceptions about the clouds around the feet of God, and to add to our mental confusion, we look at them through colored glass. Take the man who was the terror of the early Christians, who was exceedingly mad against them, sparing neither sex nor age, in his blind fury against the Nazarene and all who believed Him to be the Messiah. He "thought" he was doing God service. But what fired the breast of this merciless zealot? He shall tell us, and the information is of great value. "Beyond measure I persecuted the church of God, and was destroying it, being exceedingly zealous for the traditions of my fathers." It was not the Bible, nor the claims of truth and righteousness, but the rubbish of rabbinical tradition, the piles of pernicious Jewish fables, that formed the colored glass of the man of Tarsus. But when the worshiper of tradition becomes a Bible student, what does he say? "Having therefore obtained the help which is from God, I continue unto this day, witnessing both to small and great, saying nothing besides those things which the prophets and Moses did say should come: to wit, that Christ is to suffer, and be the first out of the resurrection from the dead to proclaim light unto the people, and to the Gentiles." The traditions of the fathers—blindness, persecution, religious frenzy; the prophets and Moses—light, liberty, nobility of character, and a joyful recognition of the wisdom and love of God in His government of the world. Preamble and sequel are in each case appropriate. Make much of your cloud-land of theological tradition, and especially be sure to look at it through colored glass, and you will not work great deliverance in the earth: cast aside all opinions that stand in the way of the full acceptance of Moses and the prophets. Christ and the apostles, as the high and holy teachers of Divine truth respecting moral government and human redemption, and you will stand out radiant in the light which qualifies for testimony, and ennobles the character of the witness.—Selected by R. A. Curtis.

"When the wicked are multiplied, transgression increaseth: but the righteous shall see their fall."—Prov. 29:16.

OUR ARRIVAL IN JERUSALEM

By Lottie E. Young

OUR train was due in Jerusalem at 9:30 A. M., so there was plenty of time the next morning to look out of the window at the scenery as the train climbed up and up narrow gorges, and so rocky it seemed as if mountains had been crushed. I am sure I never saw so many stones in all my life as I did in the Holy Land. Something has evidently changed "the land flowing with milk and honey" to one with a very hard soil, but amid these stones were beautiful wild flowers—pink, white, yellow, lavender, and a gorgeous scarlet, this last called "the blood of the Maccabees" in honor of that patriotic Jewish family, as well as gnarled old olive trees and small villages. Our station was reached on time, and we had a short drive to the hotel situated just inside Jaffa Gate, which looked like an old fashioned New England hostelry, which had been added to and added to in every possible direction. With but 90 rooms and 130 guests, mainly English and American, there had to be some "doubling up", but I was among the fortunates and had a room to myself; it was not palatial by any manner of means, but comfortable, and seemed more oriental than in Cairo, where we might have been in Paris. The food was well cooked, but unless one asked directly for a glass of water, you were expected to buy mineral waters, for which sixty cents a quart bottle was charged. Both here and in Cairo the last course at dinner was Egyptian coffee, which was served in cups not holding more than a dessert spoonful, very sweet and thick. I had often wondered how people in the East could take coffee so many times a day, but this explains it. It was rather amusing to see the line of boots placed outside the rooms at night for, as "Britons never, never will be slaves", servants always clean their footwear.

Standing on the balcony outside of my room I could see blue-robed peasant women sitting on the curbstone selling vegetables, firewood, and grass; their faces were bare and brown, wrinkled with sun and wind, while the hee-haw of one or more of the many donkeys in that neighborhood brought to mind these same animals we have in Colorado, nicknamed there "Rocky Mountain Canaries". Our hotel was just opposite the David Tower in the walls about the city, which extend some two and one-half miles and are 40 feet high, having eight gates and thirty-four towers. Palestine lies in the southeast corner of the Mediterranean coast, where the "sea in the midst of the nations" makes a great elbow between Asia Minor and Egypt. A tiny land, about 150 miles long and 60 miles wide, or say the size of Wales. Fierce and mighty nations, hundreds of human tribes, have trampled through that coveted corner of the earth contending for its possession, and the fury of their fighting has swept the fields as with fire; temples and palaces have vanished and cities have risen and crumbled upon the ruins of older cities. Few places have had so fine a site as Jerusalem, elevated 2500 feet above sea level, or such an uninterrupted history. It has been captured, burnt, destroyed times without number, but never quite obliterated, and it has ever again risen from its own ashes. Surely, the hand of the Lord is in this, and some day will be re-

alized, even as it was in the past, the words of the Hebrew poet:

"Beautiful for situation, the joy of the whole earth is Mount Zion, on the sides of the north, the city of the great King."

Modern Jerusalem is divided into four quarters—Jewish, Christian, Moslem and Armenian. The valley of the Brook Kedron and the valley of Hinnom surround the wall on three sides with a dry moat 350 feet deep. Excavations are now being made to discover the boundaries of the second wall (the present one is the fourth and was built in the 16th century) which it is thought will settle several vexed questions as to localities.

THE ORIGIN OF SIN

By Jas. A. Patrick

IN a little magazine entitled "Unsearchable Riches" occurs an article entitled "Satan's Supreme Sin" over the signature, A. E. K., from which I quote a few extracts in order to get the author's idea before the readers. It is impossible to quote all the article, but I am sure I do no violence to the thought of the author, for I am sure that every one who has read the article will agree that the extracts quoted convey very definitely the author's views on the point under consideration.

I first quote from the November number of the magazine mentioned above: "Since sin thrives at a distance from God, it seems plausible to assign the origin of sin to a withdrawal of the divine presence. Yet this is not confirmed in the story of Adam's sin. Elohim seems to have been absent much of the time, yet there was no tendency to sin until the tempter appeared. Besides, the creation of a being that would automatically sin should He withdraw, followed by His withdrawal, is much like a man who sets off a charge of dynamite with a fuse. If he wrecks a building, his absence from the spot at the time of the explosion is no evidence that he did not blow it to pieces. . . . Since sin is essentially a mistake, it is possible for the devout spirit to trace the origin of sin back through Adam to the Slanderer and see how God can be the first and only cause of all without the least taint upon His holy name. . . . If . . . we take God at His word, that all is out of Him, and He is the Creator of the Slanderer, and that it was His purpose that this creature should not only sin but involve others in its toils, and that sin will be repudiated when its object has been accomplished—then, and then only, can we rest in the assurance that God has not failed, or sinned." The following quotation is from the January number of this same magazine: "The oft-repeated question, 'could not God have prevented Adam's sin?' may be answered with an emphatic 'Yes!' More than that, God could have created him incapable of sin, but He did not only make it possible for him to offend, but impossible for him to do otherwise." (Emphasis mine.)

There can be no doubt as to the author's meaning. It is very clear that he wishes to place on God the responsibility for the sin of the world. And if, as he says, "Sin is . . . a mistake" and God is responsible for sin, surely God has made a terrible mistake. And if God purposed that His creatures should be involved in sin then He purposed all the sin, crime, misery, woe and shame there is, or ever has been, in

the world. Surely it was a great mistake. It is difficult for the heart of faith to understand why God allows things as they are, but to ask us to believe that he planned and purposed it all, is asking too much.

Of course God told Adam not to eat of the forbidden fruit and yet, according to the above quotations, He had made him so that he could not help but eat. That's reasonable, isn't it? And yet God punished him for doing what He told him not to do, though he couldn't help but do—because God had given him no will or volition of his own. That's reasonable, too, isn't it? Not in a thousand years nor a thousand miles.

It is quite likely that this author believes, like most people who hold his view on the origin of sin, that it was necessary that man sin and have a lot of trouble or it would be impossible for him to enjoy the blessings that God has in store for him. Then, of course, if this is true, the man that sins his life away to the very dregs, shatters his nerves, and wrecks every organ of his body, and comes in at the eleventh hour, will have the very height of enjoyment in the kingdom of God; and the boy or girl who lives a pure innocent life, and grows into a good moral, Christian man or woman, will be at the very lowest stages of enjoyment. This is a logical conclusion if it is necessary for one to sin before he can enjoy the blessings of the future. If it takes sin to make us enjoy the future glory of the kingdom, then, the more sin the more glory.

Again, if this author's conclusions are correct and man sinned automatically, then Nero, when he burned Rome and fiddled while it was burning, was as much a servant of God as Paul in all that he suffered for the cause of Christ. The Kaiser and his army of brutal soldiers overrunning Belgium and outraging women and murdering innocent children were doing the will of the Lord. If the first man sinned automatically all the rest of us are sinning in the same way.

When a man commits murder it is the will of God; when he is tried and convicted for that murder it is the will of God; and when he is hanged it is the will of God. How can people believe such foolishness?

I said to a fellow who believes these things, "If you are right, man is a machine and moves only when God moves him." He said: "That's all he is."

I said to a lady: "I'm going to fight this doctrine as long as I live." She said: "O, you shouldn't do that, that would be terrible." I replied: "If my position is right, I ought to; and if yours is right I am doing the will of God whether I do or don't, so I am on the safe side either way."

Yes, dear readers, I purpose fighting this God-dishonoring doctrine with every bit of energy I possess, and I serve warning that there is to be no compromise.

In a future article it is my intention to give what I consider the true origin of sin.

A CHRISTIAN

Loves God;
Loves his neighbor;
Loves to pray;
Loves to pay;
Loves to praise;
Loves to go to church.
Are you a Christian?

**"THERE EXISTS TODAY IN PALESTINE
A Jewish Homeland Secured by Public Law"**

(Continued from page 133)

it possible for that country to absorb in the course of time and at a reasonable rate, at least many hundreds of thousands of those Jews and Jewesses who are living in certain countries in Europe under conditions of intellectual and sometimes of physical oppression.

"I promised you a matter of fact speech, and I am a matter of fact man, but you must forgive me if from time to time my passion for the revival of Jewish life in Palestine takes me to the realm of idealism; I assure you it is a practical idealism, and the delay required to achieve the purposes I have indicated, whether it be decades or centuries, depends only upon the measure of support which you and the Jews of the world give to our common task.

"I propose now briefly to review the progress of the various sides of Jewish life in Palestine, but although it is now generally understood, I will first mention the general political conditions under which we work and live.

"The Mandate held by Great Britain for the government of Palestine, lays down that the Mandatory shall be responsible for placing the country under such conditions as will secure the establishment of the Jewish National Home while safeguarding the rights of all the inhabitants. Other clauses of the Mandate make specific allusion to matters of special interest to us, such as the official status of Hebrew, facilities for immigration and land settlement, etc. The Zionist Organization is satisfied with the Mandate. It gives to us Jews the possibility of working out our own salvation, after nearly twenty centuries during which this was denied to us. We are realists, and we are working with such human and material means as are at our disposal. We do not and cannot expect the Mandatory Government to do the work for us, but merely to afford the fullest opportunity for our own work in the spheres of economic and cultural development. This involves on the part of the Mandatory Government the maintenance of public security, of law and of order, the introduction of suitable legislation, customs tariffs, etc., to facilitate economic progress, and the grant of facilities for the development of our autonomous institu-

tions which are specifically referred to in the Mandate. The Zionist Executive in Palestine has no governmental responsibilities nor seeks any; we are organized for administrative purposes only, maintaining the following departments—Political, Immigration, Labor, Agriculture and Colonization, Trade and Industry, Health and Finance.

"Do not be alarmed, any of you, at the existence of our Political Department in Palestine. This is no black-hand working in the dark. It is no secret force behind the back of the Mandatory Government. I, myself, am the villain of the piece, and my political functions in Palestine consist on the one hand of a steady endeavor to promote Jewish interests before the administration of Palestine, and on the other hand, of earnest efforts to maintain and develop closer and friendlier relations with other sections of the population.

"I will say a few words on the Arab question. I am glad to be able to inform you that during the past two years considerable progress has been made towards a mutual understanding. Such an understanding can only be based upon mutual confidence, while the surest foundation for such confidence is common interest. The Arabs of Palestine are beginning to see that Jews are coming to that country to give and not to take, that our work is inspired by a real love for Palestine, and that through the attachment of the Jewish people to Palestine, the future prosperity of the country is assured. It is our desire to raise the standard of Arab life in Palestine, if only from the selfish point of view that this is necessary in order that our own standard should not be insufferably low; we desire the country as a whole to be prosperous. These facts are beginning to be realized by the mass of the Arab population—the Fellahin—who have organized an Agrarian Party which is cooperating with our own colonists on a program of agricultural reform and reconstruction. There will always remain, among the Arabs, political agitators who will oppose us, but this group is largely composed of men who, with the good-will of the previous Turkish Administration, oppressed and exploited the Fellahin. The latter now seeing Jews coming among them as free men, are demanding for themselves similar rights and liberties. Those who previously exploited them see their position menaced by ideas of liberty and justice which follow in the wake of our immigrants. These are the fundamental reasons for their opposition.

"Not long ago I asked one of the leading Arabs among our opponents in Palestine the cause of his hostility, stating that if he would name any item in our work which gave him grounds for alarm, I would either explain it or rectify it. He replied—and he was a high dignitary intimately acquainted with conditions in the country—"No, I know of nothing in particular, but why are we always being told that we ought to be alarmed?" Arab opposition runs counter to the economic realities of the situation. Cooperation between Jew and Arab is as desirable for the one as for the other. I am convinced it will be secured."

"WHOSO offereth praise glorifieth Me: and to him that ordereth his conversation aright will I shew the salvation of God."

THE LORD HIMSELF SHALL DESCEND

(Continued from front page)

That has a solemn reality for the Gentiles and the Jews; but, for the Church of God it now has a new aspect altogether. It is

DESCENSION

His last act in connection with what we call His "First Advent" was Ascension. His first act in what we call His Second Advent will be His Descension.

It is not our Ascension. THAT comes later, and follows immediately on His Descension. He first descends into the air; and then we at once ascend to meet Him there. We shall ascend thither with changed and heavenly bodies. Nothing else is suited for heaven, but that resurrection body with which we at that instant shall be "clothed upon." That body will be "a building of God." It is "not made with hands"; it is "eternal"; it is "our house which is from heaven." With this we shall be "clothed upon." In this, "mortality will be swallowed up of life." In this, we shall be "present (or at home) WITH THE LORD"; for while we are in this body we are "absent from the Lord." 2 Cor. 5:1-8 thus explains and expands 1 Thess. 4:16, 17. Both refer to our Ascension at His Descension. And this is true, whether we "fall asleep in Christ," or whether we be "alive, and remain." We shall not precede those who are "asleep"; and they will not precede us, but both shall be "caught up together."

What a perversion of truth, and what a turning aside to Babylonian tradition: what a going back to the Egyptian "Book of the Dead"; to substitute death for this "blessed hope"; and, actually call death "Ascension" (as has been recently done, and is now becoming the fashion)!

Even for the Lord Himself there could not be ascension till He had been raised from the dead.

He said to Mary, "Touch me not, for I am not yet ascended to my Father" (John 20:17). And in 1 Thess. 4:16, 17, there is no ascension for those who are "fallen asleep" until they shall be "first raised."

This ascension will be a heavenly scene of holy joy and rejoicing, which will be inaugurated by the Lord's assembling "shout," and the archangel's "voice," and "the trump of God." But there is nothing of this when the holiest saint is called to die. That is the occasion of sorrow for the many who mourn his loss. Death is a separation; but this, our future and coming Ascension, will be a scene of blessed reunion; when the raised dead and the changed and living survivors will be caught up "TOGETHER."

After death comes burial; but after the Lord's Descension will come resurrection and ascension. This it is that makes it "that blessed hope." This it is which ministers true comfort now to sorrowing hearts. "Wherefore comfort one another with these words" (1 Thess 4:18). May we find in these words this Divine "comfort"; and find this blessed hope to be, as Bishop Ellicott once expressed it:—"The longed-for limit of all labour, the blessed boundary of all care."—Editorial in *Things to Come*.

"WASH me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions."

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SYRIAN GUEST**

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If We Sin Wilfully

By S. Roxana Wince

PAUL, in writing to the Hebrews, 10: 26, says, "For if we sin wilfully after that we have received the knowledge of the truth there remaineth no more sacrifice for sins."

To sin wilfully would be to sin willingly, knowingly, deliberately. No new sacrifice would be made for such reckless, "don't care men." No other savior would appear to give his life a ransom for them.

God has mercifully blotted out the guilt written on all the pages of their past lives and has said, "Your sins and iniquities will I remember no more," but if they wilfully part company with the gracious Mediator He has provided for them, by throwing Jesus of Nazareth overboard, that ends the matter. They can go their way and take the consequences.

I have always thought this wilful sinning was somehow connected with the command—"Forsake not the assembling of yourselves together, as the manner of some is," if, indeed, disobedience to that command was not the sin referred to. It is. Assembling together often we learn to love each other better; and loving each other better, we begin to consider how we can provoke our fellow-laborers to love and good works.

A fine thoughtfulness that; and good sort of provoking, much better than that which stirs up anger, malice, jangling and division.

But if we give up meeting together entirely, or meet only at long intervals, we soon grow indifferent to each other's welfare and to all the solemn obligations God has laid upon us.

Who ever knew a man or a woman who did this willingly and purposely, who still held fast to his faith; kept on studying the Bible; had family worship every night and morning in the home, and gave freely of his means to spread the gospel? I never did.

But what about the isolated ones? They cannot assemble with others of like precious faith because there are none such in their vicinity to assemble with. Husband, wife and children must do the assembling for prayer, for praise, and for exhortation; and others not in the fold must be gathered in and taught and blessed. And happily for the isolated, they can commune with other brethren by means of letters. That is how I keep awake and alive.

But what is the sin for which God says, "There remaineth no more sacrifice"? It is the complete and final apostasy from God that forsaking of the house of God results in. We see this when we read the closing verses of the chapter—"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 be-

Forgiveness

NOW bury with the dead years conflicts dead,
And with fresh days let all begin anew.

Why longer amid shrivelled leaf-drifts tread,
When buds are swelling, flower sheaths peeping through?

Seen through the vista of the vanished years,
How trivial seem the struggle and the crown.
How vain past feuds, when reconciling tears
Course down the channel worn by vanished frown.

How few mean half the bitterness they speak!
Words more than feelings keep us still apart,
And in the heat of passion and of pique,
The tongue is far more cruel than the heart.
Since love alone makes it worth while to live
Let all be now forgiven and forgive.

—Alfred Austin.

lieve to the saving of the soul." Men who drew back unto perdition in the days of Paul, if they renounced Christ and returned to Judaism, were required to blaspheme the sacred name of Jesus and to apply to Him the same contemptuous names they would apply to the idol, Moloch.

No wonder there remained for such wilful sinners "a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries", who have so wantonly trodden the Son of God underfoot, and have counted the blood of the covenant, whereby they were sanctified, an unholy thing. "Vengeance is mine, I will repay, saith the Lord." "It is a fearful thing to fall into the hands of the living God." And there is just where men will fall who have "done despite unto the Spirit of grace."

O be careful, dearly beloved ones of the Church of God: "Make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed. Follow peace with all men, and holiness, without which no man shall see the Lord." "Be ye holy," he says, "for I am holy", "looking diligently lest any man fail of the grace of God". Watch over your brethren. See that not one of them meets shipwreck on the wild, stormy sea. Take heed lest any root of bitterness spring up and thereby many be defiled. Some of our churches have forgotten this beneficent admonition. They have let the baneful plant spring up and thrive and throw out its pernicious tendrils to clasp and defile all within its reach. Dig up quickly, brethren! Go at it valiantly with the spade of sincere and earnest prayer. It cannot stand against such an onslaught, for God will be with you to help you.

"Put away all anger and wrath and malice and evil speaking." These are the seed-germs of that evil root. Put them away. Put them away. For what is the use in starting for the kingdom at all, if you are going to halt by the way and wrangle and dispute with your brethren, over some trivial question (Continued on page 144)

What a Man!

By F. E. Siple

THE evening was still. The sun had just dipped in golden splendor behind the western horizon, and Galilee's placid sea lay stretched out in the twilight glow as a great, shining mirror.

From the shore a small craft pushed its nose through the glassy waters while in its stern a tired man sank down to rest.

What a day it had been! A great multitude of people had listened in rapt attention on the sandy shore while Jesus stood in the boat and taught them by parables filled with the richest of mental food. But with the dying of the day the disciples sent away the crowd, and with Jesus in the rear of the boat they started across the narrow sea. The Master, being exhausted, quickly fell asleep, while the disciples manned the boat toward the farther shore.

But changes come quickly many times in life, and how little we often anticipate the great storm which may suddenly break over our heads. And so it was with these disciples. Ere they had near finished their voyage a great cloud of blackness rolled down the valley, and the glassy stillness of those crystal waters was suddenly changed to raging billows and tossing foam. However at least part of those men had been raised on the banks of this sea. They had spent years upon its surface as fishermen, and were not men to lose their heads in time of storm. Accordingly they did not awaken Jesus, but went to work at once to man the vessel according to usual methods in times of peril. But to their consternation the storm grew too great for them. Great billows rose and broke, tossing sheets of water into the vessel until it seemed as though the next wave must send them to their death. In terror and despair they woke the Master with that agonizing cry: "Carest Thou not that we perish?"

Oh! what a vision we get now! That humble Nazarine rises, takes in the situation at a glance, rebuked the sea with a gesture and said: "Peace, be still". Such simple words He used, and so few of them. But, behold the result. The wind ceases, and the boiling, angry waters settle calmly down to sweet repose.

Is it any wonder that "they feared exceedingly", and looking at Him with awe and reverence more deep than had been their terror before, whispered to one another, "What manner of man is this?"

And well may we look upon Christ yet today and marvel, "What manner of man is this?" Many persons in whose lives the storms have risen have tried to man the ship according to the world's methods, only to find themselves almost swamped. But never has such an one called to Jesus, who is always quietly near, without feeling the effect of his words to the storm.—"Peace, be still." (Continued on page 144)

THE MINISTRY OF JESUS

According to the One Year Theory

By J. S. Lyon

The Baptism

(Continued from last week)

JESUS had come a long way to reach John. Nazareth is seventy miles or more from the lower fords of Jordan where John was baptizing. To reach there He passed Mount Tabor, the sea of Galilee, and wended His way through the populous valley of Jordan. At that time 240 towns, cities, and villages were to be found in Lower Galilee in an area of not over one hundred and twenty square miles. This was the most fertile portion of the Holy Land, and was teeming with every industry known to the hand of man. How uneventful and unnoticed that quiet walk of our Lord in comparison to the times when a few months later in His public ministry He again passed over those selfsame roads! What may have been His holy thoughts as He left behind Him His quiet and humble home to enter upon that ministry of labor and suffering to which He had now come! He had made no haste after tidings had come of John's public appearance. The mind that comprehended His mission so clearly, could not have been ignorant of the date set for His manifestation to the world. He was quite familiar with the prophecies of Daniel, and if these were not sufficient reason for His timing accurately his appearance, God Himself may have been the prompting source, just as He acts on the minds of all whom He uses as His agents.

Jordan is about 3000 feet lower at that place than the high hills to the west not far away. At three o'clock the sun must have been well down toward the horizon. The closing day marked also the closing of the Savior's private life, His period of growth mentally and physically in preparation for the new life he was about to enter, just as sixty-two weeks later, the close of another eventful day was to mark by the setting sun, the end of preparation for the great sacrifice. The multitudes had evidently departed or were departing in order to reach their homes before nightfall, which descends very shortly after sunset in those latitudes. Indeed, those who were there from Jerusalem must have started earlier on their nineteen-mile uphill journey homeward; for on January 8 there was no moon to lighten a belated traveler.

John may have been resting from his labors, talking with his disciples on the sandy bank of the river; or, he may have been in the water, just concluding the baptism of the lingering penitents, when Jesus presented Himself for baptism. Whether Jesus asked to be baptized, or whether he simply presented Himself before John in baptismal array, is immaterial. The fact that John objected to baptizing Him seems contradictory to the statement in John 3:33 where it is said of John, "I knew Him not." If John did not know Jesus, how knew he His purity and the needlessness for His baptism of repentance?

Jesus and John were cousins, Luke 1:56, and though their homes were 70 miles or more apart, there must have been many occasions when they might have met at the yearly festivals at Jerusalem. It was among His relatives that His parents look-

ed for Him, Luke 2:44, when they first missed Him after the occasion of His first attendance at a Passover feast. It was their custom each year to attend the feast, Luke 2:41, as without question it must have been the custom of Zacharias and Elizabeth, the one a priest and the other the daughter of a priest, Luke 1:5. From the age of thirteen strict law observance merited attendance of both Jesus and John, and there is great inconsistency in believing that during the eighteen festivals, when both youths and their families were present at Jerusalem, no intimacy or friendship obtained between the two. The intimacy between Mary and Elizabeth, beginning with Mary's three-months' stay with her cousin, Luke 1:56, if not ere that developed, surely must have continued through the following years, with accompanying chances for the growth of friendship between the two youths who had so much in common.

So we can only comprehend John's words, "I knew Him not", by thinking that he was speaking of Him as Messiah. From 1:33 we learn that Messiah was not to be recognized by John until His identity had been signified by God with the descent of the Spirit. Therefore his reason for refusing Jesus baptism was because he was so intimately acquainted with His perfect purity and righteousness that he deemed it more fitting that he be baptized by Jesus than that he should baptize the Lord. Although he must have known from knowledge of the miraculous events in connection with their own births, that God had some great purpose in view for Jesus, yet at this time he still was ignorant of the fact that Jesus was the Messiah. Therefore the words, "I knew Him not".

"And so he suffered Him"; and forthwith any lingering misapprehensions were cleared from John's mind, as the divine manifestation, for which the Holy Spirit had bidden him wait, was disclosed from the opening heavens. John's heart overflowed. In excited exultation he cried out that all might hear, "This is He of Whom I spake, 'He that cometh after me is preferred before me.'" John 1:15. What a difference there was in the acknowledgement Jesus accorded to the vision! Filled with power of the Holy Spirit—acknowledged by the Father as the Son—yet He exulted not therein but bowed his head in humble prayer as he ascended from the waters. Raised to the highest position among men, made the Head of a New Creation, yet He glorified not Himself, but God.

It seems that no others than Jesus and John beheld the vision or heard the words from heaven. Otherwise the priests would not have later on directed their inquiries to John concerning His identity, John 1:19, 20, nor would the disciples of John have attributed their knowledge of Jesus to John as they did, Verse 41, nor would one of those same disciples have said some weeks later, "We have found the Messiah", only after He had been pointed out to them by John, and after they had visited with Him one whole day, Verse 39.

The words, "This is My beloved Son, in whom I am well pleased", were clarion tones to John and his Lord. Henceforth the one must decrease while the other increased. John beheld the accomplishment of his hopes, the fulfillment of his prophetic utterances. Jesus in vision beheld the scenes of His coming year of teaching, sac-

rifice, and glorification. His identity with Messiah had been accomplished by God. He was His Son, the world's Redeemer, "set for the fall and rising again of many in Israel". Luke 2:34.

(To be continued.)

SPIRITS IN PRISON

By Alex. Allan

IT is a true saying: the mind is the real man. One with a materialistic mind will reject the thought that there are spirits all around us; that although invisible and intangible, they exert a potent influence over men, either of good or evil. Our Lord rebuked Nicodemus that he, a master in Israel, did not know these things. Our translators, when they came to the place where Paul says that there was given unto him a thorn in the flesh, an angel of Satan to buffet him, refused to think that the great Apostle was tormented by a demon, and they translated "aggelos saten" by the words, "a messenger of Satan". Commentators, falling in with this idea, say that this thorn in the flesh was, no doubt, Paul's sore eyes.

In 1 Peter 3:18 (R. V.) we read: "Because Christ also suffered for sins, the righteous for the unrighteous, that he might bring us to God; being put to death in the flesh, but quickened in the spirit, in which also he went and preached to the spirits in prison, which aforetime were disobedient when the longsuffering of God waited in the days of Noah, while the ark was a preparing". Those who teach immortal soulism say that these spirits are the disembodied souls, or spirits, of those who were destroyed in the flood. Others, who are "soul-sleepers", explain that it was the spirit of Christ in Noah that preached unto the disobedient in the days of Noah, but they fail to give any reason why men and women should be called spirits. Between the two, the immortal soulist seems to have the better argument; that is, if there be no other way to explain this scripture. But why all this about a plain statement of fact? Christ being quickened in spirit, went and preached to spirits in prison. It does not say that Christ preached unto them the gospel. It is more likely that he preached unto them of coming judgment. All men are flesh, and like the grass they are of the earth, earthly. Heavenly beings, such as angels, are not flesh, but are spirits. So there is this sharp line drawn between men and angels. The Apostle in his second epistle, tells us that these spirits in prison are fallen angels, and he says: "For if God spared not the angels that sinned, but cast them down to hell (tartarus), and delivered them into chains of darkness (imprisoned them), to be reserved unto judgment; . . . but saved Noah the eighth person, a preacher of righteousness". Preachers in those days did not preach the gospel; they were preachers of righteousness, preachers of right living, and the man who kept the law of nature was a righteous person. Such an one was Lot, this righteous soul we read about. So also was King Abimelech. Gen. 20:4.

Then Jude in his epistle makes mention of these same spirits in prison: "And the angels which kept not their first estate, but left their own habitation, he (God) hath reserved in everlasting chains under darkness unto the judgment of the great day". If these an- (Continued on page 142)

Young People's Page

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

Golden Text: Ecclesiastes 12:1

GIVE ME MY LIFE TO LIVE AGAIN

Give me my life to live again
And this I'd long to be,
As friendly to my fellow men
As men have been to me;
For pomp of wealth and pride of place
I'd strive a little less,
And seek a little more to trace
The vein of happiness.

Give me to fare life's journey o'er,
Still knowing what I've found,
And I shall keep a gentle door
With children roaming round;
And I should give to birds and flowers
A little longer time,
And read the record of my powers
Where summer roses climb.

Give me my start from twenty-one
My soul anew to make,
I would not blindly hurry on
Through many a sad mistake;
I'd tread a kindlier, broader way,
And seek men's hearts to reach,
For all life prompted me to say
I'd use a gentler speech.

Give me a second life to live
Upon this lovely earth,
More thought to fellowship I'd give
And less to selfish worth;
And knowing what I've come to know,
I'd want my wealth displayed
Not in life's glittering pomp and show,
But in the souls I've saved.

Give me my life to live again
My soul anew to make,
By faith, from sin I would refrain
For my dear Savior's sake,
I would serve God, my Savior too,
In truth, and faith, and love,
Knowing that soon my Jesus comes
Eternal life to prove.

Edgar A. Guest.

REDEEMING THE TIME

We who have grown older must admit that youth has many advantages. The world lies open before the young and if they are normal they have strength and hope with vision and ambition. To them the world only has a bright and cheerful hue, they know nothing about the cares and anxieties, the worries and vexations of existence. They walk a pathway fringed with flowers, and all about them is peacefully serene with unclouded joyfulness. And for this very reason youth seldom realizes its possibilities or its responsibilities. Its policy is to put off till tomorrow the solid, sober things of life. But when we pass from youth and enter manhood's quiet hour, reaching that time known as middle life, resting in the experience that—let us hope—has brought knowledge, we do begin to realize the responsibilities of existence and appreciate the possibilities of life. Then it is that we regret that in our youth we had not been a trifle more prudent, a little less exacting in our judgment of others; that we had not employed a little more carefulness; that we had not been a little more indulgent of other people's feelings; that we had not exercised a little more cautiousness and been more kindly

thoughtful; that we had not loved our God the Lord more, and cared for the pomp and glittering show of the world less; that we had not been more faithful to the Christ our Savior and Redeemer and made service in His name to our fellows our pleasure and our joy. O, when we grow older there are so many things we are sorry for not doing when we were younger, and so many things we regret that we did do when we had the time and strength to do different, that often with the poet we pray, "Give me my Life to Live again."

Now I have a suggestion and it is this. In place of waiting till we are older and probably wiser and then asking God to "Give me my life to live again, my soul anew to make", let us practice a little wisdom now and in the words of Joshua, say in our heart, "As for me and my house, we will serve the Lord". I do not know your age, but I do know there is no better time than now to give your body, soul, and spirit of the Lord. Paul says, "Behold, now is the accepted time, behold, now is the day of salvation", therefore let us "make our souls anew" by "remembering now our Creator in the days of our youth, while the evil days come not, nor the years draw nigh, when we shall say, we have no pleasure in them."

It is not our nature to scare or worry anyone, especially our unseen friends the readers of this page, still we consider it our duty to warn all not to put off the doing of an important deed. Many a youth who had made up his mind to do a certain thing when he became older never lived to be older. Solomon said, "Boast not thyself of tomorrow; for thou knowest not what a day may bring forth." No, my young friends, put not off till tomorrow the thing you should do today. The only time we can call our own is this present moment, now. The future means much to us, it means eternal bliss in the kingdom, with Christ in the presence of God, the Father. Make peace with God now, by surrendering your heart to Him through faith in Christ Jesus our Lord. This you never will regret, but on the contrary it will be a cause of rejoicing throughout life. Therefore, "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."

WEEKLY LETTER NO. 1

We are in receipt of "Weekly Letter No. 1", a four page, typewritten letter of comfort and instruction published and sent by mail, without expense to those receiving it, by Bro. Theo. C. Eggerking, of Hilton, New Jersey. This first issue shows much labor, together with thought as well as expense. Bro. Eggerking must be a willing worker or he never would undertake such a gigantic labor of love. The principal article is a synopsis of a sermon by Dr. Carson, of Brooklyn, on "The God of Revelation or, the God of Reason and Experience". It's a splendid article and I wish every reader of this page could read and study it. It would be well worth while. The closing article is original matter by the Editor-Publisher and we shall reproduce it here.

"Peter walked on the water toward Christ and did not sink till he looked upon the raging waves. Lot's wife turned to

salt when she looked back. When they walked by faith they were alright—when they walked by sight they fell into trouble. Many a person can climb great cliffs by simply looking upward and they get to the top, while others get part way, look back, get dizzy and fall. The strait and narrow path that leads to life, leads upward—with singleness of eye and the eye upon the things above—'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. 8:38, 39."

JAMES 1:12-16

Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love Him. Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth He any man: but every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived it bringeth forth sin, and sin, when it is finished, bringeth forth death. Do not err, my beloved brethren.

BIBLE QUESTIONS

1. Did Jesus, while on earth, ever refer to passages in the Old Testament concerning Himself?
2. Have we any direct reference in the Bible as to the second coming of Christ?
3. Did Jesus leave any command to keep any ordinance as a memorial to Him?
4. What ordinance must we undergo as a witness that we have renounced the world and accepted Jesus?
5. What is the mode and significance of baptism?
6. Who was Samson and what was there remarkable about him?
7. In what language were the books of the Bible originally written?
8. Who loved David when he came before Saul after the slaying of Goliath?
9. From what mount did Elijah speak to the people of Israel and Baal's prophets during the drought of Israel?
10. To what office did Julius Caesar appoint Herod the Great's father, Antipater?

ANSWERS TO LAST SERIES OF QUESTIONS

1. Because the Children of Israel multiplied and were becoming too mighty, King Pharaoh issued an order that all male children should be killed.
2. The Mosaic law discouraged polygamy and restricted divorce.
3. The covenant which God made with Noah was "that the waters should never again become a flood to destroy all flesh."
4. The story of Rachel and Jacob is recorded in Genesis 29:33-35.
5. Solomon was king of Israel forty years, from 1015 B. C. to 975 B. C.
6. When Ish-bosheth reproached Abner for marrying Saul's concubine, Abner became indignant, and opened negotiations with David, a former enemy.
7. Lot was the nephew of Abraham.
8. David's forces were victorious in the decisive battle at Gilead.
9. Adam named the beasts and fowls.
10. The authors of the books of the Bible came from every walk of life.

"HAVE mercy upon me, O God, according to Thy lovingkindness: according unto the multitude of Thy tender mercies blot out my transgressions."—Psa. 60:1.

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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

OUR YOUNG PEOPLE

ELSEWHERE in this issue will be found a news item regarding conditions in one state university. Only a few days ago a news item reported that the management of another state university had asked for a popular vote of the girls of the institution as to whether cigarette smoking by girls should or should not be prohibited. The result was that over sixty per cent of the girls voted in favor of smoking. These are but two instances.

Reports certainly justify the fear that numerous other universities and colleges throughout the land are permeated with conditions and influences equally as injurious to the morals and religious training of their students as the instances here cited. Truly, as Judge Stolen says, "these facts are appalling".

It seems certain that such is but one of the many conditions which are the outgrowth of present day commercial life. Every discovery, every beneficial invention, in fact, every apparent advancement in the upbuilding of the material side of life seems to give equal opportunity for carrying out wicked and corrupt practices. And with the rapid weakening of home control resulting from the changing conditions in livelihood and social activities, the young are easy victims for these rapidly increasing evil practices.

The young person of today, boy or girl, who really desires to live a pure Christian, or even moral, life has exceedingly many more obstacles to conquer than did the boy or girl of fifty or even twenty-five years ago. To the young people every-

where the Herald editor would like to speak a word of encouragement for them as they enter the responsibilities of life. Having an ideal for Christian service, let nothing lower that ideal. All churches, while pretending to be Christian, are nevertheless lowering the estimated standard of Christian requirements. The result is a lesser amount of genuine spirituality and true devotion and dedication of life to Christ. The young person who has high Christian ideals should not lower these, even though his own local church smiles mockingly or openly discourages such ideals. The danger of rising too high is far less than the danger of living too low. Stand by your highest Christian ideals. If not Christian then stand by your highest moral ideals.

It seems all too evident that all young people of today and of the immediate tomorrow must expect far greater difficulties, much more serious problems to solve, much greater moral hardships, than those of any previous generation. For these conflicts there is but one true example to follow and that is the example of our Savior, who, disregarding all outside criticism, continued constantly in the performance of His Father's will.

With the conditions cited above increasing throughout our institutions of learning, it would seem that the Church of God should at its earliest possible opportunity consider the establishment of an educational institution under its own jurisdiction, regulated by carefully studied rules and instructions, to which its people and any others might send their young people for advanced education with the assurance that every effort should be exercised to protect to the utmost the moral and Christian character of its every student. Such, of course, is impossible of thought for present endeavor. But it is not at all beyond the power of the church if hearty, united effort could be constantly given to maintain a general program of advancement and improvement along all lines.

While watching for the coming of our Lord let us be faithful to daily service till the moment of His call.

MARS' HILL

THE location and surroundings amidst which Paul delivered his memorable discourse of Acts 17:22-31 add greatly to the interest of the occasion.

The great Apostle was waiting for his friends Silas and Timotheus to come to him, but he could not be quiet, or idle his time away, when he saw misguided worship on every hand, so he taught, reasoned, and "disputed" with the people daily. This he did wherever he found them, going into the synagogue at times, and on other occasions talking openly with them in the market. The place called market evidently refers to the elevated valley which extended east and west, on the north of which was Mars' Hill, and on the opposite side of which stood the Acropolis, as well as other small hills and buildings of importance. This valley is also called the Agora; and Mars' Hill, or the Areopagus, rises abruptly some fifty feet above the valley, and is a hill of almost solid stone. There are still sixteen stone steps cut in the side of the hill, leading from the valley to the summit. Just above these steps is a bench of stone around which the judges

of Athen's most ancient and venerable court were accustomed to sit.

Paul had been talking and reasoning in the valley below, but he had aroused so much attention that the people brought him up those steps, placed him at the position of vantage with a vast throng upon the steps and slopes of the hill and in the valley below, and bade him explain this "new doctrine".

The Apostle's fearlessness in the right is to be admired throughout all his work, but perhaps never was that quality more pronounced than here. All alone, without even one friend by his side, he stands looking into the faces of the great throng of idolaters. Furthermore, he is in the very center of their religious world; for as he raises his eyes they fall upon the Acropolis, that great heathen temple, which stands on another small hill immediately opposite him.

Standing there within earshot of their center of heathen worship he launches into a dramatic discourse in which he condemns the worship of imaginary gods and useless idols, and presents to them the "God that made the world and all things therein".

It was a thrilling hour. For who could tell to what whim this throng might yield? But he mastered the situation, and they heard him through. It is true that some mocked, but others said, "We will hear thee again of this matter", and Paul gained some faithful disciples.

It pays to be true and stand for the right regardless of where one is or what the outlook may be. God will sustain His own, and guide the results of their efforts.—F. E. S.

"SUFFICIENT unto the day is the evil thereof."—Matt. 6:34. How much happier we would be if we took Jesus at His word. Each day brings a sufficient amount of trial and all of the sorrow and care necessary. Why, then, borrow from other days by worrying about either the past or the future? If we give our best and full effort to each day while it is present there will be no necessity of worrying over the past, and the future will take care of itself.—F. E. S.

HERALD RECEIPTS

Wilma Orem Judy; Mrs. E. Pendleton; Mrs. Fannie LeCrone; Mrs. Ida Reisinger; Horace Haines; Mrs. Ida Marsh; Gilbert Bottolf; Mrs. Clara L. Stewart; Willis A. Roose; Mrs. Mary Burris; Mrs. J. U. Kincheloe; C. D. Balliett; Mrs. Edwin Dopp; J. E. Wilson; J. H. P. Driskill; Joseph Rosser; G. W. Wogoman; Cora Shipman; Ada Huff; T. H. Wilson; Mrs. G. E. Rose; C. M. Southwick; A. E. Welliver; Mrs. Katie Brugh; H. F. Adams; Mrs. John Walrath.

N. B. I. PLEDGES AND CONTRIBUTIONS

The following pledges and contributions have been received since General Conference for the payment of indebtedness on N. B. I. property and for furthering the work in its several departments:

Previously reported,	\$4266.71
Received since last report,	\$167.00
Total	\$4433.71

WINCE MEMORIAL FUND

Previously mentioned	\$487.45
Mrs. I. W. Vickery,	5.00
Chas. D. Balliett,	2.00
Total	\$494.45

Among the Churches

Bro. Patrick is filling appointments in Southern Michigan at present.

Mrs. Horace C. Hammond, Caledonia and Dutton, Michigan, was buried Saturday, January 31.

Bro. Paul Johnson spent last week at Sac City, Iowa, where he attended the funeral of his grandmother, Mrs. Catherine Johnson.

Sr. Laura Bates, of Blair, Nebraska, has been quite sick with double pneumonia, but was well on the road to recovery at last report.

We have learned of the death of Everett, the youngest son of Bro. C. O. Krogh, on New Year's eve. This came as a severe blow to the family and friends, and the Herald extends heartfelt sympathy.

NOTICES

General Conference Meeting

At the last General Conference it was ordered that announcement of the date of holding the next annual meeting should be made six months in advance. Accordingly notice is hereby given that, so far as is now known to the contrary, the 5th annual meeting of the Church of God will be held at Oregon, Illinois, from August 4 to 16, inclusive, 1925.

F. L. Austin, Secretary.

A Birthday Shower

Another dear old soldier of the Cross is approaching another milestone in life's journey. Mrs. Susan Randall, affectionately known to the Minnesota Church of God and hundreds of others as Aunt Susan or Grandma Randall, will be 84 years old, on February 6, 1925. A postal shower has been planned in her honor and all, far and wide, are asked to send a postal to reach her as nearly as possible on the above date.

A few words regarding her life may not be amiss. She was born and raised in Ohio and came west in pioneer days, cheerfully meeting the hardships of those early times. She was a worthy helpmate at the side of her husband, Elder Amos J. Randall, who died in 1911. They were among the founders of the Church of God in Minnesota, most of whom are now fallen asleep in Christ.

Her life has been a living epistle and all who come in contact with her strong, sweet, quiet nature seem to sense the reality of the Christ-life within. Her friends are numbered by her acquaintances and all, old and young, enjoy her companionship. Although, due to rheumatism and the infirmities of age, she is scarcely able to leave her chair, her strength reaches out to those about her and sustains them in Christian love. The dear old eyes are growing dim, but the beloved hands are seldom idle. In the sunset of a life full of service to needing and erring ones she still finds joy in tasks of loving service. One of God's real gentlewomen—let us not fail to send her a loving word—NOW.

Address—Mrs. Susan Randall, Mora, Minnesota, Care of George Randall.

Mrs. E. J. Randall.

REPORTS

Report for January

Sermons, 9; Marriage, 1.
Money collected: Jordan, \$10; Burr Oak, \$6.50; Plymouth, \$15; North Salem, \$8; South Bend, \$28.
Expense: \$12.12.

J. H. Anderson.

Nebraska Conference

Our services for Thanksgiving were well attended, as also the Sunday rally following. We preached several times in Holbrook to good audiences, with the best of interest.

The Conference meeting announced for Moorefield was called off for the reason that the snow storm rendered it impossible for the trains to run or for the people from the country to get into town. Services were then continued in Holbrook.

C. C. Maple.

OBITUARY

William Maher

of Omaha, Nebraska, died Sunday morning, January 18, 1925, at the home of his parents at Cambridge, Nebraska, where his wife had taken him on Friday previous for convalescence after a very severe attack of double pneumonia.

He was married October 9, 1924 to Sr. Valura Bates, daughter of Bro. and Sr. T. W. Bates, of Blair, Nebraska.

Sr. Valura has returned to her work in Omaha, and may the Heavenly Father comfort and sustain her in her loneliness.

Mrs. Jessie M. Leweke

Jessie M. Stadden, daughter of H. W. and Susan Stadden, was born in Cleveland, Ohio, April 5, 1876. April 2, 1902 she was united in marriage with Fred G. Leweke, to which union were born two children—Mildred and Edith, who, with their father, the husband, survive.

In December, 1893, Sr. Leweke was baptized into Christ by Bro. M. Joblin, from which time the body of Christ was adorned by her faithfulness and devotion to the Lord and His gospel. She continued to grow in grace and in the knowledge of our Lord, her activities for truth and righteousness continuing to increase until her failing physical strength prevented her leaving her room; and when she could no longer leave her home to lead and assist others in their labors of love she insisted that her sisters in the work hold their weekly meetings in her home that she might be of some service, give some encouragement, and gain some inspiration and spiritual strength.

She fell asleep Jan. 11, 1925, in the 49th year of her age, rich in faith and good works, leaving her husband, two daughters, her mother, one brother, and four sisters, together with other more distant relatives, with many others closely associated with her in life's labors to mourn her death which robs her family of a faithful wife, a devoted mother and sister, and the church of one of its most devoted and faithful members.

After appropriate services, with sad hearts, we laid her to rest, for a while till we shall meet again.

L. E. Conner.

D. C. Robison

Bro. D. C. Robison died at his home in Salem, Ohio, January 16. Funeral services were held in the church there Sunday afternoon and burial was made Monday at Mount Vernon, Ohio, his former home.

Bro. Robison was largely known throughout the brotherhood as a writer and speaker of considerable ability. He was baptized into the saving Name over fifty years ago, and was faithful to the great principles of the gospel while probation lasted.

When the writer first met him, over twenty-two years ago, his respect and love of him were drawn out because of his keen appreciation of the truth and earnest desire to know more of the exceeding great and precious promises God has made known to us. He was never happier than when listening to, reading, or speaking of the blessed hope and the appearing of the glory of the great God and our Savior Jesus Christ. He was ever an ardent searcher after truth, and when fully persuaded that he had found it, he embraced it in the face of opposition though ever so great. This course tended to isolate him from those whose aims and desires were not in accord with his, but no one ever doubted that it was the truth he was in search of. By those whose minds were in sympathy with his aims and aspirations he was loved; for they knew him to be an earnest searcher after truth, a deep and devout student of the scriptures; a clear and logical thinker; a man of strict integrity and honesty of purpose; exceedingly conscientious; bold and fearless in defense of right and duty; yet withal, humble and Christlike.

His faith and hope were declared to a large number of friends and acquaintances, from the first chapter of Ephesians, which shows that God is carrying out His purpose according to definite promises, and that the believer of the promises is justified in expecting their fulfillment. He was then laid to rest until He shall come to whom has been given all power, and through whom God, according to His promise, shall bring forth all who sleep in Jesus. Then we shall see Bro. Robison again. Soon may it come.

W. S. Tomlinson.

SPEAKING OF FAULTS

A MAN was complaining of the many faults of his fellow church members.

"But you have faults", I cried.

"Oh, I suppose so", he answered, "I don't claim perfection."

"Well, haven't all the other members just as good a right to their faults as you have?"

"Yes."

"Suppose, then, every member were just like you—two or three faults apiece. Let's see; six hundred members—eighteen hundred faults, granting each member the luxury of his fault just once a year; say, would the church be any better? Perhaps you enjoy the luxury of yours several times a year. Of course, I don't believe that; but if it were true, what a church it would be by being—just like you!"

"Your reasoning seems to be good", he said, "perhaps I am too critical."—Selected.

The Sunday School

By Alta King

JESUS IN GETHSEMANE

Lesson 7 February 15, 1925
Lesson Text: Mark 14:32-52
Responsive Reading: Psalm 31

Golden Text: Not what I will, but what thou wilt.—Mark 14:36.

Memory Verses: Psalm 31:1-3.

For Study

Review: We have had several lessons in which have been set forth those teachings of Jesus which were the beginning of that eternal fellowship between the apostles and Jesus glorified by the resurrection.

In these lessons, we have considered Jesus' prediction of the coming of the Holy Spirit, or Spirit of Truth, or the invisible presence of the glorified Jesus, the symbolism of the vine and its branches, and the wonderful prayer of John 17.

In all these lessons the vital and dominating thought is continued and perfected fellowship with Jesus the Christ glorified; a oneness with him and the Father through His invisible, but real power and presence; or, as otherwise worded, through the Holy Spirit, or Spirit of Truth. These teachings, reaching the pinnacle of spirituality of Jesus' teachings while in the flesh nature, were all crowded into a few short hours before His arrest and trial.

Their immediate purpose was to give the disciples comfort and a gleam of assurance against the dark hour that was so rapidly approaching, the glory of which they were so ignorant of.

Their ultimate purpose was that they, under the guidance of the Holy Spirit, should evolve into a fellowship between Jesus and His people, perfect in intimacy, understanding and faith, and eternal in duration.

Having finished these teachings and prayed the prayer which gave the disciples over to God's care during the hours of His death, Jesus next took himself to His Father in prayer, and made the last adjustment of His will to the Father's. In the Garden of Gethsemane the last step was taken which made it possible for Jesus to finish the work that had been given Him to do.

I. Before Entering the Garden: Mark 14:26-31; Matt. 26:30-35; Luke 22:31-38. What topic, unwelcome to the disciples, did Jesus introduce? By what words did the disciples set their judgment against the judgment of Him they confessed to be the Son of God? Why were they so dull of hearing as regards Mark 14:28? For what had Jesus prayed? Luke 22:35-38. Here Jesus calls a faith that fails not, conversion. Conversion is far more than turning away from moral sins, though it includes this turning also.

Compare Luke 22:35-38 with Matt. 10:9, 10. Why this change? If you cannot answer this question, keep it in mind. A later event in the lesson may help you.

II. In the Garden: Mark 14:32-42. What evidence that there was perhaps a closer fellowship between Jesus and Peter, John and James?

Analyze, as much as possible, Jesus' feelings expressed in verses 33 and 34. We may not be able to find more expressive words than those used in the text, but we should

be able to sense something of the "sore amazement" and "sorrow unto death" which prompted Jesus to ask for a change in the order of His life of which He had been fully conscious throughout His ministry.

The following is an interesting comment from Peloubet's Notes.

"We may well believe that Satan, who after the temptation left the Lord 'for a season' (Luke 4:13) had now returned; and whereas before he had brought to bear against the Lord all things pleasant and flattering, if so by the aid of these he might entice or seduce Him from His obedience, so now he thought with other engines to overcome His constancy, and tried Him with all painful things, as before with all pleasurable, hoping to terrify, if it might be, His allegiance to the truth, Whom manifestly he could not allure."—Trench.

Read carefully the prayer, verses 35 and 36. Did Jesus have a will and consciousness separate from God's, even though He spoke only those things He heard of the Father and did only His works? What attitude dominated His mind so that His mind did not reach the point of conflict with God's?

What evidence in verses 37 to 42 that the disciples were physically unable to enter into Jesus' experiences and therefore unable to render the loyalty they had professed? Did Jesus know them better than they knew themselves? What was back of their heaviness? Luke 22:45.

Sorrow over the loss of things that are dear to us on the flesh plane is capable of producing exceeding heaviness and dullness as regards spiritual values in that loss.

Was Jesus' prayer answered? If so, how? Luke 22:43.

III. The Arrest: Mark 14:43-52. We shall not try to consider all the details of the trial. Discern, however, how the swords, which Jesus had told the disciples to take, were used in the demonstration of a truth which the disciples much needed. What was the truth and what does it teach concerning the Christ's kingdom?

For Class

Summarize those past lessons which contain those teachings of Jesus that set forth His continued and perfected fellowship with His people.

Let volunteer questions from the class open and direct the discussion of the day's lesson. Volunteer statements of helpful truths contained in the lesson should also open helpful discussion.

WAS THE THIEF FORGIVEN?

By H. H. Hawkins

IN The Herald of January 6th, page 111, under the title, "An Answer," I note reference is made to the thief being saved. This being the general belief, how many of us have given the subject further consideration? The comma as in Luke 23:43 should be placed after the word to-day, thus when the thief asked Jesus a question Jesus answered the question by asking the thief a question, "Shalt thou be with me in paradise?" Did it ever occur to you there is wrong punctuation in the scriptures? Please turn to Acts 19:12 and notice where the comma is placed in reference to the sick handkerchiefs. If wrong

punctuation is found in one place, is it not evident that it may be found in another? In reference to "Shalt thou" in Ezek. 38:11 and 2 Sam. 7:5, why is the question mark used, and omitted in Luke 23:43. Now by placing the comma after to-day, and the question mark at the end of verse 43 we see an entirely different meaning.

Now, getting at the real thought, turn to 1 Cor. 6:9, 10: "Be not deceived: neither . . . thieves, nor revilers, shall inherit the kingdom of God." Mark 15:32 says, "they that were crucified with Him reviled Him."

Where in the scriptures do we read that the thief was forgiven, or that he ever complied with the command of baptism?

SPIRITS IN PRISON

(Continued from page 138)

Angels were reserved, then they were not destroyed in the flood. Peter says that "God spared not the angels that sinned, but cast them down. He then says that "God spared not the old world . . . bringing in the flood upon the world of the ungodly". So these spirits in prison are not the disembodied spirits of the dead, but spirits that were reserved, while the ungodly world was destroyed.

Men are not sons of God, but are flesh, and their daughters are the daughters of men. Angels are sons of God, sons of the "Father of spirits". It seems peculiar that both Peter and Jude should make mention of these fallen angels so particularly if there is nothing said about them in the Bible. May not these fallen angels be the same sons of God referred to in Gen. 6:3? "And the Lord said: My spirit shall not always strive with man, for that he is also flesh". There are scholars who say, not without good reason, that this should read: "My spirits shall not always strive with man; for they also are become as flesh, yet his (man's) days shall be an hundred and twenty years. Referring back to Jude: he tells us in what way the angels sinned; that their sins were even as Sodom and Gomorrah and the cities round about them, and we read, "In like manner these (angels) committed fornication and went after strange flesh". (See Diaglott) And in the book of Genesis it is written: "And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took themselves wives of all which they chose" "And also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown". From this, it seems clear that those angels which kept not their first estate, but left their own habitation, were the sons of God who saw the daughters of men that they were fair, and took themselves wives of all whom they chose. And it is also clear that these sons of God are these spirits in prison, that were sometime disobedient in the days of Noah, while the ark was a preparing.

The position herein taken on this subject is not original by any means, and if one will turn to Genesis 6:3, he will find 1 Peter 3:19 marked as reference in the margin.

Supporting the Lord's work unlocks the storehouse of God's blessings.

"THERE EXISTS TODAY IN PALESTINE A Jewish Homeland Secured by Public Law"

By Frederick H. Kisch

(Continued from last week.)

I WILL now pass to the consideration of the work of our Immigration Department. The work of this Department begins in the Diaspora in the offices which we maintain in the various centers of emigration, for the registration and selection of immigrants for Palestine. In these offices immigrants are advised as to the conditions prevailing in the country, as to the possibilities of work, etc., and selected immigrants are assisted in obtaining their visas and in all matters connected with their journey. In Palestine, immigrants are received at the ports, and if they have relatives in the country they are put in touch with them, and those who are not provided for in advance, are assisted in finding employment. The entry of immigrants who will enter into the labor market is restricted in accordance with the capacity of the country for absorption, and thus the number of immigrants— not speaking of persons of independent means— whom we can receive is dependent solely on the means available for absorbing them into the economic life of the country. In the autumn of 1923, there was severe unemployment, and there was practically no scope for immigration. In December of that year the monthly total fell to the minimum figure of 420. We were not disheartened, but by stimulating and developing the tobacco industry, by prompting building operations for which there is an evergrowing need, and by other means, not only were all the unemployed effectually absorbed, but immigration rose to the maximum figure of 2,700 in August, 1924, while the average for the six months' period from July to December was close upon 2000 per month. Palestine has thus been enabled to play a real part in the general problem of Jewish migration.

Our Labor Department is intended on the one hand to assist immigrants in finding suitable work, and on the other hand, to promote the execution of works of public utility, such as roads, in regions of Jewish development. This Department works in close cooperation with the Immigration Department. It also affords assistance to the Labor Organizations of the country.

The Department of Agriculture and Colonization needs no explanation. I would mention that in the past few years all branches of agricultural work have made great progress, which has been particularly marked as regards dairy work. A large number of breed cattle from Holland and other countries have been introduced, as a result of which, and by breeding with local cattle, the yields of milk have risen from 600 liters per year (which is the average yield of milk for an Arab cow), to a figure from 2,000 to 2,500 liters. In plantation cultivation, many varieties of choice fruit trees have been introduced, especially the finer quality of vines.

I wish to mention a psychological factor in connection with Jewish agricultural work which I regard as of marked importance. Two years ago when I first went to the country, many of our own colonists were prone to regard their farms and their cows from too idealistic a standpoint as items in the Jewish revival in

Palestine. Such an attitude does not make for profitable farming. Now the Jewish farmer looks upon his cow as a beast that should give him a certain yield of milk weekly, and knows that if it fails to do so, there is something wrong. We have come down to the realities of farming, and no less an authority than Professor Elwood Mead of the University of California who visited the country and furnished the Executive with a most valuable report, expressed himself in terms of strong approval with regard to our work in this fundamental branch of Palestine development.

Attached to the Colonization Department is an Agricultural Experimental Station which conducts scientific research into the possibilities of agricultural development in Palestine, and which places the results of its work at the disposal of the Government Department of Agriculture for the benefit of the country at large. The value of the work done by this Station has more than once been the object of expressions of appreciation on the part of the Government.

The Trade and Industry Department of the Executive is principally of the nature of an Information Bureau where we collect and collate all available information on this subject. Our policy is to rely mainly upon financial bodies working on business lines and upon private initiative to develop industry in the country. We make, however, an exception in regard to small industrial loans to selected immigrants who need limited assistance in order to enable them to set themselves upon their feet on transferring their activities to Palestine. Here I would like to mention a few of the individual undertakings recently set on foot in Palestine. At Haifa a cement factory is nearly completed at a cost of a million dollars; a factory which would be considered first class in any country. In the same town a large factory has been built for the manufacture of soaps and oils from olives, which as you are aware are abundant in the country. At Athlit pure salt is now being manufactured in large quantities by evaporation. At Tel Aviv two substantial factories are being built side by side, the one for silk manufacture, the other a tannery. These are only examples of the industrial development which is now in progress.

I will now pass to our work in the all important sphere of Education. We have today 12,800 children in our schools in which Hebrew is of course the language of instruction. This total represents an increase of 1,400 over the figure last year. I should mention that the population of Palestine is taking an increasing share in the burden of meeting the cost of education, the parents' fees realizing over one hundred thousand dollars annually. In addition, the municipality of Tel Aviv is this year making a contribution of four thousand pounds, about \$20,000, being four times the amount of the contribution of the municipality last year. This figure will, I hope, dispel any prevailing impression that we are pauperizing the population with regard to education; on the contrary, Palestine meets the demand in this respect in so far as it possibly can, but it would be unfair and unreasonable to expect that the inhabitants in a country which is still poor, should be able to maintain sufficient schools to provide for the

new immigrants. We have within the last three months opened a technical college at Haifa, following the lines of European and American institutions of this character.

Our educational work in Palestine is crowned by the University on Mt. Scopus, situated on one of the most wonderful sites of the world, overlooking the Dead Sea and the Mountains of Moab towards the East and the old City of Jerusalem towards the West. Three Institutes have already been established: research institutes for chemistry and micro-biology and an Institute of Jewish Studies. The first two owe their existence largely to the generosity of American Jewish physicians, while the opening of the Institute of Jewish Studies has been made possible by a splendid gift from Mr. Felix Warburg, whose example may, I hope, be followed by others. Lord Balfour contemplates visiting Palestine this coming spring for the formal opening of the University, and it would be a fine thing if on this occasion Jewish love of learning should enable us to proceed further with the development of the University.

In the domain of health, Palestine owes also a great deal to American generosity. Our hospital organization—the Hadassah—is, as you are aware, mainly supported by the American Women's Organization whose name it bears. It has received valuable financial support from the Joint Distribution Committee, in addition to an annual grant of about one hundred thousand dollars from the Keren Hayesod, representing about twenty-five per cent of the total expenditure. The second great organization for medical work in Palestine is the Kupat Cholim, or sick fund of the Workers Organization, which is supported to the extent of forty per cent of its budget by the Keren Hayesod. Apart from these organizations, we have to thank the Joint Distribution Committee for the maintenance of an anti-malaria unit, and the Rockefeller Foundation for the provision of a personnel for a malaria-survey. The whole of the health work in Palestine is coordinated by an advisory Health Committee assisting the Executive on this subject.

The bookkeeping and accountancy involved in these various departments is scientifically and carefully carried out by our Financial Department. Our books are always open to inspection by any who have the right to scrutinize them, and I feel justified in making the statement that our accounting is conducted in such a manner as not to compare unfavorably with similar work in English Government Departments with which I am acquainted.

AN UNPROFITABLE ENGINE

A man who was visiting a railroad yard saw a big engine sidetracked.

"That engine looks as if it could go", he said; "Why have you switched it off here to rest?"

"Oh, it can run itself alright, I guess", said the workman, "but there's something wrong about it, and it can't pull anything. Engines are not run for the fun of running them. They've got to draw a train of cars."

The Christian who just keeps himself going isn't much of a Christian. It's the business of a Christian to draw others after him.—Selected.

OUR HEADQUARTERS WORK

February 28, 1925 will soon be here. This is the date looked forward to when effort began at last General Conference to raise \$15,000 with which to extend our work and pay indebtedness on our properties. The contributions to the work since the General Conference in funds and pledges have totalled \$4433.71. A good portion of this has already been paid. The mortgage on the Home buildings and grounds was taken up early in December, a part of the funds for which was borrowed on note. \$11,000, and one year's interest, are due on the Home gardens and greenhouse February 28th. It was hoped that this would be entirely paid off and that our energies could be devoted wholly to the advancement of our work from that date.

All those interested in the work are asked to take this matter in hand. Will those who have recently pledged with this definite objective in view kindly send remittance as soon now as possible. Remember that on above date definite arrangements will have to be made. This cannot be postponed. Therefore it is important that each one will be prompt in this matter. Those who may find it inconvenient to remit earlier in the month will do a favor if they will write headquarters stating the date when they expect to remit.

There are several who nearly three years ago pledged various amounts for the work who as yet have paid only in part, some not at all. If those in such position can arrange to pay their pledge at this time, by February 20, it will help along materially.

Diligent effort has been put forth by those working at Oregon to further the work all possible at the least expense. In fact several workers have been doing much more both in physical effort and financially than can be continued. There always comes a time when the runner in a race must halt for breath and for rest. This is true regarding some of the local effort at headquarters. Nevertheless diligent labor is being put forth in an effort to bring in greater earning revenue to the end that the work may become not only self-sustaining, but that it will be able to extend more help to the Home.

The extension of greenhouse service into the mail order field will, if successful, as it should be, greatly increase our earning income. The opportunity in this direction is very large and once well established it should not be impossible for the N. B. I. to give care and keep to some of the brotherhood who are without means. It will take a year or two yet before we can hope for any material showing in this particular. For the present season it will be almost impossible to include the added necessary equipment, organize the work, get the experience and break even. But later on there should be a good return from this effort.

There is one greatly annoying feature regarding all this work. It is that because of the necessity of putting so much energy and effort into the material phase of our undertaking there is left no strength, time nor means to crowd forward the things religious and spiritual. This should not be. Nor would it be had the financial backing been equal to the plans wished for by the brotherhood. Here at Oregon everyone is most anxious that the day will soon arrive

when we can be sufficiently equipped with means and help as to urge forward the spiritual or religious phase of our effort. Unless we can soon realize along this line it will be questionable as to the service being rendered. Again one and all are asked to personally consider all these things and give all the cooperation that seems opportune and proper.

F. L. Austin, Secretary.

APPALLING FACTS

JUDGE Ole A. Stolen, of the Dane county Superior Court, recently assailed the moral conditions in the Latin quarter at the University of Wisconsin in an astonishing statement.

"The situation is mighty serious," declared Judge Stolen, "when taxis are called to men's rooming houses in our university district at 2 o'clock in the morning, and drunken or exhausted girls, wrapped in blankets, are carried out and driven to their homes. Cases of all night parties are called repeatedly to our attention, though very little publicity is given to the actual cases.

"I cannot understand how business men will trust their own daughters with any acquaintance they may pick up. There is something radically wrong with the home.

"Last week two girls, one 13 years old, and the other 14, were brought before me—and both are diseased. Think of the seriousness of a condition like that. All physicians in the city agree that 60 per cent of the young men in Madison are or have been infected in some degree.

"When you attend a show or other public gathering, look about you and realize that over half of the young men present are simply potential destruction to some girl's health and happiness.

"These facts are appalling, and yet the craze for liquor goes madly on. In the opinion of an author on criminology, nothing weakens a woman's resistance quicker or more thoroughly than liquor. Probably in that fact lies both the cause and the solution of our present crime problem."—Selected.

"IF WE SIN WILFULLY"

(Continued from front page)

that does not amount to a "hill of beans", and maybe is none of your concern, or theirs; and thereby lose the glorious prize of eternal life? Poor business policy that. You would say it was if you saw worldly men stopping to quarrel in that way and losing millions of dollars while they fought.

My mother taught me when very young to repeat the words:

Children, you should never let
Your angry passions rise,
Your little hands were never made
To tear each others' eyes.

Live like God's well beloved Son,
That sweet and lovely child,
Who kept Himself, while here on earth,
All pure and undefiled.

His soul was gentle as a lamb,
And as in age He grew,
He grew in favor with both man
And God, His Father, too.

Now, Lord of all, He sits above,
And from His heavenly throne
Sees what children dwell in love,
And marks them for His own.

I never forgot them. They had great influence over my life. If a playmate got miffed at me and struck me I did not strike back, nor did I cherish hatred in my heart for any one. My mother wrought better than she knew when she taught them to me.

Later I learned that God marks the grownups for His own, whom He sees dwelling in love, just as the poet says He marks the children. So, dear ones, "let brotherly love continue."

Make Horatio Bonar's prayer, your prayer. It is mine. Every day I repeat it and find help and strength in the words.—

"Calm me, my God, and keep me calm
While these hot breezes blow,
Calm as the shade of Elim's palms,
In desert sands that grow."

Any day now Jesus may come. We have almost reached the kingdom. There is not more than a mile yet to go; what if Jesus should come and find you all angry with your brethren? Would He say of you: "They shall be Mine in the day when I make up my jewels"?

I would not be getting up at two and three o'clock in the morning to write these articles if I did not care whether you were saved or not. Heed the warning I give you. "I want no one lost for want of a word, a word that I might have spoken."

WHAT A MAN!

(Continued from front page)

Not only is this true as pertains to the individual, but in the not far distant future the whole world will stand in wonder as the tense whisper rises, "What manner of man is this?" For generation after generation humanity has tried to propel its vessel through the storms of time. Today the nations are attempting to overcome the tempest by leagues and pacts and conferences. And no doubt to a certain extent they will succeed—till the cry of "Peace, peace", shall go forth and the sea's surface shall appear almost calm. But then, beware, 1 Thess. 5:3. For as the storm broke suddenly upon the peaceful Galilee and almost sank its ships, so shall the great storm of turmoil break over the earth and almost sink its nations. Then, at that crucial moment, when man's efforts have failed and all seems lost, then shall stand up that Prince of Peace, and say, "Peace, be still".

Ah, what a calm shall follow! The roaring sea of armies shall sink in sweet repose, while the calmness of righteousness, joy and peace shall settle over mother earth.

Indeed, "What manner of man is this?"

OUR PARTNER

Let your conversation be without covetousness: and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me. Hebrews 13:5, 6.

"The richest of the rich are the poorest of the poor if Christ is left out of their lives. If you are seeking riches—seek Christ, who gives boundless wealth and endless fame to all who love and revere His holy name."

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The True Tabernacle Sacrifice

By the Editor

IN considering any one of the great Biblical subjects one is at first most likely to study the same from the viewpoint of present day thought and present day imaginations or ideals. Second thought would seem to forbid such method and to urge that every great Biblical truth should be studied from the viewpoint of the Creator, in the light of every instruction which God has given since the beginning of our race. In this way one approaches the theme with the first student thereof and continues the study with constantly increasing light thrown upon the subject by successive instructions through the inspired speakers and writers.

The position which Christ holds in God's plans and purposes is not one that can be estimated and valued from the viewpoint of present day civilization. It must be estimated from the viewpoint of God if one is to increasingly comprehend God's eternal purpose in Christ Jesus. This purpose of God was fully known by Him, even before the creation of the first man who was "of the earth, earthy". Nor does it seem proper to estimate that Jehovah at any time became disappointed in His work and therefore revised His original program in order to attain His original desire. Rather that God, who knew the end from the beginning, foresaw and thus foreknew not only the activity of the human race but also the things requisite for the lifting of His Christ to that position and circumstance in accord with His own good pleasure.

"The sufferings of Christ and the glory that should follow" were all in the knowledge of God. It seems most evident that this glory was impossible of realization, excepting as He should become partaker of the divine nature with its immortality, its incorruptibility, its spirituality. "Howbeit", Paul declares in 1 Cor. 15:46, "that was not first which is spiritual, but that which is natural; and afterward that which is spiritual." It is thus revealed that God's order of development was first the natural and from, or upon, or out of the natural was to develop the spiritual.

The Scripture further reveals that one can not be both spiritual and natural at one and the same time and that the death of the natural must take place before the spiritual can be possessed.

It was thus necessary for our Savior to enter into death. The old Adamic nature must be discontinued. Death was the only process to accomplish this. Normally our Savior, living the righteous life that He did, could have contemplated continuance of life for many years. But instead, He voluntarily and willingly presented His own being to the Father in order to the per-

White unto Harvest



HE harvest is ripe and the sun is up-
rising,
Clear dawns the day, go we forth to
the field;
Work while we may, for the moments are flying,
The promise morn gives us may soon be re-
pealed.

Thus hath He bidden us, to work while we're
waiting,
To waste not the talents that He hath be-
stowed;
To him that hath much there shall much more
be given,
And the reaper shall gather just what he has
sowed.

Soon His day will be past—soon His summer be
ended;
The day of His grace cannot linger fore'er—
Haste now, for the sun in the west is declining,
And the step of the Master ere long we shall
hear.

And oh, may our sheaves be all ready and wait-
ing,
Our lamps be all trimmed and our hearts all
afame;
When He knocks at the door be ye ready to
open
And show Him therein but one word—His
dear Name.

—Selected.

formance of God's will, giving Himself over even to premature death that He might thus be raised beyond death, possessing the spirit nature. As such He entered into the presence of the Father who abides in the innermost chamber of His temple, even in the Holy of Holies. It was thus that Christ passed through the veil of His flesh as recorded in Hebrews 10:20. He must die outside in the station of the natural life that He might be raised beyond the nature of the mortal, even beyond the veil, even in the nature of the spirit.

This sacrifice was evidently made with reference to God. That is to say, the word "sacrifice," as used Scripturally with reference to the offerings, was always with a view to the worship and service of God. It is the devoting of one's self, or of one's own, unto a service and devotion to the Creator.

It was this, it would seem, which our Savior sacrificed. He gave the fulness of His pure, devoted, sinless life unto the Father. He did not esteem it necessary to avoid the terrible physical sufferings, nor to evade the horrible experiences in order to please Himself. His prayer was "nevertheless, not My will, but Thine be done." In so doing He completed His experiences in the holy life, that is to say, in the holy part of God's abode, that He might pass beyond the veil of His flesh and engage in the experiences of the Holiest life, that is, the life in the Holy of Holies of God's abode.

Aaron, the High Priest of the Old Cov-
enant, beautifully (Continued on page 152)

The New Life In Christ

By Samuel E. Haney

SO THAT we henceforth know (respect, Emphatic Diaglott) no one after the flesh: if we have even been gaining (esteeming, E. D.) after the flesh a knowledge of Christ, on the contrary, now no longer are we gaining it. So that if any one is in Christ there is a new creation (a creating afresh). The old things have passed away (Isa. 43:18)—Lo! they have become new!—2 Cor. 5:16, 17. Rotherham.

There is no ambiguity about Paul's writings; and in none of his epistles do we find him discriminating so forcefully between the flesh and the New Creature. The Apostle even includes Jesus, prior to His consecration at Jordan. It is here that the Lord publicly and authoritatively receives His credentials "to preach good tidings unto the meek: to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn," etc. Isaiah 61.

"And Jesus having been immersed, straightway went up from the water—and lo! the heavens were opened and He saw the spirit of God descending like a dove coming upon Him—and lo! a voice out of the heavens, saying, This is My Son, the Beloved, in whom I delight." Matt. 3:16, 17. Rotherham.

Henceforth, dating from some particular transaction, the natural man—the flesh—is reckonedly dead; and the life, transformed by the Holy Spirit, becomes "hid with Christ in God."

The initial stage of Jesus' redemptive work was symbolized by baptism. Everything appertaining to His body, and its natural desires was laid upon the sacrificial altar. Thus immersion was instituted by Christ and His apostles. In like manner do we consecrate our little (very little) all, "a living sacrifice, holy, acceptable unto God, which is your reasonable service." But our "Head," the Christ's, part in the ceremonial act differs from that of ours in the fact that we in no way have part in the ransom, which is wholly the work of the perfect One—holy, harmless, undefiled and separate from sinners. Heb. 7:26. The Holy Spirit reciprocates by endowing us with power from on high to overcome our weak, sinful flesh, and to assist us in growth in the grace and in the knowledge, and in the image of our Savior Jesus Christ.

Paul writes, "Know ye not, that so many of us 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 (Continued on page 152)

WHO SHALL BAPTIZE?

By Lyman Booth

BY appointment our Lord met with His apostles in a mountain in Galilee after His resurrection. On that occasion He informed them that all power was given unto Him in heaven and earth. Matt. 28:1. A most wonderful revelation because of its greatness. He spoke as one having authority from the Father, because none other could confer or delegate such unlimited power to another. Therefore it served to prepare their minds with due and reverent credence for whatever He might wish to say to them relative to the purpose of salvation.

With this thought in mind He proceeds to give them instructions regarding the work He had planned for them to do. His instructions were plain and simple and easily understood. First, "Go ye into all the world (what for?), teaching all nations (then what?), baptizing them in the name of the Father, Son and Holy Ghost." The nations were to receive their instructions first, then be baptized by the apostles, not by some one untaught in the doctrine of the kingdom. He made no exception to this rule. He commissioned them to go and make disciples for Him. The authority contained in the commission was not extended, by Him, to any individual outside the body of Christ, His disciples; that is, to other than His apostles and all who should believe on Him through their words.

The ordinance of immersion for the remission of sin is a sacred and holy one and should be held in highest reverence by all parties connected therein. To the candidate it is a most important step toward gaining life everlasting. By it he puts on the robe of righteousness, and casts aside the filthy garments of sin. He is adopted into the family of Christ.

Our Heavenly Father is not slack nor indifferent concerning His business, but very precise and exacting in every detail, as we may learn by a careful study of the ceremonial law, under which none but the priests could officiate in offering the sacrifices; because they were set apart and made holy for that purpose. Unholy hands did not dare to officiate in that capacity.

It isn't possible for the Gentiles to realize fully the veneration and affection with which Israel regarded their law-giver, Moses, the servant of God. All of their ceremonies, their thoughts about God, their practices and observances, all their hopes centered in Moses. Every thing that God had required of them centered in Moses. He was the great apostle (sent one) unto them, the mediator of the covenant.

In Hebrews 3:1, 2, Paul says, "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; who was faithful to Him that appointed Him, as also Moses was faithful in all his house." The Hebrews were in no wise to disparage Moses, but were exhorted to consider a greater apostle, or "sent one"; not a servant, as Moses was, in the house of God, but the Son presiding over His own house. While they were to acknowledge the dignity of Moses, and the noble fidelity of his service to God, yet they were to look upon Christ as worthy of more glory than he. Moses was as a star shining by reflected light: Christ was the sun, the light of the

world.

Christ is the "Apostle of our profession", the Minister of the gospel, the principal Messenger of God to men, the great Revealer of that faith which we profess to hold, and of that blessed hope which we profess to have. The apostleship of our Lord is still in the world and will be unto the end of this age, as really so in the substance of the office as when held by Peter and the other apostles; and when He to whom "all power is given in heaven and earth," promised to be always with them unto the end of the world, He spoke not so much to the men as of the office, or to them as the representatives and occupants of the office in succession until he should return. I refer not to the Apostolic succession as taught by some, but to those believers (disciples) who shall be living at the time of His return.

All Christians (Christ's disciples) stand upon the same level according to Paul's teaching, as we may see by Gal. 3:27, 29. The Scriptures furnish ample proof that the Abrahamic Covenant was not abrogated and consequently will continue till the end of time. The introduction of the Levitical dispensation did not annul that covenant, as Paul strongly affirms, when arguing for the continuance of the promises. "And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul that it should make the promise of none effect." For the same reason it could not be annulled at the introduction of the Christian economy, when the ceremonial services were abrogated. In verses 14 to 16 Paul argues that the calling of the Gentiles after this period is according to the existence and terms of the covenant with Abraham, that the blessings of Abraham might come on the Gentiles through Jesus Christ. He said that "to Abraham and his seed were the promises made; . . . not, And to seeds, as of many, but as of one, And to thy seed; which is Christ." From this statement he draws the consoling inference for the benefit of the Galatians (and us as well), "Ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:29.

When one desires to be baptized he comes to the Lord as a living sacrifice and no unholy hands should dare to officiate. The Levitical priests were set apart for a specific purpose. All of Christ's disciples are also set apart for a specific purpose. 1 Peter 2:9 says, "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light."

The Apostle Peter tells the brethren in 1 Peter 2:5, that they are an holy priesthood to offer up spiritual sacrifices, acceptable to God by Jesus Christ. In the ninth verse: "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light." If Peter and Paul were correct in their statements, should not the brethren of the household of faith officiate in the affairs of the "holy nation", the duties of the royal priesthood?

If immersion is the process by which one becomes a member of this holy nation, is-

n't it necessary for some member (citizen) of this holy nation to officiate in order to make it legal and effective? Surely, no foreigner could issue naturalization papers to another foreigner, making him a citizen of the United States. Neither can one who is a stranger to the promises, and who has not "obeyed from the heart that form of doctrine" delivered by our Lord to His disciples and who has not, himself, complied with those requirements which will entitle him to the rights and privileges of a citizen of the kingdom, have any right to officiate in such capacity.

In Philippians 3:20 we read: "For our conversation (citizen state or life) (from the Greek *Politeuma*) is in heaven from whence we look for the Savior, the Lord Jesus Christ." The actual sense of that word is "citizenship." In the Old English Bible a man's "conversation" meant, not so much the mere act of his tongue, but the entire expression of his life in conduct, which agrees with Col. 3:3. "For ye are dead, and your life is hid with Christ in God." It is He alone who holds in His hands the delegated power from the Father, to give eternal life (or citizenship) to as many as He will. See John 17.

Let not him who desires immersion into the name of Christ place himself in the hands of any stranger and foreigner to the promises if he would make sure of a citizenship in the kingdom; but rather let him seek the service of some member of the household of faith, who is firm and steadfast in the Master's service.

A sincere desire to do God's will perfectly shall enthrone Christ in our affections, planting therein a supreme love for Him, and produce an obedience springing from love. Every attempt to do His will shall reveal more of the purity and loveliness of the Redeemer's character which we MUST strive to emulate. Then the love and the service will help each other, till love will make the service a pleasure and a joy, and love will be made perfect in a service well done.

OUR WAGES

IF you accept that position, you may earn high wages for a time, but there is no chance of advancement, and in the end you will not amount to anything, and you will be just where you started," said a business man to a young lad who had asked his advice concerning a position that had been offered him by a brewery firm.

It is well to look ahead when we are considering our life-work. Sin may pay big wages for a time, but as the years go by the ill-gotten gains leave one bankrupt and unfitted for other work.

There can be no accumulation of treasure to the life that disobeys the laws of God.

Sometimes the world, like the man who had charge of the three Hebrew youths, thinks that people who obey God miss a lot and suffer in consequence. In reality they are the gainers, and they can prove it just as those youths did by their strong bodies, smiling faces, and happy, contented lives.

It is a mistake to think that we are placed here simply to enjoy ourselves, and we reach the acme of happiness when we come to realize that the only joys worth having are those which do not interfere with our Christian calling. These insure

for us a contentment that is worth more than millions of money.

We should live so that we may not miss life's highest things, and in order to do this we must take care that we do not allow the lesser loves of earth to crowd out the greater love of God.—Young People.

"THERE EXISTS TODAY IN PALESTINE A Jewish Homeland Secured by Public Law"

By Frederick H. Kisch

(Continued from last week)

This concludes the survey which I desired to make of our activities in Palestine, but before concluding I wish to refer to two matters which have already been the subject of public discussion in America, namely, the Jewish Agency and the Investment Corporation. With regard to the Jewish Agency, I propose merely to refer to the admirable statement on the subject made by Mr. Louis Marshall at the conference over which he presided with such distinction in February last. The Zionist Organization feels that the work of building up Palestine in such a way as to provide a home for those Jews who desire to proceed there, is a task in which all Jewry should join. This point of view is also definitely expressed and provided for in the Mandate which refers specifically to the creation of the Jewish Agency which should be given the opportunity of developing such public services and natural resources in the country as the Government does not wish itself to exploit. The Zionist Organization seeks no monopoly in the development of Palestine and is ready to divide its established rights in this respect with the rest of Jewry, when we find a readiness to share the burden of this great and responsible task.

The Palestine Investment Corporation owes its initiation to American Jewry. As the foundation of Jewish life in Palestine widens, as Jews experienced in every sphere of life settle there in increasing numbers, there is increasing scope for industrial and economic development on business lines, especially in relation to Jews coming to Palestine with some means of their own but means insufficient to enable them to set on foot in Palestine the industries in which they were formerly engaged in Eastern Europe. We hope that such a corporation as that which is contemplated will after due investigation find in this sphere suitable opportunities for investment, thus assisting very materially the development of the country and promoting the rate at which it will be possible to absorb fresh immigrants.

I am now back to the point at which I started—namely, to the conclusion that in Palestine Jewish life is developing in all its aspects. Palestine is playing, as I have shown you, a great part in the solution of the general problem of Jewish migration and relief, while also giving unique opportunities for the development of Jewish culture. These are sufficient reasons to justify the support of our work by Jews, regardless of every shade of political opinion. On the eve of my departure from Palestine, Sir Herbert Samuel, the High Commissioner, asked me to convey to American Jewry an expression of his appreciation of what has been done by this country in assisting the development of Palestine. I venture to add a similar expression of appreciation in the name of

the Executive of Palestine. You have done very great work and I wish that every Jew who has contributed to that work, either as an individual or through any one of the organizations which are active in Palestine, could see for himself the results of his contribution. He could have no greater reward. Although as I have indicated, there is increasing scope in Palestine for development on business lines, for a long time to come, particularly if you wish to assist to settle in Palestine Jews who, in certain countries of Eastern Europe, are suffering the very greatest hardships, but who have no realizable means at their disposal, the foundation of our work must remain a donation fund—the Keren Hayesod.

It is not my intention to add to my address tonight any appeal, but if I have been able to arouse any fresh interest and understanding for Palestine by my words, I shall sit down gratefully, knowing that the generous and practical conscience of American Jews will know how to turn such interest and understanding into constructive work in the land of our ancestors, for the benefit of the Jewish people and for the glory of the name of Israel.—The New Palestine.

1925 A PERIOD OF CRISES

THE following, from The Mail and Empire, Toronto, Ont., of January 5, indicates some New York audiences are being reintroduced to some emphatic expressions relative to the signs of the times. The article, quoted in full, reads:

"With the Bible in his right hand and the newspaper in the left, the good citizen of today is equipped to recognize in the happenings of these times the message which the spirit of God is delivering to humanity—namely, that the kingdom of heaven is at hand." Miss Christabel Pankhurst told an audience at the first of a series of "pleasant Sunday afternoon meetings" in Ascension Memorial Church today.

Miss Pankhurst, widely known as one of the pioneers of the movement for women's suffrage, said: "My task in this series of meetings is to show how current world events are week by week fulfilling Bible prophecy.

"Here is the conclusion to which a student of public affairs in the light of prophecy is bound to come:

"This age, or dispensation, is drawing to its close.

"I speak here not as a visionary, a mystic, but as one having the advantage of considerable political experience and some special opportunity for political observation. I am continuously bringing the prophetic message to the test of hard political facts. The oftener and more rigorously it is so tested, the more positively the truth of prophecy as it concerns this present time is shown.

"The newspapers confirm prophecy in every issue, reporting as they do the signs of the times, whether it be 'wars or rumors of wars,' or 'earthquakes in divers places,' or, as just now, 'the sea and the waves roaring.'

"The social unrest they portray is but the same as the advance report of the apostle that 'in the last days, perilous times shall come,' to which he adds a list of problems that are now becoming more and more recognizable."

The year 1925, Miss Pankhurst believes, will be a year of crises. There is much still to happen, she predicted, yet, "the end will come sooner than some suspect."

"A last vain effort to save the world situation by human means will be made," she concluded. "A number of nations will confederate and accept the headship of a dictator, who will be the antichrist of prophecy. There will be a great getting together for economic and other common purposes.

"We are entering on the last phase of this age. The Jew is back in Palestine."

THE CHURCH OF THE HOLY SEPULCHRE

By Lottie E. Young

WE were met soon after our arrival by workers from the Near East Relief who were anxious to show us what Americans had done in helping these people, (especially the children), who seem to be pitifully poor, to a better realization of the value of work, and I wish I might have gone with them, but every single moment of our stay in Jerusalem was taken up in sightseeing.

Our first trip was down the narrow, greasy, slippery steps of David Street, passing between diminutive dusky shops with open fronts, some of which were filled with good looking vegetables, cauliflower being especially fine, but beets, carrots, tomatoes, etc., were shown also, while in others all kinds of craftsmen were at work making shoes, tin pans, copper pots, wooden seats, etc. Our destination was the Church of the Holy Sepulchre, built by Helena, the mother of the Roman Emperor Constantine, who decided this was Mount Calvary and contained not only the place of crucifixion, but the entombment, digging until an old cross was found which she concluded was the very one on which Christ had suffered. In front of the church were men selling all kinds of "piety" articles, even following us into the church to display their "bargains." The interior is dim and shadowy, containing thirty-seven so called "holy places," many of which have no claim, but the spot has been considered sacred since 135 A. D., when the heathen Emperor Hadrian purposely chose the traditional site of the Holy Sepulchre for a temple to Venus. Opposite the entrance was the Stone of Unction, a marble slab on which it is said the body of Jesus was anointed when taken from the cross. The Chapel of the Crucifixion is in the second story of the church. We climbed a steep flight of stairs and stood in a little room crowded with lamps, incrustated with gold and silver. There, we were told, in front of a rich altar was the silver star marking the place in the rock where the cross stood, and a few feet away, covered with a brass slide, was the cleft in the rock made by the earthquake. There is a figure of Christ on the cross here, the words above His head being in blazing diamonds, while an altar close by to the Virgin is loaded with all kinds of jewelry, given by kings and kaisers, as well as poorer people; all this of course is in a glass case. Many sects have chapels in this building, so we went into the huge Greek cathedral, into the little Chapel of the Syrians, into the Romanist and Coptic holy places, and then into the Chapel of the Holy Sepulchre, a little edifice of precious marbles standing beneath the great dome of the church. Here we were given lighted tapers, standing first in the Angel's Chapel, then stooping through a low doorway we came into a tiny chamber, six feet square, which is said to contain the rock-hewn tomb in which the Savior of the world was buried. Mass is celebrated here daily by different Christian sects, pilgrims kneeling beneath the forty-three pendent lamps of gold and silver.

TRUE happiness is experienced only by those who are New Creatures in Christ Jesus, being dead to sin and alive unto God.—Sel.

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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 for 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

"FOR if ye forgive men their trespasses your heavenly Father will also forgive you."—Matt. 6:14. Hold that grudge against another if you wish, but remember that the forgiveness you can expect for yourself is dependent upon that which you measure out to your fellowman.—F. E. S.

SHALL WE JUDGE?

"JUDGE not, that ye be not judged."—Matt. 7:1.

And yet, farther down in the same chapter (vs. 16 and 20), "by their fruits ye shall know them".

Some of our difficulty in understanding passages on the subject of judging is due to a failure to bear in mind the three phases of judgment. The judge who sits upon the bench considering the one brought before him first of all hears the testimony and considers the evidence. That is the first use of the word judge. Next he comes to his decision, or passes judgment on the case. That is the second use of judgment. Last of all comes the execution of the decision, and that is the third phase of the act of judging.

The Scriptures in no place forbid us to consider the evidence. It is the Christian's duty to behold the life, actions and character of those with whom he comes in contact. That is the only way in which we can observe the instructions of the Proverbs to keep ourselves in the proper kind of company. Hence, "By their fruits ye shall know them", is judging, and is perfectly proper and right.

But Matt. 7:1 is impressing the fact that it is outside the province of man to make

use of the third phase of judging, and execute his own decisions. That is, even though you may think the person guilty, it is not your place to condemn him. There may be some of the evidence yet that your finite mind has not grasped. Judging, in the sense of condemning, he'ongs to God, whose wisdom and understanding never fail. Therefore, "Judge not, that ye be not judged."—F. E. S.

WHY LOVE?

MUCH has been said by nearly every writer or speaker on the subject of charity. It is a theme which apparently has been worn thread-bare, and yet the sad fact remains that the practice of it in its true sense is very rare; due, perhaps, to the fact that it is a quality much more easily talked about than put into action.

A large amount of our talk on charity has had to do with the poor, and how we should all have compassion for them in their financial distress and give them the needed material aid. And that is one very laudable side of charity. But among us who are students of the Bible, endeavoring to come to an understanding of the Father, it appears that there is another side of charity still more important.

When one brother or sister in his or her honest search comes to a conclusion upon a certain point of Scripture you and I are too prone to turn a cold shoulder unless that conclusion harmonizes with our own. Instead of thus unkindly shoving them to one side, would it not be much more conducive to true understanding if we would get together and compare our processes of reasoning, each one recognizing his own mental deficiencies? We so often condemn a person or his belief because of some statement we have heard or read. As a matter of fact, if we went over the subject fully and openly with him our thoughts might not be so very far apart.

It was love and consideration for each other in the service of Christ that Peter referred to in 1 Peter 4:8, not to the giving of alms to the needy. And think of the value of this kind of love: "Above all things have fervent charity among yourselves: for charity shall cover the multitude of sins."

If there is any one thing that you and I will stand in need of, it is something that will properly cover (swallow up) our sins. Therefore, let us develop charity.—F. E. S.

THE DAY AND THE HOUR

CONSIDERABLE publicity was given during the first part of this month to certain persons who were expecting the coming of Christ and the end of the age to occur on February 7. Some of their photographs were shown in the large daily papers, as they sat reading their Bibles, and description was given as to how they had arranged their temporal affairs in readiness for the great day.

Just what the feelings of such persons must be after the date has passed and the expected event has not come, is hard to realize. It surely cannot be a feeling that any of us would envy. Especially after they have allowed so much publicity concerning the matter. But it is not to them in their feeling of chagrin that our sympathy flows forth now, so much as to the cause upon which they have (unintentionally, no doubt) brought reproach. It is

that very principle of date-setting that has brought the most discredit upon the teaching of the literal coming of Christ.

Nearly one hundred years ago a certain religious sect determined upon the date for the Lord's appearing, and on the designated day they gathered in groups, some even robing themselves in clean white sheets and climbing upon straw stacks to be ready to meet the Christ. But time proved them to be wrong. They had to climb back down and go to work. Others at other times, have set dates, but the fallacy of the whole principle is only too self-evident.

The fact of the coming of Christ is the most important truth of the New Testament Scriptures. And that truth, when honestly believed, will have a very important effect upon the life of the believer. Jesus, in preaching to the people of His generation, worded His message in such manner as to cause His hearers to think that possibly the great event would occur during their lifetime. And each generation of believers from that time to this has cherished the same expectancy. How well that it is so, for it has kept each generation on the alert, the uncertainty having a tendency to keep them always ready. How much better than that a definite date could have been known, for it would have gendered to carelessness till near the stated time.

It is not for us to worry or endeavor to discover the definite time, for no man knows (and evidently cannot know) the day nor the hour of the Son of man's coming, but it is for us to be constantly ready. "for in such an hour as ye think not the Son of man cometh". Matt. 24:41.—F. E. S.

HERALD RECEIPTS

Mrs. Ethel Davenport; Mrs. H. C. Starbuck; I. M. Abbott; Mrs. E. M. Spaulding; Mrs. Emma Davis; Mrs. S. A. Horn; Miss Alice Kerr; Mrs. Emma Kelly; Mrs. Ida Murray; Mrs. Thomas Lewis; Milton Long; Mrs. Alma Orr; J. G. Simmons; Mrs. Lewis E. Lindsay; Mrs. D. W. Brown; Mrs. J. M. Prime; Mrs. G. M. Myers; James Stillson; A. L. Corbaley; Mrs. Mary Thomas; W. A. Hicks.

N. B. I. PLEDGES AND CONTRIBUTIONS

The following pledges and contributions have been received since General Conference for the payment of indebtedness on N. B. I. property and for furthering the work in its several departments:

Previously reported	\$4433.71
Received since last report	12.84
Total	\$4446.55

ENDORSEMENT

IN The Restitution Herald of January 27 there is an article from the pen of Elder James A. Patrick, entitled: "The Origin of Sin." I wish to congratulate the author, both on the strength and on the timeliness of his remarks. There is no teaching, which, to me, more thoroughly nullifies the first principles of saving truth than that of eventual universal salvation, as it is stated in the publication mentioned by Bro. Patrick. The plain statements of Scripture, relating to the destruction of the wicked, must be "explained" in such a way that all their natural and logical force is lost, in order to maintain the "universal conciliation" idea. I shall await with much interest Bro. Patrick's future article on the same theme.

G. E. Marsh.

Among the Churches

Word indirectly from Sr. Vernard, Macomb, Ill., informs us that her father, Mr. Van Antwerp, died on Jan. 20. Our sympathy is extended to the family.

For ten days past Sr. F. L. Austin has been free from much of the discomfort which she endured formerly. She is now endeavoring to sit up a few minutes each day.

26 sermons and lessons and 28 calls is the first month's report of Bro. Patrick's work in Michigan. What will the report show when he, and they, once get well warmed up!

Bro. and Sr. L. E. Conner, of 10407 Westchester Ave., Cleveland, Ohio, have announced the marriage of their daughter, Corinne, to Mr. John Harlan Armstrong, on Saturday, February 21.

Bro. John Eastman of Hamilton, Ont., was very seriously injured when his automobile was struck by an interurban car in a snow-blocked street of his home city. He is still in a very critical condition. Pray for his recovery.

Wedding bells were ringing near Burr Oak, Ind., on Jan. 24, at the home of Sr. Ferguson, when her daughter, Miss (Sr.) Golda Overmyer, became the bride of Bro. Russell Currens. Service was performed by Bro. Anderson. We know these to be estimable young people, and we wish them God's blessing as they start life together.

Bro. Siple reports his last appointment in Chicago as well attended, with some new brothers and sisters present. It is earnestly urged that all members and friends in or near the city, who possibly can, will get in touch with the work there and help make it more encouraging and profitable to all. For information as to time and place of meetings phone Austin 7374.

Bro. J. Albert Railton was hastily rushed to the operating room at Welland hospital, Welland, Ont., on Sunday evening, February 8, because of an acute recurrence of the trouble with which he was attacked while at the Iowa Conference a few years ago. His condition is reported serious. His son, John Railton, of Oregon, Illinois, left hurriedly for his father's bedside.

NOTICES

Adrian, Mich., Feb. 8; Delta, Ohio, Feb. 15; Brush Creek, Ohio, Feb. 22: this is the latest schedule of appointments from Bro. J. A. Patrick.

REPORTS

Words of Appreciation

"Michigan, my Michigan"—we have waited, lo, these four months to hear some report of our evangelist, dear Bro. Patrick. It would certainly encourage him to know there was some interest in the work; so I am going to tell him of a few encouraging words I have had from different directions.

A dear sister from Blanchard writes, "We are having such good sermons from Bro. Patrick." Another says, "I was feeling so tired in spirit when Bro. Patrick came, but after listening to his wonderful sermons, especially the one on the personality of Christ, I felt strength and hope revive." Another from Michigan says, "O, Sr. Woodward, I could shout for joy: Bro. Patrick is giving us such good sermons, feeding us, it seems to me, with bread from heaven. I am so glad he is in Michigan."

Again, the brethren from Grand Rapids took a pot-luck dinner and autoed to Wayland with Bro. Patrick, Sunday, Feb. 1, where he preached a splendid sermon. Several remarked that they had never heard anything like that before; so they are making an effort to have more meetings there when he comes from Adrian, where he expects to go on Thursday, Feb. 5. Sr. Coffin, please write up the Adrian work. How glad we are for these good words from Michigan; and, Bro. Patrick, aren't you glad, too?

M. A. Woodward.

January Report

The first Sunday we had a small audience at Gladbrook, the day being unpleasant.

The second Sunday we had good audiences at Stanhope, the Saturday night service being at the Ackerson home and the two Sunday sermons at Len Hill's. Bro. Hill expected to leave soon for California. Sr. Berggren is quite unwell. Sr. Sealine and Emma are both considerably improved in health under chiropractic adjustments.

On the way from Eagle Grove to Stanhope we enjoyed a long visit with an old friend who loves the truth, Mr. Hummell, of Webster City.

The third Sunday we had a pleasant day and a very good attendance at Koszta, though a few of the faithful ones there were unable to be present, the family of Ray Cronbaugh and his mother and Mrs. Warren Cronbaugh all being kept at home by sickness.

The fourth Sunday we were called from Eagle Grove on Saturday to go to Clinton for the funeral of Sr. Moran, instead of going to Waterloo and Clarksville, and on returning home Monday night again had a message to go to Indiana for the funeral of Mrs. John Huffer, and this report is being written on the train at Freeport, Ill., as we return.

The outlook has been encouraging throughout the month. A desire to live in peace, and a strong love of the truth for its spiritual value and not in controversy are manifest at all places, and a number who have not yet united with us seem to be contemplating this happy decision. The funeral preaching has favorably impressed large numbers.

The trip to Indiana gave opportunity to enjoy the old home surroundings at Hillisburg once more, which always were so agreeable to us, and to revisit many old friends and the family of Mrs. Williams and to talk Scripture to some who came

to us personally to inquire. The work of Bro. Anderson in that locality is highly praised. We regretted not being able to see him and many other old friends, as our return was necessarily prompt, because of quarterly conference to begin at home tonight.

All the weekly trips to Eagle Grove were made this month except the one today, and we arranged to meet Bro. Jones at our home this time. He is a faithful student and will soon know interjections, infinitives and syllogisms as well as he does tea and coffee. And, of course, the joy of studying Scripture together is better than English and logic. We consider him a good speaker. Sr. Jones is not well. She is now enjoying a visit from her parents.

We are glad to report that at Clarksville Bro. Hunt has resumed weekly study with the brethren and that at Sac City the same is being done at the home of Sr. Glass.

Sr. Ackerson says she will not be satisfied with their new radiophone till she hears our voice on it, and as she was going to write and get information as to how to proceed, we may be able to announce such a thing in these columns later, in time for all interested ones to tune in. At Clinton, Ia., last Sunday we heard preaching from Aurora, Ill., and Chicago and also from Pittsburgh and elsewhere, while at the home of Frank Moran.

J. W. Williams.

MARRIAGES

Finney - Kirkpatrick

Mr. Wesley Kirkpatrick and Miss Hazel Finney were married in Frankfort, Indiana, Jan. 29, 1925, at 4 P. M., at the home of Mr. and Mrs. Harry Wratten.

The bride is the only child of Bro. George Finney and is a niece of Mrs. Williams. Having spent considerable time in our home in Kentucky and Iowa she seems as our own daughter.

The groom is a young farmer, a man of sterling worth and uprightness, highly respected in the community.

Full arrangements for the wedding had not previously been made before the writer's hurried trip to Indiana, but on our arrival the remaining details were promptly arranged, that the ceremony might be performed the day before our return to Iowa.

The happy young couple will immediately set up housekeeping on a farm south of Boyleston, near his family and also near the bride's grandparents, and not far from the rest of her family, attended by the good wishes of all.

J. W. Williams.

REWARD OF GIVING

By Mrs. Annie Ellis

BLESSED is he that considereth the poor: the Lord will deliver him in time of trouble. The Lord will preserve him, and keep him alive; and he shall be blessed upon the earth: and thou wilt not deliver him unto the will of his enemies. The Lord will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness." Psa. 41:1-3.

"Trust in the Lord, and do good; so shalt thou dwell in the land, and verily be fed." Psa. 37:3. "Honor the Lord with thy substance, and with the firstfruits of all thine increase: so shalt thy (Continued on page 152)

The Sunday School

By Alta King

GOOD CITIZENSHIP

Lesson 8 February 22, 1925

Lesson Text: Romans 13:1-14

Responsive Reading: Psalm 72

Golden Text: Thou shalt love thy neighbor as thyself.

For Study

Review: What crucial point in the development of full fellowship between Jesus and his followers was considered in last week's lesson? Why was this prayer necessary? What did Jesus state as the ultimate purpose of full and perfect fellowship between Himself, His followers and the Father?

The New Lesson: This week's lesson is a digression from the series of lessons dealing with the events of Jesus' life. "Good Citizenship" is the topic chosen for consideration on Temperance Sunday. We shall consider it not only from the viewpoint of temperance, but also from the viewpoint of our relationship and attitude to governments of the present order.

Most people have a vague idea of what citizenship means. But it is a term that should be understood. It has reference to our duties and obligations to those about us, and our attitude toward governments which God has ordained over human society of the present order.

I. Citizenship: What does the term "citizen" mean?

We understand full and free membership in a family. We understand that full and free membership in a family involves contacts with other members of the family, all of whom have equal rights. We also understand that these contacts result in duties and obligations for each member of the family and that they necessitate respect and obedience to the "head" or controlling force, who is himself a member of the family under the same duties and obligations.

Citizenship is the term applied to membership in a larger social group than the family—a city, state, or nation. Citizenship is a large scale family membership. It involves social contacts which result in duties and obligations, and the one holding such membership must render respect and obedience to those holding control and direction who are themselves citizens under a citizen's duties and obligations.

II. The Citizenship of the "Elect": Phil. 3:20. Examine a concordance for the meaning of "conversation" as used in this scripture.

The Christ's kingdom is to be a government that shall control and direct the largest possible social group—the whole world. Isa. 2:1-4.

The elect are those who are elected to help in the control and direction of the world social group. 1 Peter 1:2; 2:9; Rev. 2:26, 27; 3:21.

The elect of Christ have a citizenship that is separate and distinct and far above membership in any social group of the present order.

III. The Elect's Citizenship in Social Groups of the Present Order: Rom. 13:1-7. 1 Peter 2:13-17. From these scriptures, we may conclude that some of the elect of the apostles' day thought that citizenship

in the Christ's kingdom absolved them from citizenship in the social groups of the present order. Study carefully Paul's and Peter's instructions and rebukes to these people. Note the real source of power and authority of governments of the present order and God's purpose in them. Though the elect have conferred upon them citizenship in the Christ's kingdom, they are born into and live in social groups of the present order. Having social contact with those in the group, they can not escape the duties and obligations which grow out of those contacts.

Citizenship in social groups of the present order is not a matter of election or choice. It is a matter of birth, and its duties and obligations are as sure as the social contact out of which they grow; and disregard of the ruling forces is permissible under one condition only. Acts 5:29.

Whether or not one of the "elect," as a citizen of a social group of the present order, should enter into control and direction of the affairs of his group, is a question which each must decide for himself. One thing seems evident—no activity of present citizenship should interfere with an activity which concerns citizenship in the Christ's kingdom, or preparation for it. On the other hand citizenship in the Christ's kingdom should not be used to cover indolence and lack of interest concerning public welfare and duties of public service.

IV. Citizenship and the Law of Love. Rom. 13:8-14. In these verses Paul shows the relationship between citizenship, its duties and obligations, and respect for law (constituted authority) and the law of love, the great basic law of the Christ's kingdom. The works of darkness mentioned in verse 12 are partially enumerated in verses 13 and 14. There are enough of them listed to show that they are the works which are in defiance of law and authority.

V. Temperance and Citizenship: What is the relationship between temperance and good citizenship? Between temperance and the law of love? What should be our attitude toward prohibition which is a law of the land? Should we report violations of this law to the "powers that be"? Is the principle of the law contributive to the general welfare at least for the time being?

For Class

Discuss briefly the main facts of last week's lesson.

Let various members of the class lead in the discussion of the topics of the new lesson.

THINGS WHICH MAKE FOR PEACE

WITHOUT a doubt there is a rising tide of Brotherhood settling in among the various peoples of the world and a genuine desire for universal and permanent peace is being manifested in many quarters. We know that the attitude of the American people, including President Coolidge and Secretary of State Hughes, is for international harmony and good will.

We are informed by those who are in close touch with the situation that a new spirit has been awakened in Europe. The people who have been plundered and devastated, crippled, and demoralized by war are at last coming to see that war—barbarous, cruel, and merciless war—must somehow be abolished or civilization will become extinct; even the victorious

nations are ready to admit that victories won on the battle field are more than offset by economic and moral defeats at home; that the price demanded for military supremacy is too great in the sacrifice of man-power and the burdens of war taxes; that the much-vaunted glory of war is nothing more than so much buncombe; and, finally, that the whole war system is inimical to the spirit and purpose of Christianity.

Christian nations tried hard to find some justification in the teachings of Christ for their participation in the world war, but they sometimes found it difficult to satisfy their consciences in the matter. On both sides of the conflict were Christian nations (so-called) and all were appealing to the same God for victory and quoting the same scriptures in defense of their actions. The terrible aftermath of the war has clarified their vision and sobered their senses. Hate and selfishness and cruelty are as foreign to the spirit of Jesus Christ as is the devil himself.

But the future looks bright for peace and good will. Do not be over-sanguine and conclude that the millennium has dawned upon us. There are yet many obstacles in the way. Race prejudice, family pride, inborn national hatred, fear of erstwhile enemies, and the law of the fang and the claw, which still prevails in some sections of the world, make the problem of universal peace a tremendous one. The hopeful sign is that the atmosphere is charged with the yearning for peace and for the outlawry of war among civilized nations. And what enough of the people want bad enough they will get in this day of democracies. No tyrant, coveting more power, can command his subjects to make war; no military despot can hurl his legions recklessly into the reeking shambles of death. The men who are to give up their lives and the women who are to sacrifice their sons will have something to say about "the next war."

Besides this "atmosphere", so prevalent, the League of Nations is actually accomplishing real progress in the direction of world peace. We expect to see, not many months hence, the greatest conference on the subject of disarmament and international peace the world has ever known, far surpassing in its scope the famed Conference at Washington, D. C.

Pastors and churches can render a great service in this noble cause, for, basically, it is a religious question. World problems are really personal problems. One writer has aptly said: "The problem of international readjustment is a problem of personal reconciliation." In other words, only certain and permanent peace will come as people's hearts are made right with God. Jeremiah said that God would make a new covenant with Israel in which He would write His law in their hearts and minds. In the eighth chapter of Hebrews we are told that this new covenant is made through Christ, who is "the Mediator of the new covenant".

A League of Nations, a World Court, or some other such organization, may police the world and hold predatory and rebellious nations in check, but the will to peace, the love of righteousness and the desire for universal brotherhood are begotten in the human heart only as individuals are controlled by the spirit of Jesus Christ, the Prince of Peace.—The Baptist Observer.

OBITUARY

Joseph Shellenberger

Joseph Shellenberger was born in Juniata county, Pa., June 13, 1834, went to Covington, Ohio, in 1855, was married to Elizabeth Ullery, Feb. 19, 1856, moved to Brownville, Neb., in September 1856.

Elizabeth, his wife, died July 29, 1863. To them were born four children, three of whom are still living.

On Jan. 9, 1864, he was married to Mary C. Showalter, who died Jan. 13, 1923. To this union were born eight boys and one girl.

In 1865 he moved to Andrew county, Missouri, and in 1892 to Mound City, Missouri. Then in 1904 they moved to Ransom, Kansas, where he resided until his death on Jan. 20, 1925, aged 90 years, 7 months and 7 days.

His was a wonderful life, noted for his honesty and uprightness and a community builder, always ready with his word and means to further the best interests and the building up of any community in which he lived.

Grandpa Shellenberger lived and died a very consistent and conscientious member of the Church of God. Always a student of the Bible, he spent many hours each day during the last few days of his life studying the Book of books.

Mrs. Edward M. Moran

Ada May Steffa was born in Ogle county, Ill., Oct. 9, 1866, and died in Clinton, Ia., Jan. 23, 1925, at the age of 58 years, 3 months and 14 days.

In her childhood the family moved from Illinois to Iowa, settling in Poweshiek county, near Belle Plaine, where she grew to womanhood and was married to Edward M. Moran, Nov. 23, 1887, and where they lived for three years. They then removed to Ames, and later to Des Moines, from where they moved in 1898 to Clinton, where she has resided till her death in Mercy Hospital, after a lingering illness dating from a few days after her sister Emma's death last May. The last months of her sickness she was in intense pain, which, however, she bore with patience and fortitude.

Three children were born to her, J. R. and Harold, who survive, and one son who died in 1894 at the age of four years. Two brothers also survive, G. A. of San Francisco and S. E. of Garvin, Ia., and two sisters, Mrs. D. L. Collins of Belle Plaine and Mrs. Frank Moran of Clinton; also her husband.

At the age of 26 she was baptized by A. J. Eychaner at Webster City, Ia., and to this responsibility she has been zealously faithful to the last. From her conversation she showed that she hoped to recover, and no one could bear to inform her of the contrary likely event. She was a woman of a very cheery and optimistic disposition, but sorrows of late years told heavily on her spirits and more on her body, and the end was no surprise to those close to her.

Her faith and ours beckon our faltering steps to the glad reunion to be realized in the near future through the power of Christ our Savior.

Funeral services were held at her home in Clinton on Sunday and again at Belle Plaine on Monday in the home of her sis-

ter, Mrs. Collins.

A large assemblage of relatives and friends gathered at both places, and the casket was heaped with beautiful flowers.

Following the Belle Plaine service she was laid to rest there, in Oak Hill cemetery, waiting the realization of her hope and ours.

J. W. Williams.

Adam Schmidt

son of Wilhelm and Margaret Schmidt, was born in Delaware county, Indiana, March 31, 1854. When a small boy he removed to Blackford county, Indiana, where he grew to manhood, and where he resided during the remainder of his life.

November 22, 1883, he was united in marriage with Nancy Griffith, to which union were born six children, one of whom died in infancy, two sons and three daughters coming to the age of maturity, and of whom three, Grace—Mrs. Walter Ratliff, Mabel—Mrs. Earl Alexander, and Raymond, still survive; Pearl—Mrs. Cantwell Drabentstott, and Francis, having died some years ago.

He fell asleep January 11, 1925, being 70 years, 9 months, and 10 days of age, leaving surviving him, of his immediate family, his wife, two daughters and one son, above named, to mourn the loss of a faithful, considerate husband, a kind and devoted father, and wise counsellor.

Early in life he united with the Lutheran Church, and during the remainder of his life he remained true to the Lord and performed his duty as he came to understand his duty. He was a quiet, mild-mannered, unassuming man, who walked in the integrity of his heart; truthful and upright, loved and held in high esteem by his neighbors and those who knew him. The writer has known him well, I may say intimately, for many years, and when preaching in Roll, his home, he was one of the most faithful in attendance at the church services, and one of the most interested and anxious for the success of our efforts, ready and willing with his finances in its support.

The church house in which funeral services were held was not large enough properly to accommodate the neighbors and friends that assembled in sad and solemn silence to pay their tribute of love and respect to one so highly esteemed by them. We laid him away to await the return of our Lord who "doeth all things well".

L. E. Conner.

Mrs. John Huffer

Rosa Dell Sturgis was born in Hancock county, Ind., Jan. 22, 1876, and died, Jan. 26, 1925, aged 49 years and 4 days.

Her parents moved to Kirklint, Ind., where she received a common school education.

She united in marriage with John Huffer, Jan. 12, 1895. To this union were born four children, three of whom survive. They are Mrs. Lawrence White, of Indianapolis; Mrs. Robert James, of Madison, Ill.; and Ilo, at home. The older daughter, Hazel, died nine years ago, leaving two small children, Roy and Lester Vern McAdams, whom she took into her home, and cared for, loved and cherished as her own.

She united with the Church of God more than twenty years ago. Some years later she united with the Christian Church at West Point.

Her life has been one of devotion and service to her family and friends, always lending a helping hand to those in need, by her many deeds of kindness and words of encouragement.

She leaves husband, three daughters, five grandchildren, four brothers, Willie W. Sturgis and James E., of Indianapolis, John H. of Frankfort, and Charles A. of Grand Rapids, Mich., and a host of relatives and friends to mourn their loss.

Her hope was in the coming of Christ and the resurrection, and we also, having the same hope, sorrow not beyond consolation.

She had recently told her husband that if anything happened to her, she wanted Bro. Williams to preach her funeral, so when the end came he was notified, and came. The service was held at West Point church near their home south of Forest, Ind., and she was buried at the St. Paul cemetery.

She was stricken with paralysis a few days before her birthday, while at work in the kitchen before breakfast, and never fully regained consciousness.

The lonely husband and children are sustained by faith and hope.

Wm. M. Huffer.

Job says: "If a man die, shall he live again? All the days of my appointed time will I wait till my change come. Thou shalt call and I will answer thee."—Job 14:14, 15. "Thou shalt call and I will answer Thee". God will call and Job will awake. How sweet to know our dead friends and His sleeping saints are precious in His sight.

OUR HOPE IN CHRIST

By Mrs. Clyde Randall

ISN'T it great to realize the real meaning of "Our Hope in Christ"? Wouldn't life be in vain if we had no hope? Thanks be to God for such great promises. In 1 John 3:1-3, "Behold, what manner of love the Father hath bestowed upon us that we should be called the sons of God: therefore the world knoweth us not, because it knew Him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in him purifieth himself even as He is pure." Oh, what a blessed hope! A true hope! A hope that is sure! One that we can rely on! It's there to depend on—always and for ever. It isn't like people promising and never intending to fulfill.

Just stop for a minute and think: Where would we be if God were as slack with His promises as we are with ours? "That by two immutable things (Heb. 6:18, 19) in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil", Rom. 15:13, "Now the God of hope fill you with all joy and peace in believing that ye may abound in hope, through the power of the Holy Ghost."

Let us try to be more earnest in our promises to God, asking Him for guidance and help that we may share that Blessed Hope both now and in the world to come.

"TIMES AND SEASONS"

By George T. Rennard

"And He said unto them: It is not for you to know the times or the seasons, which the Father hath put in His own power."—Acts 1:7.

Ten years ago the cry went forth,
"The Lord will sure return,"
And since the year nineteen fifteen,
We've waited all in vain.
They said the Gentile times would end,
And no more hold the sway;
That righteousness would fill the earth,
On that triumphant day.

But time rolled on, as time will do;
The snow of winter came,
Likewise the spring's refreshing rain,
Made all things green again.
The birds sang sweetly in the trees,
All nature was sublime;
But still the Lord did not return.
Because it was not time.

And so another date was set,
For nineteen-twenty-five.
We're living in that very year,
So all must now contrive
To be in readiness for Him.
"His presence we shall see"—
So say a certain sect of men,
But not believed by me.

And if the Savior tarries,
"Till nineteen-twenty-six,
Of course it will necessitate
Another time to fix.
But who will dare to guess again?
Or who will dare to say,
That nineteen-thirty-five's the year,
That ushers in the day?"

Where shall we look, then, for the truth,
Since man has proved a failure?
Just listen to the Son of God,
Our Master, Lord, and Savior!
Did not He tell the faithful few,
Before the cloud received Him,
"My Father only knows the hour;
Therefore you must believe Him.
It is not now for you to know,
For many different reasons,
The time, the year, the hour, the day,
Or even yet the seasons."

When signs are seen in sun and moon,
Men's hearts are filled with fear,
And Israel's hardships all are o'er,
Christ surely will appear.
Before that great and dreadful hour,
The Church is called away:—
The Bride of Christ, the tried and true,—
To dwell with Him for aye!

For Paul in Thessalonians says,
We must not ignorant be,
Concerning those who are asleep,
For this is the decree:
The Lord Himself from heaven shall come.
And—with archangel's voice—
The dead are raised, the living changed,
To be the Bridegroom's choice.

He promises to keep them safe,
"Till God's great wrath is o'er,
And in His secret chamber hid,
When He shuts to the door.
This great event must first take place,
Before that day of pain,
When Satan's power shall be destroyed,
And Christ Himself shall reign!

REWARD OF GIVING

(Continued from page 149)

barns be filled with plenty, and thy presses shall burst out with new wine." Prov. 3:9, 10.

"There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat: and he that watereth shall be watered also himself." Prov. 11:24, 25.

"And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then

shall thy light rise in obscurity, and thy darkness be as the noonday: and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." Isa. 58:10, 11.

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts." Mal. 3:10, 11.

"Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again." Luke 6:38.

"I have shewed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how He said, It is more blessed to give than to receive." Acts 20:35.

"Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace (the word "grace" here refers to all temporal blessing) abound toward you; that ye always having all sufficiency in all things may abound to every good work." 2 Cor. 9:7, 8.

The grace of the Lord Jesus Christ be with you all. Amen.

THE TRUE TABERNACLE SACRIFICE

(Continued from front page)

illustrated this passing of the Savior. Aaron, too, would annually finish the year's experience in the holy place and, on the Day of Atonement, pass, for the moment, into the Holy of Holies "made with hands, the figure of the true". But this was impossible for Aaron to do by virtue of his own fitness, for he was mortal and sinful. Nor was he the one to pass into immortality at that time. He was not the High Priest of the "true tabernacle, which the Lord pitched, and not man", but only the High Priest of the tabernacle of that covenant which was "added because of transgression till the seed should come to whom the promise was made." Therefore Aaron, in order to be reckoned acceptable for the Holy of Holies, was required to formally pass through death, even though by substitute. The bullock was by God assigned to him for this purpose. Instead of Aaron's death the bullock was slain; this being illustrative of Aaron's death in behalf of himself and of his house.

But Christ, our Savior, came not to offer "sacrifice and offering and burnt offerings" as substitute for Himself. Rather, He came to do God's will in His own person. And a part of this will was that through a thorough loving of righteousness and hating of iniquity, Heb. 1:10, He should live so true to the Father that God, even His God, should anoint Him with the oil of gladness above His fellows. This God did, following

the Savior's sacrifice of Self unto death. His death was "without the veil". God raised Him beyond the veil in the Holy of Holies, crowning Him with glory and honor and incorruptibility and making Him an occupant at His own right hand, heir of all things. "By His own blood", Heb. 9:12, "He entered in once into the Holy Place, having obtained eternal redemption".

DEAD TO THE FLESH

(Continued from front page)

of His resurrection." Rom. 6:3-5.

We are to recognize the fact that the flesh, whether it be our own body or that of others, is our enemy, "so that we henceforth know no one after the flesh"; for a new creation is in progress, and the flesh is a persistent, wily deterrent. If we allow the "old man" to subjugate the "New Creature," the enemy will be the victor, and our "conquest" will be futile. We are to consider the unregenerate person from God's standpoint, i. e., "He that hath the Son hath life; and he that hath not the Son of God hath not life."

"The old things have passed away—lo! they have become new"! Reader, does this designate your case, genuinely? Or is your thought merely imaginary and fanciful?

Then, too, it is possible these days to be unconsciously in a spiritual semi-comatose state. It is difficult to remain awake when everything in Babylon that our eyes and ears behold is permeated by narcotics. But to escape the impending wrath of God we must remain on the watch. There are many just excuses for the world's dead sleep. But it is dangerous for enlightened Christians to repose hopefully in the Lord's clemency: God will not be mocked; for, in the very nature of things spiritual, we cannot please both God and the world at the same time. Neither can this be done to the New Creature and the flesh.

Upon my making a jocular remark to a lady who was stylishly embellished, she replied, "I don't care to appear like the women that came out of the ark." A couple of years later my friend, having in the interim found the Christ, had different ideas and ideals. I asked her what she now thought of the women who came out of the ark. In a changed mood she said, "Ah, could I but be clothed as were they! But I can't expect ever in this world to be so clothed. The plainer my clothing now is, the better I feel I am dressed." Then she added, "How a few gaudy rags and a little jewelry affect one's disposition!"

The sister had grasped both the letter and spirit of the Word. 1 Tim. 2:9, 10; 1 Peter 5:5. "Covered with the robe of righteousness" (Isa. 61:10), how beautiful she became at the close of her pilgrimage. Now sleeping, she awaits the descent of her Lord with the trumpet of God. And, by His grace, I shall soon again meet her. And what a meeting it will be! What joy! For the lady was the writer's beloved wife. Glorious hope!

With her, as it should be with us all, ideas and desires about things had become transformed by the Holy Spirit. She saw things from an entirely new viewpoint; and frankly "walked after the spirit".

Attempting to rise above this world's thralldom without sincerity is like a bird trying to fly with one wing—getting nowhere.

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HE CARETH FOR HIS OWN

By Samuel E. Haney

"For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened."—Matt. 24:21, 22.

THOUGH apparently presumptuous on my part, I am impelled for several reasons to briefly elucidate on these words of our Master; but chiefly on the copiousness of God's love so forcefully manifested toward His children, who have been saved by the blood of the Lamb. Then, too, I desire to give my views as to the association of the texts with the Second Advent. Not that I desire to persuade others, or to prescribe an *ex cathedra* doctrine, but merely to express what seems to be scriptural and plausible.

First, we find the Lord calling attention to the prophecy of Daniel 12:1, which means that the distress will surpass the momentous calamity of Lot's day; the deluge of Noah's epoch; and the holocaust in the destruction of Jerusalem. These, the most significant cataclysms of history, are distinguished from the one cited by the Master in intensity rather than in duration.

The tribulation that the race is now confronting will not come about by literal fire or water, but by the spirit of rampant covetousness, engendered and fostered by circumstances incident to the closing period of the day of preparation for the "blessing of all the families of the earth". This is prophetically termed the wrath of God, in the sense that He permits sin to run its natural course—to a violent explosion of the general order of things.

The inventions of the past seventy-five years, that will be a blessing under King Jesus' regime, are now proving to be a curse under selfish, unregenerate humans. This is sure to culminate as the prophets, apostles and Jesus tell us: to be forewarned is to be forearmed. The gospel has gone to all nations, but the world ridicules the warning, and is acting just as prophesied. Luke 17:26-30; Ezek. 16:44-63 (note verse 49—history repeating itself).

Jehovah has provided a way of escape from this awful crash—Jesus is the Ark—to be "hid with Christ in God". Have you taken advantage of His plan? True, these strenuous, nerve-straining, kaleidoscopic days make it a thousand times harder to get into, and then to remain in, the spirit of holiness than it was fifty years ago. In other words, we have a thousand temptations to combat where our forefathers had one. But no matter how numerous and severe our trials may be we need not be fearful nor discouraged, but, as Elisha once said, "They that be with us are more than they that be with them".—2 Kings 6:16. Besides, "The eyes of the Lord run to and fro throughout the whole earth, to shew

Himself strong in the behalf of them whose heart is perfect toward Him".—2 Chron. 16:9.

Yes, Christ is our refuge, the only avenue to safety. He said, "I am the way, the truth, and the life." And Peter echoes the Good News, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved". So do not be deceived, "All other ground is sinking sand".

We at times forget the Lord's solicitude, and like Elias our heart cries out, "They have killed Thy prophets, and digged

illusions, actuated principally by money and the natural cravings. Hence, the "shortening of those days". But how are those days to be shortened? As I understand it, there is a specifically set time for the Lord's coming with His saints. But His coming for them is in abeyance. We read, "Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads."—Rev. 7:3. "And they shall see His face; and His name shall be in their foreheads"—Rev. 22:4. To be sealed is to come to a satisfactory understanding, from God's viewpoint; the forehead is the seat of intelligence.

Were it not for the saints' presence, the "great tribulation" would have started ere this; and "there should no flesh be saved".

The longer that the "four winds of the earth" are held back, the shorter will be the "time of trouble", Dan. 12:1, in which there will be "no pity on the fruit of the womb". "And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah".—Isa. 13:18, 19.

The Lord and His angels are witnessing the effect truth is having on our lives. What are we doing toward "sealing our brethren in the forehead"; and hunting out the "hearing ears and seeing eyes" from the world's rubbish? Let us remember, this light is not to be hid under a bushel, nor to be subordinated nor circumscribed in the affairs of our lives; for these are the days that we are likely to get a chagrin account on the debit side of our ledger.

We are expected to hold up the light even to the sacrifice of customs, time, and many things that are as dear to us as a hand, a foot, or an eye. We have a message to deliver in diversified ways; and the Lord is anxious to co-operate with us in its delivery. If we furnish the disposition, He will supply the ways and means. Drone and lukewarm Christians are reprehensible in His sight.

This privilege of serving will end when Jesus comes. Many will then regret that their greed for money, and the cravings of the flesh caused them to overlook (neglect) an inconceivably important service to their Creator, Savior, and brethren.

The spirit of the world has so enchanted the natural man in these days of pleasure-seeking and self-gratification that a business or profession that is most auspicious to worldly emolument and aggrandizement causes a repellent and unfavorable tendency in becoming the recipient of the Lord's commendation.

'TIS MIDNIGHT ON THE WATERS

'TIS midnight o'er the waters,
The storm sweeps o'er the wave;
Now is the time to labor,
To suffer and be brave.
There's sunlight in the harbor,
And soft on balmy air
I hear the song of angels
Float from Eden's bowers fair.

'TIS midnight on the waters,
The snowy crests of foam,
And roaring of the breakers
Tell where the sea-reefs roam;
But, though unseen by mortals,
A strong hand holds the gale,
And safe our golden anchor
Is dropped within the veil.

'TIS midnight on the waters,
But oft the brightest gem
Is snatched from dust and darkness,
To star the diadem.
I would not float securely,
Upon a silver coast,
But 'mid the rocks and dangers,
I'd gather up the lost.
—Vesta N. Cudworth.

down Thine altars; and I am left alone, and they seek my life" (Rom. 11:3), overlooking the fact that God had reserved "seven thousand" righteous ones. Perhaps were our eyes opened we could see a similar number about us who spurn the "Image of Baal".

Peter says, "The Lord is not slack concerning His promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance."—2 Peter 3:9. Not willing that any of them that are susceptible to the call should perish; note verse 1, to whom the epistle is addressed (the world is doomed).

To this end the Lord seems to be giving extra time to the "wheat" class, lest any should be caught napping by the world's

THE MINISTRY OF JESUS

According to the One Year Theory

By J. S. Lyon

The Forty Days in the Wilderness

Matt. 4:1-2; Mark 1:12-13; Luke 4:1-2

Harmony of the above texts follows:

AND Jesus being full of the Holy Spirit returned from Jordan and was immediately led up by the Spirit into the wilderness to be tempted of the devil. He was with the wild beasts and was tempted by Satan—the devil, in the wilderness forty days and forty nights. When he had fasted forty days and forty nights,—when they were ended—He afterward was a hungered.

The wilderness of Judea lies along the western shore of the Dead Sea. It extends about forty miles southward from Bethany and has a breadth of ten or twelve miles. It was unmistakably this wilderness to which the text refers, as it was the only one that was upward and this side from Jordan. Its nearest borders were about fifteen miles from Bethabara. It was not a barren desert, but a thinly populated district, rocky, hilly, sparsely forested, but with streams and verdure. The hillsides had many rocky caverns within which the Lord may have found shelter at night and during storms.

Jesus may have reached there the same afternoon of the baptism, but surely was there the next morning, so we date the forty day period from January 9 to February 17, inclusive.

Even had the Savior not been led by the Spirit into the desert. His own natural impulses would have caused Him to seek solitude. He would want to pray, to learn of the Father more concerning His mission. Can we say more than this as to the Lord's motives? Did He realize that He, another Son, like Adam, must meet His temptations too?

Our minds stumble over the reasons for this trial of One, who, from the beginning, was destined to be pure and perfect in all respects. Perhaps it was for a lesson for His followers as well as a test for Himself. We wonder also how these events became known to the disciples. If Jesus told them, it could not possibly have been to glorify Himself, and must therefore have been considered by Him as an illustration of the trials His followers must meet, as the Lord had met them. If Jesus did not reveal these things then the Holy Spirit did, just as the facts concerning the agony and prayer in the garden must have been revealed by the Spirit and not by the Lord Himself.

If Jesus was tempted literally by a personality—Satan—and then was carried through the air and made to see all the kingdoms of the world, He was tempted in a way no disciple of His has ever known. Paul, in Hebrews 4:15, tells us that He was in all points tempted like as we are, and if so, why are none of us ever tempted by visible devils? Lyman Abbott takes the view that to consider Christ's temptations as rising from within, is infidelity in its worst form. But if we, His disciples, are tempted from within, the Lord Himself must also have been tempted from within.

Temptations come to us generally in matters of mental debate, as to right and wrong. Temptations sometimes come from without, from mortals like ourselves, but

the majority of our temptations arise from within. James says every man is tempted when he is drawn away of his own desires, but that the Christian can overcome them. John classifies temptations as lust of the flesh, lust of the eyes, and pride of life. 1 John 2:16. Adam completely failed, yielding to his cravings for the fruit that was pleasing to his eyes and promised wisdom like the gods. The three great tests of the Lord were similar in character and in relative order. He overcame where Adam failed.

(Continued on page 159)

TYPES

By Alma Orr

THE thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun. Is there anything whereof it may be said, See, this is new? it hath been already of old time, which was before us.—Ecc. 1:9, 10.

These words of Solomon indicate that all events connected with the establishment of righteousness on earth have been prefigured in times past by typical events. If we can discover and rightly apply these events we shall have a perfect picture of the plan of salvation, which was purposed from the beginning.

Since Christ is the central figure in this plan, we find Him typified in many different phases. In 1 Cor. 15:45 Christ is referred to as "the last Adam"; therefore there must be many points of similarity between Adam and Christ. For one life to be a repetition of the other the likeness between the two should begin at the commencement of life and extend also to the close. We find in our study of the Scripture that such points of likeness exist between the first Adam and the second, the Lord from heaven.

The first man Adam was made a living soul. He was the beginning of all humanity. He was of the earth, earthy, and as is the earthy, such are they also that are earthy. Since Adam was the beginning of the earthy or natural body, he became the head of the natural body, even of the entire human race. The last Adam, Christ, was made a quickening spirit. Since He was the first raised from the dead a spiritual being He became the head of the spiritual body, even of all who, at His second coming, will be raised from the dead and of the living who will be changed. Adam, because of disobedience, brought death upon himself, and being the head of the natural body it follows that death passed upon all, as when the head dies the body also dies. Christ, because of His perfect obedience, was raised from the dead a spiritual being, crowned with glory and immortality. Being the head of the spiritual body it follows that all who are a part of His body will likewise be raised from the dead to the same spiritual nature; and thus we read, "As in Adam all die, even so in Christ (not by Christ) shall all be made alive." 1 Cor. 15:22.

We are all in Adam by natural birth, but not in Christ. In the Patriarchal and Levitical dispensations it was possible to come into Christ by means of animal sacrifice. Although the people were ignorant as to the significance of the sacrifices, they had faith in God and obeyed His commands, and we are told, Acts 17:30, God

winked at the times of their ignorance; and their faith was counted to them for righteousness. In the Gospel age the law was changed, and instead of the sacrifice we come into Christ by baptism. Gal. 3:27. Baptism was not required before the Gospel age, yet it is not a "new thing", as it was prefigured in the type of Moses and the Israelites passing through the Red Sea. This type alone should be sufficient proof as to the form of baptism required, as when they passed through the sea the waters surrounded them and the cloud was over them, showing that one must be fully enveloped by water in baptism. So to be made alive again, one must come into Christ, and by the exercise of faith and good works, remain steadfast to the end not looking back as did Lot's wife; for Lot's wife had faith enough to make the start, but because she looked back she became a pillar of salt. Ex. 19:26. When salt is left exposed to the weather it soon dissolves and goes "to mix for ever with the elements." This is the destiny of the wicked, for Job says, "Drought and heat consume the snow waters: so doth the grave those which have sinned"; and "He shall be no more remembered." Job 24:19, 20. Those who turn from righteousness and commit iniquity and die in their sins are in the same class as those who never turned from their wicked ways, for Ezekiel says, 3:20 and 18:24, their righteousness shall not be remembered. If their righteousness is not remembered it would be of no effect whatever.

Like Christ, Adam accepted death willingly, as he was not deceived. 1 Tim. 2:14. Christ died the day He was condemned and since the Scriptures say He rose again the third day, it will be proper to call the day of His death the first day. Now since Christ is called the second Adam their lives must be parallel, and it must be that Adam also died the first day and will likewise rise again on the third day; rise in the likeness of Christ, having been born again, born of the spirit and equal unto the angels.

In the type of Moses and the mount, given in Ex. 19:10, 11, we read these words: "And the Lord said unto Moses, Go unto the people, and sanctify them today and tomorrow, and let them wash their clothes, and be ready against the third day: for the third day the Lord will come down in the sight of all the people upon Mount Sinai." Reading further in the chapter we find that the events which occurred on the morning of the third day are identical with the events which will occur at the close of this age at the time of the coming of the Lord. Hence it is evident that the "third day" which the people were to prepare for, typifies the third day, or age to come. Since the present age must continue until the time of Christ's coming, which event will be at the beginning of the third day, we must now be living in the second day. As the second day cannot come until the close of the first day, then the first day or age must be already past. Job 8:8, 9 makes mention of a "former age", and speaks of it as "yesterday". This age we usually refer to as the antediluvian age, which had its beginning at creation and ended when "the world that then was, being overflowed with water, perished." 2 Peter 3:6. As Adam died within that period he died the first day, the day he was condemned.

(To be continued.)

Young People's Page

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

Golden Text: Psalm 146:1, 2

THANKFULNESS

Thank you is an attitude,
A never failing gratitude.
That fills my bosom all the year
And makes each hour a bit more dear.
I whisper thanks for even showers
That always wash and cleanse the flowers;
And for the sunbeam's sparkling smile
That removes from me my darkest trial.

I praise my Lord that formed a tree,
The symbol of eternity;
Each blade of grass that grows beneath,
And carpets all the sloping heath
And, Lord, I thank Thee for each star
That shines upon the night's dark hour;
I'm thankful for each test to prove
To Thee my Lord, my ardent love.

I thank Thee for the chance to go,
To any place where sufferings flow;
The privilege to take Thy word
To those who never yet have heard,
To ease the hearts bowed down with grief,
To give pinched childhood sweet relief,
I thank Thee for Thy loving care
That e'er surrounds me everywhere.

I thank Thee for the pains that made
Me braver, stronger, unafraid;
I'm thankful for my home, my friends
Who always to my feelings bend:
I'm thankful for my parents dear
Always so bravely without fear.
But most of all, dear Lord, 'tis Thee
Without Whose love I could not be.
—Katharine Hickey.

LOVE - FAITH - LIFE

"God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

What a wonderful passage is John 3:16! It draws to our attention God, the Father, Creator of all things, and Jesus the Son, Savior and Redeemer of all who come unto Him in faith. It speaks of the world—its people—and God's great love for them. It also brings to our notice the great contrasting thoughts of perishing and life everlasting.

We start off with God and the world. These two are linked together with love, God's love. This is the theme of the whole Bible—the love of God to mankind. The result of this great love of God was a gift; and what a gift it was! Nothing less than His own Son, His only begotten Son.

God has many sons: you and I, if we come unto God in the way He has appointed, are His sons, but we are sons by adoption. That is, at one time we were alien to God, we were opposed to Him as also we were opposed to His plans and purposes. But by accepting Jesus Christ as our Savior we enter into relationship with God; God as Father, we as sons.

But Jesus is an actual Son; He never was alien; He never was opposed to God; He always was absolutely obedient, pure, perfect, holy, righteous. The same relationship exists between God and Jesus as there is between your father and you. God is the actual Father of Jesus. Jesus is the actual Son of God. He is God's only begotten Son; and this is the gift God made

to the world with the object of man's salvation.

And how was this salvation to be accomplished? By man surrendering himself to God through faith in Jesus Christ. What is faith? Faith is belief and trust. That is, we have such a strong belief in the fidelity of Jesus that we would trust Him in all ways. We would do anything He says, go any place He sent us, and believe—absolutely believe—everything He says, even to the extent of obeying Him in all things.

What does Jesus claim to be and what does He say He will do, that we must so believe and trust Him? He claims He is the Christ—Messiah, the Anointed of God—the Son of God; that He was a prophet, is a Priest, and shall be a King. That He is to appear on this earth a second time for the purpose of cleansing the earth of sin and all effects of sin; to raise the dead; to change the living; to establish the kingdom of God of which He is the rightful heir as King. Also that He is our propitiation, having made atonement for us through His sacrificial death on the cross.

And what is the result of man exercising this faith in and for the Son of God and accepting Him as his (man's) propitiation? He is not to perish, but have life everlasting. Well, what does this mean? What is it to perish? Perish means to be done away with, to be wiped out of existence, to come to nothing, to be as if we never had been. But this is what we are not to receive providing we believe in the only begotten Son of God. What we are to receive is exactly the opposite of perish; this is, everlasting life, eternal life, to live for ever with Christ in the presence of God. O, great is our God, and greatly to be praised. He not only furnished us with a Savior but He also has furnished us with the means of salvation. All we have to do is to exercise an obedient faith. God furnishes all things else. Through faith in Jesus will you not come to God that you might have life? this life everlasting, and escape the terror of perishing? Come.

GOSPEL

Read John 3:16. Jot down the second (God), eleventh (only), thirteenth (Son), twenty-first (perish), twenty-fourth (everlasting), and twenty-fifth (life) words and see what the first letters of each, when all are placed in rotation, spell. Also notice the sentence these words make. God only Son perish everlasting life. It gives you the heart of the whole verse.

REVELATION 21:1-5

Some people seem to think that the Book of Revelation is hard to understand and therefore seldom, if ever, read any portion of it. But those who neglect the Revelation miss many good things, for instance, the opening of chapter twenty-one: "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be

no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. 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."

These words are not hard to understand, I'm sure.

THE WORDS OF JESUS ARE TRUE

At one time Jesus, with His apostles was making a pilgrimage from Galilee to Jerusalem. At a certain point on the road He said to those with Him that He would be betrayed, and condemned to death; that His death was to be by crucifixion, but before His death He would be mocked and scourged; that although He would die, He would be raised from the dead on the third day. This was prophetic.

Did these things occur as Jesus said they would? We all know they did, exactly as Jesus foretold. Then why do men make light of the other prophecies of Jesus, His second coming, the resurrection of the saints, the kingdom of God upon this earth, and life everlasting? Yea, my young friends, all these things are true and shall take place even as prophesied. "If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him."

BIBLE QUESTIONS

1. Which three things abide and which is the greatest?
2. In what place did Jesus, sitting on a well, converse with a woman?
3. What reply did Jesus make when the Jews asked Him, "If Thou be the Christ, tell us plainly"?
4. Peter asked this important question: "Behold, we have forsaken all, and followed Thee: what shall we have, therefore?" What was the reply?
5. How did the Ephesians show their love for Paul?
6. What is true about our sowing and reaping?
7. What was the attitude of Christ toward the Laodiceans who were lukewarm?
8. Paul had an infirmity which he called a "thorn in the flesh"; when he prayed to have it removed, what did the Lord say to him?
9. What are the two great commandments that Christ gave to a certain lawyer?
10. Which disciple tried and failed to walk on the water to Christ, and what was the cause of his failure?

ANSWERS TO LAST SERIES OF QUESTIONS

1. Read Luke 4:16-21.
2. Heb. 9:27, 28.
3. Luke 22:19, 20; also 1 Cor. 11:23-26.
4. Matt. 28:19, 20; also 1 Peter 3:21.
5. Romans 6:1-7.
6. Samson was the son of Manoah, and was remarkable for his strength.
7. The Old Testament was written in Hebrew, except Ezra, Daniel, and Jeremiah. The New Testament was written in Greek.
8. Jonathan, the eldest son of Saul, loved David when David came before Saul after the slaying of Goliath.
9. Elijah spoke to the people of Israel from Mount Carmel.
10. Antipater, the father of Herod the Great, was appointed Procurator of Judea by Julius Caesar.

THE Church of God is composed of people who keep themselves separate from the world; walking with God; looking through the eye of faith; listening to the voice of the Almighty; and speaking in psalms and hymns and spiritual songs, ever making melody in their hearts.—Sel.

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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 for 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

BEING SOBER

IN First Thessalonians 5:6, 8 Paul exhorts the Christian to be "sober". This does not mean that he should wear a cast iron countenance and never smile, nor that he should have a chronic frown toward all who happen to see things differently from him. The Greek word is "nepho" and means literally "to be vigilant, circumspect".

Two men are in the same kind of business in the same town. One wears a long face continually, and emphatically disagrees with everyone whose understanding does not parallel his own. The other is a genial, open hearted man, with a smile and kind word for everyone, whether they agree with all his views or not. Which one of these men prospers? Therefore, which one has really been the more diligent in his business?

Then let us be "sober" with the same degree of intelligence.—F. E. S.

OUT OF EGYPT HAVE I CALLED MY SON

IN the second chapter of Matthew we are informed that Joseph and Mary fled with the babe Jesus from Bethlehem into Egypt to avoid Herod and his desire to slay the child. Then in verse 15 we read, "and was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my Son". This refers back, undoubtedly, to Hosea 11:1, in which it is said, "When Israel was a child, then I loved him, and called My son out of Egypt." But some have questioned as to whether or not there is really any true con-

nection between these passages.

According to Exodus 4:22, Israel was called God's son. But Israel was not born in Egypt. That people originated in the land of Canaan with Jacob, but while still very young (the first generation, indeed,) they went into Egypt because of the famine, to escape death. When the time finally came that they had received all the advantages of going into Egypt, and conditions were ripe for their return to the homeland God provided a way for them. He called Israel. His son out of Egypt.

Some fifteen hundred years later the true Seed, the individual Son, Jesus, was also born in the land of Canaan, and while still very young it was necessary for Him to be taken into Egypt to save His life from the wicked Herod. But after He had been there a sufficient time, when the advantages of the trip were reaped and Herod was dead, God brought Him back.—out of Egypt again He called His Son.

How beautifully, then, the prophecy of Hosea 11:1 applies to both, and how aptly Matthew shows the connection in Matt. 2:15.—F. E. S.

LET US NOT SLEEP

THE greatest of the apostles, after speaking plainly to the Thessalonian church with regard to our Lord's coming, said: "Therefore, let us not sleep as do others; but let us watch and be sober."—1 Thess. 5:6.

The "therefore" connects the verse up with the preceding statements. In verses one and two he has shown the uselessness of his endeavoring to inform them of the time of Christ's coming because the day of the Lord would come as a thief in the night. And he adds a suggestion, a sign which it will be well to keep in mind: "For when they shall say, Peace and safety; then sudden destruction cometh upon them." The they and them of this verse clearly refer to those who are not the church, evidently then the world in general.

The reasons why the day of the Lord will come like a thief and bring sudden destruction upon them are manifest. First of all, he shows that they are in darkness. The light of God's truth has never shone down into their lives, taking hold of them and lifting them above the clouds of disbelief and ignorance. Darkness, night, has settled down around them, and since it is night they are asleep. And when one is asleep at night is the very time a thief delights to come and take the jewels. How fitting, then, is the illustration! For while the world sleeps the day of the Lord comes, and Christ shall take unto Himself the jewels, the church, the tried and true. How beautifully that is described in the preceding chapter, verses 16 to 18, "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". Indeed they are words of comfort to one who has considered the trials that the day of the Lord will bring to the world.

But, reasons the Apostle, "ye are all the children of light, and the children of the day: we are not of the night, nor of darkness."

If, then, the darkness has been dispelled from around us by the radiation of God's

light of truth, we have no excuse for getting sleepy. It is not night to the child of God, but the light of truth leads him on, pointing out the pitfalls. Therefore Paul urges that we not sleep as do others (for they are in the night, hence it is natural that they should sleep), but "Let us watch and be sober."—F. E. S.

THE FORMER SHALL NOT BE REMEMBERED

QUITE frequently the question comes up as to whether persons in the future life will be able to look back and remember the present experiences of life or not.

With regard to the saints who shall be made like their Lord there ought to be no question. Our Savior's wisdom is supreme, and there is nothing hid from His understanding nor taken from His memory. Those who shall be resurrected into the same spiritual life with Him must necessarily possess these same characteristics. 1 John 3:2.

The same reasoning and conclusion, of course, cannot apply to those of the mortal nations during the kingdom age, but we would understand Isaiah 65:17 to be worthy of consideration in that connection.

The prophet, speaking for God, describes the ushering in of the new heavens and earth to take the place of or supersede the present order, and adds, "The former shall not be remembered nor come into mind." Why? Not that the saved ones shall be unable to recall experiences of the past, but because the importance and grandeur of that period will eclipse the things of the present, which are relatively of so small importance.

Susie comes home from school overflowing with grief and tears. Johnny has drawn ugly pictures in her nice book, Maggie called her a naughty name, and even Sam has stuck gum in her hair. To her these things are a catastrophe and she is broken-hearted. But years pass, and Susie is grown. She enters upon the realities of life. Concerning those catastrophes of childhood she now merely smiles. Her vision and comprehension are different. She understands. Therefore the former things do not come into mind to trouble her.

So the saved ones in the new age shall have grown up. Their vision and understanding will be different. The past shall no longer come fogging their minds to trouble them.—F. E. S.

HERALD RECEIPTS

Harry E. Turner; Eld. J. C. Smith; M. M. Richey; W. S. Tomlinson; John D. Davis; David W. Elliott; S. J. Wilson; Mrs. F. A. DeCamp; Mrs. Amanda Cramer.

WINCE MEMORIAL FUND

Previously mentioned	\$494.45
Mary M. Renner	\$1.00
A Brother	5.00
Mrs. F. A. DeKamp	5.00
Total	\$505.45

THE encouragement which Jesus gave His disciples to faithfulness was largely based upon the great deliverance which the faithful shall receive from the troubles that shall affect the rest of the world. In Luke 21 is recorded our Savior's description of last day troubles, and then after graphically picturing these things He said: "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."—F. E. S.

Among the Churches

Bro. H. A. Sheets was with the Dixon, Illinois church last Sunday.

The bottom went out of the roads the first week in February, due to the warm spell, and Bro. Siple's appointment at Adeline, Illinois, could not be held.

The death of Bro. James Albert Railton, Fonthill, Ontario, occurred at Welland, Ontario, Wednesday evening, February 11, 1925, following a serious operation on Sunday, February 8.

Bro. James A. Patrick is again home at West Milton, Ohio, and will conduct services at Brush Creek church on next Sunday. He reports good interest found in his work in Michigan during the past month.

Later word reports that the injuries sustained by Bro. John Eastman of Fenwick, Ontario, in a recent auto accident at Hamilton, Ontario, were very serious. He suffered a skull fracture and a broken arm.

Bro. Nello Hardacre, of Lanark, Illinois, is working temporarily, at least, in Detroit, Michigan. He may be found on Church Road, Rt. 2, care Chas. Savage, and he would be tickled all over to see someone who is interested in the truth of the gospel.

NOTICES

Illinois Notice

The Treasurer of the Illinois State Conference earnestly requests contributors to send in funds now. This is the hardest time of the year to make ends meet for the Conference. Sr. Drew's address is 629 N. Galena Ave., Dixon, Illinois.

Letter of Thanks

We wish to thank all who so generously helped us at the time of our husband's death. Especially do we appreciate the many letters of sympathy which we received at that time; and the knowledge that so many knew and loved Mr. Crowe for his life of service in the Master's vineyard, has indeed been a comfort to us.

We wish also to thank publicly through your paper, Bro. and Sr. Sweet, of Topeka, Kansas, for their comfort and help to us, all alone in a strange city. Bro. and Sr. Sweet are two very devoted Christians and are trying their best to lead others to the truth.

Our conference takes care of our evangelists, but our isolated brethren who are nobly trying to lead others to a knowledge of the truth, need our help and sympathy in their efforts, just as badly.

We are all fairly well. Ruth is busy working every day and I hope that by spring I will be well enough to help some.

We know that in each life some rain must fall, but beyond the darkest cloud the sun is shining.

In our Master's time comes the reunion.

In Christian faith,

Mrs. W. L. Crowe and Family.

REPORTS

Second Quarterly Conference

The Second Quarterly Conference of the Iowa Churches of God was held at Gladbrook, Iowa, January 31st to February 1st, 1925.

Bro. Cowles of Moorefield, Nebraska, preached four sermons, and conducted two Bible lessons. Bro. Williams preached two sermons, and Bro. Hunt conducted one Bible lesson.

We invited Bro. Cowles to stay for Monday and Tuesday evenings, which invitation he accepted, conducting a Bible lesson Monday evening and giving a sermon Tuesday evening.

We were all very much encouraged, and our faith in God was strengthened by the many thoughts and facts brought out in the lessons and sermons.

Those in attendance from a distance were,

Bro. and Sr. Hunt, Clarksville, Ia.; Bro. and Sr. Wallie Allard, and Sr. L. A. Starbuck of Cedar Falls, Ia.; also Bro. Cowles of Nebraska.

Respectfully submitted,

Mrs. John Oaks, Rec. Sec'y.

OBITUARY

Crystal Inis Weaver,

daughter of John and Ethel Weaver, was born Jan. 30, 1908, and died at the home of her parents in Casey, Ill., Feb. 6, 1925, being 17 years, and 7 days of age, and a junior in high school at the time of her death.

Crystal was sweet and gentle in disposition, modest and upright in her conduct, and considerate, kind and generous in her treatment of her companions and those with whom she associated, being loved and highly esteemed by those who knew her.

For some two weeks she fought for her life against the common enemy of mankind, disease, but was unable to withstand its ravages. Some time before the end of the struggle she seemed to realize that she was unable to cope successfully with the relentless foe and, resigning herself to the approaching end of the struggle, she calmly announced that she was ready to go.

She fell asleep, to rest from the toils in which, during her short life, she had engaged so ardently and had done her full share.

Memorial services were attended by an assemblage of relatives, friends and neighbors which the commodious church house was not sufficient to accommodate, many being compelled to remain outside the open doors during the services. The profusion of beautiful flowers, seldom seen at a funeral service, except in the large cities, gave mute but unmistakable testimony to the love and esteem in which she was held by her neighbors, friends and loved ones.

We laid her in the tomb in the little Restitution city of the dead, to wait for the coming of the One who holds the keys of the grave and of death. Till then her loved ones say, Farewell.

L. E. Conner.

In Memory of a Faithful Soldier

I first met Bro. D. C. Robison at a National Conference meeting at Waterloo, Ia., in 1910. It proved to be a rather unfortunate conference meeting for the church body, but not so as between Bro. Robison and myself. Although upon almost every proposition and question that came up for consideration in that meeting Bro. Robison and I were on opposite sides, yet he won my affection by his evident honesty and sincerity in contending for what he believed to be right, and that he believed would best conserve the interests of the Master, whose faithful servant he was.

In presenting his arguments he employed terms which had no sting in them, and his manner was kindly, there being no vindictive spirit in evidence. The outstanding manifestation seemed to be his zeal and earnest desire to direct others in what he believed to be right paths; and there was manifestly no desire on his part to deceive or discredit others who might have occasion to differ from him upon any subject. But he manifested a rugged honesty which elicited my admiration.

He and I entertained very different views upon some Bible subjects, and upon those subjects we interpreted the Scriptures quite differently; and however strong may have been my reasons for believing him to be wrong in his views upon a subject, I never had occasion to think of him as being insincere or deceptive. He had cultivated a good mind and heart in the ways of truth, honesty and integrity; and for the exercise of those principles he stood firm.

I have been entertained in his home, and wherever I have met him he always manifested those qualities, with a kindly and benevolent disposition, and with an independence to think for himself, and grant to others the right to

do likewise, which drew me closer to him.

Since the time I first met him he had at no time enjoyed good physical health; but he never complained, for he enjoyed and rejoiced in a spiritual ruggedness that kept hope's light burning brightly, hence the valley of the shadow of death held no lasting terrors for him.

He now sleeps and rests, in Jesus our Lord, whose cause was served in faith and hope, and whose name was honored and glorified by the godly walk and conversation of our beloved brother and fellow-servant, D. C. Robison, faithful to a sacred trust, whose voice is now stilled and whose hand no longer writes messages of good news and hope, but is not forgotten.

L. E. Conner.

"LORD'S ACRES" FLOURISHING

By Millard Ferguson

A CONSOLIDATED Press dispatch, dated Atlanta, Georgia, August 22, is authority for the following, as printed by the Times Union, of Rochester, New York. It is not only very interesting but very suggestive and altogether in harmony with scriptural record of God's watch-care over consecrated service, and should be carefully considered.

"LORD'S Acres" scattered throughout south Georgia, are being protected, seemingly, by divine Providence, from the boll weevil, the potato bug, the army worm, and all other pests that descend upon crops.

These 500 acres planted for the Lord are flourishing in a way that is regarded by some as a miracle. They seem to get more of their share of sunshine and of rain than plants across the fence in neighboring fields.

So bountiful have been the crops on these acres, planted by the members of 100 country churches in Georgia, that the produce from them promises to yield at least \$20,000. These crops will be sold by church committees, and the money devoted to church work, such as payment of the pastor's salary.

The acres are the Lord's acres in that everything planted on them will be used in the name of the Lord.

This Lord's acre plan to help finance country churches was begun a year ago by the Bluffton Baptist Church at Arlington, Georgia, and now promises to spread throughout the country. Georgia Baptist headquarters in Atlanta hope that in a few years there will be Lord's Acres planted in every state in the Union.

The Rev. H. M. Melton, pastor of the Bluffton Baptist Church and originator of the plan, drew up an agreement last year that seven of his members signed. The agreement reads as follows:

"We, the undersigned farmer members of the Bluffton Baptist Church hereby agree to plant, cultivate and harvest one acre from our farm, said acre to be known as the Lord's acre. We agree to turn the proceeds of said acre into a committee appointed by the church. They are to dispose of same and distribute the funds derived from it in such way as we may instruct."

The agreement was signed by J. B. Goodman, Dauss King, E. L. Gay, A. M. Hubbard, J. E. Shaw, W. G. Rish, and J. A. Mansfield.

The boll weevil was worse that year than it ever has been in Georgia. Fields near Arlington were swept clean. Many crops were complete failures. But the acres devoted to the Lord seemed protected by the hand of providence. (Continued on page 160)

The Sunday School

By Alta King

CHRIST BEFORE PILATE

Lesson 9 March 1, 1925
Lesson Text: Matt. 27:1-31
Responsive Reading: Isaiah 53:1-12

Golden Text: He was wounded for our transgressions, He was bruised for our iniquities.—Isaiah 53:5.

Memory Verses: John 18:36, 37.

For Study

Review: Recall the last lesson concerning Jesus. Show that it was a final adjustment between His and the Father's will. What was the disciples' part in the agonies of Gethsemane? How was their lack of close fellowship and understanding of Jesus and His kingdom manifested during Jesus' arrest?

The New Lesson: This week's lesson is the story of Jesus' trial. There are many truths that may be gleaned from these hours of Jesus' life, but we would be scattering our energies to try to consider them all in our lesson. Emphasis is laid on only two—(1) Jesus' calm assurance during the hour of His apparent defeat, (2) the light which the trial throws upon the kingdom which Jesus came to establish. Seek for these two truths as you study.

I. Jesus Before the Jews: John 18:13-27; Matt. 26:57-75. Read the two accounts consecutively, noting the following points: The two officials before whom Jesus was tried, the attempt to trap Jesus into self-condemnation; the attempt to build up false testimony; Jesus' self-possession and silence before these attempts (Why did not Jesus speak words of explanation and defense? See Isa. 53:7.); the final resort to a charge which they knew Jesus would not deny and which they also knew would have little weight with government officials. Matt. 26:63. In admitting the truth of this charge was Jesus defending Himself, or was He giving Himself more fully to their condemnation and anger? By what statement did He even enlarge upon the charge they made, thus giving them stronger grounds for their conviction of His blasphemy? Was Jesus, to any degree, under the power of these men, or was He master of the situation holding Himself under their power? Was the sentence they pronounced in harmony with the offense charged? Lev. 24:16.

Peter's denial of Jesus is a lesson by itself, but it is mentioned here because it seems to us to be, in part at least, the result of Peter's inability to understand his much loved Master at this time.

As he witnessed Jesus unconcernedly give Himself into the power of His enemies, never speaking one word of defense against the false testimony, but freely admitting the truth which they regarded as blasphemy, and even speaking more of what they regarded as blasphemy, and above all, He, the Son of God, meekly yielding Himself to the indignities of the soldiers—as Peter watched all this, his impetuous, fighting nature must have been flooded with anger which was partially, at least, against a meekness and submission which, to him, seemed foolish and even unrighteous. What evidence, in Matt. 26:75, that the spirit of Jesus finally triumphed and dominated the mind of Peter even though

the spirit of rebellion had reached its limit? How true Paul's words in Romans 8: 35-39 and how thankful we can be that this is true!

II. Jesus Before Gentiles: Matt. 27:1, 2, 11-25. After the Jewish officials had passed sentence upon Jesus, why did they need to take counsel together to put Him to death? John 18:31. What turn would they have to give their charge of blasphemy in order to make it have weight with Roman authorities? Read John 18:29-35 with Luke 23:1, 2 to learn how they accomplished their purpose. Did Jesus admit the truth of the charge against Him, that He claimed to be King of the Jews? Matt. 27:11. Did He try to defend Himself against such false charges as refusal to pay tribute money? Matt. 27:12-14. Jesus convinced Pilate that His claim of kingship over the Jews was not rebellion to the Roman government. Matt. 27:15:23; Luke 23:13-22. How did He accomplish this conviction? John 18:36.

"Art thou a king then?" A kingdom without the background of brute force was as far beyond the comprehension of Pilate as it was beyond the comprehension of the Jewish nation. In this question Pilate denied Jesus' kingship. Did Jesus explain to Pilate a new type of kingship, entirely separate from all ideas of government and politics, or did He firmly maintain the truth of the charge against Him, knowing that the charge against Him was, that He claimed to be a governmental and political king? John 18:37.

"For this cause came I into the world, that I should bear witness unto the truth." Jesus came into the world to testify and demonstrate the nature of His kingship and kingdom, a kingship and kingdom that were not dependent upon flesh power for establishment and maintenance; and a kingship and kingdom whose purpose was, not the building up and salvation of one nation only, but of all nations.

III. Final Condemnation: Matt. 27:24-31. Did Pilate stand by his conviction that Jesus was innocent of any designs against the Roman government? What final argument did the Jews bring to bear against his conviction? John 19:1-16. In bringing this argument to bear, did they deny loyalty to their own national ideals and hopes?

For Class

Discuss the outstanding truths to be gleaned from the events that took place in the garden of Gethsemane.

Discuss the new lesson according to the topics outlined.

REGENERATION OF JEWISH PEOPLE

RABBI Nathan Mileikovsky of Moscow, a renowned scholar and educator, in speaking recently before a mass meeting at Niagara Falls on the subject of the regeneration of the Jewish people through settlement of Palestine, said in part:—

"In Palestine you see Jews. You suddenly find the answer to the question which often used to disturb me and no doubt often disturbed you. I used to look around at my fellow Jews and ask myself, 'Are these my people, the descendants of those who produced the Bible, the Prophets, which gave a Moses, a Christ, a Jeremiah and a David to the world? What is the matter? Has the Jewish tree stopped producing Jewish fruit? Where are the de-

scendants of those who tilled the soil and minded the flocks—where are the grandsons of Abraham? Surely these, these cringing, fearsome, weak, neurotic, Jews are a different race? What is the matter?' And then you see in Palestine the answer. You realize that the tree is still sound, but that hostile winds have carried some of its best seeds so far away and into such frightful soil and climate that the fruit could not be anything but a thwarted thing. You realize that it was the exile, the wandering, the hunting from pillar to post, the endless tramping from new land to new land, the constant watching for the upraised hand of the friend of today turned enemy tomorrow. You realize that the people of the Book is still the people of the Book, and you thank God for Palestine—you thank God for having given again to His people the chance to live again the life of a decent, normal, healthy, self-respecting people. When you see tens of thousands of young Jewish men and women who but yesterday lived the hunted life of the east European Jew, now trudging out at sunrise with picks on their shoulders and songs on their lips, on the very lips that used to recite in the leading universities of Europe, now working on the soil of the mother land, digging their aching but eager fingers deep down in to the very earth from which every healthy people must draw its breath and its water and its very life, then you say to yourself, 'Truly this is the salvation of my people—truly we are once again healthy.' And you are filled with gratitude for what was, and with pride for what is to come. You suddenly realize that it is childish to glory over an occasional Einstein or Heifetz while the whole Jewish race is suffering the tortures of the damned, and then call yourself a proud Jew, who loves his people. No, the Jew who loves his people, like the mother who loves her child, would a million times rather have his people healthy and sound, with a clean body and a sound mind, than see them as they are, writhing in the sufferings of nineteen centuries of persecution, and exploding in an occasional outburst of pathetic genius. And let me tell you, my friends, as a good Jew, who has just spent five years in Palestine, that only in Palestine can our people be revived. Only in Palestine have I ever felt free, only in Palestine have I ever seen independent and proud and happy and healthy Jews, and I have traveled the world. Only in Palestine have I ever felt, at home, and only since living in Palestine can I say that I can come to another country and feel that I am an honored guest instead of a grudgingly permitted tramp. Oh what a difference it is to feel the respect of your neighbor, of your non-Jewish neighbor. Perhaps you will say, I think they respect me because I am myself full of self-respect. Suppose that is so. Is not that worth while?"—Niagara Falls Gazette.

WATCHING WITH THE MASTER

One little hour for watching with the Master,
Eternal years to walk with Him in white;
One little hour to bravely meet disaster,
Eternal years to reign with Him in light!

Then souls, be brave, and watch until the morrow!
Awake! Arise! your lamps of burning trim;
Your Savior speaks across the night of sorrow:
Can you not watch one little hour with Him?

—Selected by M. A. Woodward.

THE MINISTRY OF JESUS

(Continued from page 154)

The testimony of Luke and Mark is that the temptation was continuous during the forty days, and that the three special temptations followed thereafter. It is unwise to speculate as to what temptations He underwent, concerning which we have no record.

Concerning the fasting we may speak with more understanding. In times of great mental strain, nature often brings about the cessation of hunger pangs. The emotions of the mind overwhelm all lesser emotions. It was also the custom of the Jews to fast on occasions of humility before God. Under these special causes, one or both, we have the explanation for the commencement of the fast, and from the language of the text we may infer that He was not again hungry till forty days had passed. This would be a miracle in the case of Jesus for He, we may suppose, was in perfect health, and only sick people lose the desire for food during a fast.

Nature's method in a prolonged fast is to maintain the functions of the body by using as fuel, first, all the waste deposits and tissues of the body, then in order, the least necessary useful tissues, and last of all, nerve tissues. The body shrinks one pound a day, and with the disappearance of all waste matters, the blood becomes purer, the eyes brighter and more powerful, and the mind is clearer than at any other time, providing the one who is fasting is not panic stricken through ignorant fears.

So it was that as Jesus fasted, He found Himself more and more able to solve His mental problems. Though His body may have been weakened by the loss of forty pounds, and His muscles enfeebled, yet His mind was unfettered, unimpaired, and He could never have been faced with great temptations at a more opportune time. Yet some writers write under the assumption that His resistance at this time was at its lowest ebb, and therefore the golden opportunity for Satan. Rather, let us suppose that it was God's providence, to strengthen Him for the supreme test.

The period of forty days and forty years seems to be one of importance in scriptures, and conveys a divine meaning, as do all numbers of one figure and many numbers of two or more figures. It seems particularly to apply to periods of preparation for great works. Moses twice spent forty days in the mount receiving from God the laws and ordinances that should govern Israel. Elijah was forty days on his trip to the same mountain to be presented with three great charges by God; the Israelites were forty years with God in the wilderness of Sinai, in preparation for the conquest of Canaan; the disciples were taught of Jesus for forty days ere He left them to their labors in the establishment of the church. Jesus, we may therefore conclude, was undergoing a preparation for His ministry and by overcoming all temptations was proving Himself fitted for the labors and trials before Him. There are other 40 periods of like import in scripture, and some writers have drawn the conclusion, from these parallel incidents, that when the elect are caught away to be ever more with the Lord, a forty year period will intervene for their instruction ere the Lord and His saints appear visibly and in glory to the Jews on Mount Zion.

This is a comforting thought; for in forty years the Jews can easily bring about the conditions ripe for the appearance of Messiah. Therefore His own may look for Him even now to sound the summons that will raise them unto Himself.

THE RICH MAN AND LAZARUS

By Geo. Francis

THE key, if a key is needed to open to us the truth contained in this parable, is to be found in verse fourteen of this sixteenth chapter of Luke. That it is a parable, is placed beyond contradiction. Speaking to His disciples the Master said, Unto you it is given to know the mystery of the kingdom of God; but unto them that are without, all things are done in parables without a parable spake He not unto them; and when they were alone, He expounded all things to His disciples.—Mark 4:11-34.

The sixteenth chapter of Luke begins and ends with parabolic teaching. In verse 14 we read, "And the Pharisees also, who were covetous, heard all these things; and they derided Him. And He said unto them, Ye are they which justify yourselves before men; but God knows your hearts; for that which is highly esteemed among men is abomination in the sight of God." Now, as a natural consequence Christ speaks to them the parable. "There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day." The clothing and condition of this rich man answers to the clothing and condition of the Jewish high priest; who represented the nation before God in the Holy of Holies. Corroborative evidence on this point is found in the fact that the rich man calls Abraham, father; and Abraham acknowledges the relationship.

Now who is the beggar that desires the crumbs from the rich man's table? I answer, the Gentiles who acknowledge as the Son of God, Jesus Christ, the Lord's Anointed.

In Mark seven we have the account of a Greek woman, Syrio-Phoenician by nationality, that besought the Lord for a favor. He answered that it was not meet to take the children's bread and to cast it unto dogs. And she answered and said unto Him, "Yes, Lord; yet the dogs under the table eat of the children's crumbs." And He said unto her, "For this saying go thy way; the devil is gone out of thy daughter."

Again, there were certain Greeks that came to worship at the feast, who said to Philip, "Sir, we would see Jesus."—John 12:20, 21. The persistent importunity of the woman and the request of the Greeks indicate a desire on their part to receive some of the crumbs from the rich man's table. The sores of the beggar represent the immoral condition of the party. If we are right so far in the exposition of the parable, we shall find that the events narrated will agree with the facts of history in relation to the rich man, and the beggar.

The thing said in parable is never the thing meant, but it has some likeness to the thing meant. Now what is meant by the death of the beggar? Read Romans 7:9: "For I was alive without the law once; but when the commandment came, sin revived, and I died." This is the law of remission in baptism. "Knowing this, that

our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin."—Rom. 6:6. The Gentile having died to sin, and become alive to righteousness, is carried by the angels or messengers to Abraham's bosom, a figurative expression of a happy condition. See John 1:18, "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him." "The rich man also died and was buried; and in hell he lifted up his eyes, being in torment." Now about this time the gospel was preached to the Gentiles, and the converts became Christ's, and heirs to the promises made to Abraham; figuratively they were in Abraham's bosom.

Now, what happened to the rich man—the Jewish nation? He died as a nation, and has been in hell ever since, tormented in its flames. Moses predicted their sufferings in the latter days, on account of their sins. Hosea exhorts her to put away her sins. "Lest I strip her naked, and set her as in the day that she was born, and make her as a wilderness, and set her like a dry land, and slay her with thirst."—Hosea 2:3.

Ezekiel prophetically says, "Therefore have I poured out My indignation upon them; I have consumed them with the fire of My wrath."—22:31. In Isaiah we read, "Therefore My people are gone into captivity, because they have no knowledge; and their honorable men are famished, and their multitude dried up with thirst. Therefore hell hath enlarged herself, and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it." Isa. 5:13, 14. Verily all this has come upon the Jews.

Now what is this great or impassable gulf? "Your iniquities have turned away these things, and your sins have withholden good things from you."—Jer. 5:25. Again, we read, "Your iniquities have separated between you and your God, and your sins have hid His face from you, that He will not hear."—Isa. 59:2. Our Lord, knowing the Scriptures, predicted in Matt. 24 the dire calamities that would come upon the Jews; the same is condensed in this parable.

The next in order is the five brethren of the rich man. Who are they? On the same principle that the rich man represented the two tribes that were then in the land, the five brethren would represent the ten absent tribes. This view would seem to be correct because in answer to the request of the rich man to send one from the dead; Abraham makes answer, "They have Moses and the prophets; let them hear them." I think it must be admitted that at that time, no people but the Jews had the writings of Moses and the prophets. How true the statement that our Lord puts into the mouth of Abraham, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead"; which fact is proven by their rejection of Christ, though He did raise Lazarus from the dead.

"AND it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem: 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 by the spirit of burning."

BLOOD OF OTHERS

By F. L. Austin

THIS fact, that Aaron as High Priest officiated with "the blood of others", as noted in Heb. 9:25, is perhaps one main reason why some people look upon the Old Testament ordinances as being "bloody", offensive, ungodlike. The difficulty was that Aaron being mortal could not submit himself personally unto sacrifice and still accomplish the work yet remaining for him to do. Therefore he had to resort to "the blood of others" for all such sacrificial service.

Not so with Christ in "the true tabernacle" sacrifice as referred to in the last Herald, page 145. Christ entered not "into the holy places made with hands", but into the holy places of the "true tabernacle", Heb. 8:2, and this by HIS OWN BODY, Heb. 10:5, 10. We thus learn at once that the calves and kids and turtle doves and bullocks were not figures of substitutes with reference to Jesus. For Him there was no substitute. These creatures were substitutes for Aaron and his successors under the Levitical priesthood; but Christ, offering HIS OWN BODY and life, accepted no substitute. Nor was Christ a substitute for any others. His sacrifice for others was in their behalf, not in their stead. His was to assist others, not to take their place. But His own single sacrifice accomplished several services, the illustrations for which required, in the Levitical order, several different sacrifices.

Entering into the Holy of Holies "by His own blood" our Savior accomplished several different services. First, He attained unto His Glory at the right hand of the Father and came to be, Heb. 1:2, "heir of all things"; He was exalted above "every name that is named, not only in this world", Eph. 1:21, "but also in that which is to come"; He "obtained eternal redemption", Heb. 9:12, having been redeemed from death, which can never again have "dominion over Him", Rom. 6:9.

This becomes increasingly impressive as one realizes more truly the fuller significance of the statement in Heb. 10:20 to the effect that the veil through which Christ entered into the Holiest of the "true tabernacle" was His flesh, that is, His Adamic mortal nature and condition. So long as He remained in this Adamic condition He was not in the Holiest condition designed by God. He laid down the Adamic and God raised Him to be "the firstborn of every creature", Col. 1:15-18, in the Holiest condition of life. Nor has He entered that Holiest with expectation of returning through the veil into the flesh with blessings for others, as did the Aaronic priesthood. Rather He entered the Holiest for all time, never to return, that from that position He may send forth His blessings unto and upon others. It is in this manner that He died for others, namely, to the end that by entering into this new and larger and greater life in the Holiest He could bestow upon others blessings which lift them to conditions and positions beyond their personal power to attain.

His first and chief blessing is extended unto His own house, "whose house are we", Heb. 3:6, "if we hold fast the confidence and the rejoicing of the hope firm unto the end." The particular blessing unto His own house is that of opening the way for its members to enter this same Holiest "by

the blood of Jesus", Heb. 10:19, "by a new and living way which He hath consecrated for us". This is illustrated in Lev. 16:6 where the atonement bullock offered by Aaron was "for himself and FOR HIS HOUSE". That particular phase of atonement in Aaron's day did not extend beyond his own house. The atonement for the congregation of Israel was made afterward by the offering of the goat. This blessing of our Savior for His house bestows upon its members the unspeakable gift of immortality, for His own people have boldness to, themselves, enter into the Holiest place, beyond the veil of the flesh of mortality. This blessing is extended to no others if the illustration in the Aaronic service "for himself and for his house", Lev. 16:6, is here correctly applied.

Nor did our Savior die as a substitute or instead of His own people in this particular. Rather He went ahead of them and, in the largeness of His received power, reaches back to His people to lift and strengthen them unto victory over death, unto immortality. But they all must themselves pass through death, even they who may be alive at the moment of His call, who, too, must be changed from mortality to immortality even though it be in the twinkling of an eye, thus laying off, destroying, putting to death the mortal.

In all this "the blood of others" in the Old Testament was only with reference to Aaron and his helpers, because of their own inability. Christ needs not "the blood of others", nor can the church expect any such substitute for its members.

Thus "the way into the Holiest of all", Heb. 9:8, "which was not yet made manifest, while as the first tabernacle was yet standing", has now been made manifest by the sacrifice of Jesus Christ and by His entrance "by His own blood", into the Holiest place "not made with hands", which accomplishments afford all true followers who present their bodies "a living sacrifice", Rom. 12:1, entrance with Him, following their own death.

BELIEVE IN GOD'S INSTANT FORGIVENESS

By F. B. Meyer

HOW long does it take you to forgive your child when you are sure that he is really sorry and repentant? Not a moment. Time is not considered in forgiveness. The estrangement of a lifetime, the wrong-doing of years may be forgiven in the twinkling of an eye, in the time that a tear takes to form and fall. So it is with God. If we confess our sins, He is faithful and just to forgive us.

He does sometimes keep us waiting for an answer to other prayers, but never keeps us waiting one single second for an answer to our prayer for forgiveness. It is hardly possible for the prodigal to stammer out the words: "Father, I have sinned", before the answer flashes upon him, "I have put away thy sin; thou shalt not die."

There is not a moment's interval between the humble and sad telling of the story of sin, and God's forgiveness. As soon as a penitent appears in the doorway of God's throne-room, the golden sceptre of His royal forgiveness is stretched out for him to touch. You may not feel forgiven. You may have no ecstasy of joy. But you are forgiven in the thoughts of God. The

angels hear him say: "Child, thy sins, which are many, are all forgiven thee; go in peace." If we confess, and as soon as we confess, He is faithful and just to forgive. He never says, "Go thy way, and return tomorrow, and I will see whether I can forgive." He hates sin, and is only too glad to sweep it away. He loves the sinner, and is only too happy to receive him again to His embrace. And He is able to do all this so quickly and so entirely because Jesus Christ our Lord bare our sins in His own body on the tree.—Selected.

"The Spirit of the Lord is upon me." Luke 4:18. These words spake Jesus in the synagogue. Then He unfolded His mission. He told why He had come. Only eight lines in this Scripture reading. It is the shortest on record for a religious service. But it contains all the truth, about the mission of Christianity. Read it! Memorize it! Preach it! Live it!—Young People.

"LORD'S ACRES" FLOURISHING

(Continued from page 157)

People from all over the state visited these farms and they noticed two things: first, the Lord's Acre was the best acre on each of the farms, though these particular plots of land were no more fertile than adjoining acres and received no better cultivation, in fact, in Dauss King's case the Lord's Acre was neglected as far as measures against the boll weevil were concerned. He left the weevil to the Lord. Second, the crops generally on the farms of the seven signers of the agreement were better than their neighbors' crops.

The belief spread about that a miracle had been accomplished; that the Lord had rewarded the farmers who had planted an acre in His name. Newspapers printed stories about the Lord's Acres and in a short while Dr. Melton, the pastor, the newspaper at Arlington, the postmaster, the Mayor, the bank—all were receiving letters inquiring if it really were true that the Lord's Acres had borne with a fruitfulness that suggested a miracle.

Dr. Melton at first tried to answer all the letters, then they became so numerous that he had a form answer printed and mailed it in reply.

Baptist headquarters in Atlanta investigated the Lord's Acre plan and declared that it was one of the finest methods ever devised for solving the financial problems of the country churches. Dr. Arch Cree, one of the leaders of the Baptist Church in Georgia, prepared a tract explaining the plan, and this tract was used by field workers in urging the rural churches to give the method a trial.

This year, to the astonishment of Baptist headquarters, 100 churches in Georgia alone have taken up the plan and through their members have planted an average of five acres apiece.

Near Arlington, Georgia, the finest stalk of cotton recently was taken from a Lord's Acre and just across the fence in an adjoining field the finest stalk was selected from an acre planted by a man who had not devoted any of his crop to the Lord. The land was the same, the cultivation had been the same, and yet the stalk from the Lord's acre contained 51 bolls, while that from the nearby acre contained only 21 bolls. This same difference applied generally to the crops on the two acres.

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Prizes For The Faithful

By William Leask

SAVED by grace, judged by works, is the undoubted rule by which God deals with men. He has left no cloud on this matter. His mode of procedure is clearly announced. No amount of guilt can prevent a man from obtaining salvation, if he come to God in Christ as a helpless, penitent sinner, for the blood of Jesus Christ cleanseth from all sin; and He assures us that He will cast out none that come to Him. But it is equally certain that a man's deeds will be brought into judgment to test whether he shall suffer loss or receive a reward. "God will render to every man according to his deeds: to them who by patient continuance in well doing seek for glory and honour and immortality, eternal life: but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; but glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile: for there is no respect of persons with God." This is the law of judgment, and its application is in perfect harmony with the two great Gospel truths that men are justified by grace, through faith in Christ, without the works of the law, and that eternal life is the gift of God in Christ. Again, see how the fact is applied in actual judgment:—"Other foundation can no man lay than that which is laid, which is Jesus Christ. But if any man buildeth upon this foundation gold, silver, costly stones, wood, hay, straw; the work of each man shall be manifest: for the day shall declare it, because it is to be revealed in fire; and each man's work, of what sort it is, the fire itself shall prove. If any man's work shall endure which he hath built thereupon, he shall receive wages. If any man's work shall be burned up, he shall suffer loss: but he himself shall be saved; yet so as through fire."

"Patient continuance in well-doing" is the rule for the man who seeks for the glory and honour which are incorruptible. Holy obedience is clearly the duty as it is unquestionably the privilege--of every believer. We must not separate the tenth verse of the second chapter of Ephesians from the two that go before it. The three verses read thus, and their juxtaposition, to say the least of it, is very suggestive: "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God. Not of works, lest any man should boast. For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained, that we should walk in them." The providence of God hath prepared opportunities of doing good,

Nothing To Pay

"There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me, therefore, which of them will love him most?"
—Luke 7:41, 42.

NOTHING to pay! Ah, nothing to pay!
Never a word of excuse to say!
Year after year thou has filled the score,
Owing thy Lord still more and more.
Hear the voice of Jesus say,
"Verily thou hast nothing to pay—
Ruined, lost, art thou, and yet
I forgave thee all that debt."

Nothing to pay! the debt is so great.
What will you do with the awful weight?
How shall the way of escape be made?
Nothing to pay—yet it must be paid!
Hear the voice of Jesus say,
"Verily thou hast nothing to pay:
All has been put to My account,
I have paid the full amount."

Nothing to pay; yes, nothing to pay!
Jesus has cleared all the debt away—
Blotted it out with His bleeding hand!
Free and forgiven, and loved, you stand.
Hear the voice of Jesus say,
"Verily thou hast nothing to pay!
Paid is the debt, and the debtor free!
Now I ask thee, lovest thou Me?"
—F. R. Havergal.

and the state of the world urgently demands all the kind help to which Christian principle prompts the believer. Followers of Him who went about doing good are expected to show their faith by their works; and in doing this they are actually pursuing the course which leads to glory and honour. The transient and evanescent fame which the world grants to its favourites, though, no doubt, agreeable enough while it lasts, is not to be compared for a moment to the honour which comes from God. The runners and wrestlers in the Grecian games denied themselves, and submitted themselves to severe training, in the hope of gaining "a corruptible crown", but that which the Christian should run for as his prize is "incorruptible". 1 Cor. 9:25.

At the Grecian games the prize given to the conqueror was a garland of wild olive, or parsley; but this was valued as one of the grandest distinctions in life. To have his name proclaimed as victor before assembled Hellas, was an object of ambition with the richest and noblest of the Greeks. Such a person was considered to have conferred everlasting glory upon his family and his country, and was rewarded by his fellow-citizens with distinguished honours. His statue was generally erected on the Altis, or sacred grove of Jove, in Olympia; and, on his return home, he entered his native city in a triumphal procession, in which his praises were sung, frequently in the loftiest strains of poetry. He also received still more substantial rewards. He was generally relieved from the payment of taxes, and had a (Continued on page 163)

Authority Of The Bible

By J. Sherman Wallace

KNOWING that there is a God for men to worship, it is inconceivable that He would not reveal Himself to men in an unmistakable and an ultimately perfect way. God has made men with a moral nature that history shows is always depraved where there is no true knowledge of God's holiness. God must be made known as One who condemns wrong and rewards goodness. With this depravity there is always a sense of helplessness among thoughtful men. There can be no true happiness where there is no assurance of pardon from sin. All earnest souls have sought for a way of escape from the penalty of sin and a way to overcome its power and attain a life of triumphant righteousness. In some way God must become known as a Father who loves His children, longs to forgive their transgressions and enjoys fellowship with them.

Man needed an authoritative revelation from God. That God would give such a revelation in written form, to be preserved and handed down from generation to generation from those to whom and through whom the revelation was made, seems a reasonable hope. It is God's usual way of educating the race. If the revelation is to be historical, covering a long period of time, it would seem that its very idea would require an accumulated store of divine communications. Memory is as essential in the life of a race as it is in the life of an individual.

Since such a revelation seems necessary, we would expect it to be given in a manner that could not be mistaken. We would expect it to be confirmed by such manifestations of God's presence that those who receive it and those to whom they transmit it would be sure that it was authoritative. If it contained records of special manifestations of God's presence and power, such records would seem to confirm it rather than to discredit it.

But such a revelation from God must be progressive. It must always be adapted to the capacity of those who are to receive it. In the beginning it would have to be imperfect and incomplete. As the capacity of men to receive God within their own souls increased, as their intellectual powers developed, as their spiritual vision became clearer, as they outgrew their dead selves and the spiritual nature within triumphed over the physical, we would expect the revelation to become fuller, until in the fulness of time it would become complete and perfect as to the purpose for which it was given. It must culminate in a perfect representation of God, of the purpose of human life, of the means of salvation from sin, and of the way into fellowship with the divine. (Cont. on page 168)

THE MINISTRY OF JESUS

According to the One Year Theory

By J. S. Lyon

(Continued from last week)

The Tempter. Real or Figurative?

WHEN we approach consideration of these temptations, it is the writer's sincere hope that if his readers cannot wholly follow him to his own conclusions, they may at least be stimulated to a proving of their own conclusions. A vast amount of literature has been published regarding the temptation, and the varying conceptions may be found in the following list:

(a) That the statements are literally true; (b) that Satan appeared in the form of a man; (c) that Satan appeared in the form of an angel; (d) that the narrative is symbolical, a real man, as a priest or Pharisee, having approached Jesus; (e) that the story is a myth; (f) that it was an internal occurrence excited in the mind of Jesus by Satan; (g) that it was a mental process excited by God, Holy Spirit; (h) that it was excited in the mind of Jesus by natural causes; (i) that it was a significant dream.

It is evident that Jesus Himself related these incidents to the disciples. What is more probable than that He clothed them with the same picturesque language so often used by Him? Is it not just as easy to think these words not literal, as it is to think of the incidents relative to Dives and Lazarus as not literal? Would it not be more natural for the Savior to conceal the bare facts concerning His personal temptations in less self-revealing language? He must have meant to disclose a moral lesson rather than to have achieved any personal credit.

It is between the literal and figurative expressions of the Scriptures that the abysmal depths of doctrinal delusions are found. Many truths of the Bible are deeply concealed. The whole gospel is a "mystery" that will not be ended till the seventh trumpet sounds. Rev. 10:7. Had not God thus hidden truth, how would the church be alone in possession of truth, revealed to them alone, solely through grace? The writers of the gospels recorded the parables of Jesus without interpretation except where Jesus Himself had interpreted them. Jesus not only spake in parables that those hearing might not understand, but He gave thanks to God that truth had not been revealed to the wise and prudent, (as the world considers wisdom). Matt. 11:25.

If we accept that the Scriptures are inspired, there can be no denial of the omnipotence of God. He has stated that He will chain Satan and finally destroy him, and He could equally well destroy him one time as another should it be His desire. Satan therefore exists by the tolerance of God, and whatever results there are from Satanic influences—from evil—they are a part of God's plan. It is more profitable for us as Christians to attempt to understand these facts, than to deny or ignore them.

If Satan were a fallen angel, insurrection took place among the heavenly hosts. Satan had arraved his will against God, and was cast out. If heaven be not a place of harmonious obedience to God, a place of unaltered desire to serve God, what do we understand by the Savior's words, "Thy

will be done in earth as it is in heaven"?

That Satan played no visible part in the temptation we will show in the following proposition:

A. Jesus demonstrated the predominance of His will power over Satan when He refused to bow to Satan, or to cast Himself from the temple, or to make bread from stones. His simple refusal was enough to defeat the adversary. Jesus was fully endowed with all the powers of the Holy Spirit, by which power He later on cast out devils with no difficulty. It cannot be disputed that Satan had therefore no power to compel the Lord to do anything.

B. Jesus could not have gone willingly one single foot with Satan without yielding that much, and sinning that much. It is a self-evident absurdity to say He went willingly, if He was without sin to the end, perfect before God.

C. The words of the historians indicate, if they are to be taken in the usual and literal sense, that external force was used upon the Savior. He was taken up, and brought. The sense of these words, *paralambano*, *anago*, and *ago*, in every place of the New Testament where they are used is similar to the typical passages that follow:

"They took the young child . . . and departed into Egypt." Matt. 2:14. He had no volition in the matter.

"Jesus taketh Peter, James and John his brother, and bringeth them up into a high mountain. Matt. 17:1. This is exactly parallel to the temptation instance. It was the force of the Savior's will exerted upon the three disciples that caused them to accompany Him. The high mountain was Hermon, whose three peaks are 9053, 10,900 and 11,000 feet high.

"Wherefore we receiving a kingdom which cannot be moved, let us have grace," etc. Heb. 12:28. The sense here is that the disciples are brought to the kingdom through the operation of grace. In every case where *paralambano* is translated receiving, the operation of external force is observed. The church, though willing, is none the less compelled, drawn into the relation desired by God.

"They brought Him to Jerusalem to present Him to the Lord." Matt. 2:22. See also Heb. 13:20; Mark 11:2; Luke 7:34; 1 Cor. 11:23.

The meaning of these words as used by the historians compels us to believe, if we take them literally, that Satan compelled Jesus to go with him, and possibly that Jesus went willingly. That these are impossibilities has been demonstrated in A and B. There is no other course open except to take the narrative in a figurative sense, understanding that the literal events never occurred.

D. If the above evidence were not sufficient, we have also to consider that Jesus was physically unable to travel to any of the high mountains of Palestine. It was 120 miles to Hermon, 140 to 200 to the peaks of Lebanon. His fast had not yet been broken. The internal evidences do not lead us to think He was miraculously sustained until the angels ministered to Him. It is questionable if He would have been able to walk even as far as Jerusalem.

E. Satan entirely aside, there was no reason to prompt the Lord to make either journey. On the other hand every fiber

of His body would naturally decry the suggestion of such physical strain. No sight from Hermon or the temple roof could afford the Savior any solution to problems He could not solve mentally where He then was.

Few Bible students need to be convinced that in speaking to the people and to His disciples, Jesus made extensive use of figurative language, so much so that it is said, "without a parable spake He not unto them" (Matt. 4:34), and in accepting these temptation incidents as similar expression, we find in His experiences an aspect toward temptation exactly like that experienced by those who follow Him. Does it not draw us nearer to Him? Daily we meet them as He met them. His typical incidents, described so graphically, covered the whole category of human experiences with evil; and because it is that in the three temptations all the desires of the evil world are summed up, it is understandable why Jesus used the picturesque language recorded by Matthew, Mark and Luke.

(To be continued.)

THE COUNSEL OF GOD FRUSTRATED

By R. A. Humphreys

(Deut. 18:15. See Luke 7:30, margin)

THE people of Acts 18:25 knew only the baptism of John. Paul, in Acts 19:1-5 (Revised Version) asked them, "Unto what then were ye baptized? And they said, Unto John's baptism." And Paul said John baptized with the baptism of repentance, saying unto the people that they should believe on Him who should come after him, that is, on Jesus. Luke 1:16-17. "And when they heard this they were baptized into the name of the Lord Jesus."

John's baptism prepared his disciples to meet Jesus (Luke 1:31-33) in human nature; Jesus' baptism (Matt. 28:19), rightly observed, prepares His disciples to meet His Father in divine nature. See Mark 2:18-20; Luke 5:32-35. "Blessed are they that hunger and thirst after righteousness: unto you, that in me ye may have peace. John 16:33, Revised Version. They ought not to have any hobbies to lead astray. Amen!

So, surely, "the acceptable year of the Lord" (Luke 4:16-19), did not end when Christ was slain, or cut off. Dan. 9:26. 27; John 10:15-18. Seven years are a week of years (Gen. 29:18-28), and the Anointed One was cut off in the midst of the week (Acts 10:38-41)—Wednesday. Then count backwards to Wednesday for a confirmation of Jesus' words in Matt. 12:38-40. No doubt! Then Thursday, the first day, and Saturday or the Sabbath, the third day in the tomb. Notice it was "in the end of the Sabbath", thus completing the three days and three nights. "A greater than Jonah is here", for His voice did calm the sea. Matt. 8:23-27; Luke 8:22-25.

The "greater works" spoken of by Jesus (John 14:12) were performed by His apostles. Acts 5:12-16; 19:10-12. Peter's shadow, and the aprons or handkerchiefs from Paul's body would heal the sick or cast out evil spirits, and when Jesus speaks of being one with His Father, it is one in purpose, not in person (John 10:25, 26; 2 Cor. 4:1-4; Heb. 1:3-6), thus confirming His words in Mark 16:14-20. Rom. 15:8.

HEAPING COALS

By E. O. Stewart

IF THINE enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head." Rom. 12:20; Prov. 25:22.

"Be not overcome of evil, but overcome evil with good." Rom. 12:21.

One among the best examples of overcoming evil with good, is found in the history of Joseph's acts toward his brethren.

As the story opens, we see Joseph a lad of seventeen, the favorite son of his father. Joseph has two remarkable dreams. His father and brethren at once interpret the dreams to mean that they all at some time, would come and bow at Joseph's feet. It is said here that "Jacob observed the saying". No doubt this means that Jacob understood that the elder should serve the younger, as God had promised. But little does Jacob think of the trouble he is to experience on account of his deceptive work in trying to help God fulfill this promise by obtaining Esau's birthright.

Joseph's brethren become envious toward him because of his dreams, and sell him to a band of Ishmaelites, thus paving the way for the covenant of bondage concerning which God had foretold Abraham in Gen. 15, (of which Hagar and Ishmael were an allegory, Gal. 4) and brought upon Abraham's posterity on account of Abram and Sarai trying to help God fulfill a promise.

So Joseph goes to Egypt and after some years of sorrow finally becomes ruler over the land of Egypt. The great famine as foretold by Joseph comes on.

In far off Canaan we see an old man with his eleven sons almost destitute because of the famine. Jacob hears there is corn in Egypt, and sends his ten sons down there to buy food. See Joseph's ten brethren as they bow down before him. Joseph's mind at once reverts to his boyhood dreams. Little did Joseph's brethren think that back of a seemingly harsh appearance, which he at that time presented, lay a heart which longed for the brotherly affection which he knew would come as a result of the burning coals which he was preparing to heap upon their once envious heads. Joseph accuses them of being spies. They tell him that they are not spies, but all true men. They then relate to him the story of their home affairs, of their old gray-haired father who has spent his last years in grief over his lost son. Their guilty conscience begins to burn, and they begin to talk among themselves of the sin they had committed, not knowing that their long lost brother was hearing every word, and that every word was wringing Joseph's very heart strings. He turns himself to one side and weeps to give relief to his smothered sobs. Tears roll down his cheeks as the vision of by-gone days comes before him.

There he stands with all the power of Egypt at his command, and his enemies at his mercy. Will he slay them? Such thought has never entered his mind. No, no. He has a better way than that. They well know that he has them at his mercy, and they also know that in him is their only show for life. So they are in a good condition for having even his acts of kindness fill them with burning fear.

So he begins his work of heaping coals of fire upon their heads, until at last he

beholds them bowed in humble submission to his will. The glorious news he can keep back no longer. The pent up tears no longer can he restrain. The happy meeting for which his poor heart has yearned has come. One moment of silence and then comes Joseph's command, "Every man out from me." Then turning to his brethren he says, "I am Joseph; doth my father yet live?" O, the horror of that moment! His brethren could not even answer him, so troubled were they at his presence. One moment later and Joseph removes all fear from their hearts, as he says, "I am Joseph your brother. Come near unto me." It is a happy meeting. The past is all forgotten and Joseph says, "Be not grieved at yourselves because you sold me here, for God sent me before you to preserve life."

This was the result of heaping coals of fire on Joseph's brethren.

How many of Joseph's brethren who sold him were left out?

How many of Christ's brethren who slew Him, do you suppose, will be left out?

Will they submit to Christ's will when they see there is no other show, as Joseph's brethren did? Think. Think.

"A TONGUE that keeps the law of kindness perfectly is not often found. It is so easy to say little unkind things now and then. But each unkind saying is like a tiny spark that may kindle a great fire and do tremendous harm."—Selected.

REDEEMED BY WHAT?

By Geo. Mitchell

I PROMISED in the preceding article to give an article on the redemption of mankind from the death state to which the sentence of God condemned them. We must go back to the creation of man: God created man of the dust of the ground and breathed into his nostrils the breath of life and man became a living soul. Gen. 2:7. And He put him in the garden of Eden, to take care of it. God gave Adam a law, saying, "Of all the trees 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 thou eatest thereof thou shalt surely die." (margin, dying thou shalt die.) Genesis 3 gives an account of the taking and eating of the forbidden fruit, and the consequent sentence, "Dust thou art and unto dust shalt thou return." This sentence was pronounced on Adam when he was a living soul, turning Adam back to dust, as he was before he was created; just to the same condition he was in before he was created—simply dust.

This looks like a fatal condition to be sentenced to; but God did not let them go down to dust without giving them a hope of living again, although the hope given looks small to us, and although death reigned from Adam to Moses over them who had not sinned after the similitude of Adam's transgression, who was a figure of Him that was to come. Rom. 5:14. They looked forward to the coming of the promised seed of the woman. When Moses came on the stage of action, and when he was chosen to lead the children of Israel out of Egypt, and they had come to Mount Sinai, the Lord appeared to Moses on the mountain, and gave a law to Moses, and by the keeping of that law a man was entitled to live by the law. The law also told more par-

ticularly how the Prophet like unto Moses should come. Deut. 18:18-19. It says, "I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in His mouth; and He shall speak unto them all that I shall command Him. 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."

But we have to wait until Isaiah comes to get more particulars how the promise made to Adam and Eve, of the seed of the woman was to bruise the head of the serpent, in Isaiah 7:14. "Therefore the Lord Himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel" (which means God with us); and in Luke 1:31, 33, God sends His angel Gabriel to tell Mary how that she would have a son and how that the Holy Spirit of God would overshadow her; "therefore that holy thing which shall be born of thee shall be called the Son of God". Here we have the seed of the woman quickened by the Holy Spirit of God; not by man, but by the power of God. Therefore He is the Son of God as Adam was the son of God.

Christ was born under the law of Moses, and as He was a representative man as Adam was he was on trial as Adam was in the garden of Eden. But Adam failed in the garden of Eden and the sentence was pronounced on him. "Dust thou art and unto dust shalt thou return." He therefore brought the whole human race under the death sentence. But Jesus Christ was born under the law of Moses, which says that he that keepeth the law shall live by the law. Jesus Christ kept the law and made it honorable, just and good; hence God looked upon Him as the Lamb of God without spot or blemish, suitable for a sacrifice to offer for the redemption of the human race. To make atonement, He gave up His life on the cross as a ransom, when He was entitled to live by the conditions of the law. The Scripture says He was wounded for our transgressions and was raised again for our justification. Isa. 53:5; Rom. 4:25. It was not possible for Him to be holden in death by the law; for God had said in the law, "He that keepeth it shall live by the law."

Now, brethren, you can see how we are justified by death and resurrection of Jesus Christ. "Why call ye Him 'Lord' and do not the things which He says?" And without faith it is impossible to please God, Heb. 11:6. In Rom 1:16 he says the gospel is the power of God unto salvation to every one that believeth; and as it has been shown that the gospel is the good news of the kingdom we are to pray for, it must be believed. Now friends, God's plan of salvation is completely made known to you in God's word as given in the Bible, which says, "Behold, I set before you life and death, choose which you will." In Acts 4:12 it says, "There is none other name under heaven given among men, whereby we must be saved". As He gave His life as a ransom, 1 Tim. 2:5, 6, therefore you must be baptized into His name, or into His death, Rom. 6:3; for His blood was shed for the remission of sins that are past. Matt. 26:28. Go ye therefore, teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen."

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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 for 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

GOD'S SOVEREIGN WORD

GOD'S Word compels obedience. There is no place in Scripture which gives man any privilege to change that Word, nor to alter its meaning. His word is yea and amen. God graciously and abundantly forgives the failure of one to keep His Word, providing such one properly approaches Him, but never does He give one the privilege of altering His Word. The sovereignty of God is the rule of the Creator over the created. Thus, naturally, it is definite; it is eternal. There is no record suggesting permission for any change in this law.

Democracy, that is, the voice of the people, has undoubtedly so impregnated the mind of man with the thought of self-made law that the thought of superior sovereignty is becoming more and more offensive. Not only is this disposition cultivated to the extent that human sovereignty has been almost entirely set aside and the voice of the people accepted, but it is becoming more and more the tendency to so alter God's Words and their teachings as to adapt them to the feelings and ideals of present day man. A law made by self for self is no law at all. Seldom would it be anything but the establishment of a rule for the satisfaction of one's own desires or cravings. That is, laws made by self must usually have the force of legalizing the things of one's own desires. Such procedure is rapidly removing the sovereignty of God farther and farther from the desire of man.

To search out God's Word and law, then to require self to live according thereto, is not only the high privilege of man but

it is the only way by which man can heartily serve God—the only way unto salvation.

PULL TOGETHER

ONE of the most depressing things a minister ever meets is to endeavor to work among a group of people who are divided among themselves by dislikes, jealousies and various kinds of dissension. One of the most encouraging things a minister ever confronts is a body pulling together in harmony for the common good.

A family most highly esteemed in a community is the one whose members are kind and considerate to each other, overlooking the faults and weaknesses, and doing all possible for the good of the family.

A family least respected in the community is the one whose members are not respectful to one another, but criticize, find fault, and make sarcastic remarks to and about the other members.

A church is a family group. The same rules and results pertain.—F. E. S.

HIS BROTHER, MOTHER, SISTER

IN order to show that the relationship of faith and the tie between those who are of the Father's family is closer and more sacred than any human or fleshly bond can possibly be, Jesus spoke some striking words, as recorded in Matt. 12:46-50. There is no human relationship which is quite like that existing between mother and offspring. The very nature and process of life is such as to put the mother still closer than the father to the child. In normal families a son or daughter has high regard and loving respect for the father, but rarely the same degree of tender affection that is held for mother.

We have no reason to doubt that Jesus was altogether normal in this respect, and that He held the tenderest love for His mother. Nor is there anything in the verses above referred to that should cause us to question that close love which He cherished for her. His disciples, and those standing near knew His love for His mother, and He, realizing the situation, took this greatest of all opportunities to teach them the still closer tie of faith. Hence He said, with his hand outstretched toward His disciples, "Behold my mother and my brethren." And then, to generalize the statement so that it would be more readily understood both by them and by us. He added: "For whosoever shall do the will of My Father which is in heaven, the same is My brother, and sister, and mother."

And since in His case the mother was one who continually strove to do the will of the heavenly Father, she had the double hold upon Him. There was the closest of fleshly ties and feelings, and in addition there was the higher bond of fellowship in faith.—F. E. S.

THEY SAW

WHILE words, when used in the proper manner and in the proper place, have considerable force, yet they are weak as compared to the presentation of a thing to the mind through the eye or sense of feeling.

Jesus had taught the kingdom. He had talked, and talked, but His disciples had not grasped the significance yet. Hence Jesus felt that before He should depart from them it would be best to give some of them a visible demonstration which would

make an impression that in years to come would be of inestimable value to them. So He said, "There be some standing here which shall not taste death till they see the Son of man coming in His kingdom."

Accordingly, in the very next verse it is recorded that Jesus, after six days, took Peter and James and John into the mountain. Then they saw Him transfigured. They beheld Him in the glory He shall be in when the kingdom is literally and completely established. Furthermore, they saw Moses and Elias (Elijah of the Old Testament).

After it was over, and they were coming down from the mountain, Jesus charged them, "Tell the vision to no man until the Son of man be risen again from the dead." Matt. 17:9.

Yes, it was a vision. In reality Christ had not passed two thousand or more years down the stream of time to the time and condition of the kingdom which is yet future. Nor in reality had the lonely and unknown grave of Moses been molested that its occupant could come and stand before these disciples for a few moments. Nor still, had Elijah been actually brought from the abiding place in which the Father had placed him so many hundred years before. No; and yet they saw! A vision was opened before those apostles, and they saw the Christ in His yet future estate. Also they beheld Moses, as he shall stand in that same kingdom day, representing, no doubt, the ones who shall have died and been resurrected. And then, to reveal the kingdom to them still more, they saw Elijah, representing, no doubt, the faithful who shall not die, but shall be living yet when Christ comes and shall be translated. 1 Thess. 4:16-18.

No doubt in the years of ministry that followed the ascension of Christ, the impression of that vision floated over and over across their memory, anchoring securely their faith, and enlarging their ability to understand the messages describing coming kingdom conditions.

They had not only heard, they had seen! —F. E. S.

A DEFINITE AIM

IT is coming more and more to be recognized in the business and financial world that a definite aim in life is essential to success. If a person in young life can visualize a goal of attainment,—can set before himself a definite achievement, and then bend all of life's efforts and his ability toward that one goal, he can win.

A careful psychological analysis of thousands of individuals reveals the fact that the vast majority of the human race have no definite object in life. They are simply drifting along wheresoever the current of life happens to take them. And that is conceded to be the reason why so small a per cent of men are really leaders, while the vast majority are followers, helplessly being led.

But one who would be successful in life must not only have a definite aim, but must have an organized plan for attaining it, and must not waste his energy and strength of life in directions that are opposed to his aim. All his channels of activity should point, directly or indirectly, toward his goal.

If these things are recognized as true in the world of carnal endeavor, do they not

stand out as still more strikingly true in the world of Spiritual endeavor? If you and I are to succeed in the business of being Christians we must set Christ, His life and principles, before us as our definite aim. Our purpose must be to develop ability to meet the different problems of life as Jesus met them.

But do you say that because we never reach that ideal, therefore we have failed? No, that is not true. Success does not mean the attainment of a definite end, but progress in that direction. Look up the word, and study it. A lawyer who sets before himself the aim of being the greatest lawyer in the land becomes successful long before he reaches that pinnacle.

So, also, the Christian who is making progress toward Christ is being successful. If each year finds him a little nearer the Christlike ideal, that year has been a success. Otherwise it is wasted, worse than lost.

The large difference, however, between the two lines of endeavor in which we have been showing comparisons, is that in the worldly line one's development and attainment must come largely from his own ability and strength, but in the Christ-line we must develop by being led. We must submit ourselves to Him and let Him mold us. The more we resist and insist upon using our own strength or knowledge, the more we retard development.—F. E. S.

HERALD RECEIPTS

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A LETTER OF ENCOURAGEMENT

DEAR Brethren: May I have just a little space in the R. H. to write a few lines? Not that I feel I could use the space like others better posted, but because no one else can say my say for me.

Seeing we have now started on a new year, what have we promised our Lord to do? Seeing He has made so many precious promises to us, and not a single one will ever fail; if we have not made any, yet, then why not? I often read in the Restitution Herald about so many of the brethren having been blessed with the privilege of meeting together time after time to comfort one another on the pilgrim way. Then I try to imagine what it would be to me if I could only do the same; but instead of these blessings it has been my lot to work in new fields, where truth is a very strange thing to all, and opposition very great everywhere I go. But, taking Paul's advice, I always find the work very interesting to me. The comforting words to me you will find in Phil. 4:10-13.—"But I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again; wherein ye were also careful, but ye lacked opportunity. Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content.

I know both how to be abased, and I know how to abound: everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ which strengtheneth me."

No church door is open for me except in a "shut mouth" way, but I am not in the least discouraged. I am looking to be cast off, and listening to be evil spoken of. But I can count it all joy; what I am trying to do is to try to get life over rough places unharmed.

If our lives can keep the Golden Rule in sight day by day, then we need not have any doubt. Brethren, we are all to meet some day; step by step, we are nearing our journey's end. If we gain another, we must first master the one we are standing in. That glad day is not far away, so our Bible says.

In that glad day we hope to see,
I'll look for you and you for me.
If I am there and you are not,
'Twill be because you have forgot.

If you are there and I am too,
'Twill be because our lives are true.
More will knock to enter in,
But their trouble will be a load of sin.

I often think of a day so sweet,
When you and I will get to meet,
And bow ourselves at our Savior's feet;
Ah, then our journey will be complete!

Still, there is something for us to do while we wait. Let us not become idle. I speak this to the ones who are isolated, like myself. We can find many things to help us to take new courage, if we will only look for them.

Now this request is to one and all of the household of faith: when it seems to you that there is nothing, between you and God's rich throne of grace, will you please remember blessings for me?

If it were not for taking up too much space, I would give you all some of my experiences at this place for the last four years, and I may some other day.

Yours in His Name,
C. T. Stephenson,
Canton, North Carolina.

SOME REMARKS

By S. J. Wilson

WHAT conditions, if any, remain unfulfilled, which prevent the coming of the day of the Lord as a thief in the night?

There are a few scattered Adventists looking for the Messiah with all possible faith, ready for a moment's notice.

When we read of the social conditions all over the world and in our native states we ask, "How much worse must they be to bring the end of the age? Must there be a personal antichrist, or can he be the outcome of resistance to the forming of the kingdom?"

My little Jewish friend who visits me occasionally says it takes lots of time. They have been eighty generations in dispersion and may be a long time returning. One Jew says, "Palestine does not belong to the Jews, but the Jews belong to Palestine."

It is of great comfort to believe that God "will have all men to be saved, and to come to a knowledge of the truth",—this the "common salvation" from the Adamic death to the age-lasting judgment.

Among the Churches

The Kewanee, Ill., brethren were given a few services last week by Bro. Siple.

We understand that Bro. J. H. Anderson is to head southward in March, holding a meeting at Hammond, Louisiana.

Attendance was real good at the regular monthly preaching service in Chicago on the 22nd, in spite of rain and slush.

We have neglected to announce the marriage a few weeks ago of Mrs. (Sr.) Emma Lindsay Icely to Mr. George Oleson, of Byron, Ill. They are at home in Byron.

Bro. Edward Clark of Fonhill, is confined to the house a good deal by poor health.

Sr. John Crysler is reported sick in bed, and Bro. Crysler not at all well.

The Plum River, Ill., appointment was not met on the 15th, owing to road conditions, but services were held at Adeline, whose appointment had to be cancelled the previous week.

Bro. John Railton has returned to the N. B. I. office from Fonhill, Ont., where he was called by the recent fatal sickness of his father, James Albert Railton. He reports good work by Bro. Marsh at both Fonhill and Niagara Falls.

The glad word comes to us from Los Angeles, that Sunday, Feb. 8, was a day of rejoicing, when four young people were baptized into the dear Christ-body: Howard Moord (Thelma Railsback's husband), Murl Cripe, Wesley Saylor and Marie Bleesdale. May the good work go on.

The injuries suffered by Bro. John P. Eastman in an auto accident as recently reported in The Herald proved fatal on Thursday, February 19, 1925. He was buried from his recent

home at Fenwick, Ont., Sunday, February 22.

Bro. and Sr. Eastman and family have been members of the Fonhill church for several years.

In the death of Brothers Railton and Eastman the Fonhill church, as well as the families bereaved, is made to sorrow much. The Herald extends heartfelt sympathy to each.

NOTICES

A series of meetings for ten days, at least, is planned for Waterloo, Iowa, in March. Bro. Siple will officiate.

Illinois Notice

The Treasurer of the Illinois State Conference earnestly requests contributors to send in funds now. This is the hardest time of the year to make ends meet for the Conference. Sr. Drew's address is 629 N. Galena Ave., Dixon, Illinois.

REPORTS

Kewanee, Illinois

It was our privilege to spend three days and nights last week in Kewanee, Ill. A fine class is being worked up at that place, and we hope they may soon be organized and working as a regular Berean class. They recently became quite agitated over some views quite skillfully presented by others who are meeting with them and who belong to an organization believing very differently as to the Millennium and kindred subjects. At least one good thing has been accomplished by this—they admit they have all studied more than ever before.

Prospects at Kewanee are very encouraging, and we anticipate report of some additions soon.

F. E. Siple.

The Sunday School

By Alta King

THE SAVIOR ON THE CROSS

Lesson 10 March 8, 1925
Lesson Text: Luke 23:27-49

Golden Text: He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things? — Rom. 8:32.

For Study

Review: Relate briefly the trial of Jesus and the events connected with it, and discuss the truths which they bring out.

The New Lesson: This week's lesson considers what Paul judges to be the heart and essence of the message of salvation by grace, which had been given him to preach. 1 Cor. 2:2.

Paul thus judges the crucifixion of Christ, but there are many who see in it on'y a martyr's death. What is known as modernism in religious thought tends toward self-salvation as opposed to salvation by grace. The death of Jesus, according to Scripture, is the basis of salvation by grace, hence the death of Jesus as anything more than a martyr's death is the chief point of attack by opposers to salvation by grace.

A martyr is one who submits to death rather than be disloyal to a chosen cause, but he submits because he lacks means of defense. He submits because he must needs submit. This is not true of Jesus. Jesus had an abundant means of defense. Something greater than the martyr's spirit caused Him to willingly lay down His life. That something was the joy that was set before Him—the joy of coming out of death with the keys of death in His hands, and the power to give fully and freely a salvation which no man can work out for himself. As you study the account of Jesus' death, keep these thoughts in mind. By so doing the darkness of this dark hour, and the human sin and ignorance which caused it, are lost in the brightness of God's grace in Christ Jesus.

In the death of Jesus we witness the extreme limit to which human pride and selfishness leads human beings. But in it we also witness the full limit to which divine love leads the Father and His Son. In this one event two limits, human hatred and divine love, meet, the one made evident by the other.

Our flesh may cringe in sympathy at the thought of the physical torture which Jesus endured. This sympathy may draw us to Him for a time perhaps. But if our fellowship with Him is to be full and enduring we must imbibe into our consciousness His purpose and the spirit which enabled Him to accomplish that purpose.

I. On the Way to Golgotha. Luke 23:27-31. What evidence do you find of Jesus' strong hold over the people? What evidence do you find that Jesus was keenly alive to the sufferings of His people, in spite of His own poignant suffering? To what was He referring in verse 29? Matt. 24:15-21.

II. On the Cross. Luke 23:32-44; Matt. 27:34-49. How was the prophecy of Isaiah 53:12 fulfilled? How did the fulfillment of this prophecy bring added testimony concerning the kingdom? What evidence in the thief's question that he had some previous knowledge concerning Jesus' teach-

ing and of His promises of His resurrection, coming, and kingdom? Show that Jesus' answer was a promise to grant the request. Can you detect evidence of true repentance in Luke 23:41?

Read the words of mockery thrown at Jesus. Try to realize something of what Jesus endured as He submitted to the shame of these taunts.

His trust in God and His loyalty to Him were the life of His being, yet He must not defend Himself against these taunts to prove them false. Why? Because He would be resisting His unmerited death at the hands of sinners, and by so doing would be shutting off the one avenue through which His and His Father's love for sinners might be forced home to them, and thus save them.

What physical indication of the spiritual darkness over the people occurred? Matt. 27:45.

"My God, my God, why hast thou forsaken Me?" Extreme suffering may have caused Jesus to express this doubt; then again, the question may express only the query of why the necessity of His appearing before enemies, friends, and loved followers as One forsaken by God in whom He had so confidently boasted. What more painful shame could He endure?

What supreme evidence of supreme love is voiced in verse 34?

How did the superscription over the cross bear testimony of Jesus' triumph even as His enemies were glorying in His defeat?

III. The End. Luke 23:45-49; Matt. 27:50-56. Can Luke 23:46 be interpreted to mean that Jesus Himself did not die, that only His body died? See Isaiah 53:12. How would you interpret this statement of Jesus' death?

What typical meaning in the rending of the veil of the temple? Heb. 10:19-22.

What evidence in Luke 23:47-49 that foregleams of Jesus' resurrected glory began to pierce human consciousness even as He hung dead on the cross?

Questions to Think About: (1) What is the relationship between the shed blood (the death) of Jesus and the fulfillment of the New Covenant (the covenant of forgiveness)? (2) Why was it necessary that the death of Jesus should be a death of shame and suffering at the hands of sinners—does this type of death contribute anything to our salvation?

For Class

How did the trial of Jesus furnish evidence that He gave Himself freely and in no least degree under compulsion? How did it furnish testimony concerning His kingdom?

Let the class discussion of the new lesson be guided by questions from various members of the class.

"But Jesus stooped down, and with His finger wrote on the ground."—John 8:6.

What must the poor sinful woman have thought as she saw the Master making marks in the sand? What were her accusers thinking? There are two ways of dealing with the offending weak. One is to give them prescribed justice, which in this case meant death by stoning; and the other is to manifest the very quintessence of justice alike for all, which in this case left the woman standing before Jesus while her accusers slunk away like whipped dogs.—Young People.

The Children's Column

ELIJAH

By Alice B. Curtis

DO YOU sometimes wish you might have seen and known the good people told of in the Bible? Doubtless many of us have had the same wish, but since it cannot be realized, the next best way for us to get acquainted with them is to read of them.

Elijah was a prophet who lived when Ahab was king of Israel. As Elijah worshiped the true God, while Ahab served the heathen god, Baal, there could be little agreement between them. By his example this wicked king was leading the people to worship gods made by men, and God was much displeased with him. So the Lord sent a judgment upon him by the word of Elijah, telling him that there should be neither dew nor rain for these years except by his word. This was bad news for Ahab, for it meant drought and famine.

The Lord then told Elijah to hide himself in a lonely place by the brook Cherith, where Ahab could not harm him, and he could drink from the brook, and God commanded ravens to feed him. Ravens are birds of the crow species and it would have been a strange sight to see those big, black birds bringing food to the prophet morning and evening.

But as days and weeks passed, and no rain fell, the brook went dry, and God told Elijah to go to a city called Zarepheth, where a widow would care for him. He was both hungry and thirsty when he got there, but when he asked her for bread she said she had but a handful of meal and a little oil in the house—just enough to make a cake for herself and her son, and then they must starve. But Elijah told her not to fear, but to bake the cake and give first to him to eat, and her meal and oil should not fail. She had faith in his words and the Lord blessed her so that she had enough food for the three of them until rain fell again. During the time her son sickened and died, and the prophet restored him to life.

For three years and a half no rain fell and there was a famine in Samaria where Ahab lived; and the Lord told Elijah to go to the king and tell him there would soon be rain. Ahab and Obadiah, the governor of his household, were out trying to find water and grass for the horses and mules, the king going one way and Obadiah another. Elijah met Obadiah and sent him to tell the king that he was there. The king asked the prophet, "Art thou he that troubleth Israel?" as though it were Elijah's fault that the rain had been withheld. But he told Ahab it was because the king had not obeyed God, but had followed Baal, that the drought was sent. Ahab knew this was true, and he had learned a little from the famine. So when Elijah told him to gather the people to him at Mt. Carmel, and bring there also the four hundred and fifty priests of Baal, Ahab did so. Here they were to make trial by sacrifice, whether God or Baal would answer by fire.

The priests of Baal first made their sacrifice ready, and called upon the name of

their god all day, but of course he did not answer, for he could neither see, hear nor feel, as he was made of wood or stone, most likely. At the time of the evening sacrifice the prophet built up the altar of the Lord that was broken down, taking twelve stones, one for each tribe of Israel. He put wood on the altar and laid the pieces of the animal to be burnt upon the wood. Then he poured twelve barrels of water over it all, to make the trial more complete, and called upon the name of the Lord, and besought Him to answer him that the people might know that He was the true God.

And the Lord answered him by sending down fire. A natural fire burns upward, consuming the lower things first, but this fire God sent, burned downward, burning first the sacrifice on top, then the wood under it, and next the stone altar and the dust, and finally licked up the water beneath and in the trench round the altar. The people were convinced, and cried, "The Lord he is God." The false prophets were taken and killed that they might not again mislead the people. Elijah then told Ahab to arise and eat, for there was the sound of abundance of rain.

Soon the heavens were black with clouds and wind, and a heavy rain fell to revive the grass and fill the streams with water. When Ahab got home he told his wife, Jezebel, that Elijah had slain the priests of Baal. She was a very wicked woman and sent word to the prophet that he would be killed because of it, so he fled to the desert. While there the Lord told him to go and anoint Jehu king of Israel, and Elisha to be prophet in his own place. When he came to where Elisha was at work he took off his mantle and cast it upon Elisha, as a token that he was to take Elijah's place; and Elisha understood, and went with Elijah to care for him.

But Elijah's life's work was almost done and he and Elisha knew that a great change was in store for him. As they went on their way to a place the Lord had appointed, they came to the Jordan; but how could they cross the wide river? Elijah took his mantle and smote the river and it divided and they went over on dry land. Then the prophet asked Elisha what he should do for him before he was taken away, and he asked that a double portion of Elijah's spirit might be upon him. And Elijah said it would be so, if he saw him when he was taken.

As they were talking a chariot of fire and horses of fire came between them, and Elijah went up by a whirlwind into heaven. And Elisha saw and called to him, and the mantle of Elijah fell down to him. Enoch, who "walked with God," and Elijah, the faithful prophet, did not die as have all others of Adam's race up to the present time, but were a typical class to represent God's people who shall be alive when Christ comes again and shall be translated as Enoch and Elijah were, without dying.

What a glorious change, and how much more to be desired than the wretched death that overtook Ahab, Jezebel, and their children; for they were all killed, as Elijah the prophet had foretold to Ahab they should be. No one can prosper and disobey God.

Christ said, "It is more blessed to give than to receive." Few people receive the blessing. Why?

TYPES

By Alma Orr

(Continued from last week.)

TWO days were allowed in which the people were to be sanctified and wash their clothes. These two days typify the two ages—the antediluvian and the post-diluvian ages. Those who do not make themselves ready in the allotted time, who on the morning of the third day are not clothed in the spotless garments of righteousness, will not be called unto the marriage supper of the Lamb, but will be cast into outer darkness. Matt. 22:13.

If Adam repented and died in Christ, having made sacrifice according to God's command, he will rise again on the morning of the third day. Job, speaking of the dead, says: "So man lieth down and riseth not; till the heavens be no more, they shall not awake, nor be raised out of their sleep." Job 14:12. The heavens will remain until the day of judgment, when they will pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein shall be burned up. 2 Peter 3:7, 10. If the dead are not raised till the heavens pass away, and the heavens do not pass away till the day of judgment, which is the third day, then on the morning of the third day, according to the Scriptures, Christ will descend from heaven, the dead in Christ will be raised, who, together with the righteous living, will be caught up to meet the Lord in the air. After the removal of the righteous all that remain on the earth, both man and his works, will be destroyed by fire, just as shown in the destruction of Sodom and Gomorrah. It is said the destruction of these cities was for an ensample (sample). A sample is a small part of a whole. Sodom and Gomorrah were a small part of the world and the judgment of the whole world must be exactly like the sample. In the sample we find the righteous were removed and all that remained was destroyed by fire. Those who had been warned and those who had not been warned of the coming judgment suffered the same fate.

The dead who are raised on the morning of the third day are the main harvest of the dead, the firstfruits unto God and to the Lamb (Rev. 14:4); having been called to the first sanctuary in the heavenly tabernacle at the time of the first resurrection, where they reign with Christ till the close of the thousand years. At the close of the thousand years the marriage of the Lamb takes place when Christ and the bride come forth from the Father's house to a new home made perfect for them and the saints over whom they are to reign for ever. This has been prefigured by the type of Isaac and Rebekah. Isaac is a type of Christ and Rebekah is his bride. Isaac's bride was selected from his own kindred in a distant country. His father sent for her and she was taken from her own country to that in which Isaac lived. Isaac went to meet her and took her to his mother's tent. Gen. 24:67. (Rebekah did not go to meet Isaac and both return to Rebekah's country.) Isaac's mother was dead, and no one occupied her apartment at that time. A description by Kitto of the tents of that time says: "The patriarchal tents were probably such as we now see in Arabia, of an oblong shape, eight or ten feet high in the middle. . . . If the owner is a person

of much consequence he may have three or four tents, for himself, his wife, his servants, and strangers, respectively. . . . It is more usual however for one very large tent to be divided into two or more apartments by curtains. The Holy Tabernacle was on this model." From this description of the tents and the fact that the calling of Rebekah was to typify the calling of the bride of Christ, who are to be priests and reign with Christ in the heavenly tabernacle for a thousand years, we conclude that Abraham's tent was a large one divided into two apartments by a curtain corresponding to the veil of the tabernacle. In one apartment dwelt Isaac and his father, types of Christ and the Father in the Holy of Holies, while Rebekah dwelt in the other apartment, a type of the priests in the first sanctuary. This arrangement continued during the usual time of the betrothal (at the least, ten months, see margin, Gen. 24:55). At the end of this time the marriage was solemnized and Isaac and Rebekah entered a new home.

The new home of Christ and His bride must be already prepared before Christ comes; for He says: "I go to prepare a place for you. And if I go and prepare a place for you I will come again, and receive you unto Myself". John 14:2, 3. When will He come? After the place has been prepared.

"And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Rev. 22:12. When Christ comes, every man will receive his reward; not a certain class only, but every man will be rewarded in accordance with his work. This does not mean a multiplicity of rewards, as but two rewards have been offered, and every man must receive one or the other. "Behold, I set before you this day a blessing and a curse; a blessing, if ye obey the commandments of the Lord your God, which I command you this day; and a curse, if ye will not obey the commandments of the Lord your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known." Deut. 11:26-28. The blessing will be life for evermore. Psa. 133:3. The curse will be exactly the opposite.

That every one who is obedient will receive the same reward is proved by the parable of the laborers in the vineyard. Matt. 20. Even those who came in at the eleventh hour (Israel) received the same reward as those who came in earlier (the Gentiles). In the parable they not only received the same reward as the earlier workers but the rewarding began with them. The granting of eternal life will begin with Israel. Those of Israel on whom the lot fell to be sacrificed are the ones raised in the first resurrection; and they receive their reward before those taken from the Gentiles for His name.

"He which testifieth these things saith, Surely, I come quickly. Amen. Even so come, Lord Jesus."

The greatest of men are those who live nearest to Christ.

"AS long as giving is merely a duty, the Christian has not learned to give. True giving is a real, thrilling pleasure. Self-denial in order to give may look hard from outside; but it is not hard to the generous soul." Selected.

PRIZES FOR FAITHFUL

(Continued from front page)

right to the front seat at all public games and spectacles. An Athenian victor in the Olympian games received, in accordance with one of Solon's laws, five hundred drachmas, and a right to a place at the table of the magistrates in the prytaneum, or town hall; and a Spartan conqueror had the privilege of fighting on the field of battle near the person of the king.

All this has long since passed away, but the frequent illustrations which the Apostle borrows from the Grecian stadium, vividly show his ideas of the Christian race. The prize is amazingly great—"a crown of glory that fadeth not away." "And when the Chief Shepherd shall be manifested, ye shall receive the amarantine crown of His glory". 1 Peter 5:4. Here are some of his words: "Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." 1 Cor. 9: 24-27.

The practical solicitude to gain the prize, by strict personal discipline, is a lesson for Paul's readers, by which they all may profit if they will. The allusion to the herald who summoned the candidates for the foot race first into the stadium, is very striking. Having called others to the contest in this race for the divine prize, the Apostle felt that he must show the example of holy living, lest he should himself fail shamefully of the prize. But, anticipating the end of his race, in his second letter to Timothy, he exults in the prospect of a glorious prize, laid up for him by the Lord, the righteous Judge, to be given at the time of His appearing and Kingdom. "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." 2 Tim. 4:6-8.

It is manifest from this, and many other passages of Scripture, that the time fixed for the distribution of the prizes to the faithful is not at death, but at the return of the Great Master, in whose service the prizes were won. The common remark, when a good man dies, is, "He has gone to his rest and his reward." To his "rest," truly, literally, for, according to an unerring guide, he has fallen asleep, and sleep is perfect rest. But to his "reward," no. Upon the invention of modern theology the divine veto is placed. Not until the King comes to the throne of His dominions are His faithful warriors called to receive the signal honours which His royal generosity intends for them. Thus: "How great is Thy goodness, which Thou hast laid up for them that fear Thee, which Thou hast wrought for them that trust in Thee before the sons of men!" *Psa. 31:19.* "The hope which is laid up for you in heaven."

Col. 1:5. "I give thee charge, in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; that thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ: which in His times He shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen. Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." 1 Tim. 6:13-19. "Verily I say unto you, that ye which have followed me, in the regeneration when the Son of man shall sit on the throne of His glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel." *Matt. 19:28.*

See also the glorious promises to the conquerors in *Rev. 2:7, 10, 11, 17, 26, 27, 28; 3:4, 5, 10, 11, 12, 21.*

And who can sum up all that is contained in the following magnificent statement?—"The Spirit itself beareth witness with our spirit that we are the children of God; and, if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified together." *Rom. 8:16, 17.*—Selected by R. A. Curtis.

THE AUTHORITY OF THE BIBLE

(Continued from front page)

The Bible fulfils all that nature and history lead us to expect of an authoritative revelation from God. It is the simple record of God's progressive revelation of Himself revealed to men and through men. This revelation began in early human history, and reached its perfect completeness in the person, character, deeds, and teaching of Jesus the Christ. It records the progress and the triumph of God's self-revelation made to peculiarly spiritual men who belonged to a peculiarly spiritual race, prepared by God for this peculiar mission.

The Christian world has come to believe the Bible is an authoritative revelation from God because it meets the needs of every human soul. It fits into every human experience. Under every circumstance the earnest soul can go to it and find help and strength. It does not stand or fall by some preconceived theory of inspiration. It has within itself its final and complete vindication, and there is no other. It is the most widely read book in the world, and its popularity grows with every passing century. It has transformed human life and character wherever its influence has been felt. Those who love it best are best in character, and those who are best in character love it best. It is transforming for good, social, economic, and political life wherever it has gone. It treats of the grandest themes of which the human mind can conceive, in a progressive and satisfactory way. It answers the deepest questions of the burdened heart. Ev-

eryone who has accepted its teachings has found peace. Everyone who has followed its precepts has found purity. Everyone who has trusted its promises has been conscious of salvation from sin. Everyone who imbibes its spirit finds fellowship with God. We know the Bible is from God because it leads every man who follows it to God.—Young People.

OUR VISIT TO BETHLEHEM

By Lottie E. Young

IN THE afternoon we drove out to Bethlehem, about six miles from Jerusalem. Leaving the Jaffa Gate we crossed the head of the deep Valley of Hinnom, and rode up the hill on the opposite side of the vale. An English ophthalmic hospital is well patronized, as blindness is one of the common afflictions of the people of Palestine. Neglect and ignorance, dirt, and the plague of crawling flies, spread the germs of disease from eye to eye, and we saw many being led by the hand along the streets. Up a hill we went, seeing at its top the so-called Well of the Magi, which the legend says is where the Wise Men halted and in its depths they saw the star which was to guide them to where the young child lay. At a fork of the roads a sign post said, "To Hebron", which brought to memory the spot where Abraham bought the Cave of Machpelah, in which he and Sarah, Isaac and Rebekah, Jacob and Leah are buried. The tomb of Rachel is nearer to Bethlehem, and while the present structure is modern, it may be the successor of that "pillar" which Jacob set up to show where his loved wife lay.

Bethlehem is now a rambling village built on the hillside, and in a walled kitchen garden near its entrance is David's Well. It was from this place that Jesse's son, after he had become the chieftain of a band of outlaws, and was besieged by the Philistines, grew thirsty for a draught from the well whose sweetness he had known as a boy, and three of his "mighty men" went up secretly at the risk of their lives, broke through the host of their enemies and brought their beloved captain a vessel of the water, which touched David so greatly that he considered it sacred and poured it out unto Jehovah as a thank offering.

The tall Church of the Nativity stands over the reputed stable where the Lord of Life had birth. The long rows of immense marble pillars had some faded remains of painting on them, and also a few mosaics. Down dark and winding steps we went, slippery with the drippings of many candles, into the Grotto of the Nativity. It is a cavern perhaps forty feet long by ten wide, lit by thirty lamps, its marble floors and walls hung with draperies. Under the altar is a silver star in the pavement and the Latin words, "Here is where the Virgin Mary gave birth to Jesus Christ", while a marble manger in the corner marks the cradle of the infant Savior. Underneath the floor is the cave in which Jerome lived for many years translating the Hebrew Bible into Latin so that the common people could read it. Outside the town are the pastures of Bethlehem "where shepherds watched their flocks by night" and had the glorious vision of angels who told of the birth of the One so long foretold, also the field of Boaz where Ruth, the great ancestress of the Savior, followed the reapers among the corn.

THE RESTITUTION HERALD

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Israel's Return-- When?

By F. E. Siple

A FEW years ago, to preach the restoration of Israel was to meet with the objection of the vast majority of religious people. Very few believed in the literal return. A great change is in evidence today, however, and a large per cent of Bible students have come to realize that God has not permanently cast off His people, Israel, but will yet bring them back; and they have further come to realize the force of Paul's argument in Romans 11:11-15, that if the casting away of them brought a blessing to the world at large, the return or regathering of them shall bring an even greater blessing.

But the point now upon which there seems to be the greatest variance of opinion is as to the time of Israel's return. Some believe in the return previous to Christ's coming, while others see only the regathering by Christ after His return.

It seems apparent to us that there really ought to be no great difficulty with regard to that. If the two thoughts are carefully examined, and the many texts considered, both points appear to be amply sustained.

The fact must be admitted by all that the restoration of Israel when complete must include their being restored to a condition of faith in and favor from God; and it must also be admitted that this will not be accomplished until after Christ's return. However, that does not in any sense detract from the thought that there will be a large return in a physical way to the Homeland before Christ's coming,—which thought seems not only to be plainly taught in Scripture, but amply sustained by the events of the past ten years, coupled with the happenings and plans of today.

The thirty-seventh chapter of Ezekiel gives the well known vision of the valley of dry bones. Verse eleven clearly states that the scattered and dried bones represent Israel. But the process stated is that there was a rattling and shaking of the bones as they came together, each to its proper place, and after that sinews and flesh came upon them and skin covered them, "but there was no breath (spirit, life) in them." It was still later than this that the breath came into them and they "lived".

Could a parable vision such as this be more plain as to the steps in restoration? Israel is not today returning to her home land in faith and understanding, but the rumblings are taking place, and the scattered bones are moving toward their proper places. This must continue until they are established in Palestine in a material manner and wealthy condition. But it is still later than this before they shall really "live" in God's sight. Notice verse thirteen, "Ye shall know that I am the Lord,

Till He Come

TELL me not with deep emotion,
Of a heaven in the skies;
This will draw no true devotion
From a sinful soul that dies;
While the grave remains the portal
All must enter till He come—
Till He come, the King immortal,
Who Himself the victory won.

Tell me not with mournful sadness;
Evil things will never cease;
This admits no ray of gladness,
Gives no hope of joy or peace.
But tell out this, yea, tell it ever,
That the Righteous King will reign;
He that lives and fails us never,
Will the Eden bring again.

Then the saints in Jesus sleeping,
Will awake at His glad voice;
And with those in patience waiting,
In the rapture will rejoice.
In the gathering, there, together,
To the Saviour from above,
In the ineffable for ever
All will live, for "God is Love."

—C. F.

when I have opened your graves, O my people, and brought you up out of your graves, and shall put my spirit in you." The last step is putting His spirit in them, and that shall be done with the coming of Christ, hence the other stages come first.

A careful study of Ezekiel thirty-eight shows that Israel will be in their homeland and pass through great tribulation by an enemy nation before Christ comes. Speaking as though to this wicked king (Gog) the prophet says in verse 8, "After many days thou shalt be visited: in the latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel, which have been always waste: but it is brought forth out of the nations, and they shall dwell safely all of them." That plainly shows that Israel will then be dwelling in regathered condition in their own land. But the next verses point out that the king of the north comes against them because he recognized their wealth, and the result is a dark picture for Palestine for a short time.

Zechariah 14:1-4 describes, we believe, the same period. Verses one and two show the dark side. The word "against" in verse two does not mean opposed to, but up to, next to, just as it is used in 2 Peter 3:7. All nations will be gathered next to Jerusalem, but some will come in its defense. They meet in the valley of Jehoshaphat (Joel 3), and the last great struggle of the nations is just at its height when the Lord takes charge. Observe verses 3 and 4 of Zechariah 14. Christ's feet shall stand upon the Mount of Olives in that day in fulfillment of Acts 1:11; Matt. 25:31; Dan. 12:1, 2 and other prophecies.

It is then that Israel will recognize Jesus as the Christ, and weep for Him (Zech. 12:10), and He, seeing their repentance, shall forgive and (Continued on page 176)

Origin Of Sin No. 2

By James A. Patrick

THE first article written on this subject was sent out with much trepidation. But the many words of commendation received through the Herald and personal letters have quieted my shaky nerves so that I go forward in this article with much more confidence.

In Matthew 25:34 we have this language: "Come, thou blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." From this we learn that from the foundation of this order or arrangement—for the word rendered world is kosmos—there was a kingdom prepared that someone is to inherit. If we go back to the beginning of this order of things we find that God created a man and a woman and planted a garden in which he put the two. That this was the kingdom in miniature is evident from the fact that Adam was told to "Be fruitful, and multiply, and replenish the earth and subdue it: and have dominion over the fish of the sea," etc. Psalm 8:6 says, "Thou hast made him to have dominion over the works of thine hands." This indicates kingship. Adam was created to be a king. In the miniature of the kingdom we have God's idea of what His intentions were as to kingdom conditions.

Was there sin there before Adam ate of the forbidden fruit? Certainly not. If there was, then the garden in its beauty, and the man in his innocence were not pictures or types of the completed kingdom in the future in which there is to be neither sorrow, pain, nor death. There can be no sin when there is no death, for death is the effect of sin, and the effect is only removed by removing the cause.

Did God intend that Adam should have dominion over a sinful earth? No. As soon as the man sinned he was driven from his dominion. The FIRST dominion is to come to the Lord when He "reigns in Mount Zion from henceforth, even for ever." Micah 4:7, 8. And when He reigns for ever there will be no sin, so there was no sin in the FIRST dominion.

Did God intend that Adam should sin? Did God create him an automaton? as was stated in the quotations made in my former article? Certainly not. Why not? In order to answer this question it will first be necessary to ask and answer the question,

WHAT IS SIN?

Sin is disobedience of a Divine command; or turning the power to do good into the wrong channel. God told Adam not to eat of the forbidden fruit. Eating is not a sin. God told him that he might eat of the fruit of all the trees but the prohibited one. Eating is a power for good. But by the same power men (Continued on page 176)

THE MINISTRY OF JESUS

According to the One Year Theory

By J. S. Lyon

(Continued from last week)

The Temptation of Hunger (Lust of the Flesh)

Matt. 4:3, 4; Luke 4:3, 4

WHAT would be more natural to Jesus than to think, with the first pangs of His hunger, "If I be the Son of God, I can make bread of these stones. What wrong could there be in thus providing for self"? But we must admit that Jesus was not an impulsive man. Every act He accomplished, every move He made must have been carefully considered, or been prompted by the Holy Spirit. If His Father had led Him thus in fasting, He would provide refreshment in due season. The time had passed when Jesus could consider aught but God's will in every choice of action. Bread in itself was not all that He needed. God might have other means for His sustenance. His ready memory suggested those words of Moses to Israel, when he said unto them, "Thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, and to know what was in thine heart, whether thou wouldest keep His commandment, or no. And He humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest 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. 8:2, 3. This was the summing up by Jesus, also, as He considered His own position, so parallel to that of Israel in the wilderness. Israel sinned by impatience, by her inability to trust in God. Israel needed bread, it is true, as did Jesus. But the failure of Israel was an example for Jesus to avoid, as He did. God was testing Him, humbling Him, proving what was in His heart. Content was He to put aside His natural cravings, trusting in the love of His heavenly Father.

So in our lives, there are times when God tests us and humbles us to the depths. Let us not forget to be patient, to recognize that some lesson for our welfare is pending, and seek not of ourselves to set aside or to avoid the grievous circumstances into which we may have fallen. Israel sought bread, but God gave them something in its stead. That which we desire may not always be that which is best for us. If we profit by our Master's example we must learn perfect trust in God.

The Temptation of Personal Glory (Lust of the Eye)

Matt. 4:5-7; Luke 4:9-12

Doubtless during the whole period of the fast there came to Jesus numerous questions concerning Himself. He was the Messiah of Israel but He must endure poverty, ignominy and shame. He was the King of kings, yet would be despised and rejected of men. He was the Prince of Peace, yet He brought to Judah a sword, which would never be sheathed till the streets of the Holy City ran rivers of blood, till the people should be dispersed to the ends of the world, till the age be past. He was the Son of God, yet must He die on the cross between thieves as a common malefactor.

It is not strange that the manner in which He should appear to the people, should occur to Him at this time. He knew of the great throngs who had attended upon John's preaching. He knew of the ardent longing and confident expectation in the hearts of all for the revelation of Messiah. His heart beat in sympathy and compassion for Jerusalem. He would have gathered them "as a hen gathereth her chickens" under His protection and care. The time was ripe. The stage was set. He had only to appear on the pinnacle of the temple, to descend heaven-borne into the midst of the court, in order to be joyfully proclaimed the Messiah of God, with reverence and awe.

But in this moment of trial, there came again the words of Moses, for he had said, "Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them and keep and do them." Deut. 6:1. Because Jesus had learned them, they were His tower of strength. "Ye shall not tempt the Lord your God, as ye did in Massah." Deut. 6:16. As Israel forgot God and the care He had had over them, leading them to desire to kill Moses because there was no water to drink.—unable to wait God's pleasure.

For us, what lessons? Are we not always saying in our hearts, "Give us this, give us that: if I only could do so and so." Let us trust God, even though He slay us. Let us choose to do only that, be only what He desires for us. Let us also store in our minds the precious promises of His word, that we, too, may find constant inspiration and solace in all our times of trial.

The Temptation of Power (Pride of Life)

Matt. 4:8-11; Mark 1:13; Luke 4:5-8, 13

Concerning the kingdom of Messiah, the prophets of old had spoken so voluminously that all other aspects of His mission to men were completely overshadowed. The glories of that Kingdom, and the blessings it would bestow upon Israel were the only features of Messiah's advent that remained in the minds of the people of the land. This expectation lingered in the minds of the disciples themselves clear through the ministry of Jesus. Acts 1:6.

It is human nature to be desirous of the pleasant things in life, and to seek to avoid that which is disagreeable, to choose rather the comforts than the pains. It would be natural for Jesus to think deeply over the glories of His kingdom when it should have been established upon the earth, when all nations should serve Him, when His righteous judgments should bring "peace and good will among men." The thought might have come: "It is within my power to attain this dominion now, without waiting. All I need is to use my powers to this end and the kingdoms of the world will be mine. Ah, but what of the Father's plans? Is it my will or His will that shall prevail? No, Lord, not my will, but Thy will be done." "Thou shalt worship the Lord thy God, and Him only shalt thou serve."

Whether through the agency of an evil spirit, or through His own nature, such thoughts were present in His mind long enough to receive consideration and rejection. There was no wrong in thinking of the kingdom and its establishment. It was His by every right. No satan had power to give it to Him or to take it away. But it

would be wrong to disregard the times and seasons set by God, or to avoid the labors that God had decreed must precede the kingdom.

When we pray, "Thy kingdom come", we must do so in patience. The times and seasons are precisely set, and human understanding has never yet determined them, though many try and fail.

In disclosing these truths as a parable, Jesus followed Jewish custom. Edersheim says, "Perhaps no other mode of teaching was so common among the Jews, as that by parables."

FAITH, SUSTAINING FAITH

By Samuel E. Haney

AND Jesus answering saith unto them, "Have faith in God." Mark 11:22.

Faith! What is faith? Paul tells us: "Faith is the substance of things hoped for, the evidence of things not seen." He also informs us how to get faith: "He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him."

Faith is the key that unlocks the door to salvation; to the true character of God our Father, and to Jesus Christ our Redeemer and King; to divine secrets that for a time and purpose are concealed from the world; to the everlasting kingdom of righteousness and peace. Faith also governs the effect that our trials and troubles have on our lives.

Let us get a synoptic view of the eternal God, the Creator of all things. For even a small vista of Jehovah's wonderful works paints a picture of the imbecility of the finite mentality. If a bronze cent were to represent the mass of the earth, Saturn could be eleven silver dollars; Jupiter thirty-seven silver dollars; and the sun 750 times the mass of all the planets and their satellites together. There are at least two stars whose measured diameters exceed 93,000,000 miles—the distance between the earth and sun.

Does such a Mighty One note the little affairs of our lives? Yes. "There is no creature that is not manifest in His sight: but all things are naked and open unto the eyes of Him with whom we have to do." Heb. 4:13. So, then.

"Whenever I am tempted, whenever clouds arise,
When song gives place to sighing, when hope
within me dies,

I draw the closer to Him, from care He sets me free:

His eye is on the sparrow, and I know He watches me."

"All men have not faith" (2 Thess. 3:2)—a very rare quality in these days. "But without faith it is impossible to please God", which accounts for God's disfavor of the world; its exclusion from His throne of grace; and for its impending trouble. "such as was not since the beginning of the world to this time."—Jesus. The inference is, that when He comes and takes His saints, there will be no faith on the earth—"When the Son of man cometh, shall He find faith on the earth?"

Many imagine God to be supreme in their hearts. But if actions and results are criterions God plays but little part compared with King Gold, and the glittering things of this world. The average person of the street, though labeled a Christian, proves, when a (Continued on page 174)

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 18:24

CAREER

These things you'll need to see you through:

The pluck to face a problem new,
 The will to do the best you can
 And win or lose, to play the man;
 Some thought for others toiling near,
 This warms with friendship your career;
 Then crowning all, when grief comes on,
 Unflinching faith to lean upon.

Your wit a little while may reap
 A few successes, paltry, cheap;
 With selfishness you may obtain
 The fortune which you hope to gain,
 But if you have not that within
 Your soul which whispers through the din
 Of turmoil: "Be you patient, wait!"
 Failure shall sweep you to your fate.

When blows the tempest, and to you
 Come difficulties, strangely new,
 If you, unschooled to danger, stand
 Luck will desert your trembling hand;
 If in your happier days you've shown
 No thought for others, but alone
 Have lived: when fond hopes fade,
 You'll sigh for friends you could have made.

Guard your career by faith! For when
 You too must weep as other men
 And, helpless to explain or stay,
 The call which takes your love away,
 If you have not that sure belief
 That God is with you in your grief,
 Though many a bleak and barren year
 You'll stifle in your own career.

GOD IS LOOKING AT YOU

What does He see?

"Thou God seest me" is a prayer from the Bible that often is used by parents and others in such a manner as to create a totally wrong impression of God. Hence many people conceive God as ever being on the watch to pounce upon the wrong doer in a revengeful spirit.

The true meaning of the Old Testament story is that God took heed of the extremity of Hagar, the outcast, whose little son Ishmael, lay perishing of thirst in the desert, and directed her to a spring of water, and this led her to exclaim, "Thou God seest me."

Sin, we know, can not go unpunished, yet the character of God, as revealed in Jesus Christ, is that of graciousness, long suffering, lovingkindness, compassion, and wondrous mercy. "God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them," or, as Job said, "He looketh upon men, and if any say, I have sinned, and perverted that which was right, and it profited me not, He will deliver his soul from going into the pit, and his life shall see the light."

"He looketh upon men." I wonder what He sees in you? Is it sorrow for sin? Is it a response to His claims? Or is it a spirit of indifference, love for the world, the fascination of pleasure, or an undue regard for those trifling things of time which cannot satisfy? He looks for the contrite spirit that cries out, as David did, "I have sinned against the Lord," for "if we confess our sins, He is faithful and just to

forgive us our sins, and to cleanse us from all unrighteousness." It was said to David, "The Lord hath put away thy sins; thou shalt not die."

"He looketh upon men," some of whom vainly are trying to cover up their sins—it may be under a cloak of religious profession, or of respectable and moral life; His Word tells us, "He that covereth his sins shall not prosper, but whoso confesseth and forsaketh them shall obtain mercy."

Sinner, God is looking upon you. You may not have wandered far away, but, like Peter, you have denied Him. May His look move your heart and melt it, as it did Peter's! It may be you have gone into the far country, as did the prodigal; God, the loving Father, is looking upon you. You may have spent all your talents in folly and sin, yet He is looking in love and watching for your return. As soon as you show signs of repentance, even though you may be a great way off, at the heart cry, "I have sinned against heaven and in Thy sight, and am no more worthy to be called Thy son". He will with great compassion and boundless mercy meet with you and restore you to sonship and favor. You will hear His voice tenderly saying, "This, My son, was dead and is alive again; he was lost and is found."

"He looketh upon men," realizing the full value of men, though sunk they may be in sin and ignorance. He looks not for fame, or money, or honor, or education, or respectability, or a good moral life, which are all right in their place, and some of them have a place in the Christian life; but just now He is looking for sorrow for sin, confession of sin, forsaking of sin; and as sure as He finds this spirit He will bring the man into liberty and the life into light.

What a glorious transformation that is, being brought out of darkness into light, out of bondage into liberty, out of the far country into the Father's home, from want to plenty, out of misery into joy, nay, from death to life.

"He looketh upon men." How great His pain when men refuse to repent and persist in their downward way! His delight is in mercy. "As I live, saith the Lord God, I have no pleasure in the death of the wicked." He would rather that all should repent and turn to Him and live.

"He looketh upon men", and sees their sorrows and their struggles. He knows all about their circumstances, their broken vows, their failures of the past, the doubts that have hindered them and filled their lives with gloom. He is looking for a renewal of their covenant.

"He looketh upon men" and sees their works and how they have labored and have patience and have not fainted. He approves of much in their life, it may be, yet He discerns in some marked manner that they have left their first love, and says to them, "Remember! Repent!! Return!!!"

Can not you recall those wonderful days of your first love? What a spirit of holy, reckless daring then gripped you! What zeal, what sacrifice, what thought for others, what earnest, believing prayer, what diligent seeking for men away from God, what rejoicings and praise to God over victories won! God's cry to you is, "Remember, and repent, and do thy first works". If you will He will make you an overcomer, and "give you to eat of the tree of life,

which is in the midst of the paradise of God."—Lieut. Colonel Langdon.

MANNA

If the Israelites could have had their way with the manna, it is quite probable that the more shrewd and business-like among them would have gathered it in quantities, that they might store it and later sell it to their less provident neighbors. But this heavenly food, like spiritual manna of our own age, came only day by day, and each must gather it for himself. The law of the heavenly food on which the soul lives still is the same.

SOMETHING FOR YOU TO DO

In every city or town there are children running the streets on Sunday, attending no Sunday School nor getting any religious instruction whatsoever, and it should be the desire of every one of our children to interest these non-instructed children, and even go after them, if necessary, and persuade their parents to permit them to attend our Sunday Schools and all other branches of young people's work connected with the church. Try this! It's a good work and I am sure a blessing will follow your efforts.

BIBLE QUESTIONS

You will notice we are not giving direct answers to "Bible Questions", but the reference is given in the Bible to which the seeker must go. In all references the Authorized, or King James version is used.

11. What were the qualifications necessary for apostleship?
12. When the Lord addressed Saul on the road to Damascus what reply did Saul make?
13. When Andrew heard Christ speak whom did he bring to Him and who did he say Christ was?
14. What did Peter do when he saw Christ arrested by the soldiers?
15. What is the symbol of baptism and how should we walk after being baptized?
16. Who are the sons of God?
17. How did Christ convince doubting Thomas that He was alive?
18. What was written to the church at Philadelphia "to him that overcometh"?
19. In what are Christians not to become weary?
20. When Paul preached Christ to Felix what was the effect?

ANSWERS TO LAST SERIES OF QUESTIONS

1. 1 Corinthians 13:13.
2. John 4:5, 6.
3. John 10:24, 25.
4. Matthew 19:28, 29.
5. Acts 20:37, 38.
6. Galatians 6:7, 8.
7. Revelation 3:16.
8. 2 Corinthians 12:9.
9. Matthew 22:37, 39.
10. Matthew 14:27.

We have adopted this plan to make our young readers more familiar with the Bible. We trust they will look up all references and whenever we make an error—this is altogether possible—drop us a card correcting us. Write any way, telling me which plan you like best.

"Resemblance to God results from our intimacy with Him. We soon assume the manners of those with whom we are familiar, especially if we love and revere them. Upon this principle, the more we have to do with God the more we shall grow into His likeness as dear children." Jay.

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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 for 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

"SOFT WORDS" ARE BEST

IN a recent issue of the Herald a writer, because of intense zeal for what was deemed to be Biblical truth—a point concerning which the Editor fully agrees—made personal references that could not but wound some who with equal honesty and earnestness believe the Bible teaches the thoughts which said writer denounced. Because of these expressions the article was held over for a week or two in indecision as to whether it should be published.

Heretofore the Editor has endeavored to modify such expressions as would likely unnecessarily wound the readers,—this with an effort to avoid altering the thoughts of the writer on the subject under consideration. Often this has been difficult, or even impossible, without altering the writer's style. Occasionally, but with much reluctance, because of the main thought presented, such expressions have been allowed as written.

Hereafter, the Editor will freely use his editorial rights to either eliminate such observed expressions, even though the general literary style of the article be interrupted, or to decline the article in its entirety. This without regard to the subject or the author.

The contributions through the Herald, including editorials, are possibly of greater influence in determining the beliefs and mannerisms of the brotherhood than any other single human agency. Most searchers for Biblical truth are quite ready to carefully weigh and consider well prepared statements, especially if same are built firmly upon the Word. But there are few

people who do not resent being "slapped in the face", whether literally or metaphorically. Our aim is to edify one another in Christian truth and service. For this let us all try to use the strongest possible Biblical arguments, including, "Be kindly affectioned one to another with brotherly love."

INSTRUCTIONS REVERSED

IN Matthew 10:9 and Luke 9:3 Jesus instructed His disciples: "Take nothing for your journey, neither staves, neither scrip, neither bread, neither money". As He came to give His parting words to His disciples, He recalled, in Luke 22:35, these instructions to their mind and asked if they had lacked anything. Their reply was, "Nothing." "Then said He unto them, But now, he that hath a purse, let him take it, and likewise his scrip; and he that hath no sword, let him sell his garment and buy one." The question is often asked, Why did our Savior reverse His instructions to His disciples?

When the first instructions were given the Savior was present mingling with His disciples. He was teaching and exemplifying the blessings and mercies and provisions of the kingdom of God which He and His disciples were publishing everywhere. God was able to provide all promised blessings.

At the time when He reversed His instructions He was to accompany them no more. The kingdom had been rejected, therefore its establishment was no longer "at hand"; and the Savior would be absent. Under these conditions He tells them to take purse and scrip and provide for themselves, adding, "he that hath no sword, let him sell his garment, and buy one." While the word here translated "sword" had come to be used much with reference to an instrument of warfare, yet its original and primary meaning was "slaughter-knife," a knife which was worn with the sword. This slaughter-knife was evidently used for the slaying and dressing of the sheep, cattle, fish, and such. Being worn with the sword the word came to mean "sword" as well as "slaughter-knife."

Whether the use here was with reference to carrying a slaughter-knife for use in providing for daily needs, or with reference to an instrument of combat, the student must judge in the light of the context and circumstances.

However, be this as it may, the disciples answered the Lord, "Behold, here are two swords. And He said unto them, It is enough". Later, in the garden when Peter smote the servant's ear with the sword, Jesus stopped him and touched the wounded member with healing power. Two were sufficient and when one left a wound, Jesus healed. It seems evident that Jesus was either instructing them to provide a slaughter-knife for ordinary use; or, "if a sword", then for the purpose of miracle and lesson of mercy and submission.

IS IT JUST A FORM?

WE are inclined, sometimes, to emphasize very strongly the process or form of baptism. The Scriptural examples and illustrations are pointed to, and the definition of the word "baptizo" is held up prominently so that all will be sure to recognize that baptism can only be Scriptural when one is dipped, plunged, immersed in water.

All this is very good. But is it possible that in emphasizing the form we sometimes are inclined to overlook that part of the service which is still more important than the form? "Know ye not that so many of you as were baptized into Jesus Christ were baptized into His death?" Rom. 6:3. It was not the form of Jesus' death that the Father was most pleased with. It was the fact that Jesus was so completely consecrated to the Father's service that He was willing to sacrifice even His life to accomplish the great purpose that lay ahead.

So Jesus died. And in His death He laid down completely the former life. His body of flesh was actually buried. In like manner, when one comes to baptism the primary thing is not the form, but the purpose, the consecration of self. Since it is a burial, death must have come. Our natural desires of life and of nature must have been brought into subjection to the great ideal of being able to live for and serve the Father. Hence Paul explains to us that they that are Christ's have crucified the flesh with the affections and lusts. Gal. 5:24.

Having come to that position in mental service to the Father one becomes a proper candidate for baptism. The former life, and ideals according to the flesh being dead, it is now the proper time for burial.

But after Jesus was buried He was raised to walk in a new life. So in the sixth of Romans the figure is carried out further to show that he who has been truly baptized has entered into a newness of life, a new life work.

While the form is plainly shown by this illustration, of death, burial, and resurrection, as well as in many other ways and places in Scripture, yet the real significance lies beneath the form and in the reality of one's consecration to his God. Consider the beauty of Hebrews 10:22, "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."

Formality alone is an empty thing before God. If we go through the act of baptism because Christ was baptized and we find the Scriptures to read that we, too, should pass through the like form, it is greatly to be doubted if any good has been accomplished in the act.

It is the service of the heart that counts.—the true giving of one's self to his Lord.—F. E. S.

HERALD RECEIPTS

Mrs. Alice Scott; Mrs. Mildren N. Heise; Mrs. Gertrude Axland; Mrs. Alice Chase; Mrs. Frank Emerick; J. E. Mabry; E. P. Haynes; C. V. Hutchings; F. W. Button; Mrs. J. B. Phelps; Mrs. Chas. A. Harris; Mrs. Jennie McDonald; Edith Mills; John D. Coulter; Mrs. Catherine Townsend; Owen Barney; E. H. Porter; Arvid Sealine.

WINCE MEMORIAL FUND

Previously mentioned	\$517.45
Mrs. Chas. A. Harris	1.00
Esther Sealine	2.00
Total	\$520.45

"He that trusteth in his own heart is a fool; but whoso walketh wisely, he shall be delivered.

"He that giveth unto the poor shall not lack; but he that hideth his eyes shall have many a curse."—Prov. 28:26, 27.

Among the Churches

Sr. Storer Drew, of the Dixon, Ill., church, has just passed through a very serious siege of pneumonia. She is much improved now.

On Sunday, Feb. 22, a daughter was born to Bro. and Sr. C. V. Mattison, Oregon, Ill. The young lady is to go by the name of Cecile Corinne.

Bro. E. W. Moses, president of the Texas Conference, says indications are good for their Bible School and Conference this year. The date is July 10 to 20.

The brethren in the Shenandoah Valley of Virginia are planning for about three weeks of meetings in May. Notice of exact dates, and speaker will be given later.

A son was born on Monday, Feb. 23, to Mr. and Mrs. Garfield Gruber, Oregon, Ill. Sr. Gruber will be remembered by many Bible School students as Edna Herrick.

Word from South Bend, Indiana, states that Bro. Lewis and Sr. Idona Romine are the proud parents of a brand new young lady. She is to be known as Jo-Anne and will no doubt ably assist her mother as Corresponding Secretary of the National Berean Society.

NOTICES

Iowa Notice

The Iowa contributors are earnestly requested to send in funds now, as the treasury needs to be replenished to keep up the work.

Ferne Moore, Treasurer,
200 Norwood St., Waterloo, Iowa.

Illinois Special Conference

Special Conference Session and Executive Board Meeting of the Illinois State Conference are called to meet at Oregon, Illinois. Saturday night and Sunday, March 28 and 29. Business sessions at the church Saturday night at 7:45. Since some important matters, including legal registration of the Conference, are to be brought up, as large attendance as possible is urged, not only of the Board, but of members of the Conference.

Plans are also to be made at this meeting for the annual Bible School and Conference.

F. E. Siple, President.

REPORTS

Bro. J. E. Cowles has been visiting points in Iowa. Lake View and Waterloo report pleasure because of his services.

DOWN THE ROAD TO JERICHO

By Lottie E. Young

THE next day dawned with a brilliant sky but a cold, fierce wind, which seemed to blow in all directions. A start was made at nine o'clock, as an all day trip was before us to Jericho, which was our destination. Soon the road, which follows the ancient pilgrims' route from Jerusalem to the Jordan, began to drop, with great windings, into a deep, desolate valley, and as it descended the landscape became more arid. We passed through a savage glen honeycombed with black caves, in which many robbers have doubtless hid themselves, and then came to the so-called "Inn of the Good Samaritan." It is a fitting place for the parable Jesus told; by the path across the glen the priest and Levite could pass by on the other side discreetly turning their heads away from any interruption to their selfish duties, and in such a wayside khan as this the friendly,

From Eden Valley, Minnesota

No doubt the brotherhood would be pleased to learn that the church at this place is still on the firing line; still pressing forward, in a unified effort and spirit, toward the one great purpose of rendering acceptable service unto the Master.

Feeling that it would greatly benefit the church by securing the services of some brother who could devote his entire time to the work, and locate among us, we put forth an effort to obtain someone. Hearing that possibly the services of Bro. T. A. Drinkard of Randalia, Iowa, could be secured for this work we immediately took the matter up with him. He agreed to come here for a few meetings before making final arrangements. This he did and was with us from December 27 to 30. Arrangements were made that he locate here. He began work on February 1, and expects to move his family about March 15.

In addition to regular Sunday morning and evening services, Berean meetings are held on Thursday evenings at different homes of the brethren. Aside from the adult members who engage in these mid-week services there are about twenty-five young people, among whom there is a most wonderful opportunity for work. Bro. Drinkard has taken the right steps to keep them interested in the work of the Master.

Each Sunday has shown a steady increase in attendance as well as in interest, for Bro. Drinkard has helped us greatly in our study of the things that pertain to Christ and His kingdom.

Just a word about our Sunday School. The teachers, with the cooperation of the pupils, are planning an Easter program, which we hope will be helpful in some measure to all, and thus brighten our hearts with thoughts of Jesus.

Mildred E. Coulter, Corresponding Secretary.

OBITUARY

Eber J. Groat

Eber J. Groat, a resident of Grangeville, California, died February, 16, 1925, aged 81 years, 10 months, and 2 days. He was born at Ellisburg New York, April 18, 1843. The widow, Lucy B. Groat, and two sons, U. W. and E. E. Groat, all residents of Grangeville, survive. Deceased was united in marriage in 1868 to Eunice Wing, and the two sons were born of this union. He was married to Lucy B. Huffman, December 25, 1895. A son born of this union died in infancy. He enlisted in 1861 in Co. K. 1st Wisconsin Infantry, later in Co. D. 41st Wisconsin Infantry. He began a Christian during his soldier days and held fast to his faith in God to the end.

half-heathen Samaritan could safely leave the wounded stranger.

On this road East and West were strangely mixed, for while one looked at quite a train of softly padding, contemptuous appearing camels, or donkeys on which there was always a man riding, his head usually tied up in a shawl even though his clothes may have been scanty, the honk, honk of an automobile would be heard swiftly passing these beasts of burden. A camel's load never looks as large as a donkey's, but no doubt he often finds it heavy, and he always looks displeased about something. There is a droop in a camel's lower lip which seems to express unalterable disgust with the universe. Our car disturbed several flocks of sheep, not yet used to this noisy newcomer, and they would begin to run wild until the shepherd could get their heads together and eyes covered until the disturber passed. Then I thought of the Shepherd Psalm, and of how David sang of his Father's protecting care even as he was

looking after his sheep. Plowing is apparently as primitive an occupation now as it was three thousand years ago, as we saw peasants turning up their fields with crooked sticks shod with a long, iron point, which made a scratch but not a furrow. "Behold a sower went forth to sow" was illustrated over and over again.

Our dragoman shows a high peak in the mountain chain, which is Mt. Nebo, where Moses had a look at the land which Jehovah had promised unto the children of Israel for a possession, but into which he was not allowed to go "because ye sanctified Me not in the midst of the children of Israel", and here we are told the great lawgiver died. Mizpah is pointed out, and we know it was from here that Samuel called all Israel, judging the people. From here he sent them down to discomfit the Philistines, and from here, when they were tired of his rule, he gave them their first king, Saul, the tall warrior. A sweep of the hand to the west indicates the Valley of Ajalon, where Joshua had his memorable battle with the Amorites, where, the Bible tells us, "the Lord fought for Israel", "and the sun stayed in the midst of heaven and hasted not to go down about a whole day."

HAVE YOU THOUGHT OF THIS?

By J. R. Norrie

THERE are strong reasons why we should understand our own nature. If we do not rightly understand this and our destiny as sinners, we cannot rightly understand the salvation promised in Christ. It is commonly misunderstood and has given rise to most of the errors which prevail regarding man's state in, and after death. The ideas entertained about the soul are often not only very vague, but quite opposed to Bible teaching. This may be partly owing to the variety of ways in which Scripture speaks of the soul, but a little attention to Bible usage should remove the difficulties and obscurities which have gathered round the subject, and make this leading truth plain, that **Immortality** is never attributed there to the soul of man, or to any part of him, as an inherent quality, but is the free gift of God through Jesus Christ to those whom He finds worthy.

This may seem a startling statement to those who simply receive the dogma of the Immortality of the Soul without inquiry as an accepted truth. But although the word "soul" occurs 857 times in the Old and New Testaments, it is never once called immortal or deathless. Would religious teachers in our day not be wiser if they followed this example?

Let us look at some samples of the way in which the Bible speaks of the soul.

No less than forty-four different English words are used in translating the Hebrew word "nephesh" commonly rendered "soul", so that the Authorized Version does not give a full or accurate statement of the case. In the New Testament the Greek word "psuche" is the equivalent of the Hebrew "Nephesh". It occurs 103 times and is translated "soul" fifty-eight times, "life" forty times, "mind" thrice, and "heart" and "heartily" once each.

What we have to do is to find out the original meaning of the word as used in the Bible, and not the sense in which it is used now; and the (Continued on page 176)

The Sunday School

By Alta King

OUR LORD'S RESURRECTION

Lesson 11 March 15, 1925

Lesson Text: John 20:1-18

Golden Text: The Lord is risen indeed.—
Luke 24:34.

For Study

Review: How did the death of Jesus and events connected with it bear witness of His Christship? Think of prophecies fulfilled and of Jesus' own attitude toward the event and the men who accomplished it. What is the relationship between the death of Jesus and His power to forgive sins? Could He have saved to the uttermost before His death? Of what are you most conscious when you think of the death of Jesus—of man's sin and treachery in accomplishing it; of Jesus' physical suffering; or of the love of God and His Son which it demonstrates? Of what two extremes is Jesus' death the meeting place?

The New Lesson: The death of Jesus is a fundamental factor in the process of man's salvation because it was a fundamental factor in the development of Jesus into perfection and Saviorship, and also in the definite demonstration of divine love.

But the death, only, of Jesus could contribute nothing toward the perfection of Jesus into Saviorship nor to our salvation. The resurrection of Jesus plays no less a part in His perfection and our salvation than does His death.

It is not the purpose of this lesson to consider the story of Jesus' resurrection, but rather to consider the part it has to play in individual and national salvation.

I. The Resurrection of Jesus and Individual Salvation: The death of Jesus, says Paul in Rom. 5:10, reconciles sinners to God. The primary idea in reconciliation is peaceful relationship. Man by nature, through ignorance and sin, does not hold a peaceful attitude toward God. His attitude is one of indifference, or one of rebellion at what he deems God's injustice, or one of rebellion against the submergence of his ego in God's supremacy.

But the death of Jesus is so manifestly a service of pure, unselfish love, on the part of God in providing such a service, on the part of Jesus in performing it, that man, on comprehending this love, finds his attitude toward God changing from one of rebellion and indifference to one of humble peace and love. So much is accomplished by the death of Jesus, and this is reconciliation.

But reconciliation is not salvation. It is only that attitude of mind which makes it possible for the process of salvation to begin. Reconciliation is turning one's face toward God as Father and Savior, but reconciliation is the zero point in the upward process of salvation. Reconciliation nullifies what has been and is in our relationship to God, but salvation is not merely a nullification process. It is a positive, active process into a life above and beyond the best that has been and is. Hence the necessity of something more than a death that reconciles. Hence the necessity of a living Savior who has entered that life that is above and beyond anything that has been or is; a living Savior who is able, by His living contact with us, to guide and

lift us, after reconciliation, into that life that is beyond sin and death. Hence the necessity of Jesus' resurrection and the vital part it has to play in our salvation.

With these thoughts in mind study the following Scriptures which weld individual salvation with the resurrection of Jesus: Rom. 4:25; 5:9, 10; 1 Cor. 15:17, 18, 20; Eph. 1:17-23; Phil. 3:10-12; Rom. 8:31-39.

II. The Resurrection of Jesus and World Salvation: "World salvation" as here used refers to the righting and perfecting of conditions governmentally and socially—the salvation of nations as nations and the consequent blessing of all the families of the earth, according to the Abrahamic covenant. By what vision did Jesus link this kingdom phase of His mission with His resurrection? Matt. 17:1-6 with 1 Peter 1:16-18. Note this same connection in Matt. 25:31. (To what does glory refer? See Luke 24:26.)

III. The Story of Jesus' Resurrection: Read the story of Jesus' resurrection as found in the lesson text, keeping in mind its large meaning to us as individuals, and to the world nationally.

For Class

How does knowledge of the death of Jesus contribute to our salvation? How did the death of Jesus contribute toward making Him the Savior?

Show that reconciliation, accomplished through the death of Jesus is not the full salvation which God has for His people.

Discuss the connection between Jesus' resurrection and our individual entrance into this salvation. Read and discuss Scriptures along this line.

What connection is there between Jesus' resurrection and world salvation in a national way?

FAITH, SUSTAINING FAITH

(Continued from page 170)

final showdown is made, that he has no faith in God.

What a travesty is the superscription on the dollar, "In God we trust"! Neither God nor Caesar can affect the conscience—if they have any—of the business, social and political worlds. The good Samaritans and Florence Nightingales are referred to in the past tense. That brand of spirit does not exist these days. The dollar is as much worshipped in the average hospital as it is on Wall Street, New York. The big idea is, get the dollar, though it be fleeced from an undernourished, tubercular mother with a suckling babe. The dollar! The dollar! It will afford us more luxuries, more pleasure, more comfort. Christians of that spirit are not caring a rap whether Jesus ever comes. His presence would only upset everything for them.

It is as of yore: The poor hear Him gladly; that is, if poor in spirit as well as in purse. But to be rich in spirit but poor in purse, is to engender misery; and to close the door of God's mercy, and make more difficult the entrance to His kingdom.

There are Christians that are fearful of exercising faith, like some folk are afraid of justice. The Irishman's trepidation in court is suggestive of many Christians' perplexity. The judge, noticing Pat's fidgetiness, told him he would see to it that he got justice. Pat replied, "Faith, your honor, it's justice I'm afraid of."

Many manifest a meek, childlike spirit

through sheer force of circumstances. Only the Lord's restraining hand prevents an elaborate exhibition of their pent up real spirit, which is the result of underestimating the nature and importance of the Christian's warfare; and, by neglecting to "First, sit down and count the cost" (Luke 14:28-30), thinking they can continue following the natural trend of the flesh, oblivious of the fact that the flesh is antagonistic to the spirit, and that God has promised to "supply all your need according to His riches in glory by Christ Jesus". Phil. 4:19. For it is the flesh, which is supposed to be dethroned by the Spirit, but in reality is permitted to reign with its omnifarious cravings for the hostile unnecessary things that causes most of our troubles, and mental and physical fatigue.

An hypothesis: What a terrifying calamity it would be to have the Joneses drop in and see rag carpet on a parlor floor that the Lord gave in the place of a seamless oriental tapestry rug that had been petitioned for at the throne of grace!

Well, the Joneses may have their homes papered, painted and furnished in a blend of perfect harmony of materials, colors, etc., and yet, it would be possible for them to be too miserably poor to purchase even a smell of the "Meat to eat" that the man in his hovel with his rag carpet and cane-seated chairs enjoys—a daily "feast of fat things full of marrow, of wines on the lees well refined." Isa. 25:6.

On account of impaired health I was wintering alone in the mountains four miles from a store. It had been snowing all day; and at a depth of thirty inches and still snowing, night closed in with sufficient wind to cause drifts. There I was trapped, with little fuel, and no meat. While, with "unwavering" faith, I was telling the Lord about it, a great wind felled a cherry tree adjacent to the house—a plentiful supply of good fuel! In the morning two rabbits that were seeking shelter from the storm near the house, I dispatched with my gun—sufficient meat until the roads were opened! What a privilege it is to have the spirit that grants access to God's inexhaustible storehouse! Heb. 13: 5, 6, *Emphatic Diaglott*.

He who commanded the ravens to feed Elijah bread and flesh by the brook Cherith, and the widow at Zarephath to sustain the prophet (1 Kings 17); and who clothes the lilies and feeds the birds will care for us, IF we exercise Faith, and obedience. So,

"Be not dismayed whate'er betide,
God will take care of you;
Beneath His wings of love abide
God will take care of you.

Thro' days of toil when heart doth fail,
God will take care of you;
When dangers fierce your path assail—
God will take care of you.

All you may need He will provide,
God will take care of you;
Nothing you ask will be denied—
God will take care of you.

No matter what may be the test,
God will take care of you;
Lean, weary one, upon His breast—
God will take care of you."

Finally, dear reader, "Let us lay aside every weight," and strive for greater stability in Faith, though everything we see and hear tend to make us dizzy. "Be strong in the grace that is in Christ Jesus": the goal is near!

A LETTER ABOUT ATONEMENT

DEAR Brethren: In your January 20th issue of The Herald you had an article under the heading of "Atonement," in which the writer states the following: "Atonement as it is taught in the theological seminaries of the various sects is the pagan idea of atonement (i.e.), that the sacrifice of Christ was the expiation of our sins in payment of this penalty that is said to rest upon the whole world," etc.

We believe the confusion that the brother is endeavoring to correct is that many friends in writing and speaking on the subject use the words "atonement" and "ransom" interchangeably and give a common meaning to both words. We believe nothing would have been written in the Scripture about atonement had not first there been an offering made; and as a result of a satisfactory offering, or sacrifice, having been presented, the atonement would naturally be in order, and more especially so if the party transgressed against was the one who dictated what the offering, or sacrifice, or ransom was to be. In the case of man's transgression or sin, it was against God, and man, being out of favor and under condemnation, was in no position to approach God and inquire for terms of reconciliation. If any terms were to be made to bring the parties in difference together, the first step would have to be taken by the one transgressed against, i.e., God; and that is just what was done when God sent forth His Son to die, the Just for the unjust. It was by this sacrifice of the Lord Jesus that God could be just and yet the Justifier of all who believe in Jesus Christ.

Our brother writes as if it is an unscriptural proposition to speak of expiation in the sense of some one else bearing the guilt of the sinner. If that were true, just what meaning are we to take from the following? "The iniquity of us all was laid upon Him, and by His stripes we are healed." "He bare our sins in His own body on the tree." "There is one God, and one Mediator between God and men, the man Christ Jesus; who gave Himself a ransom for all, to be testified in due time." "Ye were not redeemed with corruptible things such as silver and gold, but with the precious blood of Christ as a Lamb without spot or blemish." "He came not to be ministered unto but to minister, and to give His life a ransom for many." "I am the living bread that came down from heaven whereof if any man eat he shall live for ever. And the bread that I will give is My flesh, which I will give for the life of the world."

We could go on as in the foregoing and multiply a large number of Scriptures that surely indicate a transgression and penalty therefor being met by another one instead of the culprit himself, and the same being satisfactory and acceptable to the One who was transgressed against. We believe the Scriptures clearly teach that it was by the death of Jesus on the cross of Calvary that God became reconciled to the sinner, and He through His inspired apostle pleads with the sinner to accept of His provision through Jesus Christ, by faith and obedience to in turn become reconciled to God. We believe the Word teaches explicitly that "without the shedding of blood there is no remission of sins", and

that the penalty that had been put upon Adam and his offspring because of transgression was met and paid acceptably by the One whom the Scriptures said was holy, harmless and undefiled, and separate from sinners.

Yours in Hope of the Soon Coming Kingdom.

J. W. Macallister,

3400 N. 5th St., Philadelphia, Pa.

THE CUP AND THE FOUNTAIN

A CERTAIN man placed a fountain by the wayside, and he hung a cup near to it by a little chain. He was told some time after that a great art critic had found much fault with its design. "But," said he, "do many thirsty persons drink at it?" Then they told him that thousands of poor men, women and children slaked their thirst at this fountain; and he smiled and said that he was little troubled by the critic's observations, only he hoped that some sultry summer's day the critic himself might fill the cup and be refreshed, and praise the name of the Lord. Here is my fountain, and here is my cup; find fault with it if you please, but do drink of the water of life. I only care for this, I had rather bless the soul of the poorest crossing-sweeper or rag-gatherer than please a prince of the blood, and fail to convert him to God.—C. H. Spurgeon.

EXPLANATIONS SOUGHT

I WAS greatly interested in the editorials in the January 20th issue. Their truths were acceptable, but some things I wondered about, and upon turning the page—for I always read the editorial page first—after turning the page and reading Bro. Allan's article concerning the atonement, which gave me the first satisfactory light I had ever known, I determined to come begging liberty to mention some few subjects for articles by others, for I am incompetent myself to write anything.

I have never been satisfied with the present day interpretation of the first few chapters of Genesis—ever to me the parable of parables! For no real serpent can converse with a real woman, and no natural tree bear fruit as here mentioned. And I believe we are supposed to know this. Especially do I look to the pen of Bro. Allan for enlightenment, for he goes right after the "pagan idea" wherever found and if found in the doctrine of atonement, why not elsewhere? In the first chapter of Genesis we have the history of natural man's origin, a creature subject only to the law of nature which includes death, else were there no need to "replenish." Sin there was, too, but they knew no "thou shalt not"; being natural they received not the things of the Spirit of God. 1 Cor. 2:14. If these sinned God imputed it not to them, for He had not made known to them the law of the Spirit. "Very good" then but not perfect.

Now it would seem to me that Genesis 2 might be a record of the first atonement offered by God, in His dealings with man's spiritual growth, but ineffectual through man's disobedience, for the atonement as it was finally executed, came or was received, by the obedience of one man. What is the meaning of the marginal reading of Gen. 2:3: "created to make"? A little emphasis on the first word, verse 4, might

readily give one the understanding that here was a record of the generations of a world other than the first described, for we find the first completed, while in this we find that no plant of the field was yet in the earth, no herb of the field had yet sprung up, the Lord had not caused rain to fall on it, and there was not a man to till the ground—no fellow-laborer with God. Also the narrative no longer treats of "them" and "theirs" but of an individual Adam and his wife, who were one.

Mention was made in the editorial of this Adam being the individual first created of God in the garden, but the narrator says that God formed him dust of the ground, then put him in the garden He had planted; later he was returned to the ground from whence he was taken. And here in the garden was made the first covenant between God and man. Verses 15 to 17.

For dressing and keeping the garden the man was to have free access to every tree save one; should he eat of it he must forfeit his life. Now we teach that the man was given his choice, but I can see no choice in the "THOU SHALT NOT" of God! Surely, holding that there is would be holding to the serpent's lie. For all that a man hath will he give for his life—if he believes. Again, if a lie is sin, then the serpent's lie was the first sin, and if by one man sin entered the world, then the serpent of Genesis 3 must have been Adam's tongue.

Hoping that I have penned something that will help us to learn more, and have offended no one, I await whatever I deserve.

Mrs. S. A. Horn.

ORDINANCES OF CHRIST'S CHURCH

Matt. 3:15, Emphatic Diaglott

By R. A. Humphreys

CHRIST'S church is the church of God. See 1 Cor. 1:1-4; 10:32; 11:1, 2, 22-26; Acts 20:28.

Our Savior came in His Father's name, John 5:43, and the first ordinance which He established was baptism. Compare Matt. 3:11-17, Emphatic Diaglott, with Acts 2:38-42, Revised Version. This first ordinance rightly observed entitles the candidate to "glory, honor, and incorruption", Rom. 2:6, 7, and so to a place at the Lord's table of 1 Cor. 5:7, 8, 11, 28. See 2 Cor. 13:5.

The second ordinance is to remind His followers of what He has suffered for them and of their time to suffer for His sake. See 2 Cor. 12:10; 2 Tim. 3:10-15. So may we strive to keep the ordinances as they were delivered to the church. "This Passover" of Luke 22:14-23 implies that Jesus had eaten more than one such with His disciples and the gracious change was made from a yearly remembrance of their deliverance from Egypt's bondage, Ex. 12, to a weekly remembrance for Jesus Christ's disciples that His blood cleanses them from all sin. See Acts 20:7, 12, 28-31; 1 Cor. 10:1-17; 16:2. Christ Jesus is "the Bread of Life", the great Shepherd of the sheep, 1 Peter 1:13-19; 2:10. Jesus condensed Moses' commandments. See Matt. 22:34-40, Revised Version. On these two commandments hang all the law and the prophets, "thus leaving us an example", 1 Peter 2:21.

A godly man is a person who is God-like in all his doings.

ISRAEL'S RETURN — WHEN?

(Continued from front page)

completely regather and establish them. Evidence seems to show that while restoration will not be complete until Christ shall come, yet God's people according to the flesh shall move in a large way back to Abraham's land in preparation for the final and most tense scene in the whole drama.

And they are going back today, though they little realize what lies ahead.

ORIGIN OF SIN

No. 2

(Continued from front page)

eat and smoke tobacco, eat opium and drink "white mule" and poison their bodies and die. But all this is done by the same power with which men eat and drink to sustain their lives. God gave man the power of speech--what a blessing it is--but with this same power men curse each other and blaspheme the name of God.

Another question that naturally arises here is, Who is to blame for the disobedience? The responsibility lies either with God or man. Did God make the man an automaton? If He did there is much of the Scriptures that has no meaning. I read the following: "See, I have set before thee this day life and good, and death and evil I call heaven and earth to record this day against you, that I have set before you life and death, blessing and

cursing: therefore choose life, that both thou and thy seed may live." Deut. 30:15, 19. Automaton cannot choose. Life and death were before Adam. He was told to eat of all the trees but one. That one brought death. There was an express command not to eat of it--not to choose death. Then God did not create him an automaton. Automaton do not have any choice. God did not tell him not to sin and then create him so he could not do otherwise. God is not inconsistent. No, man turned the powers for good which God gave him into the wrong channel and sin was the result.

"But every man is tempted when he is DRAWN AWAY OF HIS OWN LUST and enticed." And yet man tells us that God made him so he could not help himself. O consistency, thou art indeed a rare jewel of great value.

The following occurred in my former article: "It is quite likely that this author believes, like most people who hold this view on the origin of sin, that it was necessary that man sin and have a lot of trouble or it would be impossible for him to enjoy the blessings that God had in store for him." After writing the article I read farther in the magazine and found that I was not mistaken. The author had stated his belief that sin was a necessity. Of course that is a logical conclusion when one starts out with the idea that God created man so he could not help but sin. But there are those who claim to believe that man is a free moral agent, that still insist that sin was and is a necessity. If sin was a necessity and God gave Adam the power to choose, suppose he had obeyed and not sinned, would God's plan have failed? But it is argued that man could have had no knowledge of sin and could not have known righteousness and could not have enjoyed the glory if there had been no sin. Christ had no sin. No taint of sin was in His life.

He is the second Adam. Didn't He win where Adam lost? Sin was not necessary in His life. But one critic intimated that He profited by the sin around Him. Then it was necessary for some poor fellow to sin in order that the others learn and appreciate righteousness? Why not take the Bible and let it answer this question. Paul says: "For by the law is the knowledge of sin." Rom. 3:20. If Adam had obeyed he could have learned from God all that it was necessary for him to know, as Christ did.

If sin was a necessity in order that man learn righteousness and be able to appreciate the blessings, then the more sin the more knowledge of righteousness and the greater the appreciation of the blessings. This is a logical conclusion from which we cannot escape.

HAVE YOU THOUGHT OF THIS?

(Continued from page 173)

best way to study any subject is to begin at the beginning.

Taking this plan we find that the Hebrew word for "soul" occurs ten times in the first nine chapters of Genesis, but is only once translated "soul", and that is the only case where it is applied to man. Gen. 2:7. In all the other cases it is rendered "creature" or "life", and is applied to the lower animals. Gen. 1:20, 21, 24, 30; 2:19; 9:10, 12, 15, 16. Had the translators rendered the word uniformly, it would then have been plain that whales, and creatures that live in the waters or upon the earth are recognized as "souls" in the Bible, as well as men.

Among its other uses as applied to man are these. The soul may be touched even when dead (Num. 19:13); it may be hungry and thirsty (Prov. 6:30; 25:25); it may be bought and sold, torn in pieces, delivered to the sword, is subject to death, and goes to the grave. Ezek. 27:13; Psa. 7:2; 22:20; Josh. 10:28; James 5:20; Psa. 30:3 etc.

But while this is so, while death hath passed upon all men for all have sinned, and the "soul that sinneth it shall die" (Rom. 5:12; Ezek. 18:4), the righteous hath hope in his death (Prov. 14:32), and the Psalmist could say, "God will redeem my soul from the power of the grave." Psa. 49:15.

God has shown His power to do this by raising up His own Son from the dead, so that "His soul was not left in hell (hades, or the grave), neither His flesh did see corruption." Acts 2:31. This is the Divine assurance to all men that if they accept God's gracious message of forgiveness and eternal life through Jesus Christ, they will be delivered from the power of sin and death. "To them who by patient continuance in well-doing seek for glory, honour and immortality," God will render "eternal life". Rom. 2:6, 7. What man has not, and cannot obtain by himself, God has provided in His great kindness and love. "For as the Father hath life in Himself, so hath He given to the Son to have life in Himself," that "whosoever believeth on Him may have everlasting life." John 5:26; 6:40. "For the wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord" (Rom. 6:23), at the resurrection when He returns. 1 Cor. 15:51-57; 1 Thess. 4:13-15. Thanks be to God who giveth us the victory.


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Our Restless World

By Samuel E. Haney

NEVERTHELESS the people refused to obey the voice of Samuel; and they said, Nay; but we will have a king over us; that we also may be like all the nations; and that our king may judge us, and go out before us, and fight our battles." 1 Samuel 8:19, 20.

Time being no factor with God (Romans 4:17), our heavenly Father in this eighth chapter (read it) caused to be recorded for our "admonition" (1 Cor. 10:11) a miniature replica of unregenerate man's restiveness and ingratitude ever since the fall.

Samuel, the priest-prophet-judge, must have been a grand, beautiful character despite the weakness and natural evil propensities of the flesh, for he "judged Israel all the days of his life", 7:15. Apparently all went well under Samuel's regime. But, "It came to pass, when Samuel was old, that he made his sons judges over Israel", which was the beginning of Israel's troubles; for "his sons walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment". It is easy to understand why such perversities stirred the public, and caused "all the elders of Israel" to interview Samuel relative to a change of governmental affairs.

"But the thing displeased Samuel. So he prayed unto the Lord". This good prophet's soul must have been sorely vexed and grieved, as the Lord's soothing answer implies: "They have not rejected thee, but they have rejected me, that I should not reign over them they have forsaken me, and served other gods, so do they also unto thee".

Further, the Lord tells Samuel to give Israel a respectful audience; and "show them the manner of king that shall reign over them"; and what they must expect (vs. 11-17); and, that all this shall cause them to "cry out in that day", as the result of their fatuous persistence in rejecting and forsaking the Lord. A king! was the populace cry: "Nay, but we will have a king over us."

Tribulations are stepping-stones to greater blessings. God doubtless saw that Israel's experience under Joel and Abiah's reign of malfasance, if properly exercised, would prepare them for a future ruler in the person of Saul, a "choice young man; not a goodlier person than he of the children of Israel" (9:2); as Samuel, later, "said to all the people, See ye him whom the Lord hath chosen, that there is none like him among all the people. And all the people shouted, and said, God save the king." 10:24.

As the result of the absence of divine control man has become a shiftless, perigrinating creature, groping about with-

The Life That Tells

I CANNOT raise the dead,
Nor from this soil pluck precious dust,
Nor bid the sleeper wake,
Nor still the storm, nor bend the lightning back,
Nor muffle up the thunder,
Nor bid the chains fall from off Creation's long
enfettered limbs.

But I can live a life that tells Another lives,
And makes this world less full of anguish and of pain,

A life that, like the pebble dropped upon the sea,
Sends its wide circle to a hundred shores.
May such a life be mine.

—Selected by Auntie Wince.

out a compass or captain. Traveling only aggravates his wanderlust fever. So it is with his wants. Give him his heart's desire, and there will be something his neighbor has that he will covet.

Dissatisfied! The city folk go to the country with the idea they have but to scatter seeds on Mother Earth in the spring and gather their crops in the fall, while the rural folk feel sure the city is their haven of joy, peace and prosperity. But each soon discovers his misfit and retraces his steps to his former locality—poorer but wiser.

Two prophets symbolically describe man's dilemma of these times: "As if a man did flee from a lion, and a bear met him; or went into the house, and he leaned his hand on the wall, and a serpent bit him". Amos 5:19. He dodges the lion and bear, and meets a serpent—a symbol of sin; which, "when it is finished, bringeth forth death". James 1:15. "And it shall come to pass that he who fleeth from the noise of the fear (terror) shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare." Isa. 24:17, 18. The Jews met a similar fate at the first advent: "I will set my face against them (inhabitants of Jerusalem); they shall go out from one fire, and another fire shall devour them," etc. Ezek. 15:6, 7. Joel and Abiah's procedure is the cue for us to circumvent present conditions, which mean the serpent bite—death to the Christian.

Were the people to "obey the voice" (teachings) of the greater than Samuel (Christ) instead of consulting financial sharks much perplexity and trouble could be avoided.

Individuals differ from changeling nations merely as one acts more quickly than the other. Many nations have changed forms of government during the past decade, showing discontentment to be increasing in rampancy by leaps and bounds. Our beloved country, which perhaps is the most prosperous, democratic and stable government on the earth is likely to be a problematical riddle tomorrow. Professor Raphael Abramowitz, a Russian, who a few months ago became dissatisfied with the Soviet government (Continued on page 184)

Earth's Greatest Inauguration

By the Editor

AN important event, the like of which has never before been known in the history of man, occurred at noon, March the fourth, at Washington, D. C. Thirty different presidents have been inaugurated as president of the United States, thirty presidents have delivered inaugural addresses; but never until March the fourth were those inaugural addresses listened to by millions of people sitting in their homes or local auditoriums all over the United States—from ocean to ocean. The playing of the bands, the reading of the oath, the address of the President, all these were distinctly heard thousands of miles distant from the eastern portico of the glittering domed Capitol building at Washington.

Nor is this all. A few minutes after the clicking of the cameras as successive scenes were photographed, pictures of the same were received by wire in New York, Chicago, San Francisco, so that the mid-afternoon and early evening papers bore photographs of the President with uplified hand standing before Chief Justice Taft with uplifted hand receiving the administered oath. The like of this is astonishingly new and startling to contemplate.

Then as the ear listening from across the expanse of states heard the declarations of him who is expected to direct the destinies of this nation for a coming four years, one could not but be impressed with the President's review of present conditions and the affirmation of intentions for the peace of the nation and the betterment of the world. If all these ideals shall be realized then indeed will the state and its labors be greatly enriched by this administration.

Startling as all this is, almost unbelievable, does it not after all give to the believing Christian wonderful evidence upon which he may hold to and strengthen his faith in the utterances of Scripture regarding the great inauguration of Him who is to be King of kings and Lord of lords. The Scriptures assert that He will descend from heaven with a shout, with the voice of the archangel, and with the trump of God, that the dead in Christ will rise first, then we which are alive and remain shall be caught up together to meet Him in the air.

Human minds of boasted reason have declared that such a thing was utterly impossible, that no power could go forth to reach the ears of living, to say naught of dead, inhabiting the entire circumference of the earth. But man, himself, has today proven that such a shout can be made audible the world around. The Scriptures further declare that as (Continued on page 180)

OUR WORK

By James A. Patrick

HOW many are there among our brotherhood who can say with a thrill of pride, "Our Work," when thinking of the work of the N. B. I.?

Some may think that it is presumption to say, "Our Work"; "For," some may say, "it is the Lord's work." Yes, it is the Lord's work. But Paul says that we are laborers together with God. Then the Lord's work is our work. He is to give the kingdom to some one; will it not be theirs when He gives it to them? If the kingdom is to belong to His people, does not the preparatory work belong to them also?

Yes, I believe there are many who look with pride,—and the proper sort—when they realize what has been accomplished in the little more than two years that the General Conference has been in existence.

But there are objectors, and I wish to notice some of the objections.

It is said that the N. B. I. is not Scriptural in name, and Col. 3:17 is quoted as evidence: "And whatsoever you do . . . do all in the name of the Lord Jesus." At the same time the objectors have a Sunday School. Sunday School isn't the name of the Lord Jesus. Many of our churches conduct Berean societies. No one has ever raised any objection to that name. I notice that our churches are Churches of God, and are not Churches of the Lord Jesus. For a number of years The Restitution Herald was published by The Restitution Publishing Company, a company incorporated under the laws of the state of Illinois. Was that any more in the name of the Lord Jesus than the National Bible Institution by which it is now being published? I never heard any objections made to the name, "The Restitution Publishing Company", not being in the name of the Lord Jesus. I suppose that it will be argued that the Sunday School, Berean Society and Publishing Company are creatures of the church. Yes, but the church isn't the church of the Lord Jesus. And besides, the N. B. I. is a creature of the General Conference of the CHURCH OF GOD.

We had to have some instrument that could be incorporated under the laws of some state, as The Restitution Publishing Company was incorporated under the laws of Illinois, in order to do business. I argued for the incorporation of the Church. It was said there were so many of our people that would never have anything to do with it if the Church were incorporated that I withdrew my objections rather than cause division. I like to have my way as well as any one, but if it is liable to cause contention and division I can give in when no vital principle is involved.

Another objection is, the Home is not a home for the poor brothers and sisters, as it takes too much money to enter the home. Most of us object to this feature also, and will eliminate it just as soon as our destructive critics become constructive critics and devise some plan whereby the poor brothers and sisters can be taken in without having any money to contribute. We haven't found any of them yet but what have to eat, wear clothes and have a shelter over their heads. These things cannot be had without money. Those in charge of the N. B. I. will be more than pleased if all the money necessary could be raised so

that all our poor and homeless could be taken in and cared for even if they did not have one cent of money.

And, I ask you, in all fairness, is there any valid reason why the alone ones who wish to have a home and companionship, who can have both by pooling their interests and by the help of the General Conference, should not have such home and companionship, until such time as we can provide a home for those that have nothing; especially when the provision of such a home as we have at the present will hasten the time when we can have the other kind?

And, my dear objecting brethren, can you not see that your destructive criticisms are putting farther from us the object you claim to desire, and the thing we all so much desire—a home for the ones that have nothing to help themselves?

Many of our brethren who are interested in our work in general, and who are careful business people, honestly question about the greenhouse and the largeness of the proposition. Let us carefully consider this matter. Is there any thing Scripturally wrong about conducting a business proposition and using the proceeds entirely in the work of the Lord? No one has ever objected to The Herald doing job work. For the print shop to make all the money possible has always been considered a very laudable enterprise. Few, if any, religious publications can support themselves on the money taken in on subscriptions.

The Conference Board is only carrying out the wishes of the brotherhood. It was voted that the Home should be put in operation first. Every one knows that it takes money to run such things. We have no endowment fund and if the Home is to be run, something must be done to provide expenses, or our brethren are going to have to go on year in and year out furnishing the money to carry on in the Home. Thus money would be used that could otherwise have been used in evangelization.

There are wonderful possibilities in the greenhouse business. The possibilities for good have already been shown. Our boys who are studying there could not have carried on as they have had it not been for the work they have had at the greenhouse. Beside there is no question in my mind but what the greenhouse will support all the other work if our brethren will only stand behind it till it gets on its feet.

Will you allow me to day-dream a little while? I see wonderful things in 1926 and on. The greenhouse, under Mr. Bergstrom—a specialist in this line—is in a flourishing condition. The Home is being more than supported by the income from it. Evangelists are being kept in the field. I see each department of the N. B. I., under the management of a specialist, doing excellent work and the preachers freed from this work going forward preaching the gospel.

We have tried the old way fifty years or more and we blush when we think of the results. Let us try this way for a while. It can't turn out any worse, and the results thus far augur well for the future.

COME ON, LET'S BOOST.

"As clean water washeth and maketh clean our bodies, so the spirit of God maketh our hearts and souls clean in the sight of God."—Cawdray.

RIGHTEOUSNESS AND PEACE

By E. O. Stewart

UPON the land of My people shall come up thorns and briers; yea, upon all the houses of joy in the joyous city; because the palaces shall be forsaken; the multitude of the city shall be left; the forts and towers shall be for dens for ever, a joy of wild asses, a pasture of flocks; until the spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest. Then 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 peaceable habitation, and in sure dwellings, and in quiet resting places." Isa. 32:13-18.

Let us notice carefully verse 17. "The work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever." It looks to me as though any one could see, that we have never yet seen, either the work, or the effect of righteousness. "For what the law could not do in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the spirit." Rom. 8:3, 4.

Now I am going right down after all the light I can get on this subject. The long-cherished view (that we are now fulfilling the righteousness of the law) is foolishness to me. Talk to me about the churches of today fulfilling the righteousness of the law, when righteousness is so scarce that if a person happens to put forth a little effort to do some one an act of, what people commonly call charity, he sounds a trumpet and is counted as a great hero.

Romans 8:3 shows, that sin is condemned so that the righteousness of the law can be fulfilled. It had to be done because of the weakness of the flesh. Men are just as weak through the flesh today as they were before Christ died. We find no better examples of faith today, than was demonstrated by the prophets as recorded in Heb. 11, who suffered so many things that they might obtain a better resurrection. If the prophets did just as good deeds back there, as men have ever done since, are we coming any nearer fulfilling the law of righteousness than they did?

With this thought in view, tell me, what effect has the condemnation of sin in the flesh by Christ really had on the weakness of the flesh yet? When the real effect of the condemnation of sin in the flesh really comes, we will see satan bound, removing the blindness and deception and weakness of the flesh, so that those who have won a good report through faith in these trying times can in deed and in truth fulfill the righteousness of the law.

Paul shows the hindering cause just as plainly as can be stated. He shows that his desire is to fulfill the righteousness of the law. He says, "For we know that the law is spiritual: but I am carnal, sold under sin. For that which I do I allow not: for what I would, that I do not; but what I hate that I do. If then I do that which I would not I consent unto the law that it is good. Now it is no more I that do it, but sin that dwelleth in me." Paul charg-

es his failure to keep the perfect righteousness of the law, to sin. He knows that sin has been condemned, but he also knows, that sin has not been executed. Criminals are condemned first, and executed afterward. The day of execution is when sin shall be put out; then strength will come.

Paul continues, "For I know that in me, (that is in my flesh) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not; but the evil which I would not that I do. Now if I do that I would not it is no more I that do it, but sin that dwelleth in me. I find then a law that when I would do good evil is present with me. For I delight in the law of God after the inward man." That is, "Christ (the inward man) fulfilled the law just as I would love to. That is my ideal, but evil presents obstacles that hinder me. I received a revelation and before I was hardly aware of what I was doing, I was feeling myself too much exalted because of the abundance of the revelation. And there was given me a thorn in the flesh, a messenger of satan to buffet me. I sought the Lord to remove it, and His answer was, My grace is sufficient." After this Paul finds another law in his members warring against the law of his mind, bringing him into captivity to the law of sin which is in his members. This locates the law of sin exactly. It is in our members. Paul presents three laws here. The law of his mind, which he would love to obey to the full extent. This law Paul is able to grasp with his mind, but the second law is warring against this law, and brings him into captivity to the third law, which is the law of sin. The law of sin was set in motion by Adam's disobedience. This was sin that entered into the world which causes death. A man cannot live an absolutely righteous life as long as this law exists. He can only win a good report. And by so doing he only shows by his actions that he would live a perfect life if conditions were such that he could. The law given at Sinai did not bring such conditions because it was given to a class of people who were slaves to sin from Adam's transgression. It was not intended to deliver them from that condition but was to teach them the knowledge of sin and bring them to Christ, who by His sacrifice would condemn sin in the flesh by meeting fairly and squarely every accusation which the law of sin thrust at mankind. They were held under bondage to the law of sin, while satan accused day and night, pointing them out, showing them that it was doing them no good to serve God. So this called for the condemnation of the law of sin. Christ condemned it, and its execution will take place when Christ comes again, when the groaning creation shall be delivered from the bondage of corruption into the glorious liberty of the children of God. Rom. 8:21. Then man will be able to do what he would love to do now.

And that old serpent was cast out, which is called the devil and satan, which deceiveth the whole world. Then hear the glorious shout that shall go up, which shall cause old mother earth to tremble, and cast forth her sleeping dead. She can retain them no longer, for the power that placed them there is broken. So the shout goes forth, "Now is come salvation, and strength, and the kingdom of our God, and

the power of His Christ, for the accuser of our brethren is cast down, which accused them before our God day and night." Rev. 12.

Then Paul, in sweet anticipation of his deliverance, says, "There is therefore now no condemnation to them which are in Christ Jesus," who put their trust in the spirit and not in the flesh. "For the law of the spirit of life hath made me free from the law of sin and death." Rom. 8:1, 2. This was not an accomplished fact with Paul. It is his hope when the things that hinder him from doing what he most desires, shall be done away, when he can fulfill the righteousness of the law perfectly, which he can do now only in part. May we search the Scriptures daily to see whether these things be so.

"As for God, his way is perfect: the word of the Lord is tried: he is a buckler to all those that trust in him."

LETTER OF ENCOURAGEMENT

(The Herald is looking for just such friendly, kind and edifying articles on any and every theme for which The Herald stands as the following by Brother J. J. Heckman, sent in by Sister Newell.—Editor.)

DEAR Sister Newell, and all others of your future meeting: Greeting in the Lord. It is with gratitude that I attempt to write you a word of cheer on the journey through life's highway. We realize the briefness of the present life, and were it not for the hope of the future we could only look at the present with eyes dimmed with tears, and hearts filled with sorrow. But God, through His lovingkindness, and tender mercy has given us the hope and pledge that we shall live again. Yes, live where death, sickness, and pain never shall mar the blessed felicitous and incorruptible state of being. Live, where God hath said, "Saints shall in glory dwell," with Christ, and angels as our companions, and a happy fellowship with our "Father who is in heaven." We can do but little at best to show our appreciation for this "blessed hope", and the "great and precious promises", so graciously bestowed upon us by a loving heavenly Father. So let us, as the Psalmist says, "Render thanks unto God." 'Tis sweet to think, and be assured that death is not the final end or goal toward which we are traveling. The Word of Truth points us to a higher destiny. We were created for something better. "Christ died that we might live," and live for ever by complying with the conditions laid down in His "royal law." How then can we weak worms of the dust with the very best of our ability thank and praise Him enough to show the least of our appreciation? Eternity could be filled with thanksgiving and praise, and then methinks we will lack a little. But it is God-like to give more than we deserve, else we would long since have been mouldering as ashes of destruction. Death would have swept the race into oblivion in Adam, had not our Father shown mercy. His provision of a Savior was made while the race was daily plunging deeper into sin. When we pause to think of our condition without the gospel and its Author, we can see how helpless we are, and it is almost impossible for us to keep off our bended knees in any public or private place we may chance then to be; as thankfulness springs so bountifully into our undeserving hearts, we de-

sire to give it expression. Let us "give thanks unto Jehovah".

We feel this morning as though we were one in your midst in the coming meeting, and in spirit we shall be; for, like Paul, "we are absent in the flesh, but present in the spirit". Our prayers must mingle with yours, our songs must be attuned with yours. Our aspirations must be in accord with those you express so graciously there. Our faith, hope, and thankfulness must be that which you possess and express on that day. We commend you for "not forsaking the assembly of the saints". God has declared, "They that feared Him spake often to each other: and He hearkened and heard it, and a book of remembrance was written before Him for them that feared the Lord, and thought upon His name. And they shall be His in that day when He makes up His jewels." Is not this enough to encourage us to speak often, in meetings, in the press, and even in private to each other as the opportunity presents itself?

The signs point out the fact that a storm is brewing. The present world with its lusts must soon pass away. Jesus the King of kings must soon assume His royal rights and reign. The offenders must be gathered out of the kingdom, and be burned. But how thankful we are that we shall hear the welcome 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 (great tribulation, no doubt) be overpast." Praise God for such hope!! "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation"—trial. We shall be safely housed with the Lord during that dark period; we do not say exactly where; but somewhere in the aerial heavens, God knows. So with David, let us "Give thanks unto the Lord; for He is good: because His mercy endureth for ever."

Fraternally,

J. J. Heckman.

SOME COMMENTS By George Francis

BROTHER Austin: In The Restitution Herald of February 24, S. J. Wilson asks a very pertinent question, as follows:

"What conditions, if any, remain unfulfilled, which prevent the coming of the day of the Lord as a thief in the night?"

In answer to this question, I will say that an image is to be made by the dwellers on the earth, by the request of the two-horned symbol of Revelation 13:11. Said image is to speak, and cause that as many as would not worship the image should be killed.

Some students of the prophets hold that the last generation of saints will all be killed. But of this there is no evidence, but that some are yet to be there is more evidence than the foregoing.

The answer, to the cry of the martyrs, is given in Revelation 6:10, "And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And it was said unto them, that they should rest yet for a little season, until their fellowservants also, and their brethren, that should be killed as they were, should be fulfilled." The image is referred to in chapters thirteen to twenty.

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 for 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

ANYONE wishing clean literature for home instruction and uplift concerning the whole list of subjects related to the one treated elsewhere in The Herald by Sister Wince, will do well to address The Light, LaCrosse, Wisconsin, enclosing \$1.00 for a year's subscription.

A TIMELY ARTICLE

IN this issue Sister Wince presents an article on a subject which is avoided very largely today. In it she speaks plainly. But it is impossible to deal with such a subject as that in any proper way without speaking plainly. Very few speakers have the courage to come out in definite terms and handle the subject of sexual relationship because of a false modesty, or for fear of giving offense, and the result of the general neglect of this question is sadly shown in the looseness of morals today,—in the destruction of the innocence of so many of our young people.

Give Auntie Wince's words your careful consideration and warn the young folks before it is too late.—F. E. S.

A WISE SON

THE Wise Man once said, "A wise son maketh a glad father: but a foolish son is the heaviness of his mother." Prov. 10:1.

How well it would be if we all took into consideration the fact that this is just as true today as it was in Solomon's day. Nothing along life's highway brings quite as much happiness and joy to the heart of an individual as to see his offspring properly applying the laws of life. And on the other hand, no sorrows or regrets because of

one's own mistakes or failure ever strike so deeply or have such a depressing effect as those occasioned by the failure or fall of a son or daughter.

But in many Scripture illustrations God is the Father and we are the children. If that be true do our actions, our standing or falling before Him, have a similar effect on Him (comparatively) to that occasioned to the human parent by the standing or falling of a child?

Think of the responsibility of those who are called to be the sons of God.—F. E. S.

IN PARADISE

STUDENTS and commentators everywhere agree that the word "Paradise", as found in Luke 23:43, is a term anciently used of a garden of beauty and quiet. The Garden of the Lord in Eden is perhaps the earliest recorded statement regarding such a Paradise.

There is no doubt but what the language of our Savior to the thief at His side on another cross referred not to a condition or state which should immediately follow the terrible hours of agony under crucifixion, but that it referred to the Garden of the Lord as beautified and perfected in the day of the Savior's Kingdom in accordance with the request of the thief.

Comparison of Scripture with Scripture clearly reveals that the Paradise of the New Testament refers to a future era when the Tree of Life shall be restored. Such is the declaration in Revelation 2:7, "To him that overcometh will I grant to eat of the Tree of Life which is in the midst of the Paradise of God". But the Tree of Life is never in the Bible associated with the curse. As soon as the curse was pronounced in Adam's day, so soon was the Tree of Life prohibited to man. Nor is the Tree of Life restored Biblically until the curse shall have been removed. Thus in Rev. 21:22, when in the New Heavens and the New Earth, the curse comes to be no more, then, immediately the Tree of Life is once more declared to exist.

But the Tree of Life is in the midst of the Paradise of God. Therefore Paradise pertains to that new day when the curse shall be no more; when sorrow, sin, crying, dying, shall all have ceased.

This is the day also of Christ's Kingdom when it shall have attained to its perfection. This is the day evidently of which the Savior spoke to the thief at His side.

EARTH'S GREATEST INAUGURATION

(Continued from front page)

the lightning shineth from the east even unto the west, so shall also the coming of the Son of man be. This, too, has been made possible even by puny man. Already he is telepixing the scenes of one place unto the people of farthest distances of earth. More than that, man is today working toward the perfecting of instruments whereby the eye may be able to see the scenes of earth across—or around—all distances. Thus we have brought to us the fact of the possibility of all these hitherto seemingly impossible promises of Scripture.

But these things are least of all. As President Coolidge's inaugural address was being instantaneously carried, syllable by syllable, across valleys and mountains to possibly the largest audience by millions

ever before enjoyed by any speaker of the universe, everywhere telling them of his high ideals for their welfare and common good, one versed in Scripture could not help but compare these interests of state as held by its chief executive to the interests of that larger state, even that of the Kingdom of God, by Him who has been schooled in the diplomacy of righteousness and Godliness since days soon following the angelic announcement over Bethlehem. Our Scriptures assure us that righteousness shall be the girdle of His loins, and faithfulness the girdle of His reins. He, too, will have an interest in His subjects surpassed by none in the history of the world. But more than this, He will be endowed with strength like unto that of Jehovah Himself. Wisdom will be His—wisdom supreme, by which He will make no possible error in the directing of the people of His great kingdom. Righteousness is His—righteousness by which every subject shall receive justice in all of its details, in all of its blessedness. Strength will be His—strength by which He will be able to provide every necessity in response to the faithful activity and obedience of His people, strength by which He will be able to overpower every possible obstruction and obstructor without permitting the least of injury to fall upon His faithful citizens. Permanency of endurance will be His—endurance by which He will be able to continue for evermore. His administration will be one of continuing justice and truth and peace.

These wonderful truths, far too large for mortality to comprehend as yet, can but cause the heart to well forth in admiration and contemplation relative to the future.

Brothers and sisters in Christ Jesus, with all of the surrounding experiences of life testifying so vocally to the truthfulness, the accuracy, of the assurances of Scripture promises, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, and to Jesus only, the Author and Finisher of our faith.

HERALD RECEIPTS

Mrs. Eva Collins; George Barton; Mrs. Hulda W. Myers; M. V. Brantley; A. E. Rennaker; Mrs. G. C. Bailey; J. W. Cooper; Mrs. Elias Thorene; W. W. Cooper; C. A. Dickinson; Miss Zola Stedman; C. T. Story; D. K. Lehman; A. J. Chaplin; W. H. Moore; Mrs. Mary E. Weldon; Mrs. Harriette Woodard; David F. Rockwell; Mrs. W. A. Luckow; Mrs. M. D. Newell; Mrs. W. C. Ratliff; Raymond S. Schmidt; Mrs. N. L. Anderson; Mrs. Mauvine H. Greene; Miss Iza Selleck; R. Lindstrom; Mrs. Pearl Rosenberger; Mrs. Raymond Knife; Wesley Stephenson; Emil Ackerson; Leonard Hill; Oliver Sealine; Mrs. Ella Hanson MacDonald; Mrs. Bessie L. Beightol; Mrs. Laura Briggs; Ed. F. Elton; J. T. Auld; Mrs. S. J. Elton; J. H. Taber & Co.; Mrs. Chloe Sims; Mrs. Wm. G. Rothe; C. E. Hatch;

WINCE MEMORIAL FUND

Previously mentioned	\$520.45
W. H. Moore	\$5.00
Total	\$525.45

HELPING FUND

Milton Long	\$3.00
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"In his days shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth."—Psalm 72:7, 8.

Among the Churches

Sr. Chas. Gesin, Forreston, Illinois, has had a severe attack of LaGrippe.

Sr. Timmer, of Adeline, Illinois, is recovering nicely from a recent serious sickness.

Bro. M. W. Lyon will fill the appointment at Plum River, Illinois, Sunday, March 15.

On account of sickness Bro. J. S. Lyon was unable to get his copy on The Ministry of Jesus to the Herald in time to appear in this issue.

Bro. J. E. Cowles held services at Lincoln, Nebraska, February 22 to 26, which were greatly appreciated. Sr. Wassung writes that his early return to continue the work is hoped for.

Indirect word reaches The Herald that Bro. Jas. A. Patrick will preach at Delta, Ohio, over Sunday, March 15; after which he will do work at Adrian and Coats Grove, Michigan.

Mrs. Lillian Railton, Fonthill, Ontario, wishes to express her heartfelt thanks to the many Herald readers who have extended the aid of kind sympathy during her days of bereavement's sorrow

The church of Waterloo, Iowa, in accordance with the wishes of the congregation of the Presbyterian church at about 301 Cutler St., has engaged Bro. F. E. Siple to hold a series of meetings in said church, March 11 to 20.

The hearty cooperation of all interested is earnestly solicited.

The church at Ripley, Illinois, has arranged for preaching services for Saturday night and Sunday, the third Sunday of each month, beginning with April. Bro. Siple, Illinois Conference President, has charge of the appointment, and when it is impossible for him to go personally he will see that some one else is there.

From Arlington, Nebraska

Dear Brother Austin: With my subscription I am enclosing a letter written by Brother Heckman to be read at the joint meeting of our Aid Societies held at my home. I thought

LOOK NOT

By S. Roxana Wince

All my prayer to be liks Him
Whose fair fame can nothing dim.

MAKE no apology for taking up this tabooed subject of adultery. Our Savior did not, and no blot was left on His hands, though He put no gloves on when handling it. I shall follow His example—I shall put none on mine.

There is a paper published at Milan, Illinois, called, "The Rail Splitter", and its editor, Bob Schuler, is doing some pretty fine work in rail splitting of truth from Roman Catholicism. I would like to do just as effectual a job in writing this article.

Here Is What Jesus Said:

His words are law. We cannot change, annul, or evade them and be guiltless.

"Ye have heard that it was said by them of old time, 'Thou shalt not commit adultery: But I say unto you, that whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart.

"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

others perhaps would enjoy reading it as much as we did. If you have space for it will be glad to see it in The Restitution Herald.

Mrs. M. D. Newell.

NOTICES

Iowa Notice

The Iowa contributors are earnestly requested to send in funds now, as the treasury needs to be replenished to keep up the work.

Ferne Moore, Treasurer,
200 Norwood St., Waterloo, Iowa.

The N. B. I. can use a few copies of the Emphatic Diaglott, that are in good condition and have clear type. Any who have such to dispose of will perform a favor by writing us quoting price.

Word drifts to The Herald that the Casey, Illinois, church expects Bro. Conner to hold services over the last Sunday of March. Definite announcement will likely be made later.

Bro. H. A. Sheets will speak at South Bend, Indiana, Sunday, March 15, both morning and evening; also Saturday evening, the 14th, if the church plans on a Saturday evening service.

Those wishing to learn the location of the hall should write or phone Mrs. R. C. Railsback, 621 S. Fellows St., or F. A. Stilson, 411 E. South St. A call at either of these homes Sunday morning before they leave for 10:00 o'clock Sunday School will assure personal direction to meeting place.

REPORTS

Report for February

Sermons: Hillisburg, 2; Rensselaer, 2; Burr Oak, 1; Plymouth, 1; North Salem, 1.

Money collected: Rensselaer, \$30.00; Burr Oak, \$5.00; Plymouth, \$15.00; North Salem, \$10.00.

Expense: \$7.85.

Because of sickness we could not fill the appointment at South Bend the fourth Sunday in February.

J. H. Anderson.

marry her that is divorced committeth adultery." Matthew 5:27, 31, 32.

"Man looketh on the outward appearance; God looketh on the heart." Man considers his brother guilty only when he commits the overt act; God, when he commits the crimes only in his most secret thought.

"Whatsoever thing entereth into a man from without, cannot defile him." It is "that which cometh out of a man that defileth a man." We must be clean in thought—pure as the spotless lily—if we would be clean in life.

"For from within out of the heart of men, proceed evil thoughts", to hatch out that horrid brood of adulteries, fornications, murders, and other sins that make God's beautiful earth such an unfit, unsafe place to dwell in.

Mingled Seed

Why should not a man look on a woman to lust after her?

"Thou shalt not sow thy field with mingled seed (seed that will mix); neither shall a garment mingled of linen and woolen come upon thee." Leviticus 19:19.

There was a reason for this law. It was made to safeguard, not only the grains and the grasses that the earth produces, but the very soil of the earth itself, and the health and the lives of the beasts and the human beings who subsist on what it brings forth.

For, if grain and grass mix, the mixture is neither grain nor grass; it is chaff. And chaff, if eaten, either by man or beast, causes disease. It is a poisonous thing, so poisonous that it poisons even the soil upon which it grows.

Very much so is it with the mingling of seed, unlawfully, among human beings. God has entrusted the seeds of life to men for the one purpose of procreating their kind. For God, having created the man and the woman, "blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." It takes a strong people to dominate the earth and a sin-sick people cannot be strong.

But take this sacred, God-blessed seed, and mingle it with the befouled seed of abominable adulterers, and the result will be very much the same as it is in the realm of grains and grasses, only in this case it will be the sowers of the seed who will become diseased, and who will disseminate disease.

Adultery always adulterates: I repeat it with redoubled emphasis. Adultery always adulterates. That is the pronouncement of the scientist, and that is the fiat of the living God. He who commits the sin does so at the peril of his life. He may think to escape the consequences of his guilt, but he can no more do so than a man could escape perishing who should slip into the crater of Mt. Vesuvius. The first thing the sinner knows his body is full of corruption, that no medicine can cure. The thing is just as certain to come as it was that a woman guilty of the same crime, in the days of Moses, would have "her belly to swell and her thigh to rot", after having drunk the bitter water prescribed by God.

I knew a man whose top-most pantry shelves were filled with medicines that he hoped would cure him, but the hope was useless. He died, eaten up by cancer.

Job called adultery "an heinous crime, an iniquity to be punished by the judges; and one that if he should commit, would root out all his offspring, a thing that it actually does. The children of adulterers do not become centenarians. The children of the man named above, five in number, all died without living out half their days. And so did the children of a neighbor who was a man of the same sort. The latter took his own life by drawing a razor across his throat when insane—"Sin when it is finished bringeth forth death." How we hate it!

My brother, next younger than myself, so hated this defiling sin, that he told sister Ettie he would kill her if ever she committed it. (He was not at the time a Christian.)

What Paul Said:

Paul has quite a bit to say about this subject in the fifth, sixth and seventh chapters of his first letter to the Corinthians. Corinth was a notoriously profligate place and its corrupting influence had caused one of the members of the Corinthian church to commit a sin of such a horrible nature as even the untaught heathen would not be guilty of.

He had taken his step-mother to be his concubine while his (Continued on page 184)

The Sunday School

By Alta King

THE FORTY DAYS AND THE ASCENSION

Lesson 12

March 22, 1925

Lesson Text:

Luke 24:13-49

Responsive Reading

Psalms 23; 24

Golden Text: Ye are witnesses of these things.—Luke 24:48.

For Study

Review: Why is the resurrection of Jesus a vital part of God's salvation of sinners? Why is it of vital concern to the kingdom which God prophesied—could not that kingdom have been established without a resurrected king?

How does the service rendered through the resurrection of Jesus differ from the service rendered through His death?

The New Lesson: This week's lesson covers the last portion of Jesus' visible work on earth, and His ascension to His Father.

By these last visible services and by His ascension, Jesus rounded out and perfected the faith of His disciples through making clear many things which they had not been able to bear before.

I. The Forty Days: Acts 1:3. What was the purpose of Jesus' forty days among His disciples after His resurrection?

A brief summary of His appearances is given in 1 Cor. 15:1-7.

Study Luke 24:13-49 as a sample of these meetings with the disciples. What was the theme of His Scriptural talks with them? Why was it possible to open the disciples' understanding to these truths at this time, whereas before they had been unable to bear them? Why were the words of verse 36 in strong contrast to their then present condition of mind? How did Jesus identify Himself with the One who had been crucified and buried? How did He emphasize His realness and tangibility?

What connection is there between verses 46 and 47? Is this permissible—"It behooved Christ to suffer and rise from the dead . . . that repentance and remission of sins should be preached in His name"? If so then the conclusion follows that if Christ had not suffered and risen from the dead, He would not have had within Himself the power to call forth repentance and to remit sins. Read in connection Matt. 26:28; Luke 22:20; John 5:26, 27 with Matt. 28:18; Rom. 1:4.

John 21:1-25 gives an account of another interesting meeting between the resurrected Christ and the disciples.

What indication in this account that Jesus was not constantly with His disciples during the forty days? What proof do you find that the disciples had drifted back to old occupations during Jesus' death, and were still following them, even after seeing the resurrected Christ? However, the account shows that old occupations were no longer of primary interest. See verses 2 and 3. They were a half-hearted clinging to old moorings while patiently awaiting development and unfolding of the resurrected Christ's plans. They had seen Him only twice (verse 14), but the question of Acts 1:6 shows they were expecting the establishment of the kingdom though they were no longer urging their Master nor rebuking Him for delays.

How were the disciples, during this

meeting, given an indication of the different sort of work before them for the immediate present? How did the old aggressive and impulsive Peter show himself again?

How different the work of feeding sheep and lambs from sitting on a throne and ruling one of the tribes of Israel as he had been promised! Matt. 19:27, 28. And yet, not so different when one has grasped the Christ conception of rulership and greatness. See Matt. 20:23-28.

Peter had met Jesus some time before this. 1 Cor. 15:5; Luke 24:34. Probably at that time he had asked and obtained forgiveness of his denial. But at this meeting Jesus reinstates Peter before his fellow disciples. How was Peter to manifest and prove his love?

II. The Ascension. Luke 24:50-53; Acts 1:4-11. How did Jesus turn the minds of the disciples from the question that was uppermost in their minds, to their then present work? At the same time how were their minds turned directly to the future?

What did Jesus say, before His death, concerning His ascension, that shows that it was of supreme importance? John 16:7.

The Comforter is variously termed, the Holy Spirit, the Spirit of Truth (John 16:13; 14:26) and Jesus allies it closely, if He does not identify it, with His own invisible presence among the disciples after His ascension. John 16:15-22.

With the above interpretation of the Comforter in mind, it is not hard to understand the supreme importance of Jesus' ascension into the presence of God. The ascension was the filling out to the fullest possible degree, of evidence that makes possible faith, and confidence and therefore comfort and assurance in Christ. Without the ascension this full degree of faith would have been lacking. Without the ascension the last portion of the "way" that leads man's thinking through the wilderness of ignorance and sin to God, would not have been blazed. With the "way" fully opened and man's mind in the attitude of unwavering and unwaverable faith, man has with him the Spirit of Truth, the Christ mind that discerns the heart and essence of all Christ's teachings, and discerns the Christ in His full presence and power even though He is absent bodily.

Surely it was expedient for the disciples that Jesus should go away to the Father. It was the last step which He took to make full connection between them (and us) and the Father, and by this connection to establish the heart in discernment of Truth and in Comfort.

For Class

Discuss briefly the bearing which Jesus' resurrection has upon our individual salvation and the establishment of God's kingdom.

Consider this week's lesson by the following topics:

- I. The forty days' work.
 - (a) Proofs of resurrection.
 - (b) Teachings concerning the kingdom.
 - (c) Opening the understanding of the disciples.
 - (d) Peter reinstated.
 - (e) Work assigned.
- II. The Ascension.
 - (a) Importance.
 - (b) Results.

The Children's Column

A STORY

By Daisy Nokes

IT WAS a rainy Sunday night. Betty and Bobby, the twins, would have rather staid inside by the fire than go to church, but when their father suggested that they go to hear Rabbi ———, of Chicago, a Jew, a man of the same nationality as our Lord Jesus, they were anxious to go.

"What is a Rabbi, father?" inquired Betty.

"The word Rabbi means 'master,' and is a name given to the Jewish leaders or teachers in about the same way as we use the words pastor or minister," replied her father.

The subject of the Rabbi's talk was to be, "The End of the World". Now Betty and Bobby were not frightened as some children would be when they heard the end of the world mentioned. They did not think of great calamities and awful fires, but of the wonderful things that God has promised to those who love and obey Christ.

They were among the first ones at the hall and were seated near the door where the children could watch each new-comer.

Betty nudged Bobby and whispered, "Our noses don't seem to fit in here."

"Ump," retorted Bobby, "it's their noses that seem out of place."

The people had a prayer book from which they sang. First the Rabbi would sing or read in English and Hebrew, and then the people would read the next in English.

"What are those queer marks?" asked Betty.

"That's Hebrew," replied Bobby.

"Why, I thought father said we were coming to a Jewish meeting. What is the difference between Jew and Hebrew?" again she inquired.

A look from mother told them they must not whisper.

This is part of the talk the children heard.

"A short while ago the papers told of a little company of people in Los Angeles, who dressed up in white robes and went to the top of a hill, so sure were they that the end of the world would come on that day. The newspapers made fun and pointed out that the end didn't come, nothing terrible happened. The world went on the same as it had for years. But these people didn't think of the end in that way.

"They were happy in looking for a new world, a better world, and that it was to begin on that day. We should not scoff: for that is the bottom of all religious thought, of both Jew and Christian. We are all looking for better things to come. All along through the years, events have happened to make the end seem near, but they were to serve to make people hold on to their faith, for the end never comes at the time expected.

"At one time it was thought the end was very near and the King was prophesied to enter the city riding on a donkey. He came in the person of Jesus of Nazareth but the new world was not brought in. It was put off. The mistake of people is that they think the end will come sud-

denly, while it will take a long time and will only come through progress. The world is little by little progressing, going ahead, getting better. Each person can live such a good life that he can help the world progress and bring the better world nearer. It is a great thing to be a link or part in making toward a better world."

After the sermon a lady sang a prayer-song, "Save Me from Eternal Death." They then had more responsive readings, and the services were over.

"Well, Betty, how did you like the sermon?" asked her father.

"I didn't like it very well, for there was not enough Lord Jesus about it. Why, he only mentioned Him once. If the Jews had only accepted Him as their Messiah the kingdom would have come right then," replied Betty.

"The Jews were too proud to accept such a humble man as their King. In John 5: 17-47 you can read the talk that Jesus gave to the Jews. Neither is the world getting better, for Paul tells us in 2 Timothy 3:13, "But evil men and seducers shall wax worse and worse deceiving and being deceived." Of course it is not best to set dates for Christ's coming, but we know He came the first time, so why should we doubt the word of God when He tells us many, many times that He will come again, and He, and not progress or any of man's works, will bring in the new and better world," said their father. "But when He comes again He will appear as the 'Blessed and only Potentate, the King of kings and Lord of lords.'" 1 Tim. 6:14, 15.

THE DUTY OF A WATCHMAN

By Harriet E. Boice

THE duty of a watchman is very clearly set forth in the thirty-third chapter of Ezekiel. It has many lessons for us, as has also Paul's charge to Timothy. That we are in the "last days" and that perilous times are upon us none can doubt, and our duty is clearly marked. We have a very disagreeable task but none should shun it but do all possible to guard and guide the young out of the paths of danger into the straight way. It is also our duty to warn the wicked of the error of his way and do all possible to make our homes and our communities safe places to bring up our children in.

A better home and a better community should be our aim by promoting health and home improvements. It is not an easy task to bring the evil doer to justice and guard and warn boys and girls from the pitfalls of life, but this also is a part of our duty. Publishing the truth about certain conditions is not an easy task. No doubt Bro. Austin hesitated before he decided to publish a recent editorial given to warn the brotherhood of certain conditions existing as noted by a certain judge. The point which I feel it my duty to make is that these same conditions exist, and have existed as long as I can remember, in our own neighborhoods, and are not peculiar to any university or college town. The facts are that such things get more notice and publicity when connected with college students, than they do when connected with or committed in the home town. It is certain that many questionable things are done in a community where several thousand students mingle together.

It would be almost a marvel if among so many there should not be a good many with questionable characters. Let us not be unjust to the average college student because of the misdeeds of a comparative few who make a scandal possible, and give a "black eye" to their benefactor, the university.

The facts are that these students come from the average American home, from your town and countryside. It certainly is not the fault of the university, where every inducement is made by those in authority and by the many organizations, church or otherwise, to correct any lack in training these young people may have had at home, both physical and otherwise. There are tendencies that show up under certain conditions where large numbers of students mingle together in fraternities or in rooming places unorganized, but to discredit a school or discourage a young person from going where he can get the best possible education, on account of any lack of the best possible care or supervision in these institutions is entirely wrong. The facts are, more is done in most college towns to safeguard students from evil ways than in most any other community. It is clearly evident that the boy or girl who goes wrong during student days has started wrong and has been neglected in the home training. The average High School in most any town where young people go, often without parental oversight, is conducive to the conditions that start young folks going wrong. It is here they come in contact with the "gang spirit" and are at an age when the "superior intellect" spirit or "do as you please" spirit makes itself most evident. No doubt the movie and automobile have intensified this evil spirit.

It is generally conceded that the freshman year is the most critical, for the reason that the student has not settled into a thoughtful and considerate reasoning with regard to the purpose for which he has entered college. Some come for social advantages, and think only of a good time, no matter what that may cost in money, time, or morals. To check this spirit the university officials have issued letters to parents requesting them to discourage the use of the automobile during their attendance at school. Parents should take notice of this request and curb many temptations that come to students that have such privileges. It would lessen a great deal the night rides and week end parties, that crowd out study and better things.

Others come with the sport idea and want to be on all the committees and teams in town, but they also forget that physical fitness depends on good morals and high ideals, and so there are many who fail to reach the goal of life in sports because they have squandered their life in over-indulgence or bad habits and so become unfit for the game. It should be remembered that no person ought to be more careful to acquire good habits than those who run in the race. And they must play the game squarely. This applies also to the Christian's race in life, as Paul shows. The young man or woman who comes to the university with a Christian training in morals, and with a high purpose to prepare for a chosen profession, need have little fear of being side-tracked if he attends to his own business and takes advantage of the many uplifting at-

tractions that are given free of any demoralizing influences.

The churches, acting on the invitation of the university officials, have started foundations with large expenditures of money, and employing the best available talent, to give the student that training that cannot be given in a state regulated school—a religious education. There are no less than five foundations, beside the Y. M. C. A. and Y. W. C. A., the Jewish and Catholic, at the University of Illinois, some of these giving courses that are credited in university work. There are also many churches located as near as possible to the U. of I. so that there is no good excuse for neglect of church services. There are also places for those churches not now represented to provide for those of their own faith by some less expensive means, such as a house well located. There is no good reason nowadays for a private school such as suggested, for so long as the public school is efficient, any cause for alarm in the moral tone should be promptly attended to by those concerned. Parent associations are created for just such emergencies. So long as we live in a community, it is our business to make it a livable and likeable place as free from evil influences as possible.

The advantages given young people in a university community cannot be given as well anywhere else, owing to the large expenditure of money and talent employed for such purposes. Denominational schools are not less free of criticism than state regulated schools. In any school the student must come with a proper appreciation of his advantages and not waste his time in useless and hurtful pursuits. The home training and parental supervision must be such that there will be little cause for boys and girls going wrong where there is so much to help them "make good" in any university community. There are evils to be suppressed in any college community, but these also exist, more or less, in any community.

Does the college student acquire these bad habits of smoking, drinking and other vile practices before or after he comes to the university community? It is high time parents take steps to curb evil tendencies in their children and give them at home a religious training and example so that they have a foundation to build on. This must be done early in life to fit them to meet the temptations that come to them in school days.

The university authorities do not encourage a bad sort to come to these institutions, but they do try to weed out unlikely candidates and dismiss any cases of drinking and other evil doings when found out. There are cases of forgery and cheating found out and promptly dealt with. Students are given physical examinations and there is a way to secure the removal of any cases detrimental to health. This means should also be employed in any community so that those who are innocent may not become the victims of the vicious.

"The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower. I will call upon the Lord, who is worthy to be praised: so shall I be saved from mine enemies." Psalm 18:2, 3.

LOOK NOT

(Continued from page 181)

father was still living. Paul soon straightened this matter out. The woman was put away; the man was saved by "the destruction of the flesh", or fleshly desire for a sinful alliance; and the leaven that would soon have spread through the entire church was stopped from working.

And that it might not again begin to work, he admonished his brethren, that if one of their number was found to be a fornicator not to keep company with him, not to sit at the same table with him in their love-feasts, nor at the Lord's Supper; for though they could not judge those that were outside the church, they could those that were within, and all adulterers and fornicators and abusers of themselves with mankind were to be placed in the same category with thieves, the covetous, the effeminate, the drunkard, the reviler, the extortioner. Paul so places them, and says plainly and unequivocally, "They shall not inherit the kingdom of God." "For," he continues, "he that is joined to an harlot, is one body" (with her). For "every (other) sin that a man doeth is without the body; but he that committeth fornication (or adultery) sinneth against his own body" by bringing disease upon it and the unescapable penalty of the second death.

How This Sin Spreads

Adulterers are not content to stand alone in sinning, they delight in corrupting others. Hence Paul's admonitions not to keep company with such men. And if it is unsafe for grown-up persons to associate with these vile members of society, how much more dangerous is it for little children? For I know to my certain knowledge that this is one of the chief ways the devil takes to ruin our race.

Teach the little ones the awfulness of the sin in the sight of God and in the sight of pure-minded men and women, and what results will follow its commission; and never let them be alone for a moment with hired servants or others whose principles you do not know. My own dear brothers would have been ruined by a hired man had they not been forewarned by a wise mother—ruined for life, in a few moments. And this before they had reached the age of accountability—such little tots they were, not more than eight and four years old.

Propagated by Foul Literature

The novel is another source whence the broad stream of human life is defiled. I would not read a book of the kind I am driving at for the price of the finest farm in our country. I would hate to touch one of them even with a pair of tongs, for the bite of a rattlesnake is as nothing compared to the deadly strokes they have power to inflict. How incalculably thankful I am that I have been "kept by the power of God" from being contaminated even in thought, in this way.

I was only sixteen when I taught my first school, forty miles away from home.

I boarded with people whose characters were supposed to be above suspicion. They were the parents of five as lovely girls as I ever set eyes upon. But one Sunday, happening to catch sight of a book lying on the center table, I picked it up, opened it and read just one sentence. I was horrified. It was a book fit only for the brothel.

"Why Mary," I said, "why do you not throw this book into the fire? What will the young people who have been here today think of us if so be they saw this book?"

"I dare not. It is mother's," she answered, in a tone that told me she loathed the book as much as I did, and was ashamed that her mother should be the owner of such a book.

I was surprised beyond measure and could never think of that woman again as being a pure-minded woman.

Mary remained untainted, inheriting seemingly, the pure, strong character of her father; I do not know what became of her more frivolous sisters. If they had all fallen it would have been no great wonder. In only one other home did I ever see such a book, and the pretty young sister of the woman who owned it was reading it.

Is it any wonder that society everywhere is a seething mass of pollution?

I might give you statistics to show how many children are born out of wedlock, what proportion of married men are unfaithful to their marriage vows, and how many young unmarried men are living unchaste lives. It is appalling; but I have said enough. If my warning serves to save some dear souls from this bottomless pitfall, my object will have been accomplished.

Even members of churches are in danger of being ensnared by this honey-coated, much winked at, yet satanic sin; how could I keep silent and be guiltless? For if looking upon the wine when it is red, when it gives its color in the cup, is dangerous business, how much more so is it to look upon a woman to lust after her?

OUR RESTLESS WORLD

(Continued from front page)

and came to this country to denounce the Russians in general and the communistic system of government in particular, and to enthusiastically laud our form of government, met with as much opposition as likely he would have met in Russia. In New York City, Boston, and Chicago the professor's addresses were interrupted by riotous audiences whose prejudicial sentiments were so pungently expressed that he had to flee. An audience of 1500 in Philadelphia gave him a similar reception. But he had better police protection. It would seem that the United States is becoming a bolshevik incubator.

About one-third—600,000,000—of earth's population profess Christianity—followers of Christ (Samuel's antitype), the chief messenger of Jehovah who is appointed to "hearken unto the voice of the people (so-called Christians) in all that they say unto thee: for they have not rejected thee (Christ) but they have rejected me, that I should not reign over them."

Now, Jesus says, "Ye shall know them (professing Christians) by their fruits."

The "fruits" (voice-conduct) of the "them" people would indicate virtually an en masse collection. Isaiah cries out, "Who hath believed our report? and to whom is the arm of the Lord revealed?" Very, very few! Only one here and one there! But, we thank God that in His plan the Cross of Christ is yet to be the Magna Carta that shall liberate all mankind from the Joel-Abiah class; and give peace and everlasting life to as many of Adam's descendants as will accept the sacrificial Lamb of God, and obey His teachings, for in that day (1000 years) He will be "Lord of lords and King of kings". Rev. 17:14.

WHERE ARE WE?

HERE are some words that ought to make us all sit up and take notice:

"Civilization is doomed within this generation to a catastrophe such as the world has never known."—Lloyd George.

"The United States is preparing for war that would tax us to the utmost in manpower resources."—Sec. of War Weeks.

"The war has revealed that our civilization is pagan."—Dr. Bernard I. Bell.

"We have come to the crossroads and no one knows the way out."—H. G. Wells.

"I think it is certain that if there be another such war civilization will never recover from it."—Viscount Grey.

"The future is very dark. We have reached the twilight of civilization."—Dr. Howard L. Brailsford.

The pure facts are that we are almost home! Hallelujah! Praise God for the "signs" the watchers are seeing.—Messiah's Advocate.

"PEACE, BE STILL!"
Mark 4:35-41

I stand beside fair Galilee;
A sudden tempest sweeps the sea!
I see a vessel's straitened sail;
I see a crew, whose efforts fail
To bring her safely thro' the gale.
And One I see who seems to sleep,
Unconscious of the rolling deep.
Oh! can it be Thou hast forgot.
And for Thy loved ones carest not?
"Master!" I hear the anguished cry,
"Unless Thou savest we must die!"
And then I see Him as He stands—
His loving face, His outspread hands;
I hear His whispered, "Peace, be still";
And waiting with my heart athrill
See wind and waves obey His will.

The centuries have rolled away;
I stand beside the sea today.
The winds of strife blow wild and strong,
While waves of trouble roll along.
And thro' the blackness of the night
The storm increases in its might.
Our wisest men in vain have tried
To stem the rising of this tide.
But One I see who seems to sleep,
Unconscious of the raging deep.
Oh! can it be Thou hast forgot,
And for Thy children carest not?
Ah, no! He waits to hear the cry:
"Unless Thou savest we must die!"
Then He who heeds the sparrow's fall
Will answer when His children call.
Through faith, again I see Him stand;
I listen to His blest command.
Enraptured now, I know the thrill;
For, lo! I hear His "Peace, be still".
Through faith I see a new-born world,
I see His flag of peace unfurled,
And men, in homage, own His sway
Whom stormy winds and waves obey.

Selected by Gladys Barber

Prayer brightens the dark corners of life, and smooths the pathways of the weary.



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THE NEW IRRIGATION SCHEME

By Mrs. Howie of Mount Lebanon

UNDER this heading A. B. Grimaldi, M. A., in the Banner of Israel (October 1, 1924), devotes a paragraph to a scheme of irrigation proposed by Mr. A. Hiorth, civil engineer of Kristiana who has prepared a map to show that Ezekiel forty-seven and Zechariah 14 predict an important scheme of irrigation and distribution of electrical energy in the Holy Land by means of the Mediterranean Sea being 1367 feet higher than the Dead Sea.

Mr. Hiorth proposed a tunnel of forty miles should be cut from the Mediterranean to the Dead Sea, passing under Jerusalem, which would carry the water required to the end of the Jordan valley. How sublimely easy!

This scheme is further elaborated with "turbines driving dynamos", "a pumping plant at the south end of the Sea of Galilee", "dams in the valley", "two canals would be built parallel with the Jordan and from these canals the water would be distributed to the local centers", etc.

It seems to me that this scheme is too extravagant and impracticable to receive much consideration, and too late in view of the fact that Mr. R. Reutenberg's scheme for harnessing the Jordan and the electrification of Palestine has already been approved by the Mandate Government. One electric power station is already functioning successfully at Jaffa.

According to a statement made a few months ago by Lord Arnold, Under Secretary of the British Colonial Office in the House of Lords, work on the Jordan will commence this year. At the time of writing there seem to be difficulties in the way of progress owing to the protest of certain Arab sheiks who have been made distrustful of the government by the secret propaganda that has sought to create division between Arab and Jewish interests and the fear that their lands would be confiscated without proper compensation. No doubt it is a question of time and arrangement to set the scheme, which is ably financed, afloat again and develop it to meet the fast growing needs of the country to which the Jews are returning in ever increasing numbers, many of them transporting their manufacturing plants from Europe, and others ready to invest capital in various industrial activities.

The Jewish colonists are increasing in numbers and importance in "the land brought back from the sword", "gathered out of many nations, which have gotten cattle and goods", etc. Ezek. 38:8, 12. They are becoming in their "latter years" an object of envy to dwellers in the "north parts" (verse 15), who "have been insid-

iously working with the Asiatics to turn them away from their white masters and to present sovietism as the new and genuine brotherhood for the entire human race. In this propaganda the emissaries of Moscow have been very successful." The way is being prepared for the "kings of the East" (Rev. 17:12) to "come up" against the land, which more than any other God claims as His.

There is every probability of the Reutenberg scheme proving a huge success and making the land once more a "pleasant land" (Jer. 3:10); a land of "unwalled villages" prosperous and at ease but little prepared for the "mighty army" which shall ascend and "come like a storm" and "cover the land". No doubt Mr. Reutenberg's irrigation scheme will be a fine demonstration of what man can do, but it will sink into insignificance and seem as mere child's play when God puts His magnificent irrigation scheme into operation.

This scheme is outlined in Zechariah fourteen, from which it appears that after the utter rout of those nations, a "great earthquake" (Rev. 16:18), will open a way through the Mount of Olives. Zech. 14:4. Waters will then be let loose from under the temple area, as foreshadowed by Ezekiel 47:1-5.

It is a known fact that there are vast interior reservoirs under the southern portion of Jerusalem, which were available in ancient times in connection with temple worship, some of which waters found, and still find, outlets at the Pool of Siloam and the Virgin's Fountain.

The "mighty earthquake" which is to alter the physical appearance of the land will open up a waterway through the valley of the mountains, which will reach unto Azal (Zech. 14:5), that is, Ascalon, whereof the "sc" changed into "z" produces "Azalon", and cutting off the termination "on", will bring the valley even to Azal on the coast of the Mediterranean.

Major J. Scott Phillips, on September 16, 1859, read "a paper on some curious and original discoveries concerning the resettlement of the Seed of Abraham in Syria and Arabia, with mathematical and geographical Scripture proofs", before the British Association of Science at Aberdeen. This paper was reprinted in 1917 and I am indebted to Mr. M. Graham Collart, Hon. Secretary and Treasurer of the Southern British-Israel Council for the copy that lies before me.

Major Phillips' "paper" is accompanied by a chart showing the probable course of the "valley of the mountains". He says, "If we draw a line to represent the major

axis of the Mount of Olives and divide that by a perpendicular thereto, we shall find that in the East the division immediately reaches to the Dead Sea, and on the West, if prolonged so as to indicate the course of a very great valley it will reach unto Ascalon, (Azal)". An earthquake valley being opened, the waters of the Great Sea, falling eight times the depth of the Falls of Niagara into the Dead Sea, will speedily cause its waters to rise, and while a mighty whirlwind will be created in the vast basin of the Dead Sea, its rising waters will be quietly permeating the drift sands of four thousand years, which now conceal the southern bed of the Jordan. . . . The tumultuous waters, finding no other outlet, will rush down the Jordan's bed, cleansing it as in a moment. The Dead Sea, rising above its desolated shores, will overflow the Valley of Edom into the long Red Sea by the Gulf of Akabah. Thus Jerusalem, become the central city of the earth, will stand upon the highway for all nations and the riches of the East and the West will there find their great emporium."

Major J. Scott Phillips' chart shows the future "earthquake valley" extending from Ascalon to the northern end of the Dead Sea, passing immediately south of Jerusalem, up the Kedron Valley, through the cleavage in the Mount of Olives and taking in the valley of Achor, thus making a channel for the Mediterranean waters to unite with the swellings of Jordan.

Now since "all the land shall be turned as a plain from Geba to Rimmon, south of Jerusalem" (Zech. 14:10), and the city itself "lifted up", does it not seem more probable that the valley of the mountains would take the direction of the ancient Sorek valley a little south of Ascalon, and cutting straight across the country and watershed eastward, just under Ain and Rimmon (Josh. 15:32) would touch the Dead Sea coast half way between En-ge-di and the mouth of the brook Kedron: and supposing that the abundance and force of the water should clear out the old Arabah bed and make a waterway through the desert to the ancient port of Ezion-Geba, at the head of the Red Sea; we can see what an ideal position Jerusalem would occupy in regard to world-wide commerce in the kingdom age that is at hand to come when the twelve tribes shall come into their long-promised inheritance as detailed in the forty-eighth chapter of Ezekiel.

I imagine that the removal of the northern end of the Mount of Olives will confine the Valley of Achor to its present position as it enters the Jericho plain intercepting a ridge at (Continued on page 192)

THE MINISTRY OF JESUS
According to the One Year Theory
By J. S. Lyon

(Continued from issue of March 3)

Testimony to the Jews by John
John 1:19-28, Thursday, March 11

THE period of fasting ended within a day or two after February seventeenth, which marked the fortieth day of the fast. No measure of the time occupied by the three temptations is given, nor of the length of the angels' ministrations.

Meanwhile John continued preaching and baptizing at Bethabara, and to him had come a delegation of Pharisees, sent by the Jews at Jerusalem to inquire of John concerning himself and his mission. The scriptural story is straightforward and requires no comment. It would be interesting to know the nature of the report carried by the Pharisees back to their leaders in Jerusalem. John had disclaimed any honors for himself. From the following passover feast and the wedding day at Cana we are able to date these days very accurately.

Testimony to His Disciples by John
Verses 29-31, Friday, March 12

On the next day, upon the appearance of Jesus, who had probably come there direct from the wilderness, John said to his disciples:

"This is He of whom I said, After me cometh a man which is preferred before me: for He was before me. And I knew Him not: but that He should be made manifest to Israel, therefore am I come baptizing with water."

It is to be noted that John is repeating, for the benefit of his disciples, what he had said the day before to the Pharisees (vs. 27), and on that occasion he used no such expression as that Jesus was before him.

Verse 30 is used as an argument for the preexistence of Jesus, but if we analyze it, such a meaning will not be found in it. Literally it reads, About whom I said, Behind of-me is coming man who in-front-of (emprosthen) of-me has become that first (protos) of-me he was and I had not perceived him.

It is to be noticed that the two clauses, "first of me he was", and "I had not perceived him" are connected together by the conjunction "and". The sense seems to be that brought out in a preceding chapter, viz., that John did not connect Jesus with the Messiahship until the witness of the dove was given. Jesus took precedence over John. He was his Chief, his Superior, but John did not at first recognize that fact. The Diaglott so renders the text. "For He is my Superior."

To show that the word "protos" does not mean "before" in this verse we have only to study the instances, very numerous, where it is translated "first." In Mark 12: 28 we find these words. "What is the first (protos) commandment?" Which is the one of chief importance? That is the exact sense in which John used it to qualify the relationship between himself and Jesus. Every word, every act of John went to demonstrate that he was simply a forerunner for the Lamb of God.

The First Disciples
Verses 35-51, Saturday, March 13

On this the second day of the Lamb's appearance probably as John was quietly talking on the Sabbath day with his disci-

ples, the interest of two of them quickened to such an extent that they approached Jesus, and followed Him to His temporary abiding place. That must have been near, to be less than a Sabbath day's journey. What Andrew and John and Peter learned from the Savior's lips in that interval from ten in the morning till sunset we can only surmise, but it must have cemented their hearts to Him in happy trust. Though the Lord had chosen them to follow His footsteps, Peter and Andrew, at least, were not definitely called until late the following May. Since John is the only one who narrates any of the events in the three months intervening perhaps he was with the Lord from the beginning, and so especially entitled to be the best loved disciple, though the next place he is mentioned is where with the other fishermen he is engaged at his regular occupation at Bethsaida. Luke 5:10.

Sunday, March 14

With the passing of the Sabbath, Jesus essayed to return to His home in Galilee. On the way He saw and called Philip, who must have had some conversation with Jesus that is not recorded, before he went to find his friend Nathanael. It is a very touching narrative we have of the conversation between Jesus and Nathanael. Our Lord's first sermon is recorded in His words to the disciple He had seen under the fig tree.

The Lord now evidently returned to His home at Nazareth, as it must have been there that the invitation came to attend the marriage festivities at Cana three days later.

Jesus had been away from home since the first week in January. It had been an eventful ten weeks. Yet how quiet and unnoticed in comparison to the fifty-two weeks of ministry about to follow!

On the preceding Sabbath Jesus and John, with but a casual glance and no spoken word, had parted to meet no more in this life. John's labors were almost over; but the clock of the heavens was fast nearing the hour, astronomically exact, marking the commencement of the acceptable year of the Lord.

WHAT SONS WERE THEY?

By Mrs. S. A. Horn

DOUBTLESS it is very presuming of me to even attempt to reason with Bro. Alex. Allan on Scriptural meanings, but if permitted will attempt a few words in reply to his question, "May not these fallen angels be the same sons of God referred to in Genesis 3:6?" Now it has always been my earnest desire to know what is an angel. Something sexless, surely, something identified by the will that dominates it. If these "sons of God" were not flesh, but spirits, as the brother asserts, then how could they take wives of the daughters of men, or "go after strange flesh"? No, the sons of God referred to in Genesis 6 were men. Adam was once referred to as the son of God (Luke 3:38), meaning, as nearly as I can define it, a being formed, having a mind in image or likeness of God. To my simple mind, Adam and Eve were the angels who kept not their first estate, leaving their proper abode, or habitation in the truth of God (John 8:44), becoming dwellers in disobedient unbelief (Gen. 3: 1-6), whom God kept in everlasting bonds

under darkness, which is the darkness of carnal-minded ignorance.

Because of Adam's sin the spirit was dead, or barren, no sons were begotten thereof until the birth of Christ, who became the firstborn of many brethren. Rom. 8:39. Sometime after Seth became the father of his firstborn son Enos, men began to call themselves after the name of the Lord, but God knew them only as wicked men, Noah alone finding grace in His sight, because a preacher of righteousness. These then, were the sons of God (?) that took wives of all that they chose, making no attempt to preserve a pure people of God. However, the sons of these became the mighty men of old, the men of renown—probably for the name's sake. Nevertheless they were wicked, and it repented the Lord that He had made man on the earth. These were not, then, brought forth of His will. But it is unprofitable for us to speculate as to who, or what these were. 1 Tim. 1:4. Paul did not charge Timothy to implicitly believe all the sacred writings, but that every Scripture inspired of God was profitable for teaching, for correction, for reproof, for instruction in righteousness—not every one that saith, "Lord, Lord", but he that doeth the will of my Father. Nor is it difficult for those who do His will to understand His Word. "Beloved, now are we children of God, and it is not yet made manifest what we shall be: we know that if He shall be manifested (in us), we shall be like Him; for we shall see Him even as He is." 1 John 3:2. "Because as He is, even so are we in this world." 1 John 4:17. The children of God, then, both see and are like Him now, not at some distant time, or date. When Job had only heard about God he prated of seeing Him after his body of flesh should be destroyed, but Elihu testifies of him at this time, that he speaks without knowledge, and his words are without wisdom. God also inquires of him: "Who is this that darkeneth counsel by words without knowledge?" But when Job submits himself to God, he is able, though yet in his flesh, to gladly proclaim, "I had heard of Thee by the hearing of the ear: but now mine eye seeth Thee", and he lived thereafter an hundred and forty years!

The same spirits that were disobedient in the beginning were also the disobedient while the ark was preparing, and the same whose will it was to do the lusts of their father, believing not Christ when He told them the truth (John 8:44, 45), walking after the flesh wherein the spirits of the first pair were reserved, being the spirit of natural man, which receiveth not the things of the Spirit of God. This natural spirit is adverse to God, hence His striving to overcome it. When born from above it is no longer natural, but spiritual. Christ having made atonement; for were not the natural and the spiritual made one in Christ?

Let us reason together of these things.

"Be not afraid of those trials which God may see fit to send upon thee. It is with the wind and the storm of tribulation that God, in the garner of the soul, separates the true wheat from the chaff. Always remember, therefore, that God comes to thee in thy sorrows as really as in thy joys. He lays low and He builds up. Thou wilt find thyself far from perfection if thou dost not find God in everything."—Molinos.

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 17:3

SCIENCE AND FAITH

With argument we spent the night,
 He for his science and its fact,
 I for the faith which sheds a light
 The least among us to attract.

He must be sure beyond the doubt,
 Must hold the test tube in his hand,
 And from his reckonings cast out
 All that he fails to understand.

By reason only would he move,
 By judgment cold and fact severe,
 Discarding all he cannot prove,
 Accepting naught that isn't clear.

Said I: "We never can agree,
 And vainly here we now dispute;
 Your science tells you 'tis the tree
 Which bears the blossom and the fruit.

"You hack the roots, the tree will die,
 And that your reason can explain;
 But vainly will your science try
 To bring to life the tree again.

"But when I see an apple tree
 Full fruited in an orchard grow,
 My faith sees that divinity
 Which gave it life and shaped it so."

And thus we parted. "You," said I,
 "May have your science if you choose,
 But on my faith I must rely,
 For naught is left if that I lose."

LOVE IS THE GREATER

"And now abideth faith, hope, charity, these three, but the greatest of these is charity."—1 Corinthians 13:13.

Why is charity—which is love—greater than either faith or hope?

Paul says, "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." This shows us that faith is an important part of our religion, without it we cannot please God: nay, not only that but our faith must be deep rooted and staunch, for it is with diligence we must see Him, not believing only that God is, but that also He is a Rewarder of those that seek Him. Still, great as faith is, charity is greater.

The same apostle writes, "We are saved by hope; but hope that is seen is not hope", and again, "Hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made a high priest for ever after the order of Melchisedec." You here will note the apostle's statement: "We are saved by hope". So hope is no mean thing, especially when we consider that it is an anchor to the soul, sure and stedfast, and pierces the veil even unto Jesus Christ. Hope is most important, for it shows our desire for, and expectation of the fulfillment of our faith. Faith is the forerunner of hope. Without hope faith could not exist, neither could we have hope without first exercising faith: hope is dependent on faith, in fact faith and hope are inseparably linked together. It would be impossible to have either without the other, and yet

charity is greater than either.

Now what is this charity that is so much greater than either of these great attributes of faith and hope? The charity here mentioned signifies love. Not the ordinary love, but an overpowering love that would compel us to sacrifice our every possession in the interest of the one beloved, even as Jesus sacrificed His life for our sake. And on whom are we to bestow our love? First of all we are to love God, we are to love Him and keep His commandments. It was God's love for us that prompted the gift of Jesus His Son to be our Savior and Redeemer. If God so loved us ought we not to love Him in return? Then we are to love Jesus our Lord who through His perfect obedience to the commands of the Father "became unto us wisdom, and righteousness, and sanctification and redemption." Jesus died as our sin offering. Does not such a sacrifice command our love? We also are to love one another—the brotherhood—for it is through this love of one for the other that we are to be known as the disciples of the Master. The church is likened to our own body: should one member be injured the whole body feels the hurt, if one member is honored the entire body is honored. At this rate do you imagine it would be a difficult thing to love the brotherhood? We even are told to love our enemies, blessing those who curse us, doing good to them that hate us, and praying for them that despitefully use us and persecute us. For by so doing we will become children of the Father in heaven; who treats all alike, sending His sun and rain to the evil and the good, the just and the unjust. When God does not show partiality have we any license to?

Charity is greater than either faith or hope because did we not love God we could not have faith in His promises nor hope in their fulfillment. We might feel we had faith and hope but it would be a spurious feeling, a mental sensation, a matter of the mind and not of the heart. In our dealings with God, God demands our whole allegiance. We cannot serve both God and mammon. The instruction given us is, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." Can this be carried out unless we have our hearts filled with a pure love for God our Creator and Sustainer? And Jesus also. Did we not have love in our heart for Him would it be possible to accept Him as our Sin-bearer, our Righteousness? Jesus we never have seen; we accept Him as "the Christ, the Son of God" through faith. A mere mental acknowledgment to this effect will not satisfy God. We must love Jesus for what He is, for what He has done, for what He is to do, for what He was, for what He shall be. God is love and Jesus is the gift of God's love. In Him all things center, through Him are all promises made and by Him shall all things be accomplished. The entire Christian structure is builded on the foundation of love and we cannot be children of God nor brethren of Christ unless we love God with all our heart, and our neighbor as ourself. Even though we speak with the tongues of angels, and have the gift of prophecy, understanding all mysteries and knowledge, having all faith, giving all our means to the poor and willing that our bodies be burned, unless we have love, and do these things on account of having love, our attainments and our sacrifices will profit us

nothing. Love is both the root and the foliage of faith and hope. Love prompts the growth of faith and hope as it also protects them after they are formed. Therefore love is greater than either faith or hope.

Love is an attribute of God. Love is of God and reflects the nature of God. Love is God as God is love.

NOTE

The foregoing originally was written for "Weekly Letters", and was published in issue number two. It here is reproduced by request. We trust our readers will feel we have proven our case to the extent that they will make every endeavor to acquire and practice this love that is so much greater than either faith or hope.

AN EXAMPLE

The Bible School teacher is looked upon as a great example by her scholars, but probably there may be some of the younger teachers a trifle fearful on account of their age. To these I say remember what Paul said to Timothy, who was quite a young man and only an infant as far as spiritual matters were concerned: "Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. . . . Take heed unto thyself and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." To my mind Bible School teaching is one of the greatest opportunities that can befall an individual. For in helping others you always help yourself. You must study to make the lesson interesting to the scholar, and in your studying you are enriching yourself in knowledge and spiritual understanding. But this thought must always be before you. The eyes and the ears of the young are constantly upon you, watching your every movement, listening to your every word. You are taken as an example. Prove yourself to be an example for good, taking to yourself the advice of Paul to Timothy.

BIBLE QUESTIONS

- 1 What was the occupation of Matthew when called by Jesus to be an apostle?
- 2 What did Peter advise the men of Judea to do regarding salvation?
- 3 Did Jesus pray to the Father in secret?
- 4 What did God say—in the parable—to the rich man who depended on his riches in place of putting his trust in God?
- 5 After the soldiers arrested Jesus what did they do to Him and where did they take Him?
- 6 Did Paul preach short or lengthy sermons, and what unusual thing happened at one of his meetings?
- 7 What did Philip say to Nathanael concerning Jesus?
- 8 What are the wages of sin, and is eternal life earned or a gift?
- 9 As aliens in this world are Christians supposed to obey the laws of the country in which they live?
- 10 Whom did Paul ask Philemon to forgive and take back as a brother?

ANSWERS TO LAST SERIES OF QUESTIONS

- 1 Matthew 23:13-33.
- 2 Luke 2:46-51.
- 3 Titus 2:6.
- 4 John 3: 14-17.
- 5 Luke 16:1-12.
- 6 John 13:2.
- 7 Matthew 27:16.
- 8 Acts 27:21-36.
- 9 Mark 16:15-18.
- 10 Matthew 4:1-11.

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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 for 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

BLUE AND WHITE

WITH the flag of Judea waving from her mast the S. S. President Arthur steamed from New York harbor on March 12, on her initial voyage of a regular schedule between that city and Palestine. One more aid to the regathering of God's chosen people, and the rebuilding of the Holy Land. After 2000 years the flag of Judea is again on the seas.

And yet people—both Jews and Gentiles—continue in unbelief.

THOU SHALT

GOD'S imperatives do not reveal a "cut and dried" arrangement that it is impossible for man to avoid; nor do they in the least suggest that man's duty and liberty of choosing and acting are denied him by God. True, there are exceptions where God compels man; but not usually. In creation God set man over the works of His hands. Paul, in Hebrews 2:6-9, says that "we see not yet all things put under him." However, in blessing Eden's first man and woman God "said unto them, Be fruitful . . . and have dominion . . . over every living thing. . . ." But the fact that God told man what to do does not even infer that man was compelled—even against his own will and choice—thus to act. In fact man did not so act, for, "we see not yet all things put under him."

"Thou shalt", whether left as a positive or qualified by the negative "not", frequently conveys God's instructions. Most often these instructions direct man toward what God knows is best for him, but they do not indicate that man is helpless to act

otherwise. "Thou shalt not eat of it", Gen. 2:17, was at once disobeyed by man, evidencing man's freedom to choose to disregard the light of God's wisdom shed upon his pathway. "He shall offer it of his own voluntary will" reveals how obedience to that which God has marked out as fitting and best is left for man to render of "his own" choice and "free will". As in Leviticus 1:3, so at 19:5, God said, "Ye shall offer it at your own will". Compare also Daniel 11:16.

Nor was God's word—"Thou shalt not eat"—a decoy to meanly allure man by deceptive stratagem into a deadly trap. Had it been, the following words of solemn warning—"for in the day that thou eatest thereof thou shalt surely die"—would surely have been omitted. Neither was that word a temptation to tease the inquisitiveness of man, like the aged teacher of the country school who, on a winter's zero morning, from his arm chair near the table, looked back over the top of his steel-rimmed glasses toward the first entering group of breathless, panting boys and said, "Boys, don't any of you put your tongue on the door latch this morning." It is needless to add that very soon a screaming boy had his tongue frost-bound to the iron latch. Far be it from the God of mercy, love and ever enduring kindness to lead astray His own innocent creature at the very opening of life's portal. Most people deny the right of injurious hazing to college classes. How much greater the injustice for an omnipotent God to play the "practical joke" on the babes of His own hands and deceive them to do that which they might otherwise be slow to do.

"Thou shalt" and "thou shalt not", as spoken by God to man must be understood in one of two ways: either they reveal God's earnest, sober instructions and labor to show man the pathway which God in His infinite wisdom knows is best; or, they reveal the omnipotent and omniscient Creator playing upon the ignorance and inquisitiveness of man of finite power and finite mind, relentlessly tempting and compelling him to do what he otherwise might not have done. In the latter case—which God forbid—some might fancy to discover the meaning of "the serpent" and "satan".

But it is sometimes said, Does not God know the way man takes? Certainly. Therefore His faithful instructions and warnings.

But, if God foreknew that sin would come into the world then He must have planned for it, and it must have been better so, says another. He undoubtedly did plan for sin, that is, for its destruction; and it undoubtedly was better that sin should enter. However, "better" and "best" are words of comparison. The pertinent question is, "Better than what? Answer, Better that man should exist, even though on his course of development he breaks into the fields of sin, than that he should not exist. But not better that he should, in his process of development, necessarily pass through sin rather than not; else, to the finite mind, God was insincere and untrue when He pretended to warn man against sin, mockingly saying, first, last and all the time, "Thou shalt not", and, as to righteousness, "Thou shalt". And if God be untrue, untrustworthy, unsafe from whom to receive advice, to whom shall the finite flee for refuge? But no! No one has the temerity even to think of faithlessness in God; rather,

There is every reason to feel assured that

God in honest, open frankness has, throughout the ages instructed man as to his best and proper course to pursue. In His fullness of mercy and love He has patiently punctuated man's sinful course with the unmistakable words, "Thou shalt" and "Thou shalt not", always urging him to refrain and repent from sin, and to "hunger and thirst after righteousness".

And His "Word is truth" which sanctifieth.

HE SAVED OTHERS

"HE saved others; let Him save Himself". These taunting words by the rulers and the rabble as they stood jeering before the crucified One, though intended as expressions of humiliation were in reality expressions of utmost praise. "He saved others", bears beautiful tribute to the life of our Savior, even as regarded by His deadly enemies. How true the report! How faithfully did He perform His work!

Nor has the work yet ceased. Still He is saving others, even many who today bear similar attitude toward Him as did His revilers. To them also His gentle heart and hand extends for acceptance that they too may be among the "others" whom He saves.

But it requires obedience upon the part of those who are to receive these His great gifts. The lepers who were to receive the salvation of healing must "go" and "show"; the ruler who would have his daughter saved to health must "go" in faith; the blind man who would have his eyesight restored must "go, wash". The person today, high or low, who would have the largest and greatest salvation of all—immortality—must after his faith and repentance go and obey "that form of doctrine" which Paul in Romans 6 declares has been delivered, that is, he must accept burial with Christ by baptism into death.

Salvation is opportune for all. But salvation requires effort, service, devotion, obedience, today just as heartily and thoroughly as in the day when the Savior's voice was heard by those whom He was directing what they must do.

REPLENISH

When Moses wrote God's Word to man to "multiply and replenish the earth", Gen. 1:28, he used the same word for "replenish" as for "fill" in 1:22—"fill the waters of the seas". "Replenish" occurs but seven times in the Old Testament, always being derived from this same Hebrew word which is translated "fill" many times, as: "fill the face of the earth with cities", Isa. 14:21; "they . . . filled the troughs with water", Exodus 2:16; "fill thine horn with oil", 1 Samuel 16:1. Young's Concordance defines the word to mean,—"to fill, be full".

It seems very improbable that God inferred to Adam that the earth had once been full, and that he was to refill it. Rather, Adam was told to "fill" it—for the first time, so far as the language indicates to the contrary.

HERALD RECEIPTS

Miss Marjorie Flewelling; Mrs. Leola Clark; Arthur Hornaday; Mrs. E. A. Morgan; Mrs. Cliff Kerr; Ben Carpenter; H. J. Edmister; Mrs. Wm. Densmore.

"Almost persuaded" is missing the prize of God's high calling by a wide margin.

Among the Churches

Bro. Charles Fletcher spoke for the Dixon church Sunday morning.

Sisters Ordnung, mother and daughter, returned to Oregon, March 13, after nearly a year's absence.

Bro. J. W. Williams will broadcast from Eagle Grove, Iowa, Friday the 20th. See special announcement elsewhere.

The Spring Seed and Plant catalog of our Golden Rule Greenhouse will be mailed to all who request it.

The Greenhouse is nearly bursting now with its many thousands of clean, healthy plants. It will soon be a real problem to find room.

NOTICES

Illinois Special Conference

Special Conference Session and Executive Board Meeting of the Illinois State Conference are called to meet at Oregon, Illinois, Saturday night and Sunday, March 28 and 29. Business sessions at the church Saturday night at 7:45. Since some important matters including legal registration of the Conference, are to be brought up, as large attendance as possible is urged, not only of the Board, but of members of the Conference.

Plans are also to be made at this meeting for the annual Bible School and Conference.

F. E. Siple, President.

Quarterly Conference

The Minnesota Conference will hold its Spring Quarterly Meeting at Eden Valley, commencing Friday evening, March 27, and continuing over Sunday.

The brethren are urged to attend this meeting. It has been several years since our Spring Meeting has been held. We should not permit the cares of the world to keep us away from our conference sessions. Put forth as much effort to attend as you would if Christ were to come the following week. Bro. Drinkard will be there, and it will be a good chance for the brethren to meet him.

C. E. Randall.

OBITUARY

William T. Chapman

William T. Chapman was born in England, February 27, 1847, and when six years of age came with his parents to Cleveland, Ohio, where he grew to manhood.

In 1877 he was united in marriage with Esther Ann Lindsley, to which marriage was born one daughter, who died in infancy.

In 1913 the wife died, leaving him to journey the remainder of life's way without the companionship that assists so much in bearing life's burdens.

When a young man, Uncle Will, as he was known by his intimate friends, became a member of the body of Christ, which relationship, in the last few years of his life, became very precious to him, as he became sorely afflicted, and had much time to consider the frailties of this life and the inestimable value of the life that is to come to those associated with Him who came that we might have life more abundantly.

He fell asleep February 23, 1925, in the 78th year of his age. Funeral services were conducted at the home of his nephew, Bro. Harry Stadden, where Uncle Will had been tenderly cared for during his last illness, after which we took him to Berea, Ohio, and laid him beside his life's companion to rest and wait for our returning Lord, to allay earth's pains and wipe mortality's tears away.

L. E. Conner.

Barbary Kinsey Hammond

Barbary Kinsey was born in Dumfries township, Ottawa county, Canada, June 30, 1841. She came to Michigan with her parents in 1855, set-

tling in Gaines township.

In 1858 she was united in marriage to Horace Hammond. To this union were born two daughters, Mrs. Ettie Overholt who died in 1893, and Mrs. Ida Overholt at whose home she died January 29, 1925.

She was a resident of Gaines township until 1911 when she, with her husband, after selling their farm home, made Caledonia their home till the death of her husband, September 22, 1924, when she returned to Gaines township to reside with her daughter.

Besides the daughter she is survived by ten grandchildren and seventeen great grandchildren.

She was baptized by Elder O. R. L. Crozier about forty-five years ago and since then has held firmly to the faith that was so dear to her.

Although I had never met Sister Hammond I learned a great many things about her from the remarks made of her by those who knew her intimately. My impressions are that she was a very consecrated Christian woman. It was said of her that she never missed a conference as long as she was able to attend, and her life in other ways attested to the fact that she dearly loved the truth as it is in Christ Jesus.

We laid her to rest beside her husband to await, with him, the call of the Master.

I am sorry that I have neglected so long to send this to The Herald. It was laid aside in the rush of work and forgotten for a time.

Jas. A. Patrick.

James Albert Railton

With the death of Brother James Albert Railton, which occurred at the hospital in Welland, Ontario, on Wednesday, February 11, 1925, the community in which he lived, the local church at Fonthill, and the cause of Christ everywhere suffered a severe and notable loss. Brother Railton had been actively identified with the work of the body in Niagara Falls and Fonthill since his baptism which occurred in 1885. With him the needs of the church were ever uppermost in his mind and heart. No sacrifice was too great, no effort too wearisome, if the cause of Christ might thereby be advanced. And his activity found expression not alone in the proclamation of truth, but equally so in all lines of practical Christian service.

About forty years ago Brother Railton, who was born January 29, 1860, in Jarvis, Ontario, moved to Fonthill, where he engaged extensively in fruit farming. On November 9, 1886, he was married to Sister Mary Catherine Bouk, a daughter of Brother Peter Bouk. Three children, the eldest of whom died in early infancy, were sent to gladden the home they established. Sister Mary Railton, after protracted illness, fell asleep in Jesus, September 21, 1913.

On May 24, 1916, Brother Railton was married to Sister Lillian Mason, (a daughter of one of our early ministers, Dr. Mason of Toronto), who, together with his son, John Railton of Oregon, Illinois, and his daughter, Mrs. Martha Matthews, of Fonthill, Ontario, and two grandchildren survive him.

The funeral discourse was delivered by Brother L. E. Conner of Cleveland, Ohio, assisted by the pastor of the Fonthill church, Brother G. E. Marsh. So numerous were the friends who gathered to pay their last sad tribute of respect to one so highly and generally esteemed, that the church could not accommodate nearly all who came. For four days the flag of the village remained at half-mast, in token of the sorrow felt by those whom he had served so faithfully in both a public and a private way.

He rests in hope!

John Phillips Eastman

The Church of God at Fonthill, Ontario, has sustained another serious loss during the past few weeks, in addition to that of Brother J. A. Railton, whose obituary appears in this issue, in the death of Brother John Phillips Eastman of Hamilton, Ontario. Brother Eastman, who conducted a wholesale lumber business in that city, was returning home on the evening of January 22, when his automobile was struck by a trolley-car. At the point where the collision occurred

a large snowbank obstructing a portion of the street did not give sufficient passage-way for both car and automobile, and an encounter was unavoidable. Brother Eastman was thrown from his badly wrecked vehicle, striking his head on a rail of the street car track. He was picked up unconscious, and hurried to the hospital. All that the best surgical skill could suggest was brought to bear without avail. He remained for a short time in a state of partial consciousness, and then sank into a coma from which he did not arouse, until his death occurred on February 22, 1925. He would have been 52 years of age had he lived to March 12.

He is survived by his faithful wife, whom he married on December 30, 1896; two daughters, Mrs. Fay Leone Brown, and Mrs. Lida Irene Sullivan both of Niagara Falls, N. Y.; his mother; one brother, G. L. Eastman of Galt, Ontario; one sister, Mrs. F. W. Bradwin of Toronto, Ontario; and three grandchildren.

Brother Eastman was baptized by Brother F. L. Austin many years ago, and since that time has been associated with the work in Fonthill.

A very large gathering of friends, including many business associates from Hamilton and other cities, met at his late home in Fenwick, Ontario, and by their presence and words of sympathy to the bereaved family expressed their keen sense of appreciation of Brother Eastman's noble Christian character and steadfast integrity. His loss will be deeply felt, not only by his sorrowing family, but by an exceedingly wide circle of friends and brethren as well.

Following "acceptable words" of comfort and hope from the Scripture by Pastor G. E. Marsh, Brother Eastman was laid to rest awaiting the call of the Life-Giver.

JUDAH'S FLAG AFLOAT

DECORATED from stem to stern with flags of the international code and bearing the six pointed star—the shield of David—on her funnels, the steamship President Arthur of the American Palestine line, sailed today for the Holy Land, beginning a new steamship service and linking New York directly with Palestine.

A crowd of 15,000 gathered to see her off and the congestion became so great the police had to be called to prevent a panic. Although the vessel was scheduled to sail at 11 o'clock it was not until noon she got away.

It was an excited crowd attracted to the pier because of a sentimental interest in seeing the first vessel that ever left this port flying the blue and white flag of Zion. Only a few of them had friends among the 400 passengers that sailed on the President Arthur. Several women fainted.

An emotional climax came when, after the singing of the Zionist anthem "Hatikvah," Jacob H. Strahl, president of the line, speaking from a decorated platform on the pier said:

"This event marks the advent for the first time in more than two thousand years of the flag of Judea on the high seas."

"This started an outburst of applause that swept the length of the pier. Some of the elderly Jews lifted up their voices and more than one was seen to wipe away tears.

Most of the four hundred passengers are not Jews returning to their homeland, but tourists. Some sailed to be present on April first at the dedication ceremonies of the Hebrew university on Mount Scopus. The dedication ceremonies will be presided over by Lord Balfour and by Dr. Chaim Weissman, head of the Zionists, who is now in London.—Chicago Tribune of March 13.

A DISCUSSION OF SIN

By Esther Holmes

SINCE reading Bro. Patrick's article on "Sin" I feel inclined to contribute some thoughts on the same subject.

I believe it is a subject of importance which, if rightly understood, will enable us to wage a more successful "warfare".

One of the first questions we should settle is why sin is here, and how it came. Is it here in agreement with God's plan which He had in the "beginning", or contrary to it? (Continued on page 192)

The Sunday School

By Alta King

REVIEW

CLOSING PERIOD OF CHRIST'S MINISTRY

Lesson 13 March 29, 1925

Golden Text: Jesus Christ the same yesterday, and today, and for ever.—Hebrews 13:8.

For Study

This quarter's lessons have covered the closing period of Jesus' life among men. The aim of the review lesson is the emphasis of those events of this period which contributed toward the full enlightenment of the twelve concerning the Christ and His mission and the kingdom which He preached.

If the quarter's lessons have served to enlarge, even ever so little, our understanding of the Christ and His mission they have not been in vain, for by this enlargement we have been drawn more fully into the life that saves.

With this purpose in view, each member of the class may prepare a brief talk or paper on one of the lessons assigned to him.

The following questions and comments, Bible dictionaries and other Bible helps, and the various gospel accounts will help in the preparation of the talks or papers.

Lesson 1. Christ's Triumphant Entry. Luke 19:29-44. What was the attitude toward Jesus of the leaders and rulers, of the people, and of the disciples? How did the event furnish testimony that Jesus accepted the people's estimate of Him as heir to David's throne? What did it demonstrate concerning the nature and establishment of the kingdom? What drew and bound to Jesus the large following that hailed Him as King of Israel?

Lesson 2. The Last Judgment. Matt. 25:31-46. What question from the disciples called forth this prophecy? What had Jesus said concerning Jerusalem which probably caused the disciples to call His attention to the greatness of the temple?

How did the prophecy give assurance that the kingdom would be established and that it would perform a real kingdom work? What criterion of judgment did Jesus enunciate?

Lesson 3. The Lord's Supper. Luke 22:7-30. How was the Lord's supper the means of foretelling the death of Jesus? How did Jesus make it symbolical of the New Covenant—the covenant of forgiveness? What is its past and future significance?

Lesson 4. Jesus Comforts His Disciples. John 14:1-17. What was the need of comfort? Analyze the comfort which Jesus gave them.

Lesson 5. The Vine and the Branches. John 15:1-27. Analyze the vine and branches illustration of Jesus' relationship to His disciples. Contrast Jesus' conception of His relationship with the twelve with the disciples' conception of that relationship as is evidenced by the fact that they expected His death to end all. What is the purpose of Jesus' vine relationship with His disciples?

Lesson 6. Christ's Intercessory Prayer. John 17:1-13. What was the need of such

a prayer? Show that the prayer takes into consideration: first, the twelve; second, us who believe through their words; third, the world.

Lesson 7. Jesus in Gethsemane. Mark 14:32-42. For whose sake was the prayer? Why its need? How does it reveal Jesus' separateness from God, though He was one with God? How did the arrest furnish evidence that Jesus was master of the situation, giving Himself freely?

Lesson 9. The Trial of Jesus. Matt. 27:11-31. What evidence that Jesus "played" Himself into the hands of His enemies? Why did He do this? What testimony was given concerning His Christship, Sonship, and kingdom?

Lesson 10. The Savior on the Cross. Luke 23:33-46. How did the events accompanying the death of Jesus give evidence of His Christship? How does the death of Jesus contribute toward our salvation and the fulfillment of the New Covenant? How does the suffering and shame of that death contribute toward our reconciliation to God?

Lesson 11. Our Lord's Resurrection. John 20:1-18. How does the resurrection of Jesus contribute toward our salvation?

Lesson 12. The Forty Days and the Ascension. Luke 24:36-53. What was accomplished during those forty days? Why was it expedient for the disciples that Jesus should go to the Father? How were the disciples told that the establishment of the kingdom was in the future? What work was assigned for the intervening time?

Lesson 8. Good Citizenship. Rom. 13:1-10. What does citizenship mean? How does Paul show that the Christian's citizenship in present day groups is not nullified by his citizenship in the Christ's kingdom? What are citizenship duties?

NIGHT OVER JUDEA

Night over Judea now hung,

The harp of the minstrel lay still and unstrung;

The shepherds together sat watching the fold,
While round them reigned darkness and silence and cold.

But whence came that shaft than a day-beam
more bright,

Shot suddenly through the still heart of the night?

What melody startles her silent domain,
Awaking the echo from mountain and plain?

And now in their midst shines an angel of light;
Quick vanishes fear at the radiant sight.

And hark! in the words of their own native tongue,
"Good tidings of joy" by the angels are sung.

This day in the city of David is born

A Savior, whose birth is redemption's glad morn.

No longer through darkness and doubt shall
we grope,

In Bethlehem's manger lies Israel's hope.

A chorus angelic re-echoes in heaven

The glorious news to meek shepherds given;
"Peace and good will unto earth", is their song.

While praises to God the loud paean prolong.

'Tis gone, the bright vision, its music hath
ceased!

But lo! there ariseth a Star in the east;
O'er the manger it stands in its glory alone.

The despot beholds it, while trembles his
throne.

But joy to the watchers of Zion! that star,
Predicted and seen by the prophet afar.

Now points with its beams to the place of his
birth

Whose kingdom shall rule all the kingdoms
of earth.

—Author unknown.

Berean Column.

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Motto: Search the Scriptures Daily

BURDEN BEARING AND BEING CHOSEN

By Lydia Railsback

OUT on the mountain, the little burro travels the narrow path that he may carry some load that his master wants delivered at a certain point. On the desert, the patient camel treads along day after day that some heart may be made lighter for the good things brought from the far off lands. The faithful horse and the loving dog seemingly do all in their power to lighten their master's burdens and try to please him in every way that they can. But not all beasts of burden are like this. Some have to be whipped into line and an eye must be constantly on them to make them do as the master desires, and even then they are ugly about it. This reminds me of the human race. So like the beasts, in that we either do willingly and gladly, or we "chafe under the collar" as it were because we are forced by circumstance to do things we do not want to do.

The little burro is chosen for the mountain path because of its fitness to climb the rugged steep. The camel is used in crossing the desert because of its cushioned feet which protects it from the burning sand, and its humped back in which to carry food and drink. Men and women are likewise chosen for certain positions because of their fitness to carry responsibilities.

We do not all have the same responsibility, but each of us is responsible for some things. It has been so from the beginning. Adam was responsible to God for the keeping of the garden of Eden. Noah was responsible for building the ark. No matter how much men sneered and jeered, Noah must go straight ahead with the work assigned him, so that it would be finished in God's own time. Abram was called to go out that he might be the father of many nations, and the burden of his heart, when he was told to sacrifice his son Isaac must have been so great that one would think he would hardly have been able to bear it, but he did uncomplainingly. And Isaac, what of him? Knowing afterward what had taken place, and how marvelous was his escape from the altar; is it any wonder that he was willing to go forward to do the things allotted to him? Joseph, the dear boy, was chosen because of his fitness to aid in caring for his people, Israel. Moses was called while tending sheep, to do a much greater work than what he was then doing. This burden of leading the children of Israel seemed at times to be almost greater than he could bear, but he did it.

And so it has been through all ages. Men and women as well as animals have been chosen to bear certain burdens because of their fitness for such duties and their ability to perform the required labor. But I wonder how many of us ever stop to learn a lesson from the faithful camel. When his day's work is done, he kneels at eventide, that his burden may be lifted by his mas-

ter, and his rest is made sweeter for having been so treated. How many of us kneel at eventide that our burdens may be lifted and our heartaches made lighter? Learn a lesson from the camel. "Go thou and do likewise."

God is still choosing men and women as much as He ever did. This is the time of choosing His church. He wants competent, faithful, willing workers, those who will be capable of doing the things allotted to them in the age to come. May our burdens be so carried and our lives so ordered that our calling and election may be sure; that we may be chosen as a part of that great body that is to be co-workers with our Lord and Master.

ON DOWN TO JORDAN
By Lottie E. Young

DOWN our road still goes until we look into a gloomy gorge about five hundred feet deep, which may be the brook Cherith, where Elijah was miraculously fed during the terrible drought which Jehovah sent on the land of Israel in punishment for their forsaking Him. As we leave the narrow valley we can see the blue waters of the Dead Sea to the right, in front the immense plain of the Jordan, and to the left the wilderness of Judea, the wild country into which Jesus retired after His baptism, and where His forerunner preached "Repent ye, for the kingdom of heaven is at hand." Finally we reached this wilderness and stood on the shores of the Dead Sea, which looked bright and smiling even though the cities of the plain are buried under its waters, a taste of which gives a decided pucker to the face. This sea is 47 miles long and 9 miles wide. Nearly 7,000,000 tons of fresh water flow into it daily, but it is immediately evaporated as no perceptible rise is ever noted and the water contains five times as much salt as ocean water, or 187 pounds of salt to a ton of water. This is the lowest spot on the earth's surface, its bottom being 2600 feet below that of the Mediterranean and its surface 4000 feet below Jerusalem. "And Lot lifted up his eyes and beheld all the plain of Jordan, that it was well watered everywhere before the Lord destroyed Sodom and Gomorrah, even as the garden of the Lord." A far cry this to the barren expanse of sun baked land that stretched as far as we could see. Encrustations of salt are seen on stones and the scant herbage in great patches, and yet small purple and yellow flowers were blooming almost to the edge of the Dead Sea. Long after the overthrow of the cities of the plain this Jordan valley had been well watered by a system of irrigation, the remains of which are still visible, and the oases we passed where bananas, olives, figs and other fruits were raised shows what can be accomplished in this valley with water as in the past.

Our next stop was at the Jordan, which had recently so badly overflowed its banks that we were a very muddy crowd after the visit. The spot pointed out was said to be not only the one where John baptized Jesus, but also where the Israelites crossed into the Promised Land, and where Naaman was cured of his leprosy, while Gilgal nearby brings to mind the parting between Elijah and Elisha and the crossing of Jordan by them. After looking at this stream one can understand why Naaman preferred the "rivers of Damascus". Even though

it is the one river of Palestine the poets and prophets of the Old Testament have nothing to say in its favor; they speak of "the pride of Jordan", "the swellings of Jordan", but there is no song of loving pride, no tender and beautiful words to describe it. The feet of pilgrims who bathe in it sink into the mud as they wade out waist deep, and if they venture beyond the shelter of the bank its whirling eddies threaten to sweep them away. The fords are treacherous with shifting bottom and changing currents. The Jordan is 137 miles long and falls 3000 feet from its source to its emptying in the Dead Sea.

THE DUTY OF A WATCHMAN
By Harriet E. Boice

(Continued from last week)

IS the social evil a new thing? Since the days of Lot this evil has been largely the cause of the downfall of civilization. Ways to combat this evil are being better understood, conditions that exist are fairly known and the terrible consequence of such wrong doing has been published in reliable reports from trustworthy medical men and women. No parent is justified in being ignorant of such knowledge. No boy or girl is safe without information they need to save them from a life of shame or suffering.

The university is not the place to begin to curb this evil, but the home, where children should be taught, in a proper way, to preserve their health and morals. I have heard the best talks to girls I ever heard anywhere given by a woman doctor from the university platform. The boys likewise are given wise counsel.

Is the tobacco habit peculiar to university life? Have you not seen boys smoking in your own town, or in the home, imitating the example set by their fathers? Do you not know the increase in the number of women smoking is listed by T. L. Hughes, chief of the tobacco section of the commerce department, as one of the likely reasons for the tremendous rise of the cigarette consumption in recent years? The advance in the United States is from fifteen billion in 1913 to sixty-three billion cigarettes in 1923. Are you teaching your children the effects of such habits? If you are ignorant of the terrible effects of tobacco on the human system send for a book published by The Modern Medicine Publishing Co., Battle Creek, Michigan, entitled, "Tobaccoism or How Tobacco Kills." The price is one dollar. It will be worth much to you and your children to know the facts concerning this business. I also give the following clipping from a publication of one of the Y. M. C. A.'s in this country.

Cigarettes as Poison

"Tobacco is one of the most subtle poisons known to chemists, therefore, tobacco, especially in the form of cigarettes, dwarfs intellects and oftentimes makes people lose all sense of decency and especially that of righteousness. Cigarettes paralyze the nerve cells at the base of the brain and this interferes with breathing and heart action. The end-organs of the motor nerves lose their excitability, next the trunks of the nerves, and then the spinal cord. In other words, the power of fine co-ordination is decidedly weakened; so you will find that cigarettes effect the nervous system, weaken the will power, prevent concentration.

In many cases the 'filthy weed' destroys the ability of the young man to resist temptation in all its hidden forms. Because of this he falls an easy victim of habit which not only subtly destroys his mind and soul but irresistibly leads him into offenses against the law of the state, and oftentimes to imprisonment; also sorrow, loneliness, sadness and disgrace and many times through a criminal act—death. Most all young men under condemnation of death in this state (New York) have been inveterate cigarette smokers.

"Stop the Habit Before It Stops You."

Recent reports state that seventy-five per cent of the crime today is committed by young people under twenty-five years of age. Is it not time for parents to take notice of such reports and see how much they can do to correct evil tendencies and habits in their own homes and communities? It is clearly evident that parental and home influences have lacked one redeeming feature—Christian training and a practical application of Christian principles to home life. Parents are largely responsible for the conduct of their children and children need nothing so much as the proper example of parents under Christian influences.

The Drug Evil. In the Christian Herald of December 6, 1924, is an article entitled, "It May Be Your Child Next." This points out the alarming spread of drug addiction in the United States since the war. This evil is one to be feared by all alike, for much of the stuff is sold as medicine, or headache powders, or pain killers, or like bootlegging enterprises. The stuff is such that it can be concealed in such ways as to evade the law and those who are trying to stop the traffic. With peddlers at large using, as they often do, boys and girls to aid them, it is becoming an alarming matter. The warning is given to avoid all forms of white powder, whether the containers be cigarettes or candy or any one of the numberless ways of deception. It requires months and even years to make a drunkard, but only six days to make a heroin addict. One twenty-fifth of a grain of heroin is a dose for a young person. There are 480 grains in an ounce. Nearly two thousand addicts can be created within a week from one ounce of heroin. Remember that a trait of the heroin addict is to make recruits from among his companions for the peddler. This natural tendency to induce others to become addicts creates what are called "snow parties." No one knows how many addicts there are in this country but it is estimated from one to two million. The child addict was hardly known until the new drug heroin was produced. A leading criminologist thinks that the dangerous tendency of the addict is largely responsible for the crime wave.

This condition means that swift education and the truth must be given to all, and without reserve. There can be no delay. It is my duty as well as yours to become informed and to give this information to all we can reach. If you are skeptical as to the truth of these statements I shall ask you to go to the source of my information. The Christian Herald has published previously a series of articles on the "Dope Fiend" which gives much more than I have here quoted from the number of December 6, 1924. "Watch and pray that ye enter not into temptation."

THE NEW IRRIGATION SCHEME

(Continued from front page)

the northern end of the Dead Sea to continue the waters issuing from beneath the threshold of the house (Ezek. 47:4) and prevent them flooding the plain and cutting off the ancient Roman road which led from the Jordan to the central tableland, with Geba at its head.

"Geba or Jeba, as it is now called was at the south end of the chasm, directly opposite Michmash and is linked with it in history and association. In the reign of Josiah Geba marked the frontier of the kingdom of Judah. 2 Kings 23:8. It was strongly fortified by Asa. 1 Kings 15:22. After the captivity it was also reoccupied."—The Land of Israel, Stewart.

Now this valley of Achor is to become "a door of hope" (Hosea 2:15), an entrance to the central table-land and capital, Jerusalem, on the west and a door leading to Transjordan on the east. What may be the transformation and import in the changed conditions of the coming age one can only conjecture, but it is certain that the purposes of God will be accomplished in due time; and indications of the approaching end are multiplying and increasingly pressing upon us, demanding the attention of all to be ready, "for in such an hour as ye think not, the Son of man cometh." Matt. 24:44.

"O little land of Palestine,
How great art thou to be,
When Christ the King of all the earth
Sets up His throne in thee."

—Selected by S. Roxana Wince from The Banner of Israel, for January 7, 1925.

A DISCUSSION OF SIN

(Continued from page 189)

The Scriptures surely make plain that God's plans were unalterably formed before creation. "Declaring the end from the beginning, and from ancient times, the things that are not yet done, saying, My counsel shall stand, and I will do all My pleasure." Isa. 46:10. We read of the "Lamb of God slain from the foundation of the world"; that "He hath chosen us in Him before the foundation of the world".

Believing in the great wisdom, and knowledge, and power of God we can not but believe that sin is here because God's plan included it. If it were not in agreement with God's design, wouldn't we have to admit some shortsightedness or inability on God's part? Could anything happen to upset His plan without showing a weakness not consistent with His character?

Sin, being here because God planned it so, makes us know there is a very wise purpose for it. And of what possible use can sin be? To afford a contrast to good for one thing. We can only know a thing by knowing its opposite. Some people even now, with sickness and poverty about them, do not know the full significance of health and money till they lose them. In Isa. 45:7 we find some contrasts. The Lord is saying, "I form the light, and create darkness; I make peace and create evil." In Job 26 we have the statement, "His hand hath formed the crooked serpent." The slanderer, the serpent, was a sinner from the beginning. "Now, as then (in Eden) sin itself, in the wisdom of God, sets in operation the very forces which lead to

a knowledge of good and evil and the appreciation of God and His love."—Mr. Knoch.

The operations of sin are most unpleasant, but the final result makes it justifiable. As a very crude illustration let us take the work of mining coal. Who enjoys working with a pick and shovel, getting covered with grime and perspiration, which offend all the senses? It is done, not because of any pleasure in the operation, but because of the great use of the coal, when obtained; and back of the coal must be the dirty work of getting it.

While it is not necessary to sin a great deal to love a great deal, it is necessary to have knowledge of sin. One brought up by Christian parents, instructed in the way of God, warned of the evils in the world, can, by heeding such instruction, escape much evil. A great plenty can be known about sin by beholding it in those about us, or that we read of. We can understand its blighting effect without actually practicing it.

On the other hand, a person may have sinned a great deal, with no thought of God in doing so; but just as soon as such persons come to know God and as soon as they lay hold of God's means of salvation, which is Christ, their sins are put away. We have an example in the woman in John 8 brought by the Pharisees to Christ. Christ did not condemn. "Go, and sin no more," were His words to her. Now she had come face to face with Christ and His love. I believe it meant a great deal to her. And when we realize God's love we desire to be obedient and to please Him. Good works can not but flow from a heart filled with love for Christ and God. "You must not" becomes unnecessary. We want to be in accord with the object of our love and as sin is not in accord with God, we avoid it insofar as we can.

God did not deprive Adam of volition; neither does He us. That God can use a

wrong to work out a good purpose is seen in the case of Joseph's brethren. Afterwards when they came to him in Egypt he said, "Be not grieved that ye sold me hither, for God did send me before you to preserve life.' God is not in the sin, but He brought about the object that came out of it.

A strong character can only be developed by combating something. If there was only good about us there would be no credit to us for choosing it. But we have good and evil set before us and we cannot know one, apart from the other.

Was not God's wisdom manifest, then, when He placed the serpent in His world? Sin set in motion the forces that will lead us to a full comprehension of God's love and grace.

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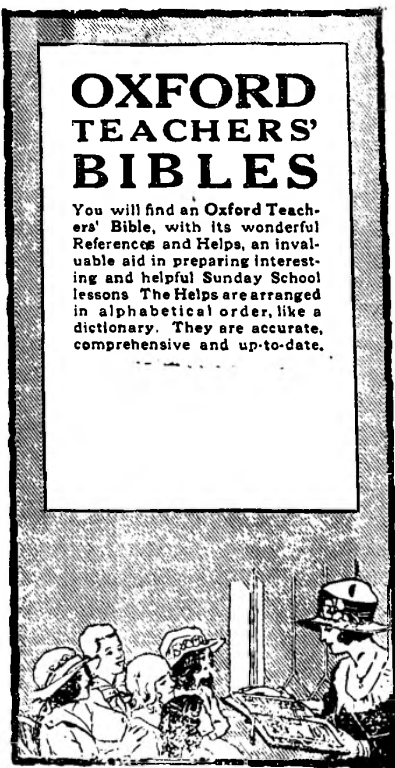
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Stewardship

By Alta King

ACTS four, from the thirty-third to the thirty-seventh verses, is not the story of the legal communism in the life of the early church as some political parties and social reform moves would have us believe.

Peter's word to Ananias and Sapphira in Acts 5:3, 4 prove that the early church was not complying with "church laws" when they had things in common.

Acts 4:33 to 37 is the story of the early church's realization and conviction of stewardship. We will note that there was no quibbling as to "how much", a "tenth" or otherwise. Verse 34 does not necessarily mean that each possessor sold all he had. But he sold houses and lands and laid the price of the things sold at the apostles' feet to be distributed to every man according as he had need. This was done to such extent that none among them lacked. We may well conclude that if the need had demanded it all of each would have been sold. A full realization and conviction of stewardship is the solution of the church's finance problem.

Then, if the needs so demand, the sales would be made and cash rendered. If however, the needs would be better served by wise management of property and the proceeds dedicated to the needs of God's work, the property would be retained and the proceeds thus dedicated.

As wise stewards, we may budget the proceeds to various phases of the work according to some definite proportion, be it a tenth, or sixth, or a third. But the chief and basic thing is the realization of Stewardship as it was realized by the early church.

The case of Ananias and Sapphira teaches us this about stewardship: We can not pretend to God that we are convinced of our stewardship and by actual financial dealing prove selfish ownership. God sees our offers to Him by which we bespeak our stewardship, but He also sees our financial dealings and whether or not they are in His service. Rather than claim stewardship and feel and practice selfish ownership, it would be much better to admit law relationship to God, hand Him over the one tenth and frankly claim the nine tenths as our own to serve self for self in luxuries or pleasures or what not. To be sure, many crying needs of God's work may be passed unnoticed by me under this arrangement without my conscience hurting me in the least, since the law says I have given all that belongs to God when I have given Him a tenth (and perhaps a free will offering now and then for good measure); but this arrangement has at least the virtue of being a frank business deal. Whereas a claim of stewardship and a practice of selfish ownership is Ananias' and Sapphira's at-

The Gift

SOMETIMES I shut the door on all the world
And go alone to that most secret place
Where there is only God.
Just God and I! Then
Together we go over subtle acts,
Mistakes and small hypocrisies of mine.
I strip myself from shams and shackles free
And stand aghast at my duplicity.

We look, just God and I, into my heart.
And though I shrink, we gaze there to the depth.
And though I tremble, cowed by what we find,
I suffer, too, a kind of poignant joy
That I can doff that heavy coat, Pretense,
As one relieved who slips from outer shell
That burdens though it wraps becoming well.

And while I find it often hard to bear,
The burning of God's knowing eyes on me,
I feel me stronger grow just from their gaze;
And my nakedness, it seems to me, is clothed
In raiment new that is most wondrous fair.

When next I venture forth, Sincerity
Is the gift that God in secret gave to me.
—Selected.

tempt to lie to God.

Stewardship is not proportionate giving.
It is wise management of all to God's glory
and honor.

THE FAITH OF ABRAHAM

By Rufus A. Curtis

ABRAHAM, when God commanded him to "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of", immediately obeyed his Maker's voice. "Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him. Then on the third day Abraham lifted up his eyes, and saw the place afar off. And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you." Gen. 22:2-5.

For the latter statement to be verified, Isaac would have to be restored to life again, as Abraham was to offer him up as "a burnt offering, upon one of the mountains" of Moriah. For Abraham and Isaac to rejoin or "come again" to the two young men whom they left "afar off" from the place of worship and sacrifice, involves nothing less than the stupendous miracle of raising Isaac to life again after he had been reduced to ashes, as "a burnt offering".

In the wonderful galaxy of faith, no brighter gem is to be found than the following.—"By faith Abraham, when he was tried, offered up Isaac; and he that had received the promises (Continued on page 200)

Murmur Not

By S. Roxana Wince

"Neither murmur ye as some of them murmured and were destroyed of the destroyer."

IT is no light thing to find fault with any thing that God does, or that He in His wisdom permits to happen. But people are continually doing it, seemingly completely ignorant of what befell their fathers in the wilderness because of their commission of this sin.

We wonder sometimes why such a long and minute, and what some consider a tiresome account of the journey of the children of Israel from Egypt to Canaan, was given us, and why all that befell them was told to us. But Paul says, "Now all these things happened unto them for examples, and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall" into the same sin, and the same judgment overtake him that overtook them.

The women of Israel had danced, and played on timbrels, and sung to the Lord with Miriam when they had seen the horsemen and chariots of Pharaoh overthrown in the sea, but when—to prove them—he brought them out into the wilderness of Shur, three days journey to the bitter waters of Marah, they began to murmur against Moses and to question, "What shall we drink?" They could not trust God; they could not wait for Him to make a way for them "out of the temptation". And yet how easy it was for the Lord to do this if they had only looked to Him as Moses did—only just to take a tree, pull it up and cast it into the water.

And here it was that, to teach them to lean wholly upon Him, He made this statute for them, "And said, If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in His sight, and wilt give ear to His commandments, and keep all His statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee." Exodus 15:26.

But they did not listen, for no sooner had they passed Elim with its twelve wells of water and seventy palm trees, and had come into the wilderness of Sin, between Elim and Sinai, than the whole congregation began growling at Moses and Aaron again, and wishing they had died by the hand of the Lord in the land of Egypt, when they sat by flesh-pots and did eat bread to the full. There was nothing to eat here. The whole assembly must perish of hunger. How forgetful they were! The Lord, right there, leading them, and caring for them; and they, still distrustful of His power and willingness to supply all their needs if they will but ask Him, which He proves by raining (Continued on page 200)

SACRIFICES AND OFFERINGS

By Alex. Allan

WHEN Moses had spoken all the precepts of the law, he took the blood of calves and goats and sprinkled it upon all the people, saying, "This is the blood of the covenant which God hath enjoined upon you." The people thus sprinkled were by the law sanctified as to the flesh. Because of their fallen nature, the people soon became defiled by sin. So God appointed that if any man sin through ignorance, and the sin had come to his knowledge, then he should bring a she goat of the first year for a sin offering, and the priest should make an atonement for the person that had sinned through ignorance, before the Lord to make an atonement for him.

For those sins of ignorance of the people which had not come to their knowledge God appointed a day to be observed annually as a "Kippurim"—the Day of Atonement. Lev. 23:27. This was also called "Yom Kippur", the day when the high priest went into the Holiest with the atonement blood to kippur sins, or make a propitiation on behalf of sins, that the sins of the people might be passed by and not imputed to them. The eminent scholar, Dean Farrar, says: "Kippurim—the Day of Atonement. The corresponding verb 'propitiate,' or 'make a propitiation for,' is the standing version of 'kippur'". In harmony with this, we read: "Wherefore in all things it behoved Him (Christ) to be made like unto His brethren, that He might be a merciful and faithful High Priest in things pertaining to God and to make propitiation for the sins of the people." (R. V.) In the Greek text at this place (Heb. 2:17) the Hebrew word "kippur" is translated by "hilaskesthai". This is the corresponding verb of "hilasmos", a propitiation—an offering from one party to another with a view to reconciliation, or atonement.

Considering that these sacrifices and offerings were appointed of God Himself, the question may be asked, Why did He afterwards go back on them and utterly refuse them? The answer is: Israel failed to offer these sacrifices in the proper spirit, or in contrition of heart, but like the heathen round about them who sacrificed to idols, Israel offered them as something of value in exchange. They fell into the pagan and commercial idea and offered these sacrifices in exchange—a "kapparasa"—for atonement, that they might purchase God's blessings in temporal things for the increase of their substance. So they multiplied these sacrifices and offerings by many times, and virtually filled the land with blood. But God rebuked them through Isaiah, saying: "To what purpose is the multitude of your sacrifices unto Me? I am full of burnt offerings of rams and the fat of fed beasts, and I delight not in the blood of bullocks, or of lambs, or of goats bring no more vain oblations." "The sacrifices of God are a broken spirit, a broken and a contrite heart." And this is the spirit in which those sacrifices were to be offered as a token, a token of contrition and sorrow for sins.

In The Restitution Herald of December 9, 1924, there is an article written by a converted Jew under the caption, "Yom Kippur". He says, "Yom Kippur means literally, 'the day to forgive'". Then further on,

"That I, a member of a distinguished race, should be caught in such a bad bargain as to give my fasting and praying and alms in exchange for a supposed atonement". He gave his alms "in exchange", as his "kapparasa". Orthodox Jews at Yom Kippur will kill a white rooster and offer it as a sin offering by swinging it around their head, and saying, "This is my exchange." It is not a far cry from exchange to substitute. Those who teach the doctrine of substitution, that Christ in His death suffered the punishment due to us for sins, will point to these sacrifices and offerings in the law to support their position. They see in the sin offering an exact picture of God's justice, which demanded that every jot and tittle of the law be complied with or punishment ensue. Also, they say, the brunt of the penalty fell upon the victim presented for offering, and which stood in the place of and received in its death the punishment due to the presenting party. But the truth, to the contrary, is that the presenting party was not then under sentence of death. For those sins which incurred the death penalty no sacrifice was offered and none would be accepted; the culprit had to expiate his sin by his own death—with the exception of those cases that found protection in a city of refuge. If then the presenting party was not under the death penalty—and it is irrefutable that he was not—it should be quite clear that the victim offered for sacrifice did not stand in the place of, and did not receive the punishment for the presenting party; for no punishment was attached to his sins. Besides, such a transaction as offering a beast—such as are offered to the Lord—in the place of, and as an exchange for a person in his sins, involves an unlawful principle; for it is written: "And if it be a beast, whereof men bring an offering unto the Lord He shall not alter it, nor change it, a good for a bad, or a bad for a good; and if he shall at all change beast for beast, then it and the exchange thereof shall be holy." Lev. 27:9, 10. We see then, to offer a spotless animal in exchange, or as a substitute, for a person in his sins would be a violation of the spirit of this law and an abomination to the Lord. Thus the idea of substitution, or exchange, either in connection with the death of Christ, or the death of the sin offering, is proved both by the Scriptures and right reason to be a fallacy.

The law had a shadow of good things to come, but not the very image of the things. Very often these things of the law illustrate a spiritual truth as by contrast; for the way into the Holiest was not then made manifest while the tabernacle was standing, which was a figure for the time then present. Evidently it was left to Christ to make the way manifest, and bring forth into light, life and immortality through the gospel, and till then this great truth lay hidden in symbol within the ark of the covenant. In contrast with the law Christ needed not daily as those high priests to offer sacrifices, first on behalf of His own sins, and then on behalf of the people's; for this (for the people) He did once when He offered up Himself—for "neither by the blood of goats and calves, but by His own blood He entered in once into the Holy place, having obtained eternal redemption"—not for Himself, but for all who will come to God in contrition of heart; and such are invited to come with boldness and

to enter into the Holiest—through the veil—by the blood of Jesus, And not as those priests who could enter only into the first Holy, but into the second, the high priest went in once a year, but not without blood, the Holy Spirit this signifying, that the way into the Most Holy was not then made manifest. It was not made manifest, for the reason that the high priest entered into the Holiest with the blood of others.

To use these things in the law as types, in the sense that the sin offerings and high priest represented Christ, leads to much confusion and error. Yet we can understand these spiritual truths in the connection of Christ's sacrifice of Himself, only by thinking in terms of the law. But we are not to become wise above that which is written, and begin to manufacture types out of our own imaginations; for of ourselves we know nothing.

GOD'S LOVE

By M. A. Woodward

THE love of God, how wonderful! No matter how far we become separated from Him, He still loves us, and often sets influences in motion to bring us back to Him. See the prodigal son; in his wretchedness and hunger, "he came to himself." Satan had thrown around him such a deceptive power that for a time he lost himself under its influence. But when he saw himself as God saw him, he began to realize his sins, and to see how far from "Father's house" he had wandered, and what miserable mistakes he had made. God was leading him, and showing him his own sinfulness. In the agony of truth brought home to him, he cried out, "How many hired servants of my father's have bread enough and to spare, and I perish with hunger. I will arise and go to my father."

The thought of that father's love changed his whole life. He wearily begins his journey home, knowing of no one there watching or waiting or expecting him. But he has become so hungry for love, as well as food, that he has determined to go home, confess his faults, and ask for forgiveness. As he nears home, he looks up and sees the familiar figure of his father hurrying to meet him, for he had seen the wayward boy trudging wearily toward home. The father's love and compassion could not wait, "But when he was yet a great way off he ran and fell on his neck, and kissed him." And to further prove to his pleading cry for forgiveness the father's great love, he called for the best robe to be placed upon him, covering his filthy rags with forgiving love. He next fed him at the banquet table, leaving nothing undone to prove his love and forgiveness.

What a picture of our heavenly Father, always ready, willing and waiting to forgive us our sins. We tremble with weakness, faint with hunger for love, with no covering to conceal our rags. Only to hasten to the shelter of God's arms will give us peace and joy. There, covered with His righteousness, we find the joy of the returned prodigal. Who would not seek such an abiding place!

God's laws understood by us are no restriction upon our happiness; they only perfect us. May we accept the lessons, receive His love, and be ready for His gift of eternal life when the Master calls.

SOME OF GOD'S ALLS

By Samuel E. Haney

"ALL" (Heb., "Kole") the whole; entire number.

ALL is not a comparative adjective, nor is modification admissible, man's endeavors to the contrary notwithstanding. It is man who thwarts its true meaning; even at times ignoring it completely.

The Bible contains 5483 "alls" and every one is one hundred per cent to the good — no discount allowable. I shall consecutively call attention to a few of these Alls that have been very helpful to me, and trust they may be to my readers. And for sake of economy I shall not always quote entire verses; and in some instances omit location of texts in their respective volumes. The reader desiring to delve further into the subject can do so by the use of a concordance.

Genesis: All flesh had corrupted His way. And I by water destroyed all flesh. Noah took with him of all food that is eaten, 6th chapter. All had one language, 11th. In Abraham all families of the earth to be blessed, 12th and 28th.

All the souls that came out of the loins of Jacob, Exodus 1:5. Genesis 46:26; Num. 31:28. Millions believe souls are immortal, and come from heaven; and that only humans have souls. Soul and life are synonymous, both translated from "Nephesh" (Hebrew). Truth makes it plain. There is none like Me in all the earth, Ex. 9:14. Some good folk think differently. But the Lord will show them "to be but men", Psalms 9:20. Darkness in all Egypt for three days; but children of Israel had light, Ex. 10:22, 23. A type of the world's and saint's position today.

In all this (this chapter) Job sinned not, nor charged God foolishly, Job 1:22. All that a man hath will he give for his life, Job 2:4. For once was satan truthful. Miserable comforters are ye all, Job 16:2. Humanly, about the same today. But we have "another Comforter" that abides with us for ever.

Psalms: The Lord looketh from heaven; He beholdeth all the sons of men; delivereth from all fears, and all afflictions. The Lord will strengthen (support) him upon the bed of languishing: thou wilt make all his bed in his sickness. Trust in Him at all times, ye people. All men shall fear, and shall declare the works of God. O Thou that hearest prayer, unto Thee shall all flesh come. Yea, all kings shall fall down before Him; all nations shall serve Him. When God arose (arises) to judgment, to save all the meek of the earth. We Thy people will give thanks, and will shew forth Thy praise to all generations and will build up Thy throne to all generations. The heavens declare His righteousness, and all the people see His glory. Thou, O Lord, shalt endure for ever; and Thy remembrance unto all generations. Who forgiveth all thine iniquities; who healeth all thy diseases. He smote all the firstborn in their land; and not one Israelite was feeble nor without silver and gold—when released from bondage. The Lord is good; His mercy is everlasting; and His truth endureth to all generations. I will early destroy all the wicked of the land; that I may cut off all wicked doers from the city of the Lord. All His commandments are sure. The Lord shall preserve thee from all evil. The Lord shall reign unto all generations. All Thy works

shall praise Thee. The Lord upholdeth all that fall, and raiseth up all those that be bowed down; He preserveth all them that love Him. To execute upon them the judgment written: this honor have all His saints. Please read Psalm 149. Looks as though the saints are allocated for an official position, only in the kingdom age of restitution. God does not give any one a second chance to attain life through the blood of the Lamb. No one can now intelligently violate the rules of the next age and hope to vindicate himself in "the times of restitution of all things". Too late then to straighten out crooked stuff. If I understand the Plan correctly, one cannot get partially saved now, and have the work finished in the next age.

Proverbs: In all thy ways acknowledge Him, and He shall direct thy paths. She (wisdom) is more precious than rubies; and all the things thou canst desire are not to be compared unto her. Keep thy heart with all diligence. Ponder the path of thy feet, and let all thy ways be established. Hatred stirreth up strifes; but love covereth all sins. A fool uttereth all his mind but a wise man keepeth it in till afterwards.

Vanity of vanities, saith the preacher; all is vanity. Ecclesiastes 1:2. The ways of man are affectation (chicane); and the more subtle and debonair the bluffer is the more servilely the world bows to him. All go unto one place; all are of the dust, Ecclesiastes 3:20. Note verses 19 and 21 (R. V.) For that which befalleth men befalleth beasts: they have all one breath (spirit). Who knows the spirit of man, whether it goeth upward, and the spirit of beasts, whether it goeth downward to the earth?

Isaiah: All the merry-hearted do sigh. The Lord shall make unto all people a feast; destroy the covering over all people, and wipe away tears from off all faces. Blessed are all they that wait for Him. They (blind leaders) are all dumb dogs; greedy dogs; all look to their own way—every one for his gain. No trouble to locate the D. D. s.

Jeremiah: The Lord will plead with all flesh. Every man as a woman in travail; all faces turned into paleness. He that scattered Israel will gather him, and keep him, as a shepherd doth his flock: they shall not sorrow any more at all.

Ezekiel: All hands shall be feeble, and all knees shall be weak as water. All souls are Mine—the soul that sinneth, it shall die. Ye (Israel) shall remember all your ways and doings; and loathe yourselves for all your evils. All flesh may know that I the Lord have drawn forth My sword. For seven months Israel—all the people—shall be burying the dead, that they may cleanse the land.

Let all the inhabitants of the land tremble. The people shall be much pained: all faces shall gather blackness. It shall come to pass afterwards that I will pour out My spirit upon all flesh, Joel 2:1, 6, 28. I will gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for My people Israel, Joel 3:2.

You (Israel) only have I known of all the families of the earth, Amos 3:2. Wailing shall be in all streets, Amos 5:16.

Hear, all ye people; hearken, O earth, and all that therein is, Micah 1:2. And I will cut off the cities of the land, and throw down all thy strongholds, Micah 5:11. He will turn again, He (Continued on page 199)

CURBING EVIL

By C. E. Randall

MUCH is being said and written these latter days concerning the curbing of evil. A mighty task indeed. Surely a clean thing cannot come out of an unclean. Neither can sinful man deliver himself from the moral corruption in which he is daily being engulfed. Humankind are rapidly sinking themselves into the mire of moral and venereal degeneracy. And every attempt put forth by mortal man to save himself is met with defeat. Why? Because the very foundation or base of his efforts is founded upon sinking sand—literally, self-righteousness. Every attempt of man to deliver himself apart from God has been futile and he has emerged from the struggle re-inoculated with the virus of sin, more diseased and weaker because of his encounter.

For nearly six thousand years mankind have tried to deliver themselves from the bondage of sin. And today it is the same as it has been all along the stream of time—a losing fight. Will man ever profit by the experiences of his forefathers and look to some higher and greater power for the needed strength to overcome?

That there has been and is a most remarkable advance in scientific, intellectual, and industrial lines of pursuit, no one can question. But intellectual attainments are not moral development. While we have witnessed a wonderful increase in knowledge we have also seen a great decay in morality. The increase of knowledge and the spreading of moral looseness in the end of the Gentile age is set forth very clearly in prophecy. Dan. 12:4; Matt. 24:37, 38.

Moral looseness and laxity were the sins of the antediluvians. Moral lust prompted the marriages. The true motive of love was lost out of sight.

The Master compared Noah's time to our days. He states the same conditions will prevail at His coming—lust instead of love prompting the marriages. The natural turned into the wrong channel. This is the cause of the ever increasing number of divorces. People lust and think it is love. Passion prompted by lust is deceptive and short-lived, while affection prompted by love is true and faithful, ever increasing in devotion.

Don't look for a moral reform through equal rights, fraternities, clubs, societies, or any or all organizations combined. Christ is the seat of all true reform. It is through Him that we can be cleansed from sin in all its degrees.

Beloved, may we be careful and not put our trust in man's plan of salvation, but ever look for victory through the coming Christ. Let Him be our daily Strength and Companion, and in His pathway ever walk; and He will safely guide us through life's short and turbulent journey, at last giving us a crown of glory that fadeth not away—even life eternal.

The Dinar, the ancient Jewish monetary unit which is so frequently mentioned in Jewish post-Biblical literature, will again become the monetary unit of the new Palestine. The Dinar will be equal to one English pound. A coin representing one-tenth of the Dinar will be named Shekel; one thousandth of a Dinar will be named Perutah.—From a news item in The New Palestine.

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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 for 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

FRICION DRIVE

SOMEONE of the Bible Training Class remarked that, "Faith is power." Following the denial of this the whole class was rather amused with the illustration that faith holds one so close to God that, by contact, he is empowered by God somewhat as the pulley on a drive-shaft drives another pulley that is held against it—friction drive. But the power is in God.

GOD LOVES US

GOD is for us. Who, then, can be against us?

God justifies. Who, then, can call to account?

Christ died for us. Who, then, can condemn?

Christ loves us. Who, then, can separate?

"In all these things we are more than conquerors through Him that loved us.

"For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord". Rom. 8:31-39.

THY WORD IS TRUTH

MOST commendable are those writers and speakers on Biblical subjects whose first earnest effort is to accept and understand God's Word according to its most

simple and direct meaning. There is little doubt but what very much of the confusion in religious circles regarding the Word is occasioned by the fact that many with manifest earnestness and honesty feel that the first impressions, the most natural understanding must not be accepted as the truth if such conflicts with man's reasoning or related thoughts.

It is true that the Bible is filled full of figures of speech, including those of parables. It is equally true that most of the Word is written in plain statements which mean exactly what they state. Let us commend every effort to receive God's Word with its most literal meaning.

SIN ABOUNDS, GRACE MORE

SO GOD created man in His own image, even "very good"; and David, addressing his Lord at Psalm 8:1-6, says: "Thou madest him to have dominion over all the works of Thy hands". But in his letter to the Hebrew brethren Paul, at 2:6-9, recalls: "But now we see not yet all things put under him".

God's early answer to Shakespear's question in Hamlet—"To be, or not to be?"—was in the affirmative—"To be." Not only "to be", but "to be" "in the image of God". Nor was man's mere existence the Creator's ideal for the creature. Rather, that in righteousness he should "inherit the land and dwell therein for ever", and should be crowned "with glory and honor", and be set over the works of God's hands. And, only for the fact that God revealed it "unto us by His spirit", 1 Cor. 2:9, 10, did it ever enter into the heart of man the goodness and mercy of God as manifested in the "things which God hath prepared for them that love Him".

It is a long, tedious way between the making of man in God's image and the crowning of him over God's works. The latter is the ideal, the end in view. It is certain of attainment, for the omniscient One is Omnipotent and is able to do all His will. Does man stumble in the way? The omnipotent One is able and willing to lift him up. Does man wound and lacerate himself against the rocks and briers of the journey's path? The merciful and kind God is ready and able to heal. From before the making in the image of the Creator God knew that frailty and weakness must be expected during the first stages of the journey, and God, foreseeing, prepared to handle all this that no incident should forestall His heart's great purpose. He foreknew every incident that should enter—every opposing element, every pitfall. He therefore foreknew every requirement for success and, being all-powerful, He planned and provided for the introduction and use of every necessary thing for the accomplishment of His great ideal.

Should man fall into sin? He, "before the foundation of the world", provided a Savior. No change of plans necessary when sin entered, for God foresaw that which was coming and was prepared and ready to meet it.

Should individual man fail to see his weakness, his errors, his dependence upon his Maker? God saw this in the foregleam and prepared to add a law that all might see that they, themselves, were guilty. Not that God was forcing man to sin and guiltiness, but that man might recognize the guilt already within him; for, "until

the law sin was in the world: but sin is not imputed when there is no law." Therefore God introduced the law that the sin which, in reality, was already present, might "be imputed", that is, might be counted sin. By the law God did not make man to sin, but He made him to see and acknowledge his sin that was already present, and so the imputing—that is, counting of it against him—could be regarded as only just and proper. Such law also brings man to see the abundance (the multiplicity) of his sin.

Thus sin would "abound"—that is, be multiplied by counting in all of the offenses which were offenses in fact but which would not, by man, be so regarded in the absence of law by which to designate them. God, knowing the end from the beginning, foresaw all this and, when the "due time" arrived, He "added" the law, "because of transgressions, till the seed should come".

Nor did this require God to change His plans one iota. He had already seen all this and planned ahead therefor.

Would man thus find himself without strength and without merit and without hope? God foresaw this, too; and in His love for His creature He planned a "free gift" that would aid man in the hour of his greatest weakness. By His "grace" this "free gift" abounds (multiplies) "much more" than man's offense; that is, by the grace of God His "free gift" will outnumber man's "offense". And this, too, without any change of plan; it is just the carrying out of His "eternal purpose which He purposed in Christ Jesus".

Thus, instead of the fulness of God's plan being finally centered in the first Adam, who was made in the image of God, it was centered in the second Adam, who was in His "express image". He has triumphed over sin; has been "crowned with glory and honor"; and, in due time, will give "us the victory". Through Him and His victory sin will have eventually been thwarted and He who has the power of death will have been destroyed.

Instead of God compelling us to sin, for our own good, He rather, in spite of our sin, "commendeth His love toward us, in that while we were yet sinners Christ died for us" that we might be "free from sin", even sin which is "the sting of death", and might lay hold of that for which we were created.

"Thanks be to God, which giveth us"—not the blessings and benefits of sin, but, 1 Cor. 15:55, "the victory through Jesus Christ our Lord"—even through "the Lamb of God which taketh away the sin of the world".

HERALD RECEIPTS

J. H. Willey; Mrs. Blanche Coulter; S. Roxana Wince; Chas. E. Chase; A. M. Jones; Mrs. Emma K. Robinson; Miss Alma Hall; Miss Jennie Stowe; Albert Finney; Mrs. Ed. Lampson; Otto Huffer; Charles Randolph; Mrs. Bert Sheets; Mrs. Wm. Sheets; Arthur Dietz; Mrs. Allen; H. Pfeiffer; E. K. Goodliffe; A. Colon; Mrs. Pfeiffer; Mrs. D. Dietz; C. Dietz; Wm. Donaldson; Richard Hanska.

WINCE MEMORIAL FUND

Previously mentioned	\$525.45
Mrs. Jessie Upton	3.00
Chas. E. Anderson	2.00
Marjorie Flewelling	1.00
Ben Carpenter	1.00
Total	\$532.45

Among the Churches

Preparations are being made for the summer conferences.

Rain and mud were the reasons for postponing the Plum River appointment from the 15th to the 22nd. Bro. Lyon filled this appointment.

We would be glad to announce Bro. Conner's appointment at Casey and Marshall for Sunday, the 29th—if we knew for sure that that was the right date.

Illinois Quarterly Conference at Oregon, March 28 and 29. At this time matters pertaining to the Annual Conference and Bible School will be considered.

Bro. Siple reports pleasing interest at Waterloo, Iowa, in fact so pleasing that he could not break off for his regular appointment at Chicago. Therefore Bro. H. A. Sheets met with the Chicago church, Sunday the 22nd.

Much surprise is felt because of word that Bro. J. H. Anderson is in poor health. This is unexpected and sad news. The Herald truly hopes that he will not find it necessary to interrupt any of his regular work, and that the Father's blessing will enlarge him for all service.

A Golden Rule Supper

As the six o'clock whistles were sounding on the evening of March 10, pedestrians and motorists, with hands full, began to swarm into the doors of the Golden Rule Home much as a swarm of bees crowds into a hive. The table was partly set for the evening meal; the Guernsey milk had just been taken into the kitchen and was being cared for, and other things were proceeding according to usual routine. It did not take long for fifty neighbors and friends to make themselves at home and proceed to complete arrangements for supper.

Sr. Musselman and her family of children of many ages seemed somewhat surprised, for no one had been thoughtful to send word that they were calling—"for tea".

It was a happy gathering. Soon all were busy visiting, working, eating and more visiting, and singing. About nine o'clock "good byes" were exchanged and the end of a happy, helpful evening had arrived.

Chicago Church Notes

Sr. Overmeyer of 6329 Grace St., reports that she is beginning to help herself a little now. She is suffering from a fractured pelvic bone as a result of an automobile accident.

Sr. Maybelle Hanson was with us this Sunday for the first time in six weeks. She was called home to Minnesota by the severe illness of her mother. We are glad to know that her mother is very much better.

After nearly a four weeks' siege, we are sure

BIBLE TRAINING CLASS OF THE NATIONAL BIBLE INSTITUTION

ONE of the items of the National Bible Institution work which will be of much interest to all the brethren is the Bible Training Class. Six are enrolled in this class, which meets daily from Monday to Friday, inclusive, for one and one-half hours of Bible study.

The members of the class, all of whom are here for their second year, are Paul C. Johnson, of Oregon; Charles O. Fletcher, of Fonthill, Ontario; E. Cedric Pope, of Niagara Falls, N. Y., (now resident of Oregon); J. Arthur Johnson, of Sac City, Iowa; Harry A. Sheets, of Blanchard, Michigan; and Melville W. Lyon, of Citronelle, Alabama.

that the brethren will be pleased to know that Bro. James Browning, 4727 Gladys Ave., has taken a turn for the better. If he has no setbacks, we are confident that he is on the road to recovery.

Bro. Harry Sheets was with us this last Sunday. He spoke very well and gave us a talk that contained a great deal of material for thought. We shall be very glad to have him come again.

Tuned In

At least three homes in Oregon tried to "tune in" and hear Bro. Williams' breath on the air from Eagle Grove, Iowa, Friday, the twentieth. But none found him around wave 310.

Sorry, for it would have been a good introduction to Spring.

NOTICES

Iowa Notice

The Iowa contributors are earnestly requested to send in funds now, as the treasury needs to be replenished to keep up the work.

Ferne Moore, Treasurer,
200 Norwood St., Waterloo, Iowa.

Michigan Quarterly Conference

The Michigan Spring Quarterly Conference will be held at Blanchard, starting Friday, April 10, and continuing over Sunday.

Yes, Bro. Patrick will be there. Also Bro. Blakely.

It has been said that it takes a good conference to put new enthusiasm into our people, so let's all go and make this conference an extra good one.

Fred E. Hall, Secretary.

REPORTS

In Iowa and Nebraska

I have just returned home from my work among the Iowa brethren. After the quarterly conference at Gladbrook I visited the churches at Cedar Falls, Waterloo, Clarksville, Eagle Grove, and Lake View and Sac City in conjunction, and met a fine class of brethren at each of these places. I enjoyed their acquaintance and fellowship immensely. They manifested an open mind and eager interest to investigate and study God's Word. It is a pleasure to meet and study with classes of this kind. Their kindness and hospitality to me was fully appreciated.

On my return to Nebraska I visited the churches at Blair, Kennard, Arlington and Lincoln, and held a few meetings at each place. Here again we found the brethren anxious and eager to study and search God's Word, and also received the same kindness and hospitality.

J. E. Cowles.

The class has organized itself after the manner of New Testament church organization. That is, the class is studying the subject of the church and is endeavoring to conduct, operate and comport itself according to Scripture teachings for the church. In this way some church problems are met in practical operation and each member of the class has the benefit of the experience of solving and handling the same.

Brothers Lyon and Sheets have been accepted as leaders of the class, ranking in the order named. Both of these brethren were last August recommended by the General Conference to the brotherhood for the ministry, and both have been out on appointments, and have been well reported. Iowa, Illinois, Indiana, New York and Ontario have had the services of one or both

of these brethren since last fall.

The other members of the class have each filled the pulpit at Oregon and other semi-local points, and have been favorably reported.

The first studies were devoted to an analysis of the Bible as a whole, discovering its scope and the relation of its parts. The second series of studies is based upon the covenants of God. In this series God's plans and purposes relative to man are being traced and the order of development observed. Studies of man's nature, sin and its results, salvation, the kingdom of God, and related subjects are taken up in this series.

Following this the study of prophecy with history, evidences, practical problems and such like will, D. V., be studied.

Any one desiring information as to the Bible Training Class may address Paul C. Johnson, Box R, Oregon, Illinois.

F. L. Austin.

THE WAY BACK TO JERUSALEM

By Lottie E. Young

EVEN though it was February, and the people in the homeland might be freezing, here the sun beat down fervently, and coats were rapidly shed, so we realized how thankful travelers in a desert must be when they see an oasis in the distance, as we did, where a goodly number of palm trees gave desired shade. We had left the high cliffs long ago and now were in a land where pools made the vegetation fresh, and where the spring Elisha cleansed with salt sends forth a stream to turn a mill and irrigate gardens, from one of which delicious oranges were brought to us. The ruins of a house, said to be that of Rahab, who delivered the spies, was pointed out, and if so, we must have been passing where the walls of Jericho fell down as the Israelites moved about the city, the priests giving a long blast on the rams' horns and the people shouting on the seventh day. But even though we might be skeptical as to the certainty of this being the exact spot we knew it was in the neighborhood, and the hills which rimmed our horizon were the same as those on which the inhabitants of Jericho looked. This city has always had a bad name; Joshua blotted the city out with a curse; five centuries later Hiel, the Bethelite, rebuilt it with the sacrifice of his oldest and youngest sons, as Jehovah said should be the case of the man who did it. Our interest in this old, old city in New Testament times is the visit of Jesus to it, and His going to the house of Zaccheus. It is easier imagining the more or less primitive city of Joshua than that of Herod, with its palaces, baths, and theatres, but both have vanished, only a poor little village remains which cries "Ichabod", or the glory has departed, to all passers by. We had lunch here with a little look around, then were whirling back over the valley of the Apostles, which forms a part of the good road which runs all the way between Jerusalem and Jericho.

On the way home we stopped at Bethany, where Jesus loved to visit, but a rather disconsolate group of hovels (though undoubtedly picturesque when seen by full moonlight) and were soon gazing down into the reputed tomb into which the Life-Giver sent ringing the words, "Lazarus, come forth", and "he (Continued on page 200)

The Sunday School

By Alta King

SECOND QUARTER

THE SPREAD OF CHRISTIANITY

THE BLESSING OF PENTECOST

Lesson 1 April 5, 1925
Lesson Text: Acts 1:1-8; 2:1-5, 12-41
Responsive Reading: Joel 2:21-32

Golden Text: 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.

For Study

Review: The past quarter's lessons have told the story of how the truths revealing salvation as it is in the Christ and His kingdom, were sown in good soil and made to take root.

These truths had been spoken by God before the personal appearance and teaching of Jesus: when man first became conscious of his "nakedness" and his need of salvation. God spoke the essential truth of salvation in Christ, in one short promise. Gen. 3:15; the same truth was spoken time and again, by word of mouth and in types and shadows, to the people of Israel.

But up to the personal appearance and teachings of Jesus these truths had been but little understood. As the depth and beauty of the flower hidden in a bud, are not appreciated until the bud becomes a full blossomed flower, so the depth and beauty of salvation in Christ, hidden in Old Testament promises and types and shadows, were not appreciated nor fully grasped until the promises and types and shadows began to blossom into reality. It is true that, even in the bud stage, the truths of salvation in Christ had gripped the hearts of a few, but on the whole "the darkness comprehended it not." John 1:5 with 1 Peter 1:9-12.

Furthermore, before the personal appearance and teaching of Jesus, the truths of salvation in Christ were not thought of, by those to whom they were spoken, as being an evangelistic message to the world. They were regarded by them as distinctly Israelitish, looking toward Israel's honor, and glory, and power among and over the nations. Nor had God told His people to evangelize the world with the message of salvation in Christ.

The appearance and personal teaching of Jesus was the first stage of the opening of the bud. The hidden depth and beauty of Old Testament promises and types and shadows concerning the Christ began to be unfolded in His person and His works. They were made real and tangible. They were also set forth as an evangelistic message to the world.

To give the truths of salvation this new setting of simplicity, and tangibility, and evangelism was Jesus' mission while among men. He accomplished this through service of love, through His communion with God as Father, through His death to the mortal nature, and through His resurrection to eternal, perfect, life; and through His command that the message of this salvation should be carried to every man of whatever nationality—that all peoples, through Him, might enter the salvation He had marked out so tangibly and definitely.

Thus, salvation truths in their new setting were implanted by Jesus, little by little, deeply and firmly in the consciousness of the apostles from which source they entered upon the evangelistic phase of their mission. The new quarter's lessons tell the story of how this evangelistic phase of salvation truths was begun and established.

I. The Command: Mark 16:15. Note the language of the command in Luke 24:45-48. What is the gospel according to this? It is repeatedly stated that Jesus, personally, preached the gospel of the kingdom. Show that the gospel which Jesus preached was equivalent to the gospel stated in Luke 24:45-48. (Help: remember that Jesus not only preached the kingdom; He brought it at hand also. He Himself was the embodiment of kingdom power and principles and His works were the concrete expression of kingdom power and principles.) Show that it is possible to preach Jesus as heir to David's throne without preaching the gospel.

II. The Promise. Luke 24:49 with Acts 1:1-8. What promise looking toward the preparation of the apostles for their evangelistic work, was given? How did the fulfillment of this promise aid the apostles in their evangelistic work? Mark 16:20; John 14:25, 26; 16:13-15.

III. The Day of Pentecost: Acts 2:1-5, 12, 13. Read the account of the fulfillment of the promise. Why is fire a fitting symbol of God's Spirit (presence and power)?

IV. The First Evangelistic Sermon: Acts 2:14-40. How did Peter refute the charge of drunkenness?

Note that the promise in the first part of verse 17 is to "all flesh". The last part of verse 17 and verse 18 is to Israel. Through the prophecies, visions, and dreams, and the pouring out of the Holy Spirit on twelve Israelites and the early church, God's Spirit is being poured out on all flesh regardless of nationality. What other events besides the pouring out of the Holy Spirit were to take place in "those days" before "that great and notable day of the Lord come"? See verses 19 and 20.

Having identified the Holy Spirit manifestation as a prophecy fulfilled, Peter proceeded to the main business at hand, the business for which the Holy Spirit had been given—witnessing for Jesus. See verses 22 to 36. There is much in Peter's testimony for detailed study, too much to be considered in one short hour. But read it until you get Peter's orderly reasoning from "Jesus of Nazareth, a man approved of God among you by miracles and signs and wonders" to the "same Jesus made (by God) Lord and Christ."

Did Peter's testimony ignore the Christ's heirship to David's throne? or did it testify to that heirship in a larger, more glorious way than even the Jews had conceived of it?

What was the result of this first evangelistic sermon?

TRUE REST

Who dwelleth in that secret place
Where tumult enters not
Is never cold with terror base,
Never with anger hot;
For if an evil host should dare
His very heart invest,
God is his deeper heart, and there
He enters into rest.

—G. McDonald.

THE ORIGIN OF SIN

A Reply

By J. S. Lyon

I LONG have esteemed and loved our able brother whose ideas on this question seem to me untenable, nor do I love my wife the less because she believes in a personal devil. So I hope the editor will excuse this reply which must be personal inasmuch as it takes up point by point the arguments raised on the above subject on page 135 of the Herald of January 27.

We well know that our people are fairly well divided in their opinions of the

(We are glad to give our readers opportunity to study the views put forth in this article. It should be kept in mind that in this as in all other articles, the author and not The Herald assumes all responsibility.—Editor)

question of sin, but there is a very large percentage of young people, and even older persons, who have failed so far to arrive at definite conclusions. It is only fair, therefore, when so influential a person as our brother sets forth views which many deem misleading, that his mistakes be pointed out in all kindness of spirit. I had waited his promised article in some hopes that he might give a real answer to the question, whence did sin originate.

It is stated that there was no sin in the garden before Adam ate of the forbidden fruit. Did not the snake sin in conceiving the idea of tempting Eve? This therefore preceded Eve's sin. The tree of the knowledge of good and evil was in the garden, created in the third day, while man was not created till the sixth. Knowledge of evil, then, was part of God's creative plan. Adam and Eve were naked before they ate of the fruit. That, from their following actions, was considered a sin. In that respect they were sinners from the day they were created until the fall. Whence did they receive the knowledge that of all animal creation it was sinful for man alone to go unclothed? It was no human ordinance. It was a moral law. Who creates the moral law, God or Satan? No one will deny that moral laws, natural laws, ordinances given by word of God at various times to Israel, were all God-given. Natural and moral had been operative long aeons before man came upon earth. Moral laws for men are diverse from those of the rest of animate creation. Adam and Eve were sinners to whom sin was not imputed so long as they were ignorant. Rom. 5:13.

Another assertion of our brother is that there will be no sin in the perfected kingdom of God. This may be true, but the kingdom of Christ, during the millennium, will simply see a restraint of sin, not its destruction. Sinners will live for a hundred years. Isa. 65:20. Eden cannot be a perfect type of the kingdom, any more than were any of the other types and shadows perfect duplicates of what was to come. It is as inconsistent to say that an Eden with sin could not be a type of the kingdom, as it would be to say that Aaron could not typify Christ because he was not perfect as Christ was perfect. If, as some think, Satan was cast out of heaven, then heaven itself was not without sin in its midst at one time.

"Did God intend that Adam should have dominion over a sinful earth? No", says our brother. In spite of Adam's sin we have no reason to believe that God took away his dominion. This is a world that

man prides himself on bossing. He subdues all animate creation to his purposes. God drove Adam from the garden for the one purpose of preventing him from living for ever. He did nothing to deprive him of dominion. Therefore God intended it, and the writer deems it would be presumption, to say the least, for him to believe that God changed His plans in accordance with man's failure.

The article of January 27 states that there was no sin in the first dominion, according to Micah 4:8, and that, since Christ's kingdom will be sinless, the first kingdom or dominion must have been sinless.

There is double error in this argument, first because there will be sin in Christ's kingdom (Until it is perfected—Ed.), as shown above; second, because dominion here does not refer to Eden, but to the dominion of David and Solomon. Verse 7 says "her that was cast off" (the ten tribes) He will make "a strong nation". Verse 10, "The Lord shall redeem thee from the hand of thine enemies"; verse 13, "Thou shalt beat in pieces many people". All these references pertain to Israel, and so does the verse in question. The word translated "dominion" here is first used in 1 Kings 9:19 to refer to Solomon's kingdom, next in 2 Kings 20:13 to refer to Hezekiah's kingdom. In Psalm 114:2 we read, "Judah was his sanctuary, and Israel his dominion". Israel, to whom these texts in Micah refer did not have a national existence until some 2290 years after Adam's creation. The first dominion therefore was not Eden, but that which disappeared with the captivities.

The statement that man is an automaton if God intended him to sin seems worthy of refutation. Suppose, for the moment, we allow the hypothesis that man is intended to sin in God's plan. Can it be shown in what sense man now is an automaton? All sin. None is righteous; "no, not one". If God did not intend us to sin, what shall we say of the result? Does it honor God? Can the free will of men nullify God's plan for the universe?

We have shown that all laws concerning man that are revealed in Scriptures are God-given. "Now we know that whatsoever the law (Sinaitic) saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God." These words of Paul disclose the fact that God has made it impossible for any one to be perfect. God has planned for the whole world to become guilty. Are they therefore automatons? Are the Israelites automatons who are blinded till the fullness of the Gentiles be come in? Israel has always seemed to have perfect freedom of will and was more wicked than Sodom and Gomorrah, yet God's plans were not interfered with if we may believe the prophecies.

Is it true that because Christ was perfect Adam might also have been perfect, had he willed? Jesus our Lord had a better nature than Adam, by reason of the divine conception. Jesus also had the benefit of knowledge not given to Adam.

Our brother deems it a serious mistake to believe that the more sin abounds, the greater will be appreciation of the blessings of righteousness.

But Paul believed just that, for he says, "where sin abounded, grace did much more

abound, that as sin hath reigned unto death, even so might grace reign through righteousness." Rom. 5:4. Having stated the fact, Paul then raises the same hypothetical argument that our brother raises: "What shall we say then? Shall we continue in sin that grace may abound?" His question does not destroy the truth of his previous statement, but he does show that the church is not to take advantage of the arrangement.

All arguments are vain in attempting to disprove God's agency in sin, unless a satisfactory answer can be made to one question, Who created Satan?

THE THIRD ANGEL'S MESSAGE

By Geo. Francis

AND the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb." Rev. 14:9, 10.

Who is the beast?

What is his image?

What is his mark? and,

What constitutes his number?

"And all that dwell upon the earth shall worship him (the beast), whose names are not written in the book of life of the Lamb slain from the foundation of the world."

A NEW EXODUS

DURING the past year no fewer than two thousand applications for visas were made by Jewish rabbis to United States consulates in Poland. There is an ever-increasing emigration of rabbis from Poland, mainly to the United States. This exodus, it is said, is due to the economic crisis in some parts of Poland, owing to which the Jewish congregations are no longer in a position to assure a decent living to their spiritual leaders.

The authority for this statement is the London Observer, and the source of information is its correspondent in Warsaw.

Whatever is the genesis of this exodus, the reason behind it as given by the Observer correspondent seems a somewhat peculiar one. The primary cause is stated to be the "economic crisis" which at present afflicts Poland, and the secondary cause, that the Jewish congregations have become so poor that the rabbis cannot get a "decent living".

If all of these applications are from bona fide rabbis, it looks as if the Jews in Europe, but particularly in Poland, will soon be wandering in the wilderness without spiritual shepherds. And certainly there is no demand for two thousand more rabbis in the United States. According to Jewish reports, there are now too many rabbis of the Volstead variety.

According to American immigration laws, rabbis, like other clergymen, are freed from the obligation of being included in the immigration quotas on producing their credentials. American consuls apparently think there is something wrong with the whole business, because despite the fact that the applicants have presented all necessary documents and certificates

the consuls are refusing to grant the necessary visas owing to the excessive number of applications.

This seems a very wise course to pursue pending a more convincing reason for the rush of rabbis to America. We do not find, despite the destitution that undoubtedly exists in England, that there is a corresponding exodus of the clergymen of the established church, or that thousands of priests are deserting their flocks of impoverished Belgium with the blessing of the Supreme Pontiff. Why rabbis should be alone represented in this exodus raises a question.

Undoubtedly American consuls are acting discreetly in ceasing to grant visas to rabbis until some better reason is adduced for their desire to leave Europe in such numbers.—Selected.

SOME OF GOD'S ALLS

(Continued from page 195)

will have compassion upon us; Thou wilt cast all their fears into the depths of the sea. Micah 7:19.

The mountains quake at Him, and the hills melt, and the earth is burned at His presence, yea, the world, and all that dwell therein, Nahum 1:5. Woe to the bloody city! it is all full of lies and robbery, Nahum 3:1.

But the Lord is in His holy temple: let all the earth keep silence before Him, Habakkuk 2:20.

Seek ye the Lord, all ye meek of the earth, which have wrought His judgment; seek righteousness, seek meekness: it may be ye shall be hid in that day of the Lord's anger, Zephaniah 2:3. The Lord will be terrible unto them: He will famish all the gods of the earth, Zephaniah 2:11. Therefore wait ye upon Me, saith the Lord, until I pour upon the nations Mine indignation: for all the earth shall be devoured. For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve Him with one consent, Zephaniah 3:8, 9.

I will shake all nations, and the desire of all nations shall come, Haggai 2:7.

Zechariah: Be silent, O all flesh, before the Lord: for He is raised up out of His holy habitation. For before these days there was no hire for man, nor any hire for beasts; neither was there any peace to him that went out or came in because of the affliction: for I set all men every one against his neighbor. And it shall come to pass in that day that I will seek to destroy all the nations that came against Jerusalem. The Lord my God shall come, and all the saints with Thee. And the Lord shall be King over all the earth. And it shall come to pass that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King the Lord of hosts, and to keep the feast of tabernacles.

For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch, Malachi 4:1.

It requires desperate measures to subdue a proud heart, but the Lord is adequate to the task. The world is very proud today, but God will humble it. Pride and meekness are antitheses.

SOBERLY, RIGHTEOUSLY, GODLY

THE moral triad: "Soberly, righteously, Godly". Titus 2:12. The obligation of a man in all his relations: To himself, sobriety, temperance, self-control; to his neighbor, or society, righteousness, justice, honesty; to his God, piety, consecration, holy loyalty. "The grace of God" teaches these things. But it is of the utmost importance to observe that the union of the three is essential to the ideal of a complete Christian.

For example, a man may be strictly temperate in his habits, avoiding all excess of every kind, and thus discharging the duties he owes to himself, and yet be neither righteous nor godly. He may injure his neighbor by fraud, and live without God in the world, whilst he is a model of abstinence from all the physical vices.

A man may be righteous as well as sober, a man of strict integrity as well as temperance, dealing with others as he would be dealt with, and yet be utterly careless of the claims of God upon his service. The wine-cup may be an abomination in his sight, and to cheat his neighbor an act of self-degradation to which he would not stoop; but all this time he lives without Christian worship, without faith, without holiness, the blank, dark, meaningless life of a practical atheist. He receives the reward of his temperance in health, and of his social righteousness in a reputation for honesty. Whatever his relation to God's church may be, he stands well with the members of Mammon's temple, and that, so far as the social world is concerned, is a very important matter.

And, to go just one step farther in this moral analysis, a man may be righteous without being either temperate or godly. A will not defraud B. with whom he is habitually coming in contact in mercantile transactions; but by high living and excessive indulgence in stimulants he is defrauding himself of health, physical energy, and mental clearness, and ere long if this sin against himself is not forsaken, his sense of moral integrity will be blunted, all his ideas will become confused, character as well as health will forsake him, and the once prosperous citizen will become a drivelling sot, sinking into a dishonored grave.

But now for the blessed synthesis! God's comprehensive wisdom embraces the lesser in the greater. "Godliness is profitable for all things." Let a man be godly, and he is sure to be both sober and righteous. Let him fear God, and he will regard man and do himself no harm. Begin with God in Christ, and the claims of society and self, the commercial world and home, will harmoniously adjust themselves to the higher law of being—namely, loyal obedience to Him in whom we have our being. Thus true Christianity—Christ's religion—is the friend and guardian of all the interests of man—personal, domestic, social, civil, and eternal. It brings character, protection, honor, life everlasting. If men would first be Christ's—that is, begin on God's plan and continue therein, there would be no need for societies to promote the social and personal virtues. The grace of God has appeared, if men would but have it, to do all that is needed to make men noble beings, complete in Jesus Christ.—Selected by R. A. Curtis from The Rainbow.

THE BIBLE AND SPIRITUAL GROWTH

WE SHOULD study the Bible regularly. For the same reasons that one should talk to God every day in prayer, he should let God talk to him every day in Bible study. It is even more important to hear what God would say to us, than to tell Him what we would say to Him. As the body needs food every day, the soul needs to feed upon religious truth every day.

As in prayer, there should be a fixed time for Bible study each day. We may study the Bible at any time, but we must study it at the fixed time, or we shall soon forget to study at all.

A fixed time soon becomes a habit, and good habits make life livable. If we had to decide each day when we would lace our shoes or button our vests, no one could live with us. A fixed time for Bible study is the only assurance of faithfulness.

Decide for yourself the best time. In the morning our mind is fresher. At night you may be more free from interruption. It will depend on circumstances, such as whether you are in school or working, whether you live at home or in a dormitory. The main thing is to fix the time and begin now.

We should study the Bible prayerfully. Remember the Bible is the Word of God. In it God seeks to make Himself and His will known to us. The men who wrote it were in communion with the Holy Spirit. If we are in communion with the Holy Spirit we will hear His voice in the Bible. You can hear nothing on your radio-set unless your receiver is in tune with the sending set. If we are not reverent and humble and prayerful we will not appreciate the religious truths in the Bible. Spiritual things must be spiritually discerned. Read not to prove your belief, but to find what the truth is. Ask God to make plain to you His meaning as you read. Read thoughtfully, and soon you will find that you have been in the very presence of God and that He has been speaking to you wondrous things.—J. Sherman Wallace, in Young People.

A fine, healthy body is a splendid thing to have, and worth taking any amount of trouble to possess. But finer still is a noble, healthy soul. An active conscience in good working order does not come by chance. It needs exercise and training, like that of the athletic field.—Selected.

THE WAY BACK TO JERUSALEM

(Continued from page 197)
that was dead came forth". The ruins of the house of Mary and Martha, and that of Simon, the Leper, were also shown. In the eleventh century stirring appeals were made to the then powerful Roman Catholic church for the protection of those who wished to visit the sacred places of the Holy Land, as the inhabitants there treated shamefully all such pilgrims. In response to these appeals arose the Crusades, and for two hundred years there was constant war between Christian and Mohammedan in the neighborhood of Jerusalem, which city was conquered first by one side, then the other, the final victory being to the Mohammedan. These Crusaders had built a church over the house, which perhaps was the only home Jesus ever had, but all traces of it had vanished except

some sockets in which lamps were put. These warriors were great on finding holy places and obliterating them by putting buildings on top; in many places we saw little crosses picked by their daggers on walls. I felt something like "a boiled owl" on my return from this strenuous all-day trip in a boisterous wind, and the glare of the sun had been hard on eyes, but it was an excursion long to be remembered.

IT is hard for great things to be done in this world, because so few people are willing to do the little things that lead up to them. Yet without this obscure and faithful preparation high deeds cannot be accomplished.—Selected.

THE FAITH OF ABRAHAM

(Continued from front page)
offered up his only begotten son, of whom it was said, That in Isaac shall thy seed be called: accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure." Hebrews 11:17-19.

Fear not. "He that is our God is the God of salvation; and unto God the Lord belong the issues from death." Psalms 68:20; Acts 26:8.

"He who judges only by appearances may inflict many unjust sentences upon us."

MURMUR NOT

(Continued from front page)
bread from heaven for them without their asking, as He actually did for forty years.

And quails also came up and covered the camp; for the Lord had heard the murmuring of the children of Israel when they complained about having no flesh to eat—no cucumbers, nor melons, nor leeks, nor onions, nor garlic—"nothing but this manna"; and He was displeased with them and punished them, consuming some of them with fire and others with "a very great plague". Numbers 11:1, 33, 34.

But this is enough of their history to "admonish" us not to murmur against the Lord. If the corn or the wheat crop are short ones, thank God that they are not entire failures. If the apple trees yield no fruit, be grateful for an abundant harvest of grapes.

If dear friends are taken, do as Job did; say, "The Lord hath given, and the Lord hath taken away. Blessed be the name of the Lord!"—blessed even if with the loss of friends, our houses and all else that we have be swept away.

God proves us by causing us to pass through the fire. The things that rasp, that "get on our nerves", are only intended to teach us patience. The wrongs, the hatred, the malicious speeches, that are heaped upon us by the foes of Christ are meant to make us Christ-like in love, Christ-like in forgiveness. "If you love only them who love you what reward have you? Do not even the publicans so?" Murmur not. Follow Christ.

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"Things To Come"

By E. W. Bullinger

"MY thoughts are not YOUR thoughts, neither are YOUR ways MY ways, saith the Lord."—Isa. 55:8.

THIS is the solemn declaration of Jehovah, and it is universally true. True, not only of all man's words and deeds, but true, also, of his purposes and hopes.

Man's Thoughts

Take any subject of general interest, and you find that man's thoughts about it are directly contrary to God's thoughts. Take any object of general desire, and you will find that man's way of reaching it is the opposite of God's way.

Nowhere do we find this opposition so clearly marked as when we observe it in connection with future events.

The world is oppressed with its sense of the evil and misery under which it groans. Its struggles to obtain what it conceives to be good government is only the evidence of the sense of its deep need. But man's "thoughts" about final deliverance from evil, and his "way" of bringing it about, are the opposite of God's.

The professing church, too, is burdened with the abounding sin and misery of mankind. It, too, groans as it sees the awful effects of the curse. But, like the world, its "thoughts" and "ways" as to the removal of the evil are not God's. It is full of plans and methods for improving the world, over which Jesus has written the word "JUDGMENT" (John 12:31). It is laboring to raise the masses with Religion, which is "Desolate" (Matt. 23:38) without Jesus; and by means of social schemes. Its thought is Reformation, God's thought is Regeneration. Its thought is the improvement of the old, God's thought is the bringing in of something altogether new. The aim of most Christian workers is to put "new wine" into the "old bottles," and patches of "new cloth" on the "old garment" (Matt. 9:16, 17). In a word, man's "thought" is, that by philanthropic movements things are to get gradually better and better; that the Gospel, with some help obtained from moral reforms (accompanied generally by promises and vows), will so improve the present condition of things, that universal peace and happiness will reign over the earth.

God's Thoughts

But these are not the "thoughts" of God! Neither are they His "ways"! God has revealed to us that, so far from getting better, man and the world will get worse and worse. The Lord solemnly declared that, "as the days of Noah were, so shall also the coming of the Son of man be, for as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah en-

There Is A Fountain

By W. Cowper

THERE is a fountain filled with blood,
Drawn from Immanuel's veins;
And sinners plunged beneath that flood,
Lose all their guilty stains.

The dying thief rejoiced to see
That fountain in his day;
And there may I, though vile as he,
Wash all my sins away.

Dear dying Lamb, Thy precious blood
Shall never lose its power,
Till all the ransomed church of God
Be saved to sin no more.

E'er since, by faith, I saw the stream
Thy flowing wounds supply,
Redeeming love has been my theme,
And shall be till I die.

But in a nobler, sweeter song,
I'll sing Thy power to save,
When this poor lispng, stammering tongue
Is ransomed from the grave.

tered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be" (Matt. 24:37-39). What were the days of Noah? Days marked by wickedness, corruption, and violence! (Gen. 6:5-12) and above all, by ignorance! They "knew not." This is the very opposite of man's thoughts, simply because man is ignorant; he believes a lie, and is received. The Lord's people are forewarned of this in the exhortation (2 Thess. 2:3), "Let no man deceive you by any means: for that day shall not come (i.e., the day of the Lord, mentioned in the previous verse), except there come a falling away first (. . . . the apostasy), and that man of sin be revealed, the son of perdition," etc. A deceived church declares that the Lord will not come because the world is not good enough yet; but the Holy Spirit emphatically teaches us by the Apostle that the world is not bad enough! There must needs first come that great foretold climax of evil, and the revelation of the Man of Sin, who will be destroyed by the brightness and glory of the Lord at His appearing (2 Thess. 2:8).

Further, "the Spirit speaketh expressly that in the latter times some shall depart (lit., apostatize) from the faith, giving heed to seducing spirits, and doctrines of devils," etc. (1 Tim. 4:1-3), lit., deceiving spirits (see Matt. 27:63; 2 John 7, i.e., evil angels), and teachings of demons. We are emphatically warned also, in such solemn words as these: "This know also, that in the last days perilous times shall come" (2 Tim. 3:1-7, 13; Matt. 13:29; 24:11, 12, 37-51; 2 Tim. 4:3, 4; Luke 17:26-37).

Many are the Scriptures which thus testify to the fact that the thoughts of man with regard to the future, are not the thoughts of Jehovah.

How important, then, to know what the thoughts of Jehovah are! How important that we should care—(Continued on page 208)

Making It True

I KNEW in his later years a ship captain who began his career by running away from home and going to sea. His ship was wrecked, and most of the crew were lost. He was picked up by a sailing vessel and went round the Horn. It was more than a year before he saw his home in New England.

His shipmates had reported him as dead, and they told the best story they could about his courage and his character. A memorial service was held in the local church, and the minister said all the comforting things his conscience would permit. The local paper printed the sermon almost in full.

The mother of the supposed lost boy clipped all the good things that were said about her son and pasted them into her scrapbook. Mothers have a habit of doing that, says Rev. William E. Barton, in the Chicago Evening Post.

One day this man turned up. The memories of his shipwreck had grown very dim with him. If at the time they had touched him with solemnity, that feeling was gone. He had come back in anticipation of a high old time.

But he read his mother's scrapbook, and thought the matter over. He determined to be as good a man living as people had believed him dead. And he did it.

There are many people whose funeral sermon I should like to preach a good many years earlier than I actually preach it. That is to say, I should like the privilege of telling them while they live how people would like to think of them after they are dead, and then give them a chance to live up to their obituary. That is one unfortunate thing about obituaries; they usually come too late to induce their subjects to live up to them.

There are men who will read this article who some day are going to put some minister in a very tight place. He will wish to say good things. Every impulse of fair play toward a man who cannot answer back and of consideration for his family and friends tends to prejudice him in favor of the memory of the dead man.

Let me request my readers not to make it too hard for the preacher.

Try now to live up to your obituary.—
The Common People.

WHEN A CHRISTIAN GROWS

DR. Bonar once remarked that he could tell when a Christian was growing. In proportion to his growth in grace he would elevate his Master, talk less of what he was doing, and become smaller and smaller in his own esteem, until, like the morning star, he faded away before the rising sun. Jonathan was willing to decrease that David might increase; and John the Baptist showed the same spirit of humility.—The Christian.

THE MINISTRY OF JESUS

According to the One Year Theory

By J. S. Lyon

(Continued from issue of March 17)

The Marriage at Cana

John 2:1-11. Wednesday, Mar. 17, A.D. 28

CANA was eight miles northeast of Nazareth. We do not know whether Jesus went directly there from Bethabara or not. Some writers think He went directly to Nathanael's home and learned there of the presence of His mother in Cana. He may have reached Nazareth by Tuesday, but since He was accompanied by His disciples and may have known of the wedding date long before He went to His baptism it seems more likely that He did go directly to Cana.

The parties to the wedding were evidently relatives or very close friends of Mary, since she seemed to have authority to command the servants of the house, and had such knowledge of the private household affairs. No ordinary guest would have known the state of supplies for the feast and worried about it.

John, Peter, Andrew and Philip, all lived farther north and were probably strangers, invited because they were the companions of Jesus, either at His or Mary's request. Jesus may have been invited because of the Jewish custom that strange rabbis should be invited. The appearance of Jesus must have been that of a rabbi. He had already been so addressed by John and Andrew at Bethabara, and by Nathanael also on the following day. It is more probable that previous friendship was the reason for Jesus being invited since not only Mary and Jesus were there but His brothers also.

The fact that this feast was quite a large affair marks it as the ceremony for a maiden. According to the custom, a maiden was always married on a Wednesday, while Thursday was allotted to widows.

The date is remarkable in that it was March 17, exactly twelve months from the date of the crucifixion. It must also have been three o'clock exactly when the miracle was performed to synchronize with the expiration of His life at three P.M. a year later, since all events of His life were adjusted so accurately to the true astronomical calendar.

We know that the feast was largely attended, because: (1) there were ushers, or servants employed to serve the tables. (2) The exhaustion of the wine so early indicated numbers present. (3) The 120 to 150 gallons supplied by Jesus was another indication of the required service.

These feasts often continued a whole week, and so it was a catastrophe indeed for them to have exhausted the wine so soon. When Mary turned to Jesus in the emergency, it must have been with full knowledge and confidence in His powers. No doubt she had had a full report of what had happened at Jordan. It did not seem to disturb her in the least to hear the words, "Woman, what have I to do with thee?" The word woman as Jesus spoke it conveyed no such harsh meaning as the English phrase conveys. "My dear mother, what is that to me and to you" is the literal sense. This is shown plainly in John 19:26, 27. Mary may not have anticipated any miracle. Gifts of wine and oil were common on such occasions. She may have thought Jesus and His disciples could eas-

ily obtain further supplies. Whatever her thoughts, she had perfect confidence in His ability to help, for she trustfully tells the servants, "Whatsoever He saith to you do it."

Whatever Jesus meant in saying, "What is that to me and to you", it sounded a new note to Mary. For eighteen years since He astonished the elders in the temple, He had lived in perfect submission to her will. This day marked the separation. Henceforth He could recognize no other authority than that of the Father. No more was Nazareth to be His home. He must be about His Father's business.

There must have been an interval between the conversation with Mary and the actual miracle. The words of Jesus, "Mine hour is not yet come", indicated that the opening of His ministry was timed to the very hour. Mary had turned to Jesus at the moment it was known the wine was exhausted. Another service would naturally be at an interval of perhaps an hour or more. Jesus may have gone about other affairs until the hour of three.

The wine created was fermented, though many have attempted to prove it was not. The gathering of grapes in Palestine commences in June and lasts through September. There were no facilities for bottling the large vintage to keep it from fermenting, had they desired to do so. Wine was kept in skins and stone jars. Fermentation proceeded until March, when it was the custom to drain the wine from the lees just before Passover, when all leaven was put out of the premises. Until fermentation had been completed wine was considered impure. All the temple services were accompanied by the use of this fermented wine, as tithes, as drink offerings, and in the celebration of the Passover. Since that created by Jesus was better than any offered at the feast, it was unquestionably fermented, or it would not have been considered best.

This first miracle, the beginning of signs, was no chance opportunity for disclosing the powers of Jesus. It had been ordained, time, place, and event, by the Father above, to mark the commencement of our Lord's ministry among men.

It was fitting that that commencement should be at a wedding, and His part to add to the joy and happiness of the occasion. He Himself was a Bridegroom in the highest sense. He had already betrothed Himself to the Bride. "Can the children of the bridechamber mourn as long as the Bridegroom is with them?" Thus did He reply to the disciples of John when they wondered why the disciples of Jesus did not fast. Wine was the symbol of gladness and ever was considered one of the chief blessings of God. Jesus likens Himself to a vine. "I am the vine, ye are the branches". Later in His ministry, at the very close He chose the wine to be a memorial of the greatest blessing He could give to men. When we consider that the cup typifies the covering over of all our sins, it ought to be with joy and happiness that we partake of the sacrament; the more since He bids us through it to remember the promise of His coming again to "drink it new with you in My Father's kingdom", Matt. 26:29.

The wines of commerce are vastly different from the wine of those days. The laws of our country prohibit their use. However, it is legal to use fermented wine for sacramental purposes, and it is fitting to do so, since that is what Jesus used, and

unfermented grape juice contains leaven, symbol of sin and impurity, wholly untypical of the pure blood of our Lord and Savior.

(The author wishes to correct a statement in the preceding article that John only was with Jesus up to the last of May. Three of the first disciples went back to their fishing some time between April 23, and May 28.)

"LOOK NOT"

No. 2

Written by request

By S. Roxana Wince

THE revelations that have come to me since I wrote Number One of "Look Not" are so appalling that I have been requested to write another paper on the same subject. I like not to do it, but Leviticus 19:17 says, "Thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him." So, this terrible thing having wormed its way into the churches, its victims are very close neighbors, and it is my duty to rebuke them whether I like the task or not, and to rebuke others as well.

How can you, ye guilty ones, who profess to be looking for the return of the Master at any moment, and who know that no fornicator can enter the kingdom of God, how can you, I say, "take the members of Christ and make them the members of an harlot? God forbid", Says Paul, "What? Know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh. But he that is joined unto the Lord is one spirit. Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body. What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, (by keeping it pure), and in your spirit, which are God's." Both body and spirit are God's. What right has either man or woman to take the body that God has bought with the precious blood of His only begotten Son and unutterably defile it by the horrible, unpardonable sin of fornication?

No words are too strong to use in speaking of it. Paul used unmistakable terms. He did not gloss over the sin of it a single whit. I have quoted his language, and in quoting it, feel that I have spoken for God, for Paul spoke for Him.

True, the case that Paul was considering in the 5th, 6th and 7th chapters of First Corinthians was an aggravated one. It was such fornication as was not even named among the Gentiles, that a man should take his father's wife, i.e., his step-mother. But the enormity of the sin committed in such cases as this, does not lessen one iota the sinfulness of the act, whatever may be the circumstances that attend it.

"Look not", O man! "Look not", O woman! It was looking at what God had forbidden that lost to the human race their Edenic estate.

No one can regain it and hold it in eternal fee who is not pure in heart, in life, and in all manner of conversation, for only the pure in heart shall see God.

Lift Up Thy Voice

"Cry aloud, spare not, lift up thy voice like a trumpet and shew my people their transgression and the (Continued on page 207)

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: First Peter 1:3

I SHALL BE SATISFIED

If I in Thy likeness, O Lord, may awake,
 And shine a pure image of Thee,
 Then I shall be satisfied when I shall break
 The fetters of earth, and be free.
 I know this stained body must first be made
 white,
 To let Thy bright features be drawn:
 I know I must pass through the darkness of
 night,
 To witness the coming of dawn.

O I shall be satisfied when I can cast
 The shadows of nature all by;
 When this dreary scene from my vision has
 passed,
 And there is an unclouded sky.
 I feel that bright morning is now drawing near,
 When earth's fairest objects shall fade;
 'Tis then in Thy likeness, O let me appear,
 In glory and beauty arrayed.

To see Thee in glory, dear Lord, as Thou art,
 And be for ever with Thee,
 My spirit is longing—and ever my heart,
 It sighs for the dawn I shall see.
 Then when on Thine image in me Thou hast
 smiled,
 Within those blest mansions, and when
 The arms of the Father encircle His child,
 O I shall be satisfied then.

EASTER

We fittingly might call Easter the Queen
 of the Days.

The keeping of Easter comes down to us
 from the old heathen feast of Eostur or
 Easter, which was the festival in honor of
 the new spring sun in the east.

Down through the pages of history of all
 the nations of earth comes this spring festi-
 val of olden times. The French, Italian,
 and Spanish all have it, deriving their Eas-
 ter from the Hebrew name, "pesach"—"to
 be passed over"—commemorating the pass-
 ing of the angel of destruction over the
 homes of the children of Israel in Egypt.

Later we find the feast of the resurrec-
 tion of the sacrificed Lamb of God, taking
 this same name from the earlier feast, to
 which it is so poetically akin. For when
 the Lord God commanded Moses to instruct
 the children of Israel to have a lamb slain,
 sprinkling the door posts with its blood,
 showing their faith in, and loyalty to Him
 as Jehovah, and promising to pass over
 such homes and not smite with death, He
 created a type of His own Son, who later,
 through the shedding of blood, was to save
 all those who through faith and obedience
 would come unto Him.

However or wherever celebrated, the fes-
 tival of Easter, while a day of worship, al-
 ways has called for the giving of gifts. This
 custom comes from the exchanging of col-
 ored eggs carried on by the Egyptians, Per-
 sians, Gauls, Greeks and Romans, the egg,
 the emblem of the universe, the work of
 Jehovah, signifying His many gifts to man-
 kind.

We have received a great Gift from God,
 the Gift of His love, even His Son the
 Christ. In return God requests a gift from
 us, the surrendering of our hearts to Him
 in full obedience to His will. On this

great day of gift making and receiving can
 we do less than make this gift to Him, who
 has showered us with evidences of His lov-
 ingkindness, even the sacrifice of Him, who
 has been made unto us wisdom, and right-
 eousness, and sanctification, and redemp-
 tion?

Today, Easter, is the high festival of the
 Christian church, having its keynote in the
 hope of immortality, through a resurrec-
 tion of the dead, life beyond the grave.
 May we properly celebrate the day, and
 when the Master comes may we realize
 the hope of immortality.

DEATH IS SWALLOWED UP IN VICTORY

What a blessed assurance we have that
 our Christ has risen. He has conquered
 death and the grave and come forth tri-
 umphant to live for evermore. And what
 now is Christ's, in time shall be ours.
 Should we be among those that shall fall
 on sleep before His coming, we too shall
 triumph over death, we too shall come
 forth, clothed in His likeness, clothed with
 immortality. For the record states: "Christ
 the firstfruits; afterward they that are
 Christ's at His coming."

Job says, "Man that is born of a woman
 is of few days, and full of trouble. He com-
 eth forth as a flower, and is cut down: he
 fleeth also as a shadow, and continueth
 not." And the Apostle Paul testifies, "If in
 this life only we have hope in Christ, we
 are of all men most miserable." And we
 feel that any one who has lived to see mid-
 dle age, can from personal experience con-
 firm both statements. For at its best life
 is short, it has as many sorrows as joys, as
 much pain as pleasure, and were it not for
 our hope of the coming of the Son of man,
 the resurrection, and being with Jesus, in
 the presence of God, throughout eternity,
 this life would not be worth the living.

Who among us but has had our dear ones
 taken in death, and how we have felt their
 loss—just another of the sorrows of this
 life—and how we have longed for the time
 when sickness and death shall be no more,
 when Christ shall be in control, when sin
 shall be abolished and all the results of
 sin shall be done away, when we shall have
 righteousness throughout the earth, and
 equity and peace shall abide for ever. But
 when shall this be, and what shall bring it
 about? It shall be when our Lord returns,
 and its accomplishment shall be brought
 about when He assumes the government of
 the nations of this earth. But between
 these two events, the coming of Christ and
 His taking to Himself of the governments
 of the earth, some other thing, of great im-
 portance to us, takes place. We will tell
 it to you in the words of the apostle in his
 epistle to the Thessalonians, "If we believe
 that Jesus died and rose again, even so
 them also which sleep in Jesus will God
 bring with Him. For this we say unto you
 by the word of the Lord, that we which are
 alive and remain unto the coming of the
 Lord shall not prevent them which are
 asleep. For the Lord Himself shall de-
 scend 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." After such an assurance well might the
 apostle add: "Wherefore comfort one an-
 other with these words."

As before intimated, outside of our alle-
 giance to our heavenly Father, our faith
 in and love for our Redeemer, and the
 service we might render to our fellowman,
 there is nothing in this life that is much
 worth while. And in thinking over this
 matter we have concluded the reason to be
 that the less satisfied we are with this life
 the more will we long for that life that is
 to come. Speaking personally, I truthfully
 can say my life has been cast in pleasant
 places, that the Lord, my Shepherd, has
 made me lie down in green pastures, that
 He has led me beside the still waters, and
 has also implanted in my heart the hope
 that I shall dwell in the house of the Lord
 for ever. Still I have suffered the usual dis-
 appointments of life. I have felt the aches
 and pains of sickness and disease, I have
 seen those I loved taken by the grim reap-
 er, and I long, long for the time when my
 Savior and Redeemer shall come again, and
 through the power invested in Him, by the
 loving and everlasting Father, raise the
 dead to a life made glorious with immor-
 tality.

Of course our hope is the coming of the
 Lord Jesus Christ, but one of the results of
 that coming is the resurrection of the
 faithful ones out from among the dead.
 And it is this resurrection that links us to
 that life beyond, that life of immortality,
 that life that shall be spent with Jesus in
 the presence of the Father. Paul in his
 argument states, that if Christ be not ris-
 en, then there is no resurrection, we are
 still in our sins without hope, and with a
 vain faith. But glory be to God eternal,
 Christ is risen from the dead, and through
 His resurrection we also shall be raised,
 raised incorruptible. For this corruptible
 must put on incorruption, and this mortal
 must put on immortality. So when this
 corruptible shall have put on incorruption,
 and this mortal shall have put on immor-
 tality, then shall be brought to pass the
 saying, Death is swallowed up in victory.
 O death, where is thy sting? O grave,
 where is thy victory? The sting of death
 is sin; and the strength of sin is the law.
 But thanks be to God, which giveth us the
 victory through our Lord Jesus Christ.

For now is Christ risen from the dead, and
 become the firstfruits of them that slept.

BIBLE QUESTIONS

- 1 Where in the Old Testament do we find the resurrection of the body foretold?
- 2 Christ frequently proclaimed the resurrection. Can you name a passage where such is recorded?
- 3 Have we a record of Christ raising a dead person?
- 4 By whose power was Christ resurrected?
- 5 What happened to Peter and John when they preached through Jesus the resurrection of the dead?
- 6 While Jesus lay in the tomb, between His burial and resurrection, did He suffer corruption?
- 7 What was the subject matter of Paul's preaching while at Athens?
- 8 For preaching what doctrine was it necessary for Paul to defend himself before Felix, the governor?
- 9 What question did Paul ask King Agrippa while he (Paul) was making his defense?
- 10 What chapter in the Bible is known as the "resurrection chapter"?

ANSWERS TO LAST SERIES OF QUESTIONS

- | | |
|-------------------|---------------------|
| 1 Matt. 9:9. | 6 Acts 20:9, 10. |
| 2 Acts 2:38. | 7 John 1:45. |
| 3 Mark 1:35. | 8 Romans 6:23. |
| 4 Luke 12:30. | 9 Titus 3:1. |
| 5 John 18:12, 13. | 10 Philemon 10, 11. |

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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 for 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

EASTER

WE are again rapidly approaching that time of year when Christians recall the dying of their Lord. It may be quite true that the name "Easter" is unfortunate, and that the identical date is inaccurately sought, but it still remains that Christians neither worship nor honor any heathen goddess at this time, nor do they pretend to keep the Passover.

The unspeakable good that accrues to the earnest-hearted person of faith comes from the repeated study of the passion of our Lord with all of its accompanying results, and from increased devotion and consecration to Him whom God has made head over all things to the church. Not the date but the fact; not the unscriptural name but the scriptural truth: these are the realities that should burn deeper and deeper into the innermost chambers of one's life.

There is perhaps no other period of a year when the fundamental truths of Scripture as relating to the death and resurrection of our Lord are so deeply impressed upon Christian hearts as at Easter. Let us encourage honest research and true worship at this time.

PASSOVER

That something more than "Passover", something superseding it, was in the mind of the Savior when He ate the last supper is evident from His words when He took the cup and said (Matt. 26:28), "This is My blood of the new covenant which is shed for many for the remission of sins."

Nothing of such nature and importance was revealed either in the original Passover or in any of its annual observances.

Not the blood of the Passover lamb, but the blood of the new covenant—in contrast with the blood of the old covenant, Ex. 20:8—was our Savior's clear statement. Thus the blood—the life—bringing into force God's long-promised new covenant. Only for this new covenant Christians would not be Christians, but Israelites—or Gentiles "without hope and without God in the world."

THEY CRUCIFIED HIM

THEY usurped the authority of God and of their own choice and decision they did unto "Him" as God had commanded, Num. 25:4, to be done to the heads of Israel on account of their unspeakable offenses. They assumed the authority and the resultant responsibility. Therefore it was "by wicked hands". They cursed Him, "for it is written, Cursed is every one that hangeth on a tree." Gal. 3:13.

But God diverted their imprecations upon Him so that their cursing of Him became a blessing unto us—He made Him to be "a curse for us"; He "His own Self bare our sins in His own body to the tree, that we, being dead to sins, should live unto righteousness; by whose stripes we are healed." 1 Peter 2:24.

Howsoever difficult it may be for the finite mind to grasp and fathom the ways of God, one thing remains indelible: Inspired writ assures that Christ "died for us"; that He was made "to be sin for us"; that "Christ was once offered to bare the sins of many".

Out from that event before which heaven became black and earth trembled, arose salvation for man. No hour in earth's history, except it be the hour of resurrection, vibrates with so much of moment to the race as the hour when "they" crucified the Son of God.

GOD'S COUNSEL

"The determinate counsel and foreknowledge of God", Acts 2:23, is a statement full of meaning: The Greek word (boule) here rendered "counsel" does not carry with it the thought of the decision being in accord with Jehovah's wish, desire, or good pleasure. Had that been the thought the word "thelema" would have been more fitting. "Boule", or "boulema", indicates rather the resolve, decision, counsel of God even though not His own desire.

His counsel was thus determined because of His long standing "foreknowledge" of man's heart and way. He knew from before the creation that man's way was not His way; that his heart was evil continually, that the status of self-control would be misused and man's ego-intoxication would be attended with heartache and sorrow; but in His great wisdom He also foreknew the remedy that would finally crown him over all the works of His hand, a righteous servant for God. Seeing all, He counseled, resolved, to deliver His Son to the hand of man—even wicked man.

And the Savior assented to this delivery. No guile, no sin, were His, yet He suffered the indescribable ignominy of the accursed tree, having forgiven His wicked persecutors,—all in accordance with God's counsel. "The just for the unjust."

HAVE I TOUCHED HIM?

JAIRUS had prayed the Savior to come to his house and heal his only daughter who lay dying. Jesus consented. At once the crowd crowded about Him on the way.

A woman present had said in her heart, "If I may but touch His garment, I shall be whole". She did—she touched its "hem". Immediately she was whole. Jesus turned with searching look and asked, "Who touched Me?"

Peter thought lightly of his Lord's question and said, "Master, the multitude throng Thee, and press Thee, and sayest Thou, Who touched Me? And Jesus said, Somebody hath touched Me: for I perceive that virtue (power) is gone out of me."

It was not the touch of those crowding against Him that He felt. It was the touch of faith. Faith had put forth its hand and drawn power or strength from the Master—from Him unto whom the Father hath committed power to restore all things, to forgive all sin. Not the jostling throng, but the silent, unseen, gentle finger of faith, had brought helpful response from the Master.

So, also, today. The Savior may be "touched". Faith will reach Him and will bring back from Him the needed benefit. Many walk with Him and about Him. Some touch Him.

Have I, in my walks with Him, touched Him, that He turns about to look upon another seeking strength from Him?

DANIEL prophesied to his own people and to his own city, Jerusalem, Daniel 9:24, many things. At 12:4 he said, with reference to "the time of the end"—"many shall run to and fro, and knowledge shall be increased". It is very probable that this information refers to something quite different, nevertheless one involuntarily thinks of this passage when it is realized that recently the Haifa Technical Institute was formally opened, and already has upwards of 150 students. Also, April 1, is the date set for the dedication of the new Hebrew University on Mount Scopus.

Much world-wide enthusiasm exists over these labors toward increasing knowledge.

HERALD RECEIPTS

J. H. Leavitt; Miss Elnora Waldo; N. J. Hardacre; Mrs. Lottie Graham; Mrs. John Eckroy; Mrs. Chas. Jewell; Russell Harman; Mrs. Mandes Reed; Malinda Hoffman; J. E. Coverston; Merton A. King; Mrs. Geo. Reighard; Mrs. Harriet Sonnichsen; Evelyn K. Harsch; Mrs. G. E. Stauffer; A. M. Oliver; Mrs. Mary Alexander; Wm. Fey; Mrs. E. Cedric Pope; E. J. Ward; Mrs. Philip Mills.

WINCE MEMORIAL FUND

Previously mentioned	\$522.45
Mrs. Lottie Graham	1.00
Russell Harman	3.00
Mrs. Mandes Reed	9.00
Total	\$546.45

HELPING FUND

Barbara Leamon	\$10.00
J. E. Hatch	1.25

"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. . . . I acknowledged my sin unto thee, and mine iniquity have I not hid. . . . And thou forgavest the iniquity of my sin. Selah."—Psalm 32:1-5.

Among the Churches

Bro. W. D. Tilton is slowly gaining strength after a prolonged sickness.

Bro. Wm. Lansbery of Casey attended the Illinois Quarterly Conference last Saturday and Sunday.

In answer to several inquiries we are glad to report that Mrs. Austin is, in some ways, considerably improved.

Golden Rule Greenhouse is all but bursting with its thousands of plants, large and small. Other thousands of vegetable and flower plant seedlings have been started in readiness for Spring gardening. Beautiful weather in the vicinity of Oregon has called for the demulching of the thousands of rooted cuttings of shrubbery which were started last Fall. In a few days these will be lined out in the field and grown on for next year's selling.

Thus the Golden Rule Home Greenhouse is not only steadily increasing its stock, but shrubs and perennials are being added so that Golden Rule Nurseries will soon make quite a showing on our own grounds.

These things necessitate a great amount of work and no small expense. But with the eventual returns it is hoped that Golden Rule Home will enjoy a source of income that will greatly aid unto increased service unto many.

Ladies' Aid

The ladies of the Mora congregation gathered at the George Randall home on March 18, where a Ladies' Aid was organized. This was the first attempt at unifying our needle workers into a working unit. Our people are widely scattered, and it has been a difficult problem to centralize our efforts. The newly organized society will meet every two weeks. We hope to be able to assist in the financing of our work in its various phases.

The organization will be known as the "Church of God Ladies' Aid". The Aid is starting out with a membership of nineteen. This number will easily be doubled in a short time—at least as soon as roads get better. The officers elected are, Mrs. Ernest J. Randall, Pres.; Mrs. Adolph Sandberg, Vice-pres.; Mrs. Walter Randall, 2nd Vice-pres.; Mrs. Clyde E. Randall, Sec.; Mrs. Merritt Webb, Treas.

Devotional services will be held at each meeting. In this way the meetings will be instructive, as well as assisting in the caring for the church's financial obligations.

Mrs. C. E. Randall, Sec.

Letter of Thanks

Editor Restitution Herald: Mrs. Susan E. Randall has asked me to express through the columns of The Restitution Herald, her thanks to all the friends and well-wishers who so kindly remembered her in honor of her birthday, February 6.

Nearly seventy cards were received in all from near and far. From north of the Canadian line and from the far away Gulf states, came the loving tokens, as well as from East

and West. All brought happy thoughts and each was welcomed by the dear soul to whom these harbingers of love were sent. Several letters and gifts were also received, including a box of lovely flowers from sunny Alabama, which arrived in remarkably good condition.

Grandma Randall would be glad to thank the donors in person or by mail but that is impossible, so this method has been adopted. You may never know how sweet was the pleasure you gave by your gift of a wee card laden with its precious burden of love and good will, but no kind thought or loving deed is ever wasted and the harvest time draws nigh. Again we thank you on behalf of dear Aunt Susan and pray that we may all meet in His kingdom. And how joyful will that meeting be!

Sincerely your sister in Christ,
Mrs. E. J. Randall.

NOTICES

Michigan Quarterly Conference

The Michigan Spring Quarterly Conference will be held at Blanchard, starting Friday, April 10, and continuing over Sunday.

Yes, Bro. Patrick will be there. Also Bro. Blakely.

It has been said that it takes a good conference to put new enthusiasm into our people, so let's all go and make this conference an extra good one.

Fred E. Hall, Secretary.

REPORTS

Work in Waterloo, Iowa

Our recent meetings at Waterloo, Iowa, were to us very encouraging. The wholehearted backing and support of our own church people, and the interest taken by those not of our brotherhood, were a constant inspiration.

We wish to introduce to the brotherhood Sr. Clara Young and Bro. Charles Shook. Mrs. Young, a woman of middle life, had formerly been connected with a group of people holding to an entirely different faith. After earnest consideration she has come to see things differently, and we baptized her in Cedar River on Sunday, March 22. Mr. Shook had previously believed and obeyed the gospel, but had been associated with a different organization until recently. Coming in contact with our people he investigated us carefully, and then desired fellowship, which, after earnest consideration, was gladly granted. The right hand of fellowship was also extended to Bro. Sidney Jackson, a young man, senior in High School, who was baptized by Bro. Williams last conference time.

The meeting closed with a good interest, and we truly believe there is a splendid opportunity for work there.

We spent one day, and held evening service at Clarksville, and were glad of the opportunity to get better acquainted with the brethren there.

F. E. Siple.

the floors in worship. Within, the light filters dimly through windows of stained glass and falls on marble columns, bronzed beams, mosaic walls, screens of wrought iron and carved wood.

We climbed a bench and looked upon the Rock over which the Dome is built. This is the real thing, a plain gray rock, the unchanged summit of Mt. Moriah. Here the Bible tells us Melchizedek offered sacrifices and Abraham's faith was tested to the extent of offering up his son. Here Araunah, the Jebusite, threshed his corn until David bought the place and built thereon an altar to the Lord. Here Solomon built his splendid temple and the Chaldeans burnt it. Zerubbabel built the second temple on the site and Herod burned part of it and pulled down the rest, erecting a structure even finer than the first, in which we can picture the Master and His disciples worshipping. Titus and his soldiers burned this, until now this mosque alone is left after all these centuries covering this unchanged rock, which is 58 feet long by 44 feet wide. Here come Mohammedan pilgrims by thousands for the sake of their great prophet, but Jewish pilgrims never come for fear their feet may unwittingly tread upon "the Holy of Holies" and defile it. Tapers were given us and we went several feet under the rock in the center, on which had rested the Altar of Sacrifice, and through a great hole in it flowed the refuse into the Valley of Kedron. Outside we had a marvelous view from Mt. Moriah, but the space which was once covered with the many parts of the Temple, such as the Court of the Gentiles, Court of the Women, etc., was now empty. We could see where the money changers had their booths in the arches surrounding the open space, and could picture the indignant Son when He drove them out, charging them with making His Father's house a place of merchandise.

Mohammedans have a story in regard to this rock following the Prophet as he left the earth, and they show a mark of his foot thereon as he pushed it back when it attempted to follow him to heaven. A hair of Mohammed's beard is also shown on some specially holy day to the "faithful". So far as I could see there were none of the bowings to the east and prostrations which I had expected from these worshipers of this latest of world religions. We did hear the sheik sound the muezzin (or call to prayer) twice, once in Jerusalem and again in Bethany, when he walked around the minaret proclaiming in four directions "There is no God but Allah and Mohammed is his prophet."

OUR FIRST PARENTS

By Alex. Allan

IN reply to Sister Horn's letter of enquiry after a more satisfying interpretation of the Scriptures at Genesis two and three, concerning God's dealings with our first parents, will say: The reason for so much contradictory discussion on this subject, is not that the language of the Bible is ambiguous, but because of the prevalent notion that there must be some mystic, or enigmatic meaning connected with the Tree, the Woman and the Serpent; for as our sister says: "No real serpent can converse with a real woman, and no natural tree can bear fruit as mentioned". But a real donkey can talk to a real prophet, and we read that an ass (Continued on page 208)

THE TOP OF MOUNT MORIAH

By Lottie E. Young

IT was a walking trip the next morning, first to the oldest of the shrines of Jerusalem, the threshing floor of Araunah, the Jebusite, which David bought from him in order that it might be made the site of the temple of Jehovah. This is on top of Mt. Moriah, and is a great inclosure containing buildings sacred to Islam, and some of the significant landmarks of Christianity. At its northern end rises the ancient wall of the Castle Antonia, from whose steps Paul, protected by the Roman captain, spoke his defence to the Jerusalem mob. The steps are still visible but the site of the castle is occupied by bar-

racks. The one break in the wall here is the Golden Gate, through which our Lord rode on that first Palm Sunday, according to tradition. The gate is now walled up, but there is a belief that when He comes again it will be through this gate that He will make His triumphant entry.

In the middle of the inclosure stands the Dome of the Rock, a Mohammedan mosque built in 688 on the site of the Jewish temple. The exterior of the vast octagon, with its lower half cased in marble and its upper half incrustated with Persian tiles of blue and green is a beautiful object. Of course slippers had to be donned by unbelievers before we could enter, and we trod on costly carpets with which mosques are always covered, as Mohammedans sit on

The Sunday School

By Alta King

THE CRIPPLE AT THE BEAUTIFUL GATE

Lesson 2 April 12, 1925
Lesson Text: Acts 3
Responsive Reading: Isaiah 35

Golden Text: In am the Lord that healeth thee.—Exodus 15:26.

Memory Verse: Acts 3:16.

For Study

Review: How was last week's lesson a fulfillment of John 7:37-39? Identify each last week's lesson.

portion of verse 38 with its fulfillment in

Compare the apostles' comprehension of the Christ and His mission before the death and resurrection of Jesus, with their comprehension after His death, resurrection and ascension. Compare the fields of labor of the two times. Was the progress of the Christ's mission checked by His going away to His Father?

The New Lesson: This week's lesson is an illustration of how miracles worked, hand in hand, with the word of mouth testimony to accomplish the Christ's mission. It demonstrates, as did last week's lesson, that belief in Christ becomes rivers of living waters that flow—flow out to others bringing them life.

I The Miracle. Acts 3:1-11. Note the following points about this miracle: The man did not ask to be healed, did not even expect to be healed; he was ignorant of the power that was ready to work through the men of whom he asked gold and silver; therefore his mind was devoid of faith. The first response was not his own, but the Christ power in Peter's right hand lifted him up until he felt strength flooding his limbs and ankles. The miracle was exclusively of grace. What were the two results to the man personally? What was the immediate result to the people around? Verse 10, 11.

II The Spoken Testimony. Verse 12. It is entirely out of keeping with Jesus' use of miraculous power to think that this use of it was motivated by a desire to get a crowd and a hearing. Jesus fought such influence emanating from His miracles. His miracles were exclusively the expression of personal compassion and love for the ones served.

But, though the miracles were not performed as drawing cards and advertisements, they were such, and when Peter saw this result, he lost no time in rendering a spoken testimony that would present the miracle in its proper setting.

Verse 12. What was Peter's first step in giving the miracle its proper interpretation?

Verse 13. The glorification of the Son is announced as the cause of the miracle.

How had God glorified the Son? Luke 24:36 with verses 7, 46, 47; 8:28; 12:32, 33. How did Peter identify the glorified Son with the Man who had so recently lived and worked among them?

Verse 16 is Peter's explanation of the miracle. Keep in mind that name stands for power. Whose faith in the power of the Christ healed the man—the man's faith or Peter's and John's? How did Peter state that the faith which had accomplished the miracle had its source and origin in the

Christ?

The spirit and desire of self-salvation sometimes manifests itself in the thought that faith is man's share in the process of salvation. God does His share, thinks self-salvation. Then, insofar as He is concerned it is a case of hands off until man's faith responds. The deciding factor in salvation is man's faith.

It is true that faith is the deciding factor, but Peter states that this deciding factor does not originate with and come from man. "The faith which is by Him hath given this perfect soundness."

How truly Peter had had it demonstrated in his life that the faith which gives perfect soundness is "by Him". His own assured faith that boasted, "I will lay down my life for Thy sake", and "Now we are sure", etc. (John 13:37; 16:30), failed within a few hours after the boast. But later, there radiated into his life from the resurrected, glorified Christ, the faith that gives perfect soundness. This faith still lives and works, and will so long as its source lives and works.

Verses 17, 18 with Luke 23:34. Through ignorance "ye did it". "God hath so fulfilled". God hath fulfilled, through your ignorant doing, what He had shown through the prophets should be done.

Verses 19 to 21. Did Peter consider that the sin of these people was evenly offset by the facts of their ignorance and that God had accomplished a great work through that ignorance?

The only thing that can evenly offset ignorance is knowledge, and the only thing that can evenly offset sin is repentance. God opened the way to both offsets by the work He accomplished through man's ignorance and sin. Was He, then, unjust and unrighteous to thus make use of ignorance and sin? No, He made ignorance and sin lay the foundation for their own destruction.

Was this even offset (blotting out) of sins the only thing the people were to expect through repentance? Last part of verse 19. When might they expect the full refreshing from the presence of the Lord? Verse 20.

How did Peter explain the physical absence of the One whom they had crucified and whom he was preaching as a living personality from which emanated perfect soundness?

Verses 22 to 24. Peter substantiated his testimony of the living Christ by reference to the long standing and well accepted testimony of the prophets.

Verses 25 and 26. An appeal to Israel to recognize the first stage in the fulfillment of the Abrahamic covenant. What is the essential blessing which this covenant covenants?

For Class

How was the day of Pentecost a fulfillment of John 7:37-39? In what ways was the Christ's mission different in its activity after His ascension?

Describe and analyze the miracle recorded in Acts 2.

Read and discuss, verse by verse, Peter's spoken testimony concerning the living Christ.

"THE links of the chain of a bad habit are often so small as not to be noticed. But try to break them, and at once their strength is felt."—Young People.

Berean Column.

Edited by

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Leota B. Hanson, Editor,
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Slogan: We Stand for Unity, Truth and Righteousness

Motto: Search the Scriptures Daily

PRINCIPLES

By May Moore

IT'S not so much what we can do, but what we ARE that counts. Our principles, what are they? What we are in mind or heart is what prompts our thinking and our doing. Out of the abundance of the heart the mouth speaketh, the eye seeth, and the hand performeth. And when looking through the prisms of purity and of right doing, prompted by true principles within, how we can lift our hearts in gratitude to Him who is the Giver of all good and perfect gifts! It is worth while to have a pure heart fervently serving the Lord and to have an eye to see, a heart to feel and a hand to perform any good thing for others.

In every day life, the man or woman whose principles stand for the right imbues others with the spirit that leads them to be likewise true. No individual can behold an unselfish or noble action without at least being impressed with the beauty of goodness and unselfishness. And if he does not stifle the rising impulses awakened in his being, he can not but be made better and truer by the example he has beheld.

There is a subtle, all-conquering power in the right that imperatively repels wrong and commands it out of sight. Although it is of vast importance that we believe and think aright, the greatest power for good that is within the reach of each one is found in his capacity for doing good and for standing for righteous principles. A Christian man was forced to reside for some months in a neighborhood where Christianity was disregarded, and where churches were unknown. True to his convictions, however, he lived up to his principles of right doing, and during the period of his stay in the community was an example of a truly conscientious, upright man. By and by the influence of right doing and purity of character began to tell. Glibing at Christianity was silenced in the presence of Christian purity. People began to acknowledge that if Christians were all like So-and-so they would find nothing in it to condemn. Soon they were compelled to own up that there must be something in the doctrine that presented such a consistent disciple, and all because one man dared to live true to his principle of right. At length, through the simple example of one humble, God-fearing Christian the church and Sunday School became a welcome part of the community. And through it all, this man had sought only to prove true to what he knew to be his simple, personal duty. None of us live to ourselves; each bears an influence. How many are made better and more earnest by the influence of our presence?

"IT is easy to forget what we ought to do, and to remember what we want to do. The best memory system must therefore concentrate on what ought to be done, and keep it ever before the soul's attention."

SMILES

By M. A. Woodward

DID YOU ever realize how much it means, when starting each morning on the busy highway of life, to meet a smiling face with the glad, bright, "Good morning"? How it brightens all the day, and helps one to forget his own burdens, or sorrows of life!

Children of today are not taught to respectfully greet another with, "Good morning", or "Good afternoon", but the greeting is "Hello!" Just an exclamation point, while a smiling "Good morning" is a God-given wish for joy, happiness and good cheer throughout the coming day.

What joy it gives the children, when father and mother meet them with a smiling, "Good morning"! It speaks of peace and love, and helps them meet their annoyances of the day. For the joy it gives your children, mother, smile. The grown sons and daughters need it, for it helps lighten the burdens of the passing days. They feel the love, they know the prayer that follows them with the smiling, "Good bye, dear."

How well I remember one day, many years ago, when one of my dear little boys came laughing into the kitchen and began playing some joke on me. I said, "That will do now." He quickly replied, "O, mother is cross this morning." What a rebuke to me! I said, "No, not cross, dear, but almost too sick to stand up this morning." How quickly the impulsive, warm-hearted boy changed into the helpful means of bringing a happy smile to mother's face. He said, "What can I do to help you, mother? Sit down and I will do the work." The burden was lifted; his smiling face and willing hands had won the day. God bless the helpful, cheerful, childish hands; they little realize how much they can do to make the home a happy place.

If our hearts are filled with God's love, we will not be harsh, or austere; "For out of the abundance of the heart the mouth speaketh." May such love fill our hearts that we may "go on smiling".

A FEARFUL SIGHT

By A. W. Taylor

A VERY interesting thing took place the last week in December in Travancore, which has stirred the people of the country to a great extent," writes Chas. R. Vedantachari.

"About three P. M., when the sun was shining, suddenly there was darkness, and all on a sudden the Son of man accompanied by thirty-two persons was seen coming towards the earth. They came for some time and suddenly stopped in mid-air, and our Lord was seen in deep conversation with the other persons who were around Him.

"The dazzling brightness of our Lord as well as of the other persons cannot be described. It was brighter than sunshine.

"The Hindus and Mohammedans went into hysterics over the same, and some began to cry aloud, 'O God of the Christians, do not come so soon, we are not ready.' The vision lasted fully fifteen minutes, during which time several thousands saw it and were deeply troubled, while others began to lament.

"After that the whole company was seen going back and slowly disappeared, and the

sun began to shine as before."

Among the tokens by which our Lord told us we may know that the kingdom of God is nigh at hand, are the following: "great earthquakes in divers places, and famines, and pestilences, fearful sights, and great signs from heaven." Luke 21:10, 11.

Certain it is that during the World War we have seen that nation against nation has arisen, and kingdom against kingdom, and great earthquakes have occurred in many places. We have had millions die of famine and of the "flu" pestilence; and certainly to those who saw this vision of the Lord coming in great glory, it was a fearful sight, and a great sign.

Shall we give no heed to these many tokens and join with the scoffers in saying, "all things continue as they were"? May we be wise and heed these tokens and signs of His coming and be ready; for in such an hour as ye think not the Son of man cometh.

"LOOK NOT"

(Continued from page 202)

house of Jacob their sins."

That is what the inspired Isaiah was commanded to do, and is not the same duty incumbent upon us when the people of our nation are committing the same sins? Their "hands are stained with blood, and their fingers with iniquity. . . . They hatch cockatrice' eggs, and weave the spider's web: he that eateth of their eggs dieth, and that which is crushed breaketh out into a viper. . . . their feet run to evil, and they make haste to shed innocent blood." Isaiah 58:1; 59:3, 5.

Could any language be used that would more fittingly, more graphically, portray the condition of things in our own land at the present time?

A man and a woman very recently disobeying God, "looked" at each other with lustful eyes. What was the result? The man killed his innocent wife and the woman her innocent husband; they "shed innocent blood", that they might live in sin, if mayhap they could cover up the murders from the eyes of men—an impossible thing to do.

But lust is not love. He who truly loves would sooner die than defile or harm in any way the object of his love. Not so the adulterer. Often the latter slays his victim, after tiring of her.

Such an incident was related to me a week or so ago. If I remember correctly, the girl had some sort of throat trouble and the man said he would give her some medicine that would cure it, and told her to open her mouth. She did so, and no sooner had the spoon touched her tongue than she was a dead woman.

No unprincipled man can be trusted. He who would despoil a young girl of what is worth more to her than life itself, would not hesitate a moment about taking her life if for any reason he wanted her out of the way. Remember this, my dear young girls, and keep out of the path of the destroyer. Go not near the spider's web.

But How Can We Protect the Young?

It is a hard question to answer. The children of today are scarcely out of their baby clothes until some rascal of a man thinks it incumbent upon him to reveal to them how the mysterious thing called LIFE came to be theirs. He may not dare defile the persons of the little innocents

but to defile their minds is an awful thing to do. I see no way out of the dilemma save to warn the children as soon as they can understand anything. And if they are old enough to understand how to sin, they are old enough to understand how not to.

My mother warned us against sins of impurity of all kinds as soon as she realized our danger, and especially my brother, Virgil, who, being younger than myself and thrown more closely into the companionship of boys, was in greater danger. He needed no second warning; one telling of what the awful results to himself would be if he sinned in such ways, sufficed. No siren, no matter how winsome and beautiful she might be, could tempt him; he was as immovable as the pyramid of Ghizeh.

Mothers, Warn the Children

Warn the little ones, you dear mothers of children. Let no false modesty keep you silent. Warn them and keep on warning them. Hold fast to their confidence. Make them your closest chums, your most devoted friends. Let no other interests separate you from your children. Watch over them as carefully as a mother-hen watches over her brood. Night and day the hen is on guard, and not a single chick can escape her watchful eye. Know where and with whom your children are; and never, never speak lightly and laughingly before them of persons guilty of the crime of fornication.

It is said there is one or more lewd girls in every school. Such girls will not keep silent, and they will ruin your sons and your daughters for time and eternity unless you do speak out in no uncertain terms.

The Criminal in the Pulpit

This seems an impossible thing, but he is there, nevertheless, posing as a spotless saint—there—even after he has imbued his hands in the blood of his victims. Will not God empty the vials of His wrath upon a people guilty of such things as this?

And He is doing it, as the recent destructive cyclones in Indiana and Illinois testify, many thousands losing their lives in the last one and whole towns being swept away. And this will not be the end, for God does not look upon sin with the least degree of allowance. And what do you suppose He thinks of a people whose ministers defile themselves and their office in such way as this? He will surely show them what He thinks, unless they repent, confess, and forsake their sins.

But the greater part of the ministerial force, no matter to what church they belong, fear to speak of existing conditions lest they lose their jobs.

A Baptist minister recently said, "I was kicked out of my church a year ago because I preached against these things, and would not marry divorced couples." But he is enjoying his freedom to speak with lips that no locksmith can close, and is making good use of his time and opportunity to rake his recreant brethren over the burning coals of truth.

And repentance and reformation will come, according to prophecy, but not until our people, ministers and people alike, have been grievously punished by the hand of God—not, mayhap, until after Jesus has come and has snatched away His waiting bride.

(To be continued.)

OUR FIRST PARENTS

(Continued from page 205)

did speak to Balaam. In this case it was the angel of the Lord that spoke to Balaam through the mouth of this beast. In the same way Satan conversed with Eve through a serpent to beguile her. God cursed the serpent, and over the serpent, Satan. The tree of the knowledge of good and evil may have been a natural tree and its fruit good for food. It was not the fruit of this tree that killed Adam, or gave him the knowledge of good and evil, but it was his trespass of God's counsel. Adam knew he had done wrong and experienced the evil of remorse by a guilty conscience, then of shame and fear, so he hid himself from God's presence. That was one good day's lesson on the knowledge of good and evil.

Adam was not, as our sister suggests, "a creature subject to the law of nature, which includes death". As a son of God, Adam was subject only to obedience of his Creator's counsel, which included life. But he fell from the estate wherein he was created, then became subject to the law of sin, which includes, or brings forth death. So Paul tells us that the creation was made subject to weakness, not willingly, but by reason of him (Adam) who subjected the same. But the anxious expectancy of the creation awaits the manifestation of the sons of God, who are coming with Christ, in a hope that the creation itself shall be delivered from the bondage of sin that came into the world by Adam's offense.

Just what Sister Horn means by this is not clear; she says: "If these sinned, God imputed it not to them; for He had not made known to them the law of the spirit". If she has reference here to all those over whom death reigned from Adam to Moses, then she is no doubt correct; for the sins (errors) of those who lived between Adam and Moses were not sins of transgression of God's law; for the law did not come until Moses; and where there is no law, sins are not imputed. But if her reference is to our first parents, this brings up the question: Was Adam's offense imputed sin? This question is rather intricate and will not stand clumsy handling. The question resolves itself into this: First, Was Adam, the son of God, put under the law of a carnal commandment? Second, Was eating the fruit of the tree, in itself, moral turpitude? Adam was sinless. Law is made for evildoers, and of itself is the acknowledgment of sin. See Rom. 3:20, Diaglott. When you see a horse wearing a muzzle, it is the acknowledgment that the animal is vicious. If Adam broke God's law, then the offense was a transgression, but Adam's disobedience is never referred to as a transgression, except by mistranslation; it is always mentioned as a trespass, an offense. He trespassed under God's counsel. He did not transgress God's law. Thus Adam having now the knowledge of good and evil was sent forth from the garden of Eden—"lest he put forth his hand and take also of the tree of life, and eat, and live for ever". Could this be said of one who was under condemnation to death for breaking God's law? Seemingly this tree was a cure for sin, with leaves of healing. No fruit of any tree, by eating it, could reverse the just condemnation of God, so the one condemned might live for ever. This condemnation of Adam and all

in him, is another devil lie. The fact that Adam died by sin, is not proof that his offense was imputed sin. We have just seen that the many who lived between Adam and Moses all died, and that death reigned over them all, while as yet there was no law whereby to impute sin. These all died by sin, even though they had not sinned after the similitude of Adam's trespass.

"The first atonement". The first atonement that we know of, was made in the law. Then Israel sought by those sacrifices to bring about reconciliation with God. This was ineffectual because of inbred sin; for the blood of those beasts which the priest standing daily ministering and offering oftentimes the same sacrifices, could never take away sin. But this One (Christ), after He had offered one sacrifice on behalf of sins for ever, "HE SAT DOWN". What Israelites failed to do by those sacrifices, God has accomplished by the sacrifice of HIS LAMB, the Lamb of God which taketh away the sin of the world which came into the world by Adam's offense.

"Created to make". God created the matter out of nothing, by which He made the earth, and every plant of the field before it was in the earth, and every herb of the field before it grew. Genesis 2:5.

"Replenish the earth". Replenish means to refill. Scientists positively assert that the remains which the earth has given up, such as the mastodon, the mammoth, the dinosaur, are remains of mammals that filled the earth many thousands of years before the appearance of man upon the earth. This may explain why it was said to our first parents, "Multiply and replenish the earth".

Was Adam given his choice? He had the power to choose, but not the right to choose evil.

Trusting these answers to Sister Horn's questions may be satisfactory, will suggest

that next time, she put her questions in such order that the answers may result in coming to connected conclusions.

"I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye. Be ye not as the horse, or as the mule, which have no understanding: whose mouth must be held in with bit and bridle. . . . He that trusteth in the Lord, mercy shall compass him about."—Psalm 32:8-10.

"THINGS TO COME"

(Continued from front page)

fully search Jehovah's Word, and study the words in which He has made known to us His thoughts. He has, in His goodness, given us the "sure word of prophecy," as "a light that shineth in a dark place," whereunto we "do well to take heed in our hearts" (Second Peter 1:19). What is required is not so much mere wisdom which professes to interpret that word, as faith which embraces it, and takes heed to it; not so much cleverness in explaining it, as simplicity in believing it. Professed interpreters are perpetually wasting their ingenuity by assuming that when God says one thing He always means another! Hence has arisen the number of conflicting "interpretations" which has brought the study of prophecy into contempt. What we need is to believe that God simply means exactly what He says; and that as the prophecies concerning Christ's First Coming were all fulfilled to the very letter, so will all the prophecies of His Second Coming. All the confusion has been brought in by understanding the former literally and the latter spiritually!

What, then, does God's word teach us to look for in the immediate future? Is it possible to form any connected idea of the "things which must shortly come to pass"? We believe it is.

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THE RESTITUTION HERALD

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"I AM THE RESURRECTION"

By Mrs. Annie Ellis

"If there be no resurrection of the dead . . . then they also which are fallen asleep in Christ are perished . . . 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 . . . for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."

SEVEN hundred years before the crucifixion Isaiah testified that the Savior would make His grave "with the rich in His death". Isa. 53:9. To make His grave with the wicked would have been to cast Him out without burial, with criminals. But the Jews were foiled in their design by one of their wealthy rulers, Joseph of Arimathea, who in this darkest hour for the followers of Christ, stepped out boldly and took his stand for the crucified Savior.

Joseph had great influence with Pilate and begged from him permission to take the body from the cross to give it an honorable burial. Pilate, who was conscience stricken because of the weak and wicked part he had played, readily gave Joseph the desired permission. Tender, loving hands took the Savior from the cruel cross, and bore His body to the new tomb which had never yet been used, and there He was laid; thus literally fulfilling the statement of the prophet. Although poor while in life, in death His body was laid in the new rock-hewn tomb of the wealthy ruler of Israel. No greater honor could have been shown the dead than was accorded to Jesus by Joseph and Nicodemus.

Of His rest in the tomb, we read in the beautiful language of David, in Psalm 16:9, 10, "Therefore My heart is glad, and My glory rejoiceth: My flesh also shall rest in hope. For Thou wilt not leave My soul in hell (the grave); neither wilt Thou suffer Thine Holy One to see corruption." In the hour of death the faith of Christ clung to the promises of God. He laid down His life in full assurance that He would soon hear the summons: "Jesus, Thou Son of God, Thy Father calleth Thee".

Solomon had said, "The heaven and heaven of heavens cannot contain Him". Second Chronicles 2:6. Peter, speaking of His death, said, "It was not possible that He should be holden of it." Acts 2:24. Early on the first part of the week, a bright and powerful angel appeared at the tomb. The Roman guard fell as dead men before his glorious brightness; the stone was rolled away, and at the command of the heavenly messenger the bands of death were broken, and the Savior came forth a mighty Conqueror. Henceforth the resurrection of the dead

was a reality. It was this resurrection scene that the apostles looked upon as evidence of the integrity of that promise of future reward to all the faithful.

Said Christ: "I am the Resurrection and the Life! he that believeth in Me, though he were dead, yet shall he live". John 11:25. Christ died "that through death He might destroy him that had the power of death, that is, the devil". Heb. 2:14. Sa-

The future reward of the righteous is placed at the time of the resurrection; for the Savior says, "Thou shalt be recompensed at the resurrection of the just". Luke 14:14. Paul bases his entire hope of a future life on the resurrection of the dead. He says, "If there be no resurrection of the dead . . . then they also which are fallen asleep in Christ are perished." But this is not possible, "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 . . . for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed". 1 Cor. 15:13, 18, 21, 22, 52.

Isaiah looked beyond the grave when he testified: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in the dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead". Isaiah 26:19.

Job was willing to rest his future hope on the resurrection: "If a man die, shall he live again? all the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer Thee: Thou wilt have a desire to the work of Thine hands". Job 14:14, 15. Where was Job to wait? Here is his own answer: "If I wait, the grave is my house: I have made my bed in the darkness". Job 17:13.

He who conquered the grave will come to this earth again; and at that time "the dead shall hear the voice of the Son of God: and they that hear shall live". John 5:25. "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.

Such themes are worthy the careful consideration of everyone who desires to make his home in the earth made new, where the throne of God our loving Father shall be, where with all redeemed of all ages, and the angels of God as our companions, we shall dwell for ever free from sickness, pain and death. May God bless you all.

He Is Risen

CHRIST, the Lord, is risen today!
Sons of men and angels say:
Raise your joys and triumphs high;
Sing, ye heavens, and earth reply!

LOVE'S redeeming work is done,
Fought the fight, the battle won!
Lo! our sun's eclipse is o'er;
Lo! He sets in blood no more.

LIVES again our glorious King!
Where, O death, is now thy sting?
Once He died our souls to save;
Where thy victory, O grave?

HAIL the Lord of earth and heaven!
Praise to Thee by both be given;
Thee we greet triumphant now,
Hail! the resurrection thou.

—C. Wesley.

tan claimed as subjects all who had fallen in death. The resurrection of Christ broke the power of death; from that hour Satan knew that his hold on the human family would some time be broken, and that his days were numbered.

Paul, looking forward to the resurrection which is to take place at the second coming of Christ, describes it in the following words: "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. 4:16-18.

THE MINISTRY OF JESUS
According to the One Year Theory
By J. S. Lyon

(Continued from last week)

A Short Visit to Capernaum
John 2:12

HAVING visited at Cana with Nathanael as host, Jesus went up to Capernaum accompanied by His disciples, mother and brothers, for a short visit—"not many days". Probably over the Sabbath, or until March 21.

There has been much controversy over the brothers of Jesus, whether they were children of Mary or of a former wife. As Edersheim remarks, if the brothers were older than Jesus, then He would not be the accounted heir in David's line; and if Mary and Joseph went to Egypt, what of the motherless children left behind? Evidently the brothers were children of Mary, therefore younger than Jesus. Their names are mentioned in Matt. 13:55, 56—James, Joseph, Simon and Judas. The latter could not have been more than twenty to twenty-four years old, if that.

There were also sisters of Jesus and as they are not mentioned in this connection we may surmise they were married and restrained at home with the duties of their own young families.

It is very likely that the family home was transferred shortly after this to Capernaum. It was named as the Lord's own city not more than four months later. Matt. 9:1.

Capernaum was the home of Peter and Andrew. We know that Peter was married, and that Andrew lived with them. Mark 1:29, 30. We believe that Jesus passed the few days of this visit with them. On the shores of Galilee, "where Jesus loved so much to be", Capernaum was one of the chief cities of Galilee, a commercial center, at the head of the lake and on the great trade route from Damascus to the sea. Here was to be the scene of many a notable miracle during the coming year.

Jesus Attends Passover
Verses 13-25

The Passover this year fell on our March 28. As it is nearly a hundred miles from Capernaum to Jerusalem it was not too early to start on the 21st. The companies of pilgrims moved slowly over the highways, visiting among the various groups as they journeyed, stopping frequently by the way to rest and to partake of refreshments.

The arrival of our Lord in Jerusalem was signalized by the casting out of the money changers and merchants who were profaning the temple. Nothing could have much better advertised the Lord, and made Him instantly notable. The temple was the center of interest. His act attracted the attention of both rulers and populace, arousing the hostility of the one and the approbation of the other.

From Rabbinical writings we know that the priesthood was corrupt, that the sons of the high priest were leaders in the corrupt practices under guise of temple service. Exorbitant fees were charged. The temple dues were to be paid in an exact amount of Hebrew coin. Many varieties of money were in circulation and many differing currencies were used by those Jews who came to Passover from distant cities outside of Palestine, and these all had to

be exchanged for the proper pieces of tribute. A particularly harsh practice was to reject the offerings, brought by the people from their homes on account of imaginary defects or blemishes, thus compelling the purchase from the temple merchants at exorbitant prices. The people had long complained of these exactions.

In driving out the merchants, Jesus was not only cleansing the temple, but was exhibiting an authority that seemed supreme. Jesus, in striking visibly at these underlings, was striking harder at the hypocrisy of the rulers and priests who allowed and profited by these unrighteous practices. He was coming directly to the issue between Himself and the rulers at the very outset of His ministry. They deemed themselves secure in their authority. Here was Jesus disregarding their pretensions, overturning their arrangements, claiming God as His Father and justifying His acts as a son would in his father's house. They had made it a den of thieves, as He told them just a year later when He, a second time, cleared out the temple. Matt. 21:13.

Only those stricken with a guilty conscience would have meekly allowed a single man to put them to such discomfiture. Physically they outmatched Him a hundred to one. Their moneys were scattered and rolling on the floor of the court, yet no one raised a voice in angry protest. The face of Jesus must, to them, have been awful to look upon as He drove them forth. No one dared to resist.

The rulers, upon regaining their presence of mind, or, perhaps not actually on the scene at the time when these reports were brought to them, appeared before Jesus. Craftily repressing their anger and hatred, lest the thronging populace, who evidently must have been looking on with great delight, should seize the moment to turn on them, they dissembled themselves and asked Him by what sign, by what authority He did this.

As ever, the reply of the Lord was a riddle they could not understand. "Destroy this temple and in three days will I raise it up."

What a story a modern newspaper reporter would have made of this astounding occurrence in the temple at Jerusalem! The gospels are full of these abrupt endings after having stated bare facts in very few words. We try to read between the lines and fill in the vacant spaces with gleanings from our imaginations, and to realize how much more is left unsaid than has been recorded.

This event and other miracles which are not detailed, performed by Jesus during the Passover week turned many to belief on His name, yet this belief apparently was not sufficiently grounded in faith, trust and love to make them true disciples whom He could trust in committing Himself to them. If we, as He, could look into the hearts of those who are around us, we might not be as happy as we are now. It must have been a terrible thing to our Savior to see in the hearts of men so much that was evil, vile and hostile.

THE STILL SMALL VOICE

By Effie Jackson

I cannot hear the organ's mighty tone,
The bird's sweet song, nor music of the waves;
But I can hear the "still small voice" within
That daily bids me follow after Him.

A SCHOOLBOY'S DELIVERANCE

THERE is a verse in the Psalms that reads, "In the day when I cried, Thou answeredst me, and strengthenedst me with strength in my soul." It was made very real in the life of a lad of ten, says the Youth's Counsellor.

Little Homer lived back in the old Rocky Ridge section of Alabama. Those were lonely days, when school advantages were few, and often the children had to walk miles daily to receive instruction, and often the teachers were as rugged as the towering mountains overhead.

One of these teachers was a man, who actually seemed demon-possessed. His eyes danced like balls of fire in his head, and his anger, easily aroused, took its most vicious form in the maltreatment and thrashing of the children. This man came to the boy of ten at the close of school one day, and said,

"Homer, if you miss a single question in ancient history when it comes your time to recite at ten o'clock tomorrow morning, I will whip the very hide off your back."

The boy was frightened well-nigh to death. He rushed home trembling and tearful, to seek what consolation he could from his mother, but for once he found that no human help could avail. His mother sat up late that night trying to teach the boy his long lesson, but his fear of the certain punishment to come the following day deterred him from learning what would ordinarily have been the easiest of questions. So finally his mother persuaded him to go off to bed and rise early the next morning to see if his mind were freshened and quickened.

During the night sleep fled from his eyes; fear of dreadful punishment, and a severe flogging, caused him to toss about until the morning sun began to rise, and he got up in a worse state of mind than he went to bed; his flesh was cold, and the hardest kind of effort did not bring the desired effect.

As the mother handed Homer his bucket containing his lunch, with an ominous quiver she said,

"Son, there is only one hope for you. Go down in the woods just before you get to Rocky Ridge schoolhouse and pray God to open your mind, and teach you that history lesson. If God doesn't help, that teacher will flog you mercilessly, for he is well-nigh crazy."

Over the Rocky Ridge the lad went until he came in sight of the schoolhouse in the valley. Then he remembered his mother's words, and, turning suddenly into the pine woods, made his way to a majestic, towering tree, and there, falling on his face in prayer, poured out his youthful heart unto the Lord, in whom are hid all the treasures of wisdom, to save him from the awful, impending punishment, and to instruct him.

Immediately little Homer was conscious of a hearing and answer from above, and with it came a sweet rest and assurance, a brightness of soul and intellect, that brought him to his feet with a joy he thought impossible.

Turning into the school path he grasped his history at eight o'clock, and by nine recited, not missing a single word. So rapturous was the boy over his success that he could not veil it from the perturbed teacher, who made no attempt to conceal his mortification, when he snarled:

"Go to your seat; you surely saved your hide this day."

That boy has now grown into Homer W. Hodge. And he has become a minister of the grace of God, and has learned through long practice the power and purpose of prayer. Recalling this experience, Mr. Hodge said:

"It was God that answered me when I cried, though I was not even saved at the time, and hardly eleven years old. That answer was ahead of Marconi, the inventor of the wireless, and it brought practical results, an answer and all without even a battery, wire, or relay. No expense—only a broken and contrite spirit. I sent my first message to heaven in 1869, but have now become an old operator on the line, and I should think it a ground wire if no message were to come to me in return. But the pay is even better now than years ago, and the delight of talking to the Savior at the other end of the wire has increased, so that while I have never seen Him, I love Him so dearly, that I hope ere long to see Him face to face, and be with Him for ever."

And He who said of the children, "Suffer them to come unto Me, and forbid them not, is just as ready to hear their prayers today.—Common People.

SAVED BY GRACE

By Alta King

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; and he took him by the right hand and lifted him up." Acts 3:6, 7.

How truly this pictures the grace of God in Christ Jesus. The man was helpless. Nothing he or any one else could do would cure his lameness. He was not even asking or expecting to be cured. He was even ignorant of the Christ power that stood near him. Then suddenly, out of a clear sky, came the healing words and a lift that sent the healing strength through his limbs. No doctrine preached setting forth Christ for acceptance. No confession of faith required. Jesus merely saw the need and went the whole way to meet it. And He gave not only physical salvation, but spiritual as well, for the man praised God.

And so it is with every case of salvation. Jesus at any one time comes as far as the need demands. If the need demands Him to come the whole way, He comes the whole way. If at any particular time there has developed in us the power of a certain degree of response, He comes far enough to call forth that response and thus develops a larger response, and accomplishes just so much more of my salvation. But whatever the degree of my response, or the stage of my salvation, it is the result of grace in Christ Jesus.

In performing physical miracles, Jesus performed, or did, enough to call forth the physical response which the needy one was able to render, and through this response He supplied the strength for full response through a complete cure. The lame man was unable to render any response, hence the first response was a matter of Jesus lifting.

Just so with spiritual salvation. We find among people innumerable degrees of power to respond to spiritual appeals. Some are at the zero point of response as was this man at that point physically. Many

minds are hard wayside soil, and many are as rocky soil, by nature. Until a miracle is performed on that soil it can not respond. It does not help matters to discuss the whys and wherefores of these conditions. The fact remains. And the realization of this fact does much to enlarge Christian charity, to show why we may not judge anything before the time, that is, judge in the sense of passing sentence upon any individual or class of individuals.

The realization that every iota of salvation I may possess at any one instant is the result of God's grace, whether through prenatal influences, birth, present environments or the faith which is by Him (Jesus, serves to keep charitable thoughts in my mind, and to defer judgment of others to One who knows all.

He went the whole way for the lame man and for me. Why not for others?

"LOOK NOT"

No. 2

By S. Roxana Wince

(Continued from last week.)

Rome's Example Not Conducive to Purity

I KNOW I am treading on dangerous ground here, but if John the Revelator did not fear to speak out boldly, why should I? I can die if need be for the truth's sake, and when I am dead there is nothing more that they can do, but

"From my scattered dust
Around you and abroad
Will spring a plenteous seed
Of witnesses for God."

St. John calls the Roman Catholic church "a cage"—"a cage full of every unclean and hateful bird". And that is just what it is. Once a member of that church, it is hard work to get out; harder still, if a nun. And John in all likelihood referred to the nunneries when he called the church "a cage".

"AS LITTLE CHILDREN"

"I'm too tired to trust and too tired to pray,"
Said one as the overtaxed strength gave way,
"The one conscious thought by my mind possessed
Is 'O, could I just drop ALL and rest.'
But will God forgive me, do you suppose.
If I go to sleep as a baby goes,
Without even asking Him if I may,
Without even trying to trust or pray?"

Will God forgive you? Why think dear heart!
While language to you was an unknown art,
Did a mother deny you needed rest,
Or refuse to pillow you on her breast?
Oh, no! but she cradled you in her arms,
And guarded your slumber against alarms,
And how quick was her mother love to see
The unconscious yearnings awake in thee.

When you're grown too weary to trust or pray,
When your overwrought nature has given away:
Then just drop all! Give up and rest,
As you used to do on your mother's breast;
He knows all about it: the dear Lord knows;
So just go to sleep as a baby goes
Without even asking Him if you may,
God knows when His child is too tired to pray.

He judges not wholly by uttered prayer!
He knows when the yearnings of love are there.
He knows you do pray. He knows you do trust.
And He knows the limit of poor, weak dust.
Oh! the wonderful sympathy of Christ.

For His chosen ones in the midnight hour tryst,
When He bade them sleep on and take their rest,
While on Him the guilt of the whole world
pressed,

You've given your life up to Him to keep;
Then rest in Him and go to sleep!

—Unknown.

The Romanist priests, for whom the nuns are made captives, would fain have their own people and all outsiders believe these "sisters" are among the most holy of beings, but not so does God classify them; to Him they are "unclean and hateful birds", sanctified fornicators, and the entire church "a habitation of devils and the hold of every foul spirit."

And have we not as a nation been influenced by this evil power? Have we not drunk of the wine of her fornication? Some of us have, certainly, in giving over our young people to be taught in her schools; and in the weak-kneed way in which we have heretofore resisted her encroachments on American freedom. Would Romans ever have laid plans to win America, through an international congress to be held in Chicago in 1926, if we had been true to God's command to "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues"? Would they? The Fellowship Forum, Washington, Saturday, February 21, says, "An envoy has been sent from the Roman hierarchy in the United States to the papal monarch at the Vatican in Rome to formulate plans for the next big step in making America Catholic." Reverses have come to the hierarchy in Europe, and the "extreme tolerance we have shown in America toward Catholicism's encroachments, has made papal politicians think that it would be possible not only to elect an American Pope, but to make this country the seat of the woman upon whose forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH"—the very woman who was drunk with the blood of the martyrs of Jesus, and who probably disobeyed the command of Jesus to "Look not", more rebelliously and unrestrainedly than any other people upon the face of the earth; for this woman was the "MOTHER OF HARLOTS".

God forbid her ever bearing rule over our country! And we trust she will not, for her plagues are to come, or "shall come", "in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord who judgeth her."

"In one hour, her great riches will come to naught." "With violence shall that great city Babylon be thrown down, and shall be found no more at all."

And what amens and alleluias and praises to God will go up when the great whore is judged; at last, the blood of His servants avenged at her hands and she can corrupt the earth with her fornications no more.

The alleluias will be like the voice of a great multitude, like the voice of many waters, like the voice of mighty thunders, for we will be in dread of her corrupting influence no more for ever, when the Lord God Omnipotent reigneth, and "the marriage of the Lamb is come, and His wife hath made herself ready."

"Blessed are they who are called unto the marriage supper of the Lamb."

And Jesus says, "Surely I come quickly. Amen. Even so, come Lord, Jesus."

"The Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn Him to death, and shall deliver Him to the Gentiles to mock, and to scourge, and to crucify Him: and the third day He shall rise again."—Matt. 20.

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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 for 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 SEEK JESUS

IT was the dead Christ they, in their sorrow, sought. Little thought had they but that He would still be found behind the huge stone door as they laid Him upon the evening of His death.

And they found Him; but not dead. They found Him alive for evermore.

VICTORY

EVERY Biblical reference to the resurrection of Jesus Christ has in it the living throb of victory. Whatever it was that brought Him down to death, whoever it was upon whom responsibility therefor rested, His resurrection was in fact a victory over it and over him.

HE LIVETH UNTO GOD

"CHRIST being raised from the dead dieth no more; death hath no more dominion over Him. For in that He died He died unto sin once; but in that He liveth, He liveth unto God." What a victory is here referred to—a victory, through God, over sin and sin's consequent death. But He dieth no more. Death hath no more dominion over Him. He lives for evermore. Because He lives we shall live also. "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."

DEATH IS SWALLOWED UP IN VICTORY

"THE sting of death is sin; and the strength of sin is the law. But thanks be

to God, which giveth us the victory through our Lord Jesus Christ." After reciting this fifteenth chapter of First Corinthians, his extended inspired utterances relative to resurrection, Paul crowns his hope with the declaration that victory over sin and over death is through Jesus Christ our Lord.

We, too, look for the resurrection morning, not to hasten to the tomb to find that another has arisen, but to stand in front of the tomb and look back upon the bed from which we shall have arisen. The experience must have been startling even to the trustful, restful life of Jesus. But what shall be the experience to the nervous, excitable creatures which we ourselves are, to look back upon our own deathbed.

Whatever the experience, however, there is a truth of far more importance for present and for daily consideration. Victory over death and victory over sin will come through none other than our Lord Jesus Christ. He who would share that victory in all of its glad triumph must do so through present day consecration and faithful, earnest service unto Him and to His cause.

STOLEN

BAFFLED and humiliated in their effort to quiet the voice and the activities of Jesus of Nazareth, the religious enthusiasts of Jewry and the Roman soldiers in agreement published that Christ had not arisen, but that while guards slept His friends stole Him away.

As though the Father in heaven would relieve His friends from the responsibility of publishing and proving the resurrection of their Lord, the enemies and persecutors of Jesus were brought in to share the evidences with them. Upon the day of Pentecost when the Jews were gathered together in opposition to the Christians Jesus performed a miracle which turned three thousand from the role of persecutors to that of consecrated followers of Jesus Christ. They were thus turned after having first been convinced by the miraculous outpouring of the Holy Spirit that Christ, whom they crucified, had been raised up of God and that such outpouring of the Spirit was a positive evidence of His resurrection. With many other events the resurrection of Christ was also proven, so much so that thousands of those who at first were satisfied with the report that His body had been stolen turned to be His ardent followers because of their faith in Him and in His work.

THE GLORIES OF RESURRECTION

THE glories of resurrection grow brighter and brighter as one reflects upon the triumph of our Savior over death and over him that hath the power of death. They brighten with every renewed contemplation.

The thought of death closing the curtains upon life is to the greater part of mankind most dismal and disheartening. It would be even more so were we to understand that death ends all.

But the human heart will not assent to the thought that death is triumphant over life. Even the heathen, without God, look out through the darkness of death and, of their own inventions, fancy to discern a ray of light promising life beyond. This

great anticipation is a fundamental in every religion known. But it remains for the Christian religion to build its hopes upon the immovable promises of the eternal, all-wise God. The Christian's promises of life are based entirely upon his assurance that there will be a resurrection.

Abraham, according to the inspired record in Hebrews 11, confidently looked forward to resurrection. Moses believed it according to the Savior's language in Mark 12:26. Job was taught it and believed it and taught it to others as in Job 14:14-15. Others throughout Old Testament time relied upon this great truth. And, in New Testament days, the doctrine was emphasized more and more by Christ and His disciples. Paul also informs us in 1 Corinthians 15:12 that inasmuch as Christ had been raised there is assurance that the dead in general will be raised. He further states that if Christ be not raised then is all hope vain. Throughout the Bible life beyond death is dependent absolutely and entirely upon the fact of resurrection and this resurrection depends upon the power of Jesus Christ to call forth the dead. This great work in its final fulfillment has been assured to man not only through the resurrection of Christ, but through the further evidence of Christ's increased power by virtue of His own resurrection.

The contemplation of life beyond the grave in resurrection glory, grandeur and strength appeals perhaps more strongly to the finite man than any other truth taught in Scripture. It holds before the tear-dimmed eyes of sorrow hope as nothing else can hold. It cheers the sorrowing, it invigorates the discouraged, it gives ideal and aim to the otherwise disheartened. But to the writer there is another glory in resurrection which greatly surpasses those referred to above. It is this; that resurrection life to those who are in Christ Jesus assures each such one of a life made up of larger power, larger ability, larger opportunities, larger service, in fact the resurrection life to those whose vile bodies shall be changed and fashioned like unto Christ's glorious body assures them not only an existence like unto Christ's, but an existence in companionship with Christ in work, in service, in restoration activity; in uniting with Him to fill the earth with the glory of the Lord. The ability to serve God and co-work in the perfection of His great plans is one that comes only through resurrection and its attendant powers.

HERALD RECEIPTS

Mrs. F. T. Powers; Mrs. J. P. Stedman; Mrs. May Moore; Mrs. Selma Nelson Peterson; E. M. Marks; Mrs. J. T. Williford; Carl Bunch; Albert Singer; Marshall Logan; Mrs. C. N. Tyhurst; Mrs. Philip R. Senff; Miss Maybelle Hanson; Miss Clara Berggren; J. T. Knife; Mrs. Lucy J. Lapp; C. H. Griffin; Chas. Faw; Mrs. Nellie Davis; Mrs. L. Matthews; C. O. Krogh; Mrs. John A. Garard; Chester M. Miller.

WINCE MEMORIAL FUND

Previously mentioned	\$545.45
Chas. E. Anderson	2.00
Total	\$547.45

BAD temper is intensely selfish. The person who gives way to rage forgets the rights of others and the courtesy due them; it gives self full and bitter sway. The Christian life has no place or moment in it for bad temper.—Young People.

Among the Churches

Meetings are scheduled for the Shenandoah Valley in Virginia, from April 28 to May 17. Bro. F. E. Siple is to be the speaker.

Present indications are that many from different parts of the country are planning to attend the Bible schools and conferences this year.

Bro. P. N. Benn, of Dayton, Ohio, has been confined to his home in sickness for some time. The same report announces that he is much improved.

The death of her brother, Dr. W. R. Grant, Lyons, Michigan, on March 26, caused Sr. M. A. Woodward to leave Oregon two weeks earlier than she had planned.

Born, to Bro. and Sr. Charles Pearson of Tippecanoe City, Ohio. Saturday morning, March 14, a fine big boy. His grandmother's name is Lois, his mother's name is Eunice and the boy is Charles Timothy.

The first regular monthly appointment at Ripley, Illinois, will be for Saturday night and Sunday, April 18 and 19. It is also planned to visit Kewanee for services on the 14th, and Macomb from 15 to 17. Let all near these points please cooperate if possible.

Chicken pox has been prevalent about Oregon. Among the homes affected by it are those of Bro. and Sr. Val Mattison and Bro. and Sr. Will Hardesty. The infant daughter of Bro. and Sr. Ward Lindsay has been having whooping cough. All are reported better, including Master Edward Lindsay.

The many friends of Bro. Ralph Canode, of Oregon, will be interested to know that he was united in marriage with Miss Pearl Margaret Naylor, of Franklin Grove, Illinois, March 31, 1925. The genial bride and groom merit the happiness and comfort of a pleasant home, which their friends not only anticipate for them, but also heartily wish.

A telegram was received on the morning of March 31, for publication, if possible, in The Herald of same date. This was impossible as The Herald was printed on the 30th.

It is hoped that nothing more serious than the endurance of disease will result to Blanchard and vicinity.

The telegram follows:
"Blanchard Conference postponed two weeks, or until April 24, on account of scarlet fever and measles. Many of the people are quaran-

NEAR THE PLACE OF JUDGMENT

By Lottie E. Young

WE were shown St. Stephen's Gate in the wall as the one through which the first martyr was dragged to his death, his life closing with almost the same words as his Lord's. The Pool of Bethesda was then visited and it must have looked very different to what it does now when its five porches were crowded with those desiring to be the first to step into the water after the angel had troubled it. Now there is very little water, but around it in ninety different languages is the story telling how the Great Physician cured the man who had been lying long years waiting for some one to put him into the healing pool.

Then our walk was continued through oldest Jerusalem, even though it is built one hundred feet above the city of Solomon, along the Via Dolorosa, or Way of the Cross, which is marked by various happenings (recorded and unrecorded in the Bible) on that most sorrowful journey from the judgment hall of Pontius Pilate to the

hilled. If possible get a notice in The Herald this week." (Signed) Fred E. Hall, Secretary.

NOTICES

Berean Books

Will churches everywhere please notice that the Berean books, or outlines for Bible study, both for adults and children, may be obtained from Mrs. Idona Romine, 1506 South High St., South Bend, Indiana. These are fifteen cents each. The new books for 1925 to 1927 will not be ready for distribution until fall.

REPORTS

Report From Indiana

Sermons: Hillisburg, 1; Burr Oak, 1; Plymouth, 1; North Salem, 1; Rensselaer, 2; Pleasant View, 2.

Money collected: Burr Oak, \$5.00; Plymouth, \$15.00; North Salem, \$6.00; Rensselaer, \$25.00; Pleasant View, \$22.00. Expenses \$11.80.

Note. The money paid by the Hillisburg church for work in the state is paid to Bro. J. J. Snodgrass. This is the reason I never report any money from Hillisburg. My appointments are as follows: Hillisburg, first Sunday; Rensselaer, second Sunday; Burr Oak, Saturday night before third Sunday; Plymouth, third Sunday, 11:00 a.m.; North Salem, 7:30 p.m.; and Pleasant View, fourth Sunday.

J. H. Anderson.

MARRIAGES

Moone - Hughes

Sister Gracell Moone, only daughter of Brother Peter O. Moone of Niagara Falls, N. Y., and Brother Harley E. Hughes, son of Brother and Sister John E. Hughes of Sugar Grove, Pennsylvania, were united in marriage at the Church of God in Niagara Falls, Saturday afternoon at four o'clock, March 21, 1925. The bride was attended by Miss Gladice V. Hughes, a sister of the groom, and Mr. Basil Moone, brother of the bride acted as best man.

Immediately following the ceremony the bridal couple started on a short trip by auto through Pennsylvania and western New York. On their return the following Wednesday a reception was held for them at the Pasadena Inn in Niagara Falls, Ontario.

The wide circle of friends of Brother and Sister Hughes wish them much joy, and a long life spent in the service of the Lord together.

G. E. Marsh.

hill called Golgotha. A convent has been built over the palace of the Roman governor, and far underground are shown what were perhaps the veritable stones pressed by the feet of the Man of Sorrows. Markings are plainly seen in what was Pilate's palace resembling a checker board upon which Roman soldiers likely played games. Under a Russian church can be seen columns of undoubted age, while a narrow gate is called, "the Eye of the Needle". An arch in the street is called "Ecce Homo" or "Behold the Man" as marking the place where Pilate offered Jesus to the Jews as their King, and they howled back, "We have no king but Caesar." Even in the degenerate days which have fallen upon Jerusalem, one can imagine from the vigorous language employed in the commonest happenings of life how the mob must have screamed, "Crucify Him!" at the quiet insistence with which the Nazarene claimed to be the Son of God.

Prophecy is a telescope fitted to the spiritual eye revealing things in the future.

HELPING FUND

THE Helping Fund, as printed from time to time on the editorial page, is used to pay for sending The Herald to some who have not the means to afford it for themselves, and also for sending The Herald for a short time to some who are interested in its teachings but not sufficiently interested to act of their own accord. In this last The Herald becomes a missionary going into new homes.

Scarcely a week passes that one or more does not write in asking that The Herald be sent to parties here and there for one reason or another.

These requests are always gladly complied with, even to the extent of overdraw-ing the Helping Fund—which is the condition a great deal of the time.

Thus the Helping Fund is a genuine help all of the time in the proclamation of the gospel through the printed page. The larger it is the greater the circulation of The Herald in this manner.

SONG BOOKS

A WORD about the Song Book. The committee on selection of songs has done its work promptly, enthusiastically and thoroughly. When costs were studied it was found that it would require several thousand dollars to get out an issue and that we could not possibly expect to get as much per book as the cost of publishing and that it would be a year or two before we could expect to dispose of the whole issue. To get a smaller issue would cost considerably more per copy resulting in an even greater financial loss.

At this stage of our development it is impossible to think of assuming any deficit of such proportions. Therefore it seems unavoidable but that the large, permanent song book must be delayed for some time yet.

It seemed possible last year to get another small song book of 48 to 64 pages, manila cover, for about 10 cents—more or less. But strong opposition was immediately presented against such a decision.

I think we could get as good prices this year if the people wish such a book. We would have to get such a book from a regular publisher. (We have never obtained the right to use the plates which were purchased some years ago and we should not continue using them. This fact was discovered a few months ago.) The book in mind would very largely, if not entirely, conform to our general teachings, and in this particular, should be generally acceptable.

Now, if those who have been enquiring about song books, and all others of like mind, will write to the National Bible Institution, telling how many books each may want and will take at about ten cents per copy (they might cost a cent or two more, or less than ten cents), manila cover, with our own name on book, we will at once see what can be done. If enough are wanted to warrant we will get them at once. The books can probably be mailed out in from two to four weeks after order is given to publisher.

If you want this kind of a song book for the present write at once, stating number you will take. **DO IT NOW**—as some will want books next month if possible.

Please write immediately.

F. L. Austin, Secretary.

The Sunday School

By Alta King

LIFE IN THE EARLY CHURCH

Lesson 3 April 19, 1925
Lesson Text: Acts 4; 5:1-16
Responsive Reading: Psalms 133; 134; 135

Golden Text: The multitude of them that believed were of one heart and of one soul.—Acts 4:32.

For Study

Review: The first two lessons of the quarter have been the story of how the mission of the Christ in and through the church was demonstrated. On the day of Pentecost God's free grace was poured out on all flesh, regardless of nationality and race, and in a moment's time three thousand souls responded to that grace in repentance, and acceptance.

Some time later, John and Peter healed a man born lame, giving a striking demonstration of the grace of God in Christ Jesus acting entirely independent of man to man's salvation. The miracle was a clean-cut contrast between salvation as it is in Christ and salvation as the Jews thought it to be—salvation through man's power.

Thus was the mission of the Christ in the church set forth unmistakably during the first days of its existence. Thus did Jesus, whom the authorities thought dead, enter again the field of that activity for which He had been anointed, and throw out, once more, the challenge of world-wide salvation through grace to those who stood for national (class) salvation, through natural fitness and ability to keep law.

The New Lesson: This week's lesson is the story of two tests through which the Christ power in the early church passed and triumphed. In the first, man's authority and power outside the church was pitted against the Christ power in the church. In the second test the opposition came from within the church itself.

I. Test Number 1. Acts 4. It will be remembered that Jesus' first work through the church met with no opposition. Evidently the authorities were resting securely in the thought that Jesus was dead and His disciples quelled. The sudden news that three thousand souls had been baptized in His name must have been somewhat of a shock to them. At any rate, when the lame man was cured in His name, and Peter began to preach the Christ, living and active, to those who had been drawn by the miracle, they began to take notice.

What opposing forces began to show themselves? Verse 1, 5 and 6. Why did they oppose? Verse 2 and 7. Note Peter's fearlessness as he testified for the living Christ. Note also the rulers' secret conviction and fear of their power. Verses 13 to 18. (There is no evidence that the authorities were convinced of Jesus' resurrection. The most they could see was two ignorant men who had been with the ignorant impostor and were by some means exercising the same power He had exercised.)

Did the Christ power in Peter and John quail before these authorities any more than it had quailed before them when Jesus faced them personally?

How did Peter testify that the person fully convinced of living truth will speak

that truth? What must I conclude if I find that I do not testify to living truth?

What evidence in verses 4 and 21 that this first opposition had very little, if any, effect? Did it quell the Christ spirit in the church at large? Verses 23 to 30.

How did this full measure of the Christ spirit manifest itself in material ways? Verses 32-37.

II. Test Number 2. Acts 5:1-16. In Acts 4 the Christ power in the church triumphed over outside opposition. In Acts 5:1-16 the Christ power in the church triumphed over internal opposition.

By whom and how was man's greed and wisdom pitted against the Christ's unselfishness and power to discern the thoughts and intents of the heart? How did the Christ power make it clear that it could not be deceived? Read verses 3 and 4 to discern the real sin.

Either these two persons failed to realize the omniscience of the Power which was operating in and through the church, or else they had come into the church group conscious only of human power and authority in the apostles. In either case, they, and perhaps others in the church need to be made keenly conscious that they are dealing directly with God Himself. How was this accomplished, at least as regards the church? Verses 11-16. Note the influence of the church at this time.

These two triumphs of the power of the absent Christ in and through the church are striking, and signal of its continued triumphs throughout the life of the church. Now, as then, forces from without oppose; but now, as then, their opposition is ineffective, though we, because there are no signal triumphs, may deem otherwise. Now, as then, individuals in the church fail to realize and acknowledge the Power in the church which is dealing with them, but, now, as then, individuals are coming into the larger, wholesome fear which results from direct contact, even as did the early church when it witnessed that that Power could discern the thoughts and intents of the heart.

For Class

How and through whom did the resurrected and ascended Christ again take up His work among men? How did He demonstrate clearly that His mission was one of grace, even a continuation on a larger scale of what He had done personally? Show that this would call forth the same opposition with which it had met in the first place.

Discuss Acts 4, and 5:1-16 somewhat as outlined in the study section.

"Know ye not, that so many of us 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 the body of sin might be destroyed, that henceforth we should not serve sin. . . . For in that He died, He died unto sin once: but in that He liveth, He liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."—Rom. 6.

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

BEAUTIFUL DAY

By a Berean Friend

FROM the bountiful hand of God's divine love we are day by day permitted to enjoy the many wonderful blessings of life. Nor can we notice the beautiful handiwork of God more clearly than in His great plan of Nature, which was begun back in the creative day, when all things were pronounced by our gracious Jehovah as good and very good.

Awake from your drowsy slumbers, sleeping one, and let refreshed mind and rested eyes behold the beautiful picture that nature's hand paints for you.

The natural night is far spent and already the darkest hour which precedes the dawn has passed. From the eastern sky comes the pale pink light of approaching day. This light is the sign to us of the steadfastness of the position of the sun.

The morning breeze bears on its gentle rustling through the trees the sweet fragrance of bursting buds and opening flowers, and—hark: there comes the sweet and plaintive notes of a dove which gently awakes the resting mate and she likewise breathes to the breeze an answering song of love. Now others have aroused and with full hearts of gladness are pouring forth their songs in unrestrained joy.

The drowsy bee, the falling dew, the lusty crowing of the cock, all blend so beautifully together, in a harmonious melody in appreciation of the signs of coming day.

At last, the long expected sun is up; almost before we are aware, and has ushered in the beginning of another day in all its beauties. What a different motive has taken hold on all nature. Now all are busy with the necessary activities of duty: hurrying here; rustling through the leafy branches there; all with one common point in view; to do the work that God has planned for them to do during the glorious light and warmth of the faithful daylight sun.

Morning, noon, and evening, work goes on, until the lengthening shadows and fading rays of light tell all that work is done, and nature folds tired arms to rest.

O, poor lost man! Since from that lost Edenic day hast thou wandered in the darkness as of night. Awake thy drowsy senses, and behold the splendor of the approaching day of the Lord. Though the night is far spent, yet the dark hour is still to come. But, looking high into the eastern sky, above the lofty and rugged hills of old Palestine, can you not see the signs of an approaching day; the fading stars, as prophecy after prophecy is being fulfilled; the rosy tinted depths of a beautiful light? Ah! yes, a light that radiates from a "Son" more steadfast than the sun that lights our natural day; for 'tis the light of love.

Oh! yes, awake! Light thy lamp, that the darkness of the tribulation hour may not close o'er you; but that you may be in position to receive the full benefit of the

breaking of the day, when the morning breeze of a resurrecting love shall stir the lives and forms of all God's creatures, great and small, into the harmonious activity of service in that beautiful day of the Son of God, when wars shall cease and strife shall all have passed away.

Oh! what a beautiful day' twill be when we behold the light of love in the lion's and the deadly serpent's eyes and look upon the little child caressing them with the pure, sweet affection of an endearing Savior's love.

No more vice, no more crime. No prison wall to mar the beauty of the breast of Mother Earth. The rusty lock shall no more grate upon the feeble-minded ear. The doctor's car shall no more stand before thy door. The funeral hearse shall never lead again a mourning people to a marble dotted hill. No more canes to direct the blind man's stumbling way, nor crutches, for the owners of such shall be as beautifully active as the nimble fawn, and the deaf shall hear the songs of praise and the voices of those they love.

When all this is accomplished, and we hear that sweet voice of our Savior once again proclaim, "Well done"; when we see again the lengthening shadows fall upon those pure white lilies that grace the shores of the crystal waters of the river of life, and Edenic beauty lowers her holy hush o'er this renewed earth; then shall we know that we have lived in a most beautiful day.

"In the Lord put I my trust: how say ye to my soul, Flee as a bird to your mountain? For, lo, the wicked bend their bow, they make ready their arrow upon the string, that they may privily shoot at the upright in heart. If the foundations be destroyed, what can the righteous do? The Lord is in His holy temple, the Lord's throne is in heaven: His eyes behold, his eyelids try, the children of men. The Lord trieth the righteous: but the wicked and him that loveth violence His soul hateth. Upon the wicked He shall rain snares, fire and brimstone, and a horrible tempest: this shall be the portion of their cup. For the righteous Lord loveth righteousness; his countenance doth behold the upright."—Psalm 11.

"Lord, who shall abide in Thy tabernacle? who shall dwell in Thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbour."

THE OLD NET IN THE OLD POND

DID you ever notice," said an old lady, smiling into the troubled face before her, "that when the Lord told the discouraged fishermen to cast their nets again, it was right in the same old place where they had been working all night and had caught nothing?" If we could only go off to some new place every time we get discouraged, trying again would be an easier thing. If we could be somebody else, or go somewhere else, or do something else, it might not be hard to have fresh faith and courage; but it is the same old net in the same old pond for most of us. The old temptations are to be overcome, the old faults to be conquered, the old trials and discouragements before which we failed yesterday to be faced again today. We must win success where we are if we win at all, and it is the Master Himself who, after all these toilful, disheartening efforts that we call

failures, bids us "Try again." These disciples, who failed here in faith and power, after Pentecost were filled with power for doing just what they had failed to do in the old days.—Sunday School Times.

PRAYERS for rain were offered last week in the synagogues, churches and mosques of the Holy City. The absence of rain, which has seriously endangered Jerusalem's water supply, has made it necessary to ration water even to the hospitals. The lack of water has also caused a standstill in the extensive building activity which is now going on in Jerusalem. Labor organizations are considering transferring the workers to other Palestinian towns. At a meeting of the Jerusalem Municipality, with the participation of Governor Storrs and other officials, it was decided to bring water from En Farra, a well several miles from Jerusalem.—Sel.

A CURIOUS PIECE OF ANTIQUITY, ON THE CRUCIFIXION OF OUR SAVIOUR AND THE TWO THIEVES

	My God! My God!		I N R I		vers of my tears,	
	I come to thee,			bow down thy blessed ears		
	To hear me, wretch,			and let thine eyes, which sleep		
	Did never close,			behold a sinner weep.		
	Let not, O God,			my God! my faults, though great		
	And numberless, bet		w	een thy mercy seat		
	And my poor soul be t		h	rown, since we are taught,		
Thou	Lord! remember		est th	y	ne	If thou beest sought.
I co	me	not Lord wit	h	any o	the	r merit.
Than	wh	at I by my S	a	viour	Ch	rist inherit;
Be th	en	his wound	s	my balm,—his st	ri	pes my bliss,
My crown his	th	orns,—my dea	t	h be lo	st	in his.
And th	ou	my bles	t	Redeemer	Sa	viour, God!
Quit my ac	co	unts, with	h	old thy	v	engeful rod:
O beg for	me	my h	o	pes on the	e	are set,
Thou Chri	st	forgi	v	e, as well as pay	th	e debt.
The liv	in	g fount, the li	f	e, the wa	y	I know,
And but	to	thee	o	whither	s	ould I go?
All o	th	er helps a	r	e vain, giv	e	thine to me,
For by th	y	cross my	s	aving hea	l	th must be.
Oh hear	k	en then wh	a	t I with	f	aith implore,
Lest s	in	and death sin	k	me forev	e	r more.
Oh Lord! my	G	od! my way	e	s direct	a	nd keep,
In	d	eath defe	n	d, that from thee I	n	e'er slip;
And at the do	om	let	m	e be raise	d	then,
To liv	e	with the	e	sweet Jes	us	say, Amen.

The middle cross represents our Savior; those on either side the two Thieves. On the left of the top and down the cross, are our Savior's expressions, My God! My God! why hast thou forsaken me? And on the top of the cross is the following Latin inscription: INRI—Jesus Nazarenus, Rex Judeorum, i.e., Jesus of Nazareth, King of the Jews. Upon the cross on the right hand, is the prayer of one of the Thieves, Lord! remember me when thou comest into thy kingdom. On the left hand cross, is the saying or reproach of the other, If thou beest the Christ, save thyself and us. The whole comprised together, makes an excellent piece of poetry, which is to be read across all the columns, and make as many lines as there are letters in the alphabet. It is perhaps one of the most curious pieces of composition to be found on record.

HE IS RISEN

By the Editor

JUST as every pathway of disobedience leads to death, and all of them focus in the death of Christ our Savior, so also does every ray of hope radiate from and circle about the one great focal point of Christ's resurrection. "If Christ be not risen", says Paul in 1 Cor. 15:14, "then is our preaching vain and your faith is also vain". All hope, all promise of larger, stronger, greater life is dependent upon the resurrection of Jesus Christ.

It therefore becomes very important that everyone should have the truest and clearest possible understanding of this great event. Not that we should understand the manner and the power of His resurrection, but that we should be so thoroughly and completely convinced of the same that no manner of experience could possibly turn the mind to doubt and fear regarding it.

Not only do the Scriptures repeatedly declare the resurrection of Christ; they also give us evidences thereof. Relative to the declaration, the gospel writers each refer to various experiences of those who saw Him after His resurrection. They tell us of the experiences of the different women; they tell us of Peter and John hastening to the empty tomb; they tell us of the angelic announcement that He is risen; they tell us of the conversation on the way to Emmaus; they tell us of the upper room. They also tell us of the last conversation at Mount Olivet.

These experiences were seemingly essential to give to the apostles undoubted and immovable assurance of the resurrection of their Lord. Serious tests of their faith were to follow immediately. Bitterest persecution must attend them. Their lives must be the price which they would pay for their faith. Therefore no doubt could linger in their minds. Absolute assurance must be convincingly theirs.

Nor did the Savior leave them with the mere testimony of His own personal presence and conversation. Following His ascension the apostles were gathered together in the upper room when at nine o'clock in the morning great demonstration was flashed before their vision: tongues of fire were present; new powers were bestowed; new strength was theirs. The change was so complete that the adverse critics denounced the disciples as being drunken. But Peter cites the prophecy which those same opponents claimed to believe, and convinced them that this demonstration of Holy Spirit in fulfillment of prophecy was certain evidence that He whom they by wicked hands had crucified and slain had been raised from the dead by the power of God. Having been raised and having ascended to the right hand of God He had received of the Father the promise of the Holy Spirit and had shed it forth upon this Pentecostal feast in convincing demonstration. So convincing was this as to the resurrection of Jesus that those who aided in the crucifixion, whose hearts and lives were dyed with enmity against Him, repented from their enmity and its deeds, and openly before the multitude were baptized into the name of Jesus Christ whom they but fifty days previous had cursed in their slaying.

It is our duty to ourselves as well as to our God to comprehend as well as possi-

ble this truth. No mere sentiment would have changed the hearts of these opposing religious enthusiasts from enmity against Jesus to make them enthusiastic supporters of Him, supporters in some instances, no doubt, even to the point of dying for their convictions. When we realize the seriousness of placing faith in the resurrection of one whom they in their bitter enmity had with the mob crucified, then we will begin to comprehend more fully the importance of the declaration that Jesus had been raised from the dead. It was life or death with His followers. That is to say, those who followed Him must do so at the risk of all kinds of persecution even unto death. And in the face of all this three thousand were baptized into His all-saving name but fifty days after they had united in demanding His life upon the cross.

Nor is the fact of His resurrection dropped here. Day after day following these early experiences evidences were repeated that He whom God raised from the dead was actively laboring from God's right hand. Saul upon his way to Damascus breathing bitter utterings and anathemas, not only against Jesus but against any who would be faithful followers of Him, was in a moment's time changed from his attitude of slaying to that of offering himself ready to be slain. No mere sentiment could possibly have wrought such a change in one who was learned both in Scripture and in worldly matters. It was not merely his reputation which he placed upon the altar; it was his life. And this transformation was effected only because he was certainly convinced that Jesus whom he persecuted was raised from the dead.

The fact of His resurrection is assurance to all mankind that whatsoever God has promised relative to resurrection life shall be wrought in its fulness. Nothing will be overlooked. In no part will God's promises come short. Man's hope is given new strength because of the resurrection of Jesus Christ.

It therefore becomes the privilege of duty to discover with accuracy God's purpose and intent relative to the resurrection of Adam's posterity. Whatsoever God has promised, that will He do. The resurrection will be consummated in all its fulness for man in perfect harmony with God's intent and purposes.

LEST WE FORGET

I do not know why there should come to me
A thought of some one miles or years away,
In swift insistence on the memory,
Unless there is a need that I should pray.

He goes his way, I mine; we seldom meet
To talk of plans or changes day by day,
Of gain or pleasure, triumph or defeat,
Or special reasons why 'tis time to pray.

We are too busy even to spare thought
For days together of some friend away,
Perhaps God does it for us, so we ought
To read His signal as a call to pray.

Perhaps just then my friend has fiercer fight,
A more appalling weakness, a decay
Of courage, darkness, some lost sense of right;
And so in case he needs my prayer, I pray.

Please do the same for me if I intrude,
Unasked upon you, on some crowded day,
Give me a moment's prayer as interlude;
Be very sure I need it; therefore pray.
Walter Cally in Union Signal.

If we too are fully convinced that our Savior was raised—that He lives, that He has the power of life—let us each one commit self fully and truly unto Him, looking for that blessed hope and the glorious appearing of Jesus Christ who shall change our vile bodies that they may be fashioned like unto His glorious body.

INFORMATION?

DEAR Brother Austin: Brother Stewart had an article in the March tenth issue of The Herald under title of, "Righteousness and Peace". He states in part that the long cherished view (that we are now fulfilling the righteousness of the law) is foolishness to him.

I would like to know what his understanding is of the "righteousness of the law"; what difference there is between the "righteousness of the law" of Romans 8:4 and "righteousness of the law" of Romans 2:26. If it was and is possible for certain of the uncircumcision of Romans 2:26 to keep the "righteousness of the law", why isn't it possible to keep the "righteousness of the law" in Romans 8:4?

If we can do all things through Christ which strengtheneth us, why can't we fulfill Romans 8:4?

Yours for truth,

C. E. Randall.

DADDY AND I

WHEN I was a boy, some fifty years ago, we lived on a farm, and I was somewhat inclined toward machinery, and especially interested in trying to make some kind of machine that would run without turning a crank. There was a small spring branch nearby, so I commenced building a dam and digging a race to the place where my future mill was to be. By and by I succeeded in making a water wheel and crude machinery that would run without turning a crank, says Jacob H. Schwank, in the Gospel Banner.

One day my father came down there, smoking his clay pipe, and said to me:

"Jake, I think it looks very foolish to spend so much time trying to make something that will never do anybody any good. It will not even crack a grain of corn for a little chicken."

And I looked up to him and said:

"Now, daddy, please do not get offended if I tell you of something that looks still more foolish to me: you fill your pipe with tobacco about half a dozen or more times a day, and light it and suck the smoke through the stem into your mouth, and then blow it out in the air. And when the stem gets clogged, you draw a broom straw through it to start it again. Now, daddy, be fair and square with me; which is the more foolish—for a man to do that, or for me to do what I am doing.

Daddy went away, but not smoking his pipe. In about a week mother told sister and me that daddy had quit smoking, and that one day he came in and put pipe, tobacco and all in the stove, without saying a word. Then I told mother about the talk we had down at the branch, and she said to me:

"My dear boy, you have done what I have prayed for and tried to do for the past fifteen years."—The Safeguard.

THE RESTITUTION HERALD

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Oregon, Illinois, April 14, 1925

Number 28

Mount Scopus

MOUNT SCOPUS is the eye of Eretz Israel. Looking to the east, miles away, clearly outlined against the sky, you see the Mountains of Moab and the Jordan River winding its way sluggishly into the silent Dead Sea. To the north you see the port of Haifa, the crescent-shaped Bay of Acco, and the city of Acco projecting into the Mediterranean Sea. To the west, the Plain of Esdraelon (broad, warm, fecund, carpeted with color), Jaffa, and again the Mediterranean Sea. Behind you, southward, not far from where you stand, you look down, somewhat, on the old city of Jerusalem, rimmed by the great wall, the mosque of Omar rising high above the piles of corrugated stone. Mount Scopus is the all-embracing eye of Eretz Israel.

Upon this mountain, eighteen hundred and fifty-five years ago, the Roman General, Titus Vespasian, had pitched his tent the better to direct the attack of his cohorts upon Jerusalem. It was from Mount Scopus the order came to pierce the walls with battering rams, to place ladders against them, and for hordes of Roman soldiers to grapple with the brave defenders upon the parapets. Gradually resistance was broken down. The invaders set fire to the Holy Temple. Jerusalem was taken amid the slaughter of thousands of Zealots, who resisted to the last. Masses of the vanquished were taken captive and dragged to Rome, where they were set in mortal combat with wild animals, and their blood crimsoned the sand of the arenas. As a memorial of victory, Titus Vespasian caused an arch to be erected in Rome, and a coin was struck off in his honor on which were inscribed the words, "Judaea Devicta."

The Wandering Jew, bearing the stigma of national defeat, has traversed the world these eighteen hundred and fifty-five years, nursing the hope that in God's time he would return to the scene of his former glory. He bore with fortitude and patience the burdens of a life rendered all but intolerable by continued oppression. The evergreen sprig of memory made suffering enduring. Faith gave incentive to struggle. Before the storms of adversity, conscious of his inner strength, he bent his shoulders and lowered his head, but his spirit was never conquered. He made terms with conditions, but never lost hope. He embodied his hope in precept, in prayer, in ceremony, in physical habit, in the every day business of life. He determined to outlast enmity and to press through adversity in order that when the Day of days arrived, he would be identifiably the man of Judaea, able to recover the straight back, the clear, upright head, the ability to begin again the making of new life with a consciousness of living traditions and ideals still virile and forceful.

Kingdom

TO THE kingdom promised long,
With His shining angel throng,
Righteous vengeance to fulfill,
Recompense for good and ill,
Adam's race from dust to call,
Lo, He cometh, Judge of all!

He shall speak, and earth shall hear;
Rending rocks shall quake with fear,
And the waking dead shall come
From the silence of the tomb.
Shaken heavens and shattered earth
Then shall rise to second birth.

Earth is fleeing, fleeing fast,
And its beauty fades at last;
O beloved, then, awake,
Bonds of carnal slumber break;
Wake, beloved, watch and pray,
While remains one hour of day!
—A. A. Hoyt.

The great Empire of Rome is today ashes. It is the dust of a dim past. The conqueror, Titus Vespasian, owes his place in history only to the act that sent the Jews once more out of their land. Titus is tyrant forever in Jewish legend, a figure of incarnate cruelty. He is the god of the machine that intervened, unknowingly, in the drama of Jewish life, and through his intervention sent the ball of Jewish existence rolling into the tragic depths of a terribly long exile. Rome is no more. The Arch of Titus crumbles. And on the mountain which saw Jerusalem in flames, the descendants of "Judaea Devicta" gather in the year 1925 to dedicate an edifice which proclaims to the world the Return of the Exile, heads up, shoulders erect, the light of renewed life glistening in their eyes.

From Jabneh to Mount Scopus. The defeated Jochanan ben Zakkai petitioned the Roman usurper for permission to retain a Jewish school of learning in the Holy Land, and the petition was granted. It was an act of grace. It implied admission of defeat. It was a supplication and a prayer. It gave opportunity within sight of the Hills that had been desecrated, to gather together the debris of defeat, to preserve the learning of Jewish life, to husband it in order that life (quiescent, unoffending, unaggressive), might be retained. Self-restraint held the passion of hatred in leash; the battlefield was abandoned; the resistance of endurance supplanted the resistance of arms. Terms were made with the conqueror. Jabneh was a seed planted deep into the ground. At the very moment of destruction, it was the beginning of the Return, now long-delayed, but inevitably to be realized.

Today, the noonday sun brilliantly illuminating the scene in the sight of a won-Victa—return to Mount Scopus under right sanctioned by fifty-one nations of the world (not privilege) and in the presence of representatives of all that is liberal in our present day civ- (Continued on page 224)

No More Sorrow

By Lyman Booth

WHERE is there a heart that has not felt the pangs of sorrow? Where are the eyes that have not shed the bitter tears of sorrow? From the cradle to the grave life's pathway is strewn with sorrows. Sorrow and pain come to the babe upon its mother's knee, and the years of middle and old age are encompassed with sadness and tears. Will a time ever come when throughout the wide world no wail of sorrow will be heard? Can it be possible that we may hope for a time when the human heart will throb with but one wish? Is it sane to expect that a time will ever come when the calm of the midnight hour will not be disturbed by the startling cry of murder or some other serious crime? Is it the dream of a madman to hope for a day when virtue and purity shall be richly rewarded and vice receive just punishment; when sin, like a dark mantle shall no longer cover the earth? Who can fully realize the vast change that must be made before such a condition will become a glorious and living fact?

Many earnest and anxious thinkers are wrestling with these momentous questions without bringing any cheering solution to light. Some are looking in one direction and some in another: but alas! all human hopes are failing, and why? Just because they are relying upon the feeble arm of flesh. No greater was Ponce de Leon's delusion, when in search of the fountain of perpetual youth, than is the hope of the world for relief by the instrumentality of man. The world is restless and worried. Hope seems to sink into despair. The heart is sickened by hope deferred. One thing and another gives rise to the hope of better days and more prosperous times only to end in disappointment. All the political machinery of the nations seem to have miscarried. Nor has the vast machinery of religious societies, operating under the most favorable circumstances, been able to bring to even one village or city that state of peace and purity and holiness so eagerly and earnestly sought.

Look at our cities teeming with their toiling millions of human beings. Some are reveling in the halls of affluence and ease; others struggling in poverty and shame for a meager existence. Look at the lofty spires pointing up into empty space, instead of telling of the good that should be within. Are the pews of those costly edifices filled with men and women free from crimes? Do the shadows of those towering steeples as they fall across the paths of sin, of want and woe, speak in tender tones of a Life Giver, who can bring joy and gladness to struggling humanity? Is the Golden Rule written in the hearts of the worshipers within? If not so then why should not the Master say,

(Continued on page 224)

HEARERS AND DOERS

By Alex. Allan

WE all know, that the hearers of the law are those to whom the law came. But it is written: "By the deeds of the law no flesh shall be justified in His sight". The law was weak through the flesh; but what the law could not do, God brought it to pass, sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, that all the requirements of the law might be fulfilled in those who walk not after the flesh as men under the law, but who walk after the spirit of life in Christ Jesus as new creatures. When and how was this condemnation of sin in the flesh executed? It was executed at the cross, when all men in sinful flesh were, in the sight of God, crucified with Christ, who died unto sin. Since the condemnation came upon sinful flesh, no man in the flesh can please God. He will not deal with him at all, but regards all such as dead in sins and trespasses. So Paul explains: "I through (by process of) the law am dead to the law, that I might live unto God. I am crucified with Christ; nevertheless I live; yet not I, but Christ (by His Spirit) liveth in me, and the life I now live in the flesh I live by the faith of the Son of God, who loved me and gave Himself on my behalf".

It is written: "The just (righteous) shall live by faith". Who are the righteous? They are the doers of the law—those who, while they are not under the law, do with their mind the things contained in the law, which shows the work of the law written in their hearts. "For this is the covenant that I will make with the house of Israel, saith the Lord: I will put My laws into their mind, and write them in their hearts; and I will be a God unto them, and they shall be to Me a people". In Romans seven, Paul uses the nominative "I" to personate in himself a seed of Abraham under these three dispensations:

- 1 As without the law;
- 2 As under the law;
- 3 As delivered from the law.

Without the law he was alive—not condemned. The law came, sin revived, then came condemnation of sin in the flesh, and he died. Now it is not the person "I" without the law, or under the law, but Paul himself that is speaking, and he thanks God through our Lord Jesus Christ for this deliverance in Christ from the law, being dead to the flesh, and he says: "So then with the mind I myself serve the law of God, but with the flesh the law of sin".

In The Restitution Herald of March 10, page 178, there is a very carefully worded article under the caption, "Righteousness and Peace", wherein the author says: "The long cherished view (that we are now fulfilling the law) is foolishness to me". Evidently his "long cherished view" is in fault by thinking that the law is fulfilled in the flesh; for he notes the deflections of character among Christians, and he asks: "Tell me what effect has the condemnation of sin in the flesh by Christ really had on the weakness of the flesh yet?" There is no doubt, that Christian character is very much higher morally, than the character of those who lived in former ages, but the flesh is just as weak now as then. Those whom he mentions as having obtained a good report, did not obtain this because of any excellence of moral character, but because of their faith apart from

their own righteousness, or unrighteousness. Our brother has merely overlooked the point we have herein endeavored to make; that believers into Christ do not fulfill the requirements of the law in their flesh, but in sanctification of spirit or mind—the mind of Christ. We are all very weak and imperfect creatures in the flesh, and we can say with Paul: "I know that in me, that is, in my flesh, there dwelleth no good thing;" yet we can also rejoice with him in God through our Lord Jesus Christ, who hath redeemed us in Him from the law and from this body of sin; so that now with the mind we can serve God acceptably, under a new covenant of grace through faith, and wherein God deals with us as saints, holy ones, through that righteousness which is of God by faith. So long as our faith is centered in God, He is just to forgive us our sins and to cleanse us from all unrighteousness.

"Lord, if thou hadst been here, my brother had not died."

I KNOW—I SEE

FACT against theory. The story in the ninth of John is from all points singularly interesting. The central fact is that Jesus gave sight to a man who was blind from his birth. The theory of the Pharisee is: "We know that this man is a sinner." This was their science—we know—but it was purely theoretical, and, therefore, not scientific. But the subject of this gracious miracle has science, too; and it is founded on fact, and, therefore, strictly scientific. "One thing, I know, that, whereas I was blind, now I see."

There is the indisputable fact. Make of it what you please. I cannot possibly be mistaken. Through weary years of total darkness I have groped my way, or been led by the hands of pitying friends; but now I see; and O! it is a marvelous change. I see the flowers and fruitful fields, and green slopes and mountains, and forests and lakes of this glorious land, and the splendid heavens, with sun, moon, and stars, the works of the God of Abraham stretching over it; and gentlemen, I cannot reason with learned men like you. Whether He is a sinner or no, I know not, but He has bestowed on me an immense gift—I see! And I must speak well of Him; yes, I will; be the consequences to myself what they may. "If this Man were not from God, He could do nothing!"

We may imagine such thoughts as these passing through the mind of this poor fellow as he stood before the grandees of the temple, previous to the sentence of excommunication which they passed upon him. There is an exceedingly beautiful thing in the sequel, in the interview with Jesus. The Lord said to him, "Dost thou believe in the Son of God?" He replied, "Who is He, Lord, that I may believe in Him?" Now mark the answer: "Thou hast both seen Him, and it is He that talketh with thee." Seen Him? The miracle recalled in two words! The man worships. Of course he does. It is one of the laws of redemption that we never see Jesus until He Himself opens our eyes. Then we worship with glad hearts, and gaze with admiration upon the wonders of revelation of which He is at once the sun, the centre and the circumference!—Selected by R. A. Curtis from The Rainbow.

CAN YOU BELIEVE IT?

By E. O. Stewart

IF THE spirit of man is an emanation from God, and that spirit is immortal and deathless, then it follows as a logical conclusion that the spirit of man is of the same nature as God; because Ecclesiastes 12:7 says, the dust returneth to the earth and the spirit returns to God who gave it. It is claimed that the spirit is what God is interested in, that the body really doesn't amount to much any way, just a place for the spirit to prepare either for heaven or hell. The spirit is the real, intelligent being, is given to the body to guide it in the right path, and tries to get it to lead a good moral life.

Bye and bye the Holy Spirit, another part of the triune God is sent to quicken the spirit of the man. Sometimes it fails to get the spirit of the man to turn from doing wrong, because the spirit of the man can't get the body in the notion to quit lusting after the things of the flesh. Bye and bye the body gets sick, has such a high fever it gets too uncomfortable for the spirit, and it slips away to find a warmer climate.

It goes to Hades, which is divided into two apartments, one called Paradise, which is for the spirits that controlled their bodies, and the other is called Tartarus, where the spirits that could not control their bodies are confined till the day of judgment. There they stay in that condition where they can look across the partition that separates them. One class is begging for water, the other class so overjoyed with their condition in paradise they have forgotten the admonition, "If your enemy hunger feed him, if he thirst give him drink." They have lost all sympathy for their other immortal brother and won't even help him. Bye and bye the judgment day comes. Paradise and Tartarus are left desolate. The spirits all vacate and come to the graveyards, enter into their former bodies, and stand before the judgment seat to be judged. Of course their position in Paradise and Tartarus had already settled the question as to their doom, but there is a hotter place after judgment. The wicked are cast into Gehenna Hell, where their bodies of course are consumed right away, but their spirits which cannot stay in them under the pressure of a little fever, have been tempered by begging for water in Tartarus, till they have turned to asbestos, and now their fruitless cries and heart-rending screams must go up through a never ending and boundless eternity. And all this is the punishment God places upon His very nature, just because it could not keep the body from clinging to the lusts of the flesh.

This is a logical conclusion, if the spirit of man is of God's immortal, deathless nature, and conscious between death and the resurrection.

Can you believe it? I cannot.—The Coming Age Herald.

WHERE HEAVEN BEGINS

HEAVEN begins by doing right,
Not in some dim distant star,
Live today in kindly wise,
Heaven's about you where you are,
Oh! strange old world, so young and gay,
I find my comfort in thy hills,
And songs of birds are sung to me
By all thy friendly rills.
—Marianne Farmingham.

Young People's Page

By Alexander D. Donaldson

Golden Text: Romans 15:4

PRAYER FOR PATIENCE

Lord, help me to be patient with the small
Vexations and the petty cares of day;
Let me be willing when the shadows fall
To brave a little while the darkened way.

I would not spoil with words of discontent
The laughter of another, or in rage
Fly in passion's futile argument
And leave a blot of shame upon the page.

Perhaps I have not skill for greater things,
Nor are the heights of glory meant for me;
But with the countless little hurts and stings
Surely more patient I can learn to be.

I would be brave through all that I must meet,
With petty cares I'd do the best I can,
But whether mine the victory or defeat,
Lord, let me know I've borne it as a man.

SALVATION THROUGH FAITH IN CHRIST

Answering a Letter

In the issue of February 17, under title of "Love - Faith - Life", we published an exegesis of John 3:16, which has brought forth the following letter from a good brother of the far west. We never have met this brother and know him only through reputation—of the highest character—but we imagine him to be one who through long study and experience has about mastered the contents of the Word and could quote almost any passage from memory, and has formed his own opinion concerning most of them.

Dear Brother Donaldson: I read with interest your paraphrase of John 3:16. Will it be asking too much of you to paraphrase the 17th verse also? It has always been a puzzle to me how anyone could understand the 16th verse without verse 17. Can you tell me? As soon as I read "Gospel", I thought, "Why stop at verse 16?" Can you tell me why you leave off the reason God gave His Son? It's very, very misleading to leave off the reason why God sent His Son. There must have been a very, very good reason.

Yours in the Truth,

In the first place the article "Love-Faith-Life" was written to show what the great love of God had accomplished for us poor, miserable sinners. In no one article of one column can the writer's whole thoughts be placed, especially so when those written to are tender in years. Still, answering our beloved critic's question we will say that in our opinion John 3:17 simply is an emphasis of John 3:16. Permit us to quote the 14th to the 17th verses and read the story as a whole. "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in Him 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. For God sent not His Son into the world to condemn the world; but that the world through Him might be saved."

We all are born in sin. There are none holy, no not one. Through God's love Jesus came into this sin-cursed world as His

(God's) plan. His way, also His means of salvation. Moses, as a type of Christ, raised on a pole a brass serpent, that those who had partaken of the seeds of death through the serpent's bite might live, providing they accepted God's condition of beholding the raised serpent. Neglecting this condition they died. God did not kill them: they killed themselves through neglect. In this third chapter of John it is Jesus who speaks; in the early part He tells us that to see the kingdom of God man must be born again. Born of water and the spirit, regenerated into a spiritual being, a child of God. Then in the 14th verse He calls our attention to what Moses did in the wilderness, and adds, "even so must the Son of man be lifted up, that whosoever believeth in Him should not perish, but have eternal life." Here is the story that Jesus was to be lifted up, lifted up as a Savior to all who would come unto Him through belief. Then verse 16. "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." This is the 15th verse repeated with God's love added. Then verse 17. "For God sent not His Son into the world to condemn the world; but that the world through Him might be saved."

No, Jesus came not to condemn, but to save. But as there was a condition to salvation by the serpent, so there was a condition affecting the salvation offered by God through Christ, and that was belief. We are in a perishing condition; accept Christ and receive eternal life; reject Him and we remain in our perishing condition. So the 17th verse is just the 16th verse over again. It's the same story all through. Salvation by the love of God through belief in Jesus Christ.

And what does verse 18 state? Let us read it. "He that believeth on Him (Jesus) is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." No! as before said, Christ came not to condemn, but to save. Man already is under condemnation. Christ's mission is to bring man out of that condition, but if man rejects God's offer he condemns himself and stays in his perishing condition. So, my young friends, please accept Christ and live for ever in peace, love and bliss.

Regarding the short article, "Gospel" on the same page. In writing it we placed a full stop after each of the words, God, only, Son, perish, everlasting life. The printing without stops was an error of minor significance. Still we had no intention of having the words read as an unbroken sentence. Our main object was showing the word "Gospel" as spelled by the first letters of these words.

We thank our beloved brother for his letter and the interest in us that compelled his writing, and we trust that he, also our other readers, will take as much pleasure in the reading of our reply as we have had in its writing.

BELOVED OF THE FATHER

Lesson—"As the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not; John answered, saying unto them all, I indeed baptize you with water; but One mightier than I cometh, the latchet of

whose shoes I am not worthy to unloose: He shall baptize you with the Holy Ghost, and with fire: whose fan is in His hand, and He will thoroughly purge His floor, and will gather the wheat into His garner; but the chaff He will burn with fire unquenchable. And many other things in his exhortation preached he unto the people. But Herod the tetrarch, being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done, added yet this above all, that he shut up John in prison. Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon Him, and a voice came from heaven, which said, Thou art My beloved Son; in Thee I am well pleased." Luke 3:15-22.

Text—3:22—"Thou art My beloved Son; in Thee I am well pleased."

Meditation—The secret of Christ's life was in His consciousness of the presence of God. He came to do the will of God and He was alert to embrace every opportunity offered. God was with Christ. God gave Him such evidence of His abiding love and His constant presence that Christ could say, "The Father and I are one", and He made it His life's work to reveal by word and act the Father to the children of men.

As has been said: "He came as a Son to make me a son. For I had made myself a slave, and called my bondage freedom. I wore my badge of servitude with unholy pride. But when I realized it was for me He came, my lost inheritance dawned upon my wondering eyes. His was the glorious mission not only to awake but to emancipate, not only to unveil lost splendor, but to recover it. He came to set free and if the Son shall make you free ye shall be free indeed."

Prayer—O Lord our God, make us to realize fully that Jesus is Thy Son the Christ. Open our ears and awaken our minds that we may—through Him—both hear Thee and know Thy voice even amid the noise and confusion of our daily lives. Give us the consciousness of Thy abiding love as we are busy with our common toil, and may Thy beloved Son, our Savior, in whom Thou art well pleased, be ever with us. In His name. Amen.

BIBLE QUESTIONS

- 1 Who helps us to pray when we are weak?
- 2 How did Paul urge the Christians in Corinth to act toward each other?
- 3 When Peter cut off with a sword the ear of Malchus, who healed it?
- 4 What was the preaching of the crucified Christ to the Jews, the Greeks, and "unto them which are called"?
- 5 How are children to act toward their parents?
- 6 Which three apostles were privileged to be especially near to Christ in His agony?
- 7 What is taught by Christ about a rich man going into the kingdom of God?
- 8 What was the testimony of the centurion regarding Christ on the cross?
- 9 What did Jesus say about the sickness of Lazarus?
- 10 As Saul came near to Damascus on his journey to kill the followers of Jesus, what took place on the road?

ANSWERS TO LAST SERIES OF QUESTIONS

- | | |
|------------------|-----------------------|
| 1 Job 19:25-27. | 6 Acts 13:34-37. |
| 2 John 5:25-29. | 7 Acts 17:18, 22-31. |
| 3 John 11:39-44. | 8 Acts 24:14, 15, 21. |
| 4 Acts 2:24, 32. | 9 Acts 26:8. |
| 5 Acts 4:1-3. | 10 1 Corinthians 15. |

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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 for 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

SPOKE OF KINGDOM

"SPEAKING of the things pertaining to the kingdom of God" is the only theme which any of the Bible writers specifically mention as being much upon the Savior's mind between the day of His resurrection and that of His ascension. Throughout the Bible God's kingdom, the foregleams of which were always before His vision and instructions of which were so oft imparted to prophets, priests and apostles for their repetition to Israel, seemed to be the one great all-important theme of the Creator. The filling of the earth with the glory of the Lord, the establishing of peace and righteousness, of truth and justice, of equity and love, the uncursing of the earth and the establishment of the unblighted bloom and fruit, the healthful plain, valley and mountain, peace midst all animal life—the accomplishment of all these things depends entirely upon the perfection of the kingdom of God, and this in turn is dependent solely upon the enthronement of a perfect, all-powerful King with full authority and complete ability for absolute rule, guidance and direction.

These were the things which for forty days were the subject of communication by the Savior with His apostles. And why not? Does not little man dwell upon that theme that is most upon his heart? And if man in his miniature aims concentrates his thought and effort upon the accomplishment of the same, why not the Creator? Why not God's Son?

But this after all is not the question most important. God does dwell upon this great subject. Our Savior did go about all Galilee preaching the things concerning the kingdom of God. The apostles after the Savior's ascension continued the same heaven-born theme. The great question is—Why do not the followers of Jesus continue to emphasize the great world-important theme of God's kingdom? And why do not those followers accept the Father's instructions relative to that kingdom in the literal, absolute meaning of His words? It would seem that every follower of Christ would respect the theme and word that seemed uppermost in the Savior's life after His resurrection, and would continue interest in the same.

That the kingdom of God will be established in all of its power for righteousness in the near future becomes ever more evident. Let every Christian lift up the head and rejoice.

NEWNESS OF LIFE

WHAT glories must have met with the vision of our Savior, both mental and physical, as upon the bright and glorious sunrise of resurrection morning He looked out upon new life, new duties, with new strength, with new vision looking far out through the grandeur of future time unto the day when all things should be made new. That our Savior upon this day was energized and inspired with a new life differing in large measure from the life which He laid down at the cross is strongly inferred by Paul in Romans 6:4, where he exhorts those who are risen in baptism: "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". That is, we also should walk in newness "like as Christ was raised" unto a newness of life.

The immortality which thrilled Him upon that day was very new to Him in comparison to the former mortality. The incorruptibility of the resurrection morning was vastly new compared with the corruption of crucifixion day. The spiritual nature of the risen Lord was altogether new in comparison to the soulful nature that suffered the passions.

Newness was His throughout with new power; new vigor; new authority; new and larger range of action and operation; new duties; new strength with which to perform all this; a new approach to His Father; a new position in love and kindness with reference to His followers; new strength over the world: newness of life.

Something like the foregoing is the meaning of the resurrection to our Lord. His joys and glories could not be wrapped by Him around Himself only, but with them He enfolded all those who came within responsive reach of His tender love and matchless kindness, and when the world shall have felt the transforming touch of His new, complete authority, when the glory of the Lord shall fill the earth, then our minds can comprehend more fully the meaning of His new, His resurrection life.

WE ALSO

WHAT exhortation there is in these two words, especially when they are associated with their following words, namely, "we also should walk in newness of life". What

opportunity is this, what amazing privilege is thus imparted to the follower of Christ. He who would live His life, who would become active in His service, who would radiate His love, who would breathe forgiveness, the kindness, the tenderness of Christ's mind; such an one is raised by power divine unto a newness of life, becoming a new creature in Christ Jesus to the end that he may walk in this newness of life in all honor unto his Savior and his God. With such vision of opportunity and privilege, how nauseating, how self-offensive, how displeasing almost unto disgusting it is when we from time to time waken to a realization that we have allowed ourselves to wander back into the old methods and manners and customs such as are appropriate only to the old selfish life. How timely is Paul's exhortation to the Galatians, "If we live in the spirit let us also walk in the spirit". How encouraging the whole tenor of Scripture is which is expressed by Paul in one word, "yet not I, but Christ liveth in me". And when Christ breathes forth His new life into our newness of life we can then understand something of Paul's meaning when he says, "I can do all things through Christ which strengtheneth me". It can not be in one's old, former strength, brother, that one is to live forth the ideals of that new life. It can not be in the activity of the old, carnal, finite nature that one is to love his enemies and pray for those who persecute. It can not be after the order of the old, fleshly cravings that one is to bear the burdens of another, is to believe all the far-reaching promises of God, is to endure all the trials of afflictions; these accomplishments can result only from newness of life unto which a power and strength far superior has raised us and inspired us unto ability to serve.

It is for such reason that we also at the beginning of a new day need to pray to our Father for guidance and at the close of a weary day need to retire to the mountain top to rest and pray.

It is for such service that we also need to have the words of God, that we also need to know the will of God. It is for like service that we also need to train ourselves to endure all things, to bear all things, that we also need the experience which teaches us love, gentleness, forgiveness.

We also! How much there is in those two words. We also with our Savior are crowned by faith with honor, glory and immortality. Certainly we also should walk in newness of life.

HERALD RECEIPTS

G. W. Johnston; Andy Reed; Mrs. M. Albright; Mrs. Chas. Bloomquist; Mrs. Loren L. Burnett; L. C. Patterson; S. M. Boyer; Mrs. Alma B. Steffa; Mrs. C. C. Verity; Mrs. A. Grace Adamson.

"And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: And for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for He is risen, as He said. Come, see the place where the Lord lay."—Matt. 28:2-6.

Among the Churches

Sisters Orpha Sanford and Edna Anderson, of Aurora, Illinois, attended services at Oregon on Easter Sunday.

Sr. M. A. Woodward may be addressed at 223 West St. Joseph St., Lansing, Michigan, where she is stopping with her son, C. L. Austin, and his family.

We are saddened to hear of still another death in the Niagara Falls congregation. Indirect word is that Bro. Julius Wagoner died last week.

In The Herald of March 10, page 181, in the second paragraph of "Look Not". Sr. Wince names Bob Schuler as editor of the "Rail Splitter". She wishes to correct this to read, William Lloyd Clark.

Sr. Susan Williams will be missed from Golden Rule Home where her kindly, genial habits and Christian influence have given cheer to all for months past. On Easter Sunday she went home with her daughter, Mrs. Drummond, for the summer.

NOTICES

Berean Books

Will churches everywhere please notice that the Berean books, or outlines for Bible study, both for adults and children, may be obtained from Mrs. Idona Romine, 1506 South High St., South Bend, Indiana. These are fifteen cents each. The new books for 1925 to 1927 will not be ready for distribution until fall.

Five Song Books

In response to the notice in last week's Herald about Song Books, one order for five copies has been received. That is a start. More orders are expected this week following the opportunity of the congregations to consider the matter in their gatherings yesterday (April 12).

No one regrets more than those in the office the fact that we cannot publish a large permanent Song Book at this time. But it is impossible to obligate the required financial outlay yet. This should come a little later. So, for the present, it is again suggested that a small book may be possible—if the people wish such.

Will all those wanting such a book please notify the National Bible Institution at once, ordering the number of books wanted. The price will be about ten cents per copy in numbers—possibly fifteen cents per single copy.

Please write AT ONCE stating the number of such books wanted.

F. L. Austin, Secretary.

OBITUARY

Mrs. Samuel A. Griffith

Margaret Runkle, daughter of Jeremiah and Anna Runkle, was born in Jackson township, Wells county, Indiana, July 4, 1854, and resided during her entire lifetime in the township in which she was born.

She was united in marriage, Nov. 8, 1873, with Samuel V. Griffith and began housekeeping upon the same farm upon which they resided for fifty-two years and until the time of her death. To this union seven children were born, three of whom died in early childhood, the other four—Mrs. Alva Skinner, of Bridgeport, Ill.; Clarence and Clifford, Wells county, Ind., whose farms lie adjoining the home place; and Mrs. Lewis Furnish of Clinton, Mo.—with the husband and father, survive, to mourn the loss of a wife and mother whose love, devotion and tenderness were exercised to a marked degree, and enabled her to retain the love and devotion of not only her immediate family, but her neighbors and acquaintances as well.

Nearly twenty-five years ago she was baptized into Christ, and from that day to the time of her death she remained true to the faith of the gospel of Christ, her last expressed thought being a prayer and praise to God for His good-

ness.

She fell asleep, March 18, 1925, in the seventy-first year of her age, those years being filled with her deeds of love, kindness and mercy. In her death the church at Roll, Indiana, has lost one of its most devoted members, and the community has lost one of its best and most loved neighbors.

I have known Sr. Griffith for more than a quarter century, and her character and disposition were so sweet and wholesome that it was a great pleasure to visit her home. Her life was one of faith, hope and charity, and now her sleep is the sleep of the just.

After appropriate funeral services we laid her to rest, and to wait for our Lord from heaven.

L. E. Conner.

Jacob Huffer

Jacob Huffer, the son of John and Anne Huffer, was born in Clinton county, near Michigantown, Indiana, December 22, 1839; departed this life April 2, 1925, at the age of 85 years, 3 months and 10 days. He spent the greater part of his life in Clinton county.

On February 22, 1862, he was united in marriage to Martha Jane Frier. Unto this union were born seven children—William J., Calvin M., Azora A., Mary E., Annrietta, Leva and Otto—six of whom preceded him in death.

His wife died November 21, 1903.

He became a member of the Church of God several years ago. Brother Huffer lived a pure and noble life and was always highly esteemed by his many friends.

He was one of the few remaining soldiers of the Civil War. He enlisted in Co. I, 150th Indiana Volunteers, serving under General Hancock until the close of the war, and receiving his discharge, August 5, 1865.

One daughter, Mrs. Azora Pruitt, of Indianapolis; one sister and three brothers—Mrs. Sarah Clark, William, Fred and Eli Huffer; nine grandchildren, two great grandchildren and a host of near relatives and friends remain to mourn his death.

The funeral was conducted by Elder J. H. Anderson on April 5 from the Hillisburg Church of God.

Open the Easter Year With God

Dear Brothers and Sisters in Christ Jesus, Let's "sing aloud unto God our strength: make a joyful noise unto the God of Jacob. Take a psalm, and bring hither the timbrel, the pleasant harp with the psaltery. Blow up the trumpet in the new moon." Psa. 81:1-3.

O God, to whom the year belongs with all its times and seasons, we gladly acknowledge Thee today. As we go out into this Easter year now beginning, go with us. We would consecrate ourselves to Thee. If Thou wilt go with us, our course and path will be right.

Let us put forth every effort to be stronger in His love and kindness. May our faith increase and may the love of Christ so guide us, that we may show to those around us that we as Christians belong to God our Father, whose only beloved Son died on the cross for us.

Pray for me that I may get nearer to my heavenly Father.

Your sister in Christ Jesus,
Mrs. E. Pendleton.

AN INQUIRY

IN The Herald of January twentieth an article was written on Adam, also one in the February twenty-fourth issue on Origin of Sin which were both wonderful. Then I read, "Explanations Sought". That the serpent of Genesis three "must have been Adam's tongue", by careful reading doesn't seem Scriptural. "Now the serpent was more subtil (or power) than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath

God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat."

Now I think we have who the serpent was. Through the lust of the eye and a desire to be exalted, she yielded and was deceived. We find that in 2 Cor. 11:3 Paul says, "But I fear, lest by any means, as the serpent beguiled Eve through his subtilty (or power), so your minds should be corrupted from the simplicity that is in Christ." Adam and Eve had their choice of good and evil; rejected good, chose evil. Now we are on the same plane—accept or reject. In Matt. 4 we find that when Jesus was being tempted He each time turned Satan down by worshiping God and serving Him only.

Being weak on so many things, I hope to be enlightened on this subject.

A sister in hope of eternal life,

Mrs. James Hendricks.

THE WORK OF THE DEVIL

By Jas. A. Patrick

HE that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil." 1 John 3:8.

What is the work of the devil that the Son of God came to destroy? He that committeth sin is of the devil. So then sin must be the works of the devil. Yes, for sin when it is finished bringeth forth death, and the devil has the power of death. Heb. 2:14.

It is argued that sin is here "because God planned it so"; and that "God is the Creator of the Slanderer"; and that "It was His purpose that this creature should not only sin, but involve others in its toils"; and that He created the Slanderer so that "He would automatically sin".

If this be true then God is the author of sin, for an automaton is not responsible for its acts. In this case sin is really the work of God and when Christ comes to destroy sin He will be destroying the work of God, and that will be a house divided against itself, which Christ said was not true regarding Him and His Father. And would not Christ be destroying the works of God if God created sin; as some quote, "I form light and create darkness; I make peace and create evil" to prove that He did?

But you see this is not in accord with the above text, for he that committeth sin is of the devil and not of God. When Adam sinned he was of the devil and not of God. But if he was an automaton, when he sinned he was of God, and not of the devil.

If God cannot look upon sin with the least degree of allowance, do you think it possible that He was the author of it?

The Sunday School

By Alta King

THE BENEFITS OF TOTAL ABSTINENCE

Lesson 5

May 3, 1925

Lesson Text

Daniel 1:1-20

Responsive Reading

Psalms 65

Golden Text: Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank.—Daniel 1:8.

Memory Verses: Proverbs 23:31-32.

For Study

The lesson this week is a temperance lesson and temperance is a fundamental part of Christian living, therefore a temperance lesson centers around truths which, once planted in the human mind, do much toward accomplishing the final product of Christian growth—a person conformed to the image of God's Son.

I. Abstinence: What is the meaning of abstinence? Contrast its meaning with the meaning of temperance. Think of examples of the proper application of each in Christian living. Read Rom. 12:9; 1 Cor. 10:31.

Ask or read about the effects of alcohol on the human system and mind, and decide whether abstinence or temperance applies concerning its use for pleasure. Should it be classed with pure confections containing food value, which are harmful only through intemperate use, or with such drugs as morphine and other poisons which are harmful in themselves?

The effects of using alcohol for pleasure (?) are slower and less obvious than the effects of using morphine, but this fact only increases its harm and evil influence. Why?

What connection is there between temperance and abstinence and the following Scripture? Rom. 6:13.

II. Daniel's Abstinence: Daniel 1:1-20. From what did Daniel purpose in his heart to abstain? Note that "the king's meat" as well as wine was mentioned. What in the story proves that Daniel was guarding against physical inefficiency and ill health as well as formal religious defilement? What did Daniel's purposing "in his heart" reflect concerning his home influence? What is the proof that he purposed wisely? What is the proof that he did not fear comparison? Need temperance in right indulgences and abstinence from wrong indulgences ever fear results?

Failure to abstain from wrong indulgences always undermines one's power to practice temperance in right indulgences. The use of alcohol weakens and breaks down every phase of moral character and thinking.

Do teachings and urgings toward temperance and moral living indicate the possibility of salvation by works? Israel came to this conclusion and we are in danger of the same, for we are humans as they were. But moral teachings and urgings do not favor salvation by works and thereby disfavor salvation by grace, for Paul is insistent in both teachings.

Is not this the meeting ground of the two teachings: Moral teachings and urgings plant within the human mind principles and laws. That mind, which has been made alive and active by the love of God received by means of the engrafted word of the

gospel, causes those moral principles and laws, imbedded deep within its consciousness, to blossom forth into moral actions. That mind, untouched by the love of God through the engrafted word of the gospel, may make those principles and laws blossom forth into moral actions, but such moral actions will not be the outward manifestations of an inner salvation.

"The why of total abstinence. The use of alcohol destroys the tissues of the body, deadens the nerves, weakens the muscles, renders every organ incapable of performing its functions at its best. Alcohol is never a food, always a poison. It ruins the artist's delicacy of touch. It spoils the artisan's firmness, force, and stamina. It creeps through all parts of the body, dimming the vision, dulling the brain, reducing the flesh to a sodden mass. It is no stimulant, but today is rightly classed with the narcotics. It does not warm, but makes the body more sensitive to the cold. It is useless and worse than useless in medicine, and useful drugs are at hand to do what it is falsely supposed to do. No one is better off for alcohol. It is never an agent of life, always an accomplice of death.

"The moment scientific research established alcohol's affinity for nerve tissue and its terrible effects upon the brain and central nervous system, that moment debate ended. Instantly it became evident that a nation must become sober or wither." —Richmond P. Hobson.

"Alcohol is the most implacable enemy of the human organism. The advocates of moderate drinking might as well recommend moderate perjury. Our lager-beer enthusiasts might just as well advise us to introduce a milder brand of rattlesnakes. The alcohol habit, in all its forms and in every stage of its development, is a degrading vice." —Felix L. Oswald, M. D. —Peloubet's Notes.

For Class

Follow the lesson as outlined.

Berean Column.

Edited by
NATIONAL BEREAN SOCIETY,

"CHRISTIAN WORK"

By W. S. Tomlinson

THIS is a subject that should interest all because of its great importance. The life of a Christian is one of activity. Even to become a Christian certain works must be performed. In fact, one cannot be a Christian without doing something, and he cannot continue to be one without more work. It is the doing of things commanded that makes Christians. There are no Christians in the abstract, for without works there can be no Christians. The two cannot be separated. If obedience to Christ's commands makes the Christian, then it is his after-works that constitutes him such in the real sense of the word and brings the promised reward.

Jesus commanded His disciples to go and teach all nations, and to baptize all believers into the name of the Father, and of the Son, and of the Holy Spirit. Matt. 28:19. Here was the work of the immediate followers of the Christ, and while primarily this task was allotted to them still I believe that it is incumbent upon all believers to sound out the same message

to the extent of their ability. To preach the Word was a duty enjoined upon the young convert Timothy by the Apostle Paul. And again in writing to the church at Corinth he said, "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." 2 Cor. 5:20.

Now then here is work enough for all. But lest some might say they are not able to proclaim the Word, and thus think that that duty is not theirs, we are informed of different ways of making known the Word of life. What we cannot do by ourselves we must do with the help of others. It is made plain at Romans 10:14, 15, how it can be accomplished: "How shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" By a united effort much can be done in the way of preaching the gospel, which is "the power of God unto salvation", which the individual alone cannot do. And is not this a good work? For does not the apostle continue, "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things"? Rom. 10:16.

If we go back to Jesus' command to His disciples we find they were not only to preach the gospel and baptize all believers, but were to teach them to observe all things whatsoever He had commanded. With this scripture before them let none say they have nothing to do, for here is work enough for a life time.

To enumerate all the things He has commanded to be observed would make this article too long. It is the Christian's first work for himself to hunt out the things to be observed. In doing so we show our love to Him because He has said, "If ye love Me keep My commandments." John 14:15. To keep His commandments they must first be known, and here is another work, to familiarize our mind with the record, where they may be found. If we do these things, then happy are we, for we will be found waiting for Christ when He shall come to reward every man as his work shall be.

The Children's Column

CHILDREN'S STORY OF THE LESSON

Life in the Early Church

Acts 4:1 to 5:11

By Lois Hunt

JESUS had gone up to heaven. Ten days later the Holy Ghost came to the disciples waiting in Jerusalem. Immediately the disciples began to do marvelous things, just as Jesus had done. Peter was the spokesman, and preached such wonderful sermons that several thousands repented and were baptized, thus building the first church.

One of the most beautiful things about this church was the willingness of the members to help others. Among the needy ones were sick people, widows, those out of work, and some who were disowned by their Jewish families when they became Christians.

Those who had land and houses sold them and gave the money to the apostles to dis-

tribute to people as it was needed. Among these splendid givers was Joses, a Levite, who lived on the island of Cyprus. He sold his valuable land and freely gave all the money to the apostles for the good of all.

However, we are sorry to read of two others, Ananias and his wife Sapphira, whose hearts were not right as Joses' had been. These two planned to sell their land and give only part of the price to the apostles. Now, that would have been all right, for no one required them to give all. But they pretended to give all.

Of course, God knows our thoughts, so when Ananias came to Peter and pretended to give all, God gave Peter power to see that Ananias was not telling the truth. Peter asked Ananias why he had lied to the Holy Ghost; why he had planned such a wicked thing against God.

And what do you suppose happened to Ananias for his wickedness? He fell down and died right there, and so also did his wife when she came in later.

Did it pay them to lie? Does it ever pay anyone to tell or act things that are untrue?

Isn't it much better to give as we are able, and help whenever we can? The Lord "loveth the cheerful giver" and will bless all who think of, and do for "others".

"THEY TOOK UP STONES TO STONE HIM"

By R. H. Judd

SUCH is the title of a small booklet which the Moody Bible Institute thought worth while to re-issue. It was first written by Rev. F. W. Pitt of Horbury Church, Notting Hill Gate, London, England, for the "Christian Workers' Magazine" of March 1914. Rev. Mr. Pitt is highly spoken of by "The Christian" as a man who "always writes thoughtfully and with grace". "The Presbyterian" comments otherwise, indeed it is quite possible to deduce either praise or irony from their carefully worded remarks. "Artless simplicity, mingled with Christian sentiment and quaint conceit" is the comment of that periodical upon the works of Mr. Pitt. Those who have read Mr. Pitt's booklet, "Is Conditional Immortality True?" and the comments thereon by Mr. Jas. Dowie in the January 1925, issue of "Words of Life" will be inclined to think the estimate of "The Presbyterian" much more correct than that of "The Christian".

There is one very noticeable point concerning the tract above mentioned. Some Scripture quotations are made, but the writer, generally speaking, studiously avoids giving chapter and verse as guarantee of their correctness in quotation and setting. This surely is a sign of weakness in one who essays to prove the doctrine he contends for is Biblical, and who also endeavors to carry the war into opposing camps. Mr. Pitt's objective is to prove that "Jesus Christ Is God", nor is he alone in his endeavor. "Fundamentalists" and "Modernists" have lifted up the sword in battle. The former have scattered broadcast in printer's ink various forms of "Doctrinal Basis" while Modernism has flung them to the four winds of heaven. "Union" and "Dis-Union" are rampant in what are known as the "evangelical churches". Two items in the creeds of the Fundamentalists are being very strongly emphasized—"The Immortality of the Soul" and "The Deity of

the Lord Jesus Christ", and no effort seems to be too great to impress upon the reader the importance placed upon them. The estimate that those doctrines, if true, are important, is correct. They are, if true, not only important but fundamental, for it must be evident that if man is in need of salvation, his nature, and the nature of his Savior must of necessity have a vital bearing on the question. But are they true? We maintain that nowhere in the Bible is it affirmed that man is immortal, or that he has an "immortal soul", but on the contrary—the teaching of Christendom notwithstanding—the Bible declares that man is "mortal", and that apart from Christ his "end is destruction". In the vast amount of literature put forth by the creeds of Christendom in their endeavor to maintain these two self-imposed beliefs, not one has yet appeared that can in any valid sense be considered as final proof—proof in the real sense of that word.

Mr. Pitt's attempt to prove the deity of Christ is evidently considered by the advocates of that doctrine to be one of the best in their estimation. If its methods of proof are found to be without due foundation then the less is included in the greater, for had Rev. F. W. Pitt any more conclusive evidence of his position he certainly would have produced it, nor would those advocating his belief in their endeavor to win others have foregone the use of stronger arguments were such available.

It used to be considered that the word "divinity" sufficiently expressed the person and nature of Jesus Christ, but the present attitude of "Modernists" and others, Fundamentalists say, compels them to discard that word for the term "Deity". The Bible has not changed during the lifetime of the present generation. If "Deity" did not in the past properly describe the person and nature of Jesus Christ, it certainly cannot do so now, and Fundamentalists stand condemned on their own ground.

We now come to the definite consideration of Rev. F. W. Pitt's arguments. In all argument it is considered essential that the premise be absolutely correct, for if the foundations be insecure the building itself is doomed to destruction. Mr. Pitt, on page 2 of his booklet makes it very clear what he contends for. He says, "Jesus Christ made a claim never seriously made by any man in this world". We agree to that. But what did He claim? It is right here that issue begins. Mr. Pitt says, "He claimed to be the Deity". We deny that, and feel we have a right to ask, "Where does it say that?" "Where is the claim made?" Mr. Pitt should produce it if it is there. Jesus Christ never made such a claim. He did claim to be "Son of God", and that we accept and give John 10:36 as Bib'e proof of our contention. In order to give forceful background to his remarks Mr. Pitt adroitly quotes the sayings of those who teach that Christ was divine in the sense that other men are, but carefully omits to state what he is aware many believe and what he cannot disprove, that Christ was and is divine in a sense that no other man ever was, can be, or will be. If his contention concerning the deity of Christ is Scriptural and logically sound, the very One whom the Jews spoke of as their God and Father actually stood before them. We would think Mr. Pitt, even, would hesitate to endorse such a claim. It is, however, the logical and inescapable sequence

of his own arguments as we shall see as we proceed.

The next statement of note is that Christ's existence is His own by right." Does our author comprehend the full meaning of some of his own assertions? We fear not. So sure is Mr. Pitt that his statement is uniquely true, that he gives it a line, and that a headline, by itself. But again we ask, "Is the statement correct?" None, I think, can deny that the statement is intended to apply to the eternity of the past as well as that of the future. Let us examine this matter, for it is vital. We would ask, "Is not GOD the **only** One who can claim life—or existence—for in this case the terms are practically the same though not always so) that is underived, and therefore His own by right? We ask that question with all due recognition of the exact portent of every word which it contains, and make the humble suggestion that whichever way (whether affirmative or negative) Mr. Pitt answers, he will find himself in a dilemma. 2 Cor. 13:4 is to the point: "He (Christ) liveth (now) by the power of GOD".

Under this heading the writer is so anxious to prove his point, so desirous of making a statement that will attract attention, that he throws discretion aside and makes the astounding assertion (which I am sorry to say is too often made, taking the word of man instead of the Word of God for authority) that "Jesus unhesitatingly claimed as His own . . . this august title, this mysterious and holy name I AM"—the very Title God claims for Himself in Exodus 3:14. No wonder Scripture references are assiduously avoided. For proof the words of the Lord Jesus in John 8:58 are quoted: "Before Abraham was I am." Let us see by what method a conclusion so momentous is reached. We unhesitatingly affirm that if the assertion be proved correct then no language can be too severe with which to condemn those who deny it, and on the contrary, if untrue, then Mr. Pitt and those who put forward the claim are guilty, terribly guilty, of falsifying the Word of God. How does Mr. Pitt endeavor to prove his point? He calls attention to the fact that Jesus said "I am", not "I was", and says that this "means that he claimed preexistence and self-subsistence." What remarkable logic! What profound reasoning! "I am" means preexistence, but "I was" does not! Surely these assertions are astounding, so astounding that we feel we have the right to ask for the authority requisite. By what authority is John 8:50 linked with Exodus 3:14? It cannot be so found in the Scriptures of truth, and we have for this special purpose sent out a questionnaire to Greek scholars of noted repute, and are unable to find one who will lend to such an idea the unqualified support of his name. Having regard to the frequency with which this passage is quoted by many true-hearted and earnest Christians, as the ground of their belief in the Deity of Jesus Christ, we propose to examine somewhat fully the validity of the argument. It is our contention that the large majority of those who hold the common view presented in this matter, do so, not because they themselves can produce the proof, but because some man of note stands sponsor for it. We also believe that those of this last named class are no more able to produce the proof.

(To be continued.)

THE TOMB AND THE GARDEN

By Lottie E. Young

OUR afternoon was spent in going first to what I believe I consider as the lasting picture of the trip, and that is a tomb in a garden, which may have belonged to Joseph of Arimathea, as some competent to judge claim this to be the veritable place where the Lord lay between His death and resurrection. There is a hole in the roof of the tomb through which the light could have revealed to the one who "stooping down and looking in saw the linen clothes lying", and also to Mary Magdalene who saw angels sitting, the one at the head and the other at the feet where the body of Jesus had lain in a depression on the stone floor. It is in a garden today, even as in the old time, where flowers were blooming and birds singing, and a short distance away is a hill somewhat resembling a skull, although the part where the nose was is broken away. We went through Damascus Gate to reach this place, which is decidedly outside the city walls, as the Church of the Holy Sepulchre is not, and as Jerusalem is now a third smaller than in the days of Herod, I like to think of this quiet garden as associated with our Savior rather than the gaudy and gorgeous ornaments with which the Romanist church has filled the place they claim to be Calvary and the Tomb. In any event, even if this is not the identical place where the Savior rested it gives visitors a very good idea of what a rocky tomb looks like.

We also visited the Garden of Gethsemane, a small part only of which now has flowers growing in it, as a Russian church fills up a big piece of the ground. Eight aged olive trees still cling to life there, and they have been enclosed with an iron railing. While it is not likely they are the same ones which witnessed the agony and betrayal, it is quite probable they are the immediate successors of same, and that this is the place where Jesus spent His last night on earth, made sadder by the fact that those who had been His dearest friends now slept through the agony He was enduring, and the knowledge that He would have to bear the cross alone to the bitter end. Of course many spots were pointed out as the identical ones in which the closing acts in the life of the Master took place, but so often the words were added "perhaps" or "may be" or "tradition says so" or similar expressions, that I became quite skeptical, only knowing that somewhere in this vicinity the happenings about which the Apostle John tells us so fully took place. The tomb of the Virgin is not far away, but as I consider Mary just an instrument in God's hands for the work He had prepared for her to do, and not to be revered more than a good and pure woman on whom the greatest possible honor was conferred, this rock cave did not specially interest me.

MOUNT SCOPUS

(Continued from front page)

ilization, dedicate the Hebrew National University, which is to assemble the resurgent Jewish culture and ideals that have outlived all compromise, have outlived all the devious turns and twists which Exile has imposed upon us.

It is the dedication of our National Uni-

versity. Such an institution cannot be created "ex nihilo," or only with words or high intentions. We could not dedicate this edifice unless beneath its visible props there had been laid a foundation upon which it could rest. All hail to the persistence of the writers of Hebrew, who, in spite of conditions that tried their powers of endurance, in spite of temptation, the pressure of physical need, followed the light of their soul and created for us a living literature without which a Hebrew University would have been unthinkable. All hail to the makers of the Hebrew language, who took the rigid words of the old language, rent them open with loving strength, gave them flexibility, vigor and fluency, and made it possible for the children, blossoming under the Palestine sun, to become the living carriers of the new Hebraic life. All respect to the "Biluists" who came to Palestine and with their lacerated fingers dug into the soil and established the first outpost of the Jewish Return. Every Chalutz who drained a swamp, laid a road, dug into the soil, built a house, contributed to the making of that brave, bold, creative, hopeful life upon which the foundations of the Hebrew University are to be established. A university is the flowering of a life. A university is the flowering of a culture. It is the treasure house of the wealth of a nation. It is the preserver and the interpreter of national ideals.—Editorial in The New Palestine.

"NO MORE SORROW"

(Continued from front page)

"In the shadow of your steeples and domes, Where ye profess to worship My name Are many, many thousands without homes, Struggling in poverty, sin and in shame.

"I turn from your altars and arches And the mockings of steeples and domes, To join in the long weary marches Of the ones you have robbed of their homes.

"I share in the sorrows and crosses Of the naked, the hungry and cold, And dearer to Me are their losses Than your gains and idols of gold."

This may seem like a dark and gloomy picture; nevertheless it is true. Today the whole world of thinking people stand aghast at the sickening recitals of vice and monumental crimes. Within the very walls of the costly edifices, erected for the purpose of worship, corruption of the rankest sort seeks to hide its hideous form beneath the mantle of religion. "Wolves in sheep's clothing." We read of some of the most sickening crimes charged to the bright lights of the church.

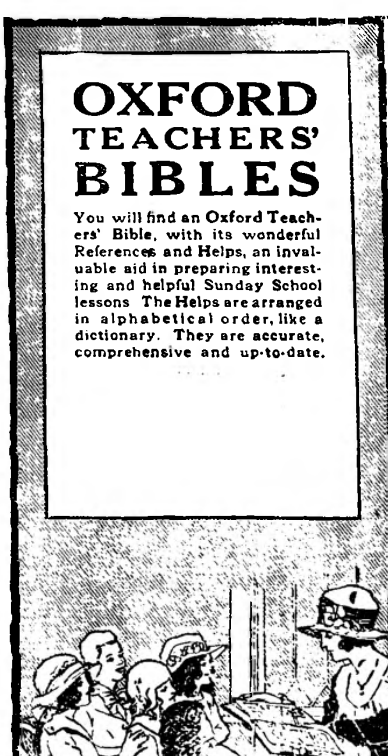
Is there no relief from this deplorable condition? Where shall we look for one bright ray of hope? When will deliverance from the world's thralldom come? "Hear, O heaven, and give ear, O earth, the great God hath spoken it, the earth shall be filled with His glory; violence shall no more be heard in the land. Peace shall wave her white wand over the earth. Nations shall not learn war any more, for God's Son shall have the throne of universal empire. There shall be one Lord and His name one. His rule will be just and righteous, and His power unlimited. Universal obedience to His rule will be demanded and enforced, for

"The thrones of earth's kings shall be shattered And the prisoners and serfs shall go free, I will harvest the seed I scattered On the borders of blue Galilee.

"For I come not alone and a stranger; Lo! My reapers shall toil through the night 'Till the star that stood over the manger Shall cover the world with its light."

Then all will ever be freemen, No more to feel the tyrant's might. Then Eden's robes shall bloom again No more to know decay or blight.

Then man with man shall live in peace, No more to fear a treacherous foe; Then hate and cruel war shall cease, And love from heart to heart shall flow.



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A New Light

Reintegrating a People's Personality

By Josiah H. Penniman

THE opening of a great Hebrew University is, in itself, an event of much importance. By the establishment of the University at Jerusalem, source of the highest inspiration to mankind, the event is invested with world-wide interest. No one, even in imagination, can look from Mount Scopus, the site of the new institution, without being stirred by the familiar scenes. Below is Jerusalem; to the east are the Dead sea and the valley of the Jordan, and beyond them the mountains of Moab.

The Jews, in returning to Israel, are planning not only for the welfare of their own race, but to contribute their share to the knowledge and betterment of the world. Those who are directing the course of the University are to be congratulated upon the beginnings which they have marked out. The University is to start as a research institution, in the firm belief that it will most speedily gain lustre and authority by first turning to the advancement of learning and especially to scientific investigation. Later will come the necessary teaching and training of students for careers. Medicine, chemistry, Jewish studies, and the Library, as I understand, will receive the main attention first.

It is quite possible that, with such a plan, the University of Jerusalem may soon take its place in the front rank. Einstein, one of the most impressive figures in the scientific world of our time, is to have the chair of physics, and for the choice of colleagues the Jewish race today furnishes a wealth of opportunities. There is scarcely a branch of science in which the Jews have not forged to the front, and in mathematics and medicine they have excelled.

The Directors of the University have wisely selected medicine and chemistry, both terms being broadly construed, for specialization at this time. Never did there appear to be such possibilities in both fields, especially when working together, as at present. And it is gratifying to be assured that the research will not be "in vacuo", but will be applied to the up-building of healthful conditions in Palestine and to the establishing on a sound basis, of Palestine's potential industries.

The experiment will be watched with three-fold interest: First, it will be instructive to observe the application of scientific methods to Oriental conditions. This will be something different from the wholesale importing of western customs by eastern nations such as we have seen in the past. It will be the development of latent capacities which, to judge by the brilliant successes made by representatives of the Jewish race amid western conditions, have only been waiting for a scientific reg-

The Lesson of the Lilies

HOW sweet are the lilies,
How lovely their bloom,
How graceful their manners,
How rich their perfume!

How great is their splendor
How quickly they grow,
Yet meek and so tender,
So humble and low!

They live for a purpose,
A message they bring,
They give us instruction,
A lesson each spring.

A lesson worth learning,
'Tis ever the same,
That meekness is riches
And service is fame.

Then let us, like lilies,
Live lives that are white,
In meekness and service,
Life's jewels so bright.

For glory shall crown us,
And bliss shall be ours,
If learning life's lessons,
We learn from the flowers.
—David E. Gifford.

imen in order to become a great force in the world—especially in the world of business and medical development.

Secondly, one cannot but believe that Jewish scholars, when surrounded by conditions of their own making, will exhibit extraordinary talent in research. From their ranks have risen such commanding figures as the following:

Ehrlich, one of the leaders in the development of modern medicine.

Simon Flexner, brilliant pursuer of medical research.

Jacobi, one of the foremost figures in the advance of pure mathematics which marked the early decades of the nineteenth century.

Sylvester, in England, and Kronecker, in Germany, two of the greatest mathematicians of the later nineteenth century.

Jacques Loeb, one of the most original and most important men in the field of physiological research and discovery.

Michelson, physicist and Nobel prize-winner.

The list could be continued at considerable length. I will mention a few other names that come to my mind as belonging to the company of the foregoing: Constatt and Cohnheim, pathologists, who added lustre to Erlangen and Leipzig, respectively; Hermann Goldschmitt, of Prague, chemist; Benjamin Gompertz, mathematician, who laid the foundations of actuarial calculations; Gabriel Lippmann, also a mathematician and a Nobel prize-winner; Wallach and Willstaetter, chemists and Nobel prize-winners; Hertz, discoverer of "Hertzian waves"; Graetz, physicist and inventor; Sir J. Herschel, the astronomer; Liebig. (Continued on page 232)

Looking--Seeing

By F. E. Siple

THE study of human character is one of the most interesting and instructive studies in life. And the more one considers the different types and classes of persons the more he realizes that one sees and finds in life just what he is looking for, and that what a person sees in others demonstrates his own character.

There are those, who when you converse with them, talk almost entirely of the beauties of life. And when they refer to any special individual they speak of something good, or kind, or valuable in the life or character of such person. When you find yourself conversing with one like this it is safe to feel perfectly at ease. The character of the speaker is good, for he (or she) has seen the good in others, and like attracts like.

But so many of us are not of this class. We see, and freely speak, of the mistakes and weaknesses of others. We see so much sin and wickedness in the world, and when individuals are referred to we can almost in every case point to some big mistake or weakness in the person mentioned. And when we do not know of any definite wrong on the part of someone we are inclined nevertheless to eye them with suspicion, and carefully search for their weakness, and often in so doing we misjudge their actions and wrongly impute motives which they never had. If we could only realize that by such actions we condemn ourselves how much more careful we would be. But the student of human nature recognizes this to be the truth. He who readily sees the wrong in others is looking for it. And he looks for it because of his own character, for in this case, also, like attracts like. The person who is pure of mind and character looks for and admires the purity and good points of others.

This does not mean that the pure minded person is ignorant of the wrong and sin in the world, nor that he compromises right with wrong. But it does mean that instead of constantly pointing to and emphasizing the bad, he points to and emphasizes the good. He works from the positive side of encouraging good because of the beauty and value of that side of life, rather than from the negative of pointing out and emphasizing the wrong and avoiding it because it is wrong.

It is the same principle as the two incentives for service. Which is the higher character, the one who serves God because of love for Him and because he wishes to attain the favor and rewards of God, or the one who serves because he is afraid of the torture or torment or punishment that God will inflict upon him if he does not serve?

Look for the good in others. There is plenty of bad without looking for it or advertising it with em- (Continued on page 232)

SOME OF GOD'S "ALLS"

By Samuel E. Haney

A FEW of the many "Alls" of the New Testament that are particularly interesting to Christians who are sincerely "pressing toward the mark for the prize of the high calling of God in Christ Jesus".

Matthew 3:15, 16 (the authenticity of baptism—immersion): "But Jesus answering, said to him, Permit it now; for thus it is becoming us to establish every ordinance (all righteousness). Then John suffered Him". Emphatic Diaglott. Other "alls" of Matthew: Blessed, when reviled, persecuted and falsely accused of all evil. Law intact till all be fulfilled. Seek first the kingdom of God, and His righteousness; and all these things shall be added. Ye shall be hated of all men for My name's sake. All things are delivered unto Me of My Father. A man joyfully sells (consecrates) all to buy the hidden treasure—kingdom. Five thousand men, beside women and children, did all eat, and were filled by five loaves and two fishes: And yet, we falter when we come to the last loaf. Shame! Peter said, We have forsaken all and followed Thee. Can we say, ALL? All things ye ask in prayer, believing, ye shall receive. Thou shalt love the Lord thy God with all thy heart, soul and mind. Do we? Verily I say unto you, all these things shall come upon this generation. All these (things) are the beginning of sorrows. All tribes of the earth shall mourn when Jesus comes with power and great glory. Blessed the faithful servant when He comes; he shall be made ruler (cooperator) over all His goods. Let us be faithful. The Son of Man shall come in His glory, and all the holy angels with Him. Then answered all the people, and said, His blood be on us, and on our children. And it has been. Now from the sixth hour there was darkness over all the land unto the ninth hour. Jesus said, All power is given unto Me in heaven and in earth; go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

What I say unto you I say unto all, Watch! Mark 13:37. Are you watching? They all forsook Him, and fled. Mark 14:50.

Luke: All flesh shall see the salvation of God. I (an angel) bring you good tidings of great joy, which shall be to all people. If thou wilt worship me, all shall be thine. Beware! Woe unto you when all men (the world) shall speak well of you. Popularity spells defeat. The rich man lacked one thing: Sell all that thou hast and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow Me.

John: All things were made by Him. That was the true Light which lighteth every (all) man that cometh into the world. This means A-L-L. The Father judgeth no man, but hath committed all judgment unto the Son. The hour is coming, in the which all that are in the graves shall hear His voice. All that the Father giveth Me shall come to Me. Of all which the Father hath given Me I shall lose nothing, but shall raise it up again at the last day. And they shall be all taught of God—by the Holy Spirit. My Father, which gave them Me, is greater than all; and no man is able to pluck them out of My Father's hand. "Safe in the arms of Jesus". If we let Him

(Christ) thus alone, all men will believe on Him. Well, when He comes again they will let Him alone. And I, if I be lifted up from the earth, will draw all men unto Me. By this shall all men (the world) know that ye are My disciples, if ye have love one to another. The Comforter (Holy Spirit) shall teach you all things. The Spirit of truth will guide you into all truth. Jesus said, Thou couldst have no power at all against Me except it were given thee from above. Jesus had a "cup to drink", more bitter than ours, of which we too must drink. Erratic Peter failed to see the point. Chapter 18:11.

And He (God) shall send Jesus Christ, whom the heaven must receive (retain) until the times of restitution of all things, Acts 3:20, 21, including man. That the residue (all not affected by the first resurrection, and the ascension) of men might seek after the Lord, and all the Gentiles, etc. Acts 15:17. For I have not shunned to declare unto you all the counsel of God. Acts 20:27. Paul was not a shirker.

Romans: By the offence of one judgment came upon all men to condemnation; and by the righteousness of one the free gift came upon all men unto justification of life. We know that all things work together for good to them that love God. He (God) that delivered up His Son for us all, how shall He not with Him also freely give us all things? This makes a millionaire look like a vagabond. For Thy (Christ's) sake we are killed all the day long. And so all Israel shall be saved: For God hath concluded them all in unbelief, that He might have mercy upon all. Great blessings in store for Israel. Read Rom. 11:15.

1 Corinthians: I (Paul) beseech you brethren, that you all speak the same thing; that there be no division; and be perfectly joined in one mind and judgment. Far from it now. The Spirit seacheth all things, yea, the deep things of God. All things are yours. We are the offscouring of all things. Be temperate in all things. All these things happened unto them for ensamples—for our admonition. Do all (things) to the glory of God, even as I (Paul) please all men in all things, not seeking mine own profit, but the profit of many. A rarity. Behold, we shall not all sleep, but we shall all be changed, etc. Some will not "sleep" (remain) in death; the change being so sudden to them who are alive when He comes. Omit the second "all", and the theory of Christians, individually, joining the invisible Lord as they die from time to time, is tenable. But the little "all" via., "We shall all, be changed in a moment"—all at the same time—either means every one, or the sentence is meaningless.

We must all appear before the judgment seat of Christ. To the Christian, old things are passed away; behold, all things are become new. 2 Cor. 5:10, 17. Is that your experience? Cleanse ourselves from all filthiness of the flesh and spirit. 2 Cor. 7:1.

For all the law is fulfilled in one word, even in this, Thou shalt love thy neighbor as thyself. Gal. 5:14.

Ephesians: In the fulness of the (appointed) times, all to be gathered in Christ in heaven and earth. Has put all things under His feet . . . and made Him head over all things to the church. And to make all men see what is the fellowship of the mystery. He is able to bless us much more

than we can ask or think; unto Him (Christ) be glory throughout all ages.

CONVERSIONS THROUGH FAMILY WORSHIP

IN his "Fireside", Mr. Abbot tells of a gay young lady who paid a visit of a week in the family of a minister, an eminently holy man. His fervent intercessions for his children and the other inmates of his dwelling, went to this thoughtless heart: they were the Spirit's arrow, and upon that family altar his visitor was enabled to present herself a living sacrifice.

It is with the church in the house as with the church in the village. The wayfarer may get a word in passing which he never can forget. The stranger that turns aside to tarry for a night may hear at your family worship the word that will save him.

Some years ago, an Irish wanderer, his wife, and his sister, asked a night's shelter in the cabin of a pious schoolmaster. It was his hour for evening worship, and when the strangers were seated, the schoolmaster began by reading slowly and solemnly the second chapter of the epistle to the Ephesians. The young man sat astonished. The expressions, "Dead in trespasses and sins," "Children of wrath," "Walking after the course of this world," were new to him. He sought an explanation. He was told that this was God's account of the state of man by nature. He felt that it was exactly his own state. "In this way I have walked from my childhood. In the service of the god of this world we have come to your house."

He was on his way to a fair, where he intended to pass a quantity of counterfeit money. He then produced his store of coin, and begged his host to cast it into the fire; and asked anxiously if he could not obtain the Word of God for himself. His request was complied with; the next morning with the new treasure, the party, who had now no errand to the fair, returned to their own home.

Some years ago an English gentleman visited America and spent some days with a pious friend. He was a man of talent and accomplishments, but an infidel. Four years afterward he returned to the same house—a Christian. They wondered at the change, but little suspected when and where it had originated. He told them, that when he was present at their family worship, on the first evening of his former visit, and when after the chapter was read they all knelt down to pray, the recollection of such scenes rushed on his memory, so that he did not hear a single word. But the occurrence made him think, and his thoughtfulness ended in his leaving the barren wilderness of infidelity, and finding rest in Christ.

Shall family prayer be neglected? Shall Christian parents permit the pressure of business, social engagements, and the love of pleasure to overthrow family worship and banish the family altar? Shall the children of the church be robbed of the benefits of this holy institution through the indifference and neglect of their own parents?—Christian Advocate.

"IF any 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."

ZIONIST MEMBERSHIP

Questions and Answers

What is Zionism?

It is the world-wide Jewish movement which seeks to build up the Jewish National Homeland in Palestine.

Why build a Jewish National Homeland?

Because Jews need a centre in the world where they should live freely and without obstruction according to their own lights;

Because the world expects us to build a homeland, and has given international recognition to the project through the League of Nations;

Because the closing of the gates against Jewish immigration makes it imperative for us to build a Jewish centre;

Because we want to prove to ourselves and to the world that we can build a country from the ground up.

Why in Palestine?

Because the great Jewish achievements of the past in that country are an eternal inspiration for great Jewish achievements in the future; and because the whole world, through the League of Nations, has recognized our historic right to that country.

How does Zionism set about the task?

Through the Zionist Organization, which unites Jews all over the world and directs their energies in the building of the Jewish homeland.

How does it direct their energies?

By a scientific division of labor. It has a fund for the colonization and general development of Palestine, called the Kerem Hayesod. It has a fund for the buying of land, to belong in perpetuity to the Jewish people, called the Jewish National Fund. It has a bank for pure business transactions, called the Jewish Colonial Trust. And so on. You can get detailed information regarding these institutions from the Zionist Organization.

Why did the League of Nations recognize the Zionist Organization as the official Jewish Agency?

Because it is the Zionist Organization which has made the most sustained, the most determined and the most successful effort to direct the world's attention to our right to build a homeland in Palestine. The Zionist Organization convinced the world of the Jewish need of a homeland in Palestine, and of our right to it. The Zionist Organization is therefore the recognized spokesman of Jewry before the whole world.

What has Zionism done so far in a practical way?

It has definitely laid the foundations of the Jewish homeland. There are eighty Jewish colonies now in Palestine. There are new towns and new urban settlements. There are hundreds of schools, in which Hebrew is the language of tuition. There are hospitals and dispensaries, banks, factories—everything pertaining to the normally developed country. Within the last four years forty thousand Jews have been added to the Jewish homeland. Every year the number of immigrants grows.

What can be done to speed up the growth of the Jewish homeland?

We must increase Jewish immigration to Palestine. There are tens of thousands waiting to be admitted. In order to get them admitted, we must develop the resources of the country. For that funds are needed. To get the funds a great senti-

ment must be awakened among the Jews. And that is the task of the Zionist Organization.

SIN versus EVIL

By C. E. Randall

THERE seems to be a growing tendency to associate together the terms, "sin" and "evil", that is, to use them interchangeably. This should not be. There is a vast difference between the two meanings. All sin is evil, but all evil isn't sin. For one to say when evil is present that sin exists is going beyond the written word. There can be no sin apart from evil, but there can be evil without sin.

Lust can be termed an evil, but surely not a sin. Lust must be conceived and brought forth before it becomes a sin in fact or principle. Sin must precede death and in the same order must lust (evil) precede sin.

It is sometimes stated that sin is necessary to the end that man might be tested and proven. But man can and is daily tempted apart from sin. Man is tempted by lust, and if he overcomes the temptation there is no sin. Therefore, the yielding to the temptation develops the sin. James states that lust tempts a man, further that it is his own lust, and not some one else's. Read James 1:12-15.

Hence, if James has rightly told us how temptation comes—when he states that we are drawn away by our own lusts—then the imputing or origin of sin as far as an individual is involved does not become a fact until after the yielding has taken place. It was so with our first parents, Adam and Eve. They were tempted by their own lusts. They yielded to the temptation. Sin was conceived—death resulted. The following things transpired in the garden, lusting, tempting, yielding, sinning, resulting in the pronouncing of the curse. Lust plus temptation plus yielding equals sin. Result—death. Lust plus temptation plus overcoming equals righteousness. Result—life. There cannot be an effect without a cause. The cause of sin is the yielding to temptation. The cause of temptation is lust. The cause of lust is mortality.

Was there any law given Adam before the one given in the garden: "But of the tree of knowledge of good and evil thou shalt not eat of it: for in the day thou eatest thereof thou shalt surely die"? There is no record of any previous law. Then our reply must be, "No". If this was the first law given to man, and as "sin is the transgressing of the law", was it not the yielding to their lusts to violate this law that brought forth sin? If this was the first violation of any law or command, could there have been sin prior to the yielding, when sin must come through yielding to temptation? Our answer must be an emphatic, "No!" If there was temptation placed before man before sin entered, then certainly it is not necessary for sin to exist in order that man might be tempted.

We are under the penalty of death today; not that God created Adam a sinner, but because he yielded to the temptation of his lusts and violated the command, "Thou shalt not eat". Sin did not come by an act of creation, but by transgression of the law. Its origin may be traced to the first transgression. There we find its inception, in the first offense of Adam, when

he yielded to temptation. There sin was conceived and brought forth, and then and there death started on its terrible rampage.

We are brought to the Christ through the Father, that is, by the Father drawing us (John 6:44); and not by sin. Sin does not brighten or enhance the "righteousness of Christ" with which we are to be adorned.

Sin is an abomination unto the Lord. May it be so with us. May the time soon come when the groaning creation shall be delivered from the bondage of sin; and when righteousness and true holiness shall cover the face of the earth.

"ORIGIN OF SIN"

By G. E. Marsh

AGAIN I desire to express my unqualified approval of Brother Patrick's very lucid exposition of the Scriptural teaching concerning the origin of sin. I have been unable to find a single instance in the Hebrew where the word "bara", translated "create", "created", and "Creator", (which applies to all of the original creative work of God), is connected with the words "asham", "chet", "chattath", etc., which are rendered "sin". To me this is a most significant fact. God is never said to "create sin". He is never said to have introduced sin into the world. Throughout the Scriptures He is described as abhorring sin in all its phases. And it seems but little short of blasphemy to ascribe to Jehovah, who created all things "very good", the introduction of sin as an instrument for the perfecting and even the salvation of men!

It is true, that through the prophet Isaiah He says: "I form light, and create darkness; I make peace, and create evil." Isa. 45:7. But the construction of the statement clearly indicates its meaning. He contrasts "light" with "darkness"; "peace" with "evil". Light and darkness are opposites, yet He forms them both. Peace and evil, in the same way, are also opposites; and He creates them both. The opposite of peace is WAR, not SIN. Evil is not always sin, nor are wars always sinful; else God would not have commanded His people to engage in them. He never commanded them to engage in sin.

If sin originated with God, and is employed by Him, with other means of grace, for the "perfecting of saints", SIN ceases to be sin, and becomes righteousness. Like Satan, the hideousness of sin is masked in the white robes of alleged righteousness, and thereby is "transformed into an angel of light." And herein lies the danger! If in any way, or at any time, sin becomes a means of producing righteousness in men, then sin should be encouraged rather than denounced. With Paul we ask: "What shall we say then? Shall we continue in sin, that grace may abound? God forbid!" Rom. 6:1-2.

"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 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 for 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

REGRETTABLE — ENCOURAGING

ONE hardly knows what language to use to express the involuntary feeling that rises when such articles as one recently written by Millard Ferguson for the North American, are read. The writer refers to the enormous increase in insanity among people of youth and young life. Doctors and officials of institutions are cited in evidence of the fact that mental ailment in early life is much greater than even a generation ago. The reason for such condition is unanimously, by the authors cited, attributed to the general tendency of life which in one word might be called Jazz. The rapid, exciting whirl of mental and physical activity thrust upon life by the movie, hilarious auto driving, dancing in high life, night carnivals and such like—these are suggestive of the class of influences that scientific students believe to be the cause of such rapid breakdown of the mental and physical systems.

Considered by the natural mind and so-called thought of reason one is shocked at such reports. But contemplated in the light of prophetic utterances, prophecies inspired by Him whose words have proven true regardless of all the storms and tempests of human onslaught, then one sees these things from an entirely different point of view and with an entirely different meaning. God has nowhere said that He has ordered these conditions so to be, nor that He wants them to be, but He has told us that such profligate conditions would come in the last days when knowledge should increase, when man should run

to and fro—in other words, when man's accomplishments seem to master more of life and nature, man then finds himself totally unable to control the very forces set in motion by himself. When contemplated from this point of view, then one's regretful feelings are tempered by his convictions that all these things indicate the rapid approach of the human race to that time when the kingdoms of this world shall become the kingdoms of our Lord and His Christ.

It is for this great change from the old day to the new that the whole human heart is groaning. The Dorothy Ellingsons, Loebs, Leopolds, of our day only emphasize to us man's utter inability to faithfully rule and control human conduct. The terrible extraordinary human selfishness of man that causes him in his search for the dollar to falter at nothing, howsoever injurious to his neighbor's family, is one of the greatest soul-wrecking, nation-destroying principles with which humanity contends today. If it were not for this uncontrolled craving to please one's own selfishness the vicious forces would not devastate such an excessive amount of man's best effort in taxes and talent, and, by a more uniform effort to advance and upbuild man could possibly see beneficial results more commensurate with the energy exerted. But with respectable (?) citizens and officials engaging in bootlegging and rum-running, capitalizing obscenity, inventing hitherto unheard of schemes for commercializing the pleasure-loving tendency of carnal nature—with all this low ideality in high class society, what more can be expected among the young than is being found?

The breakers are ahead—so is God's kingdom.

SUCH AS I HAVE I GIVE

"SILVER and gold have I none but such as I have give I thee." This beautiful statement expressed by Peter upon the day of Pentecost, Acts 3:6, to the impotent man is expressive not only of wonderful work accomplished by Peter in the name of Jesus Christ but also is expressive of wonderful work accomplished in Peter by Jesus Christ. Peter gave only what he had. What he had was more than he had previously had. Something had been given to him. Freely he had received. He was now freely giving. What was it? Christ's statement in Acts 1:8 evidently explains all. "Ye shall receive power after that the Holy Ghost shall come upon you."

Peter proves in Acts two that the marvelous manifestations were gifts of the Holy Ghost. Undoubtedly the work performed at the beautiful gate of the temple was again to manifest the fact that Peter, as well as others, had received marvelous gifts from the resurrected Christ. He gave what he had—what he had received. What more could one give than what he has? Whence does one receive that which he has? Every analysis brings the human mind back to the one bright fact that it is in God "that we live, and move, and have our being". It is from Him that every good and perfect gift arrives. All of our strength, our power, our faculty, in one way or another, comes from God.

Likewise comes Christian ability, the ability to forgive, to pray for an enemy, to love one that persecutes, to walk in newness of life. These abilities are gifts

from the Father above. It takes rather more than ordinary human strength to live the new life in Christ. In some manner, from some source, every Christian likewise receives power and ability to live the life in Christ. In no other way would one have power to give forth in Christian life and service.

To him that hath shall be given; from him that hath not shall be taken away even that which he hath.

THE BRIGHTENING PICTURE

THE stereopticon throws its brightly illuminated picture upon the canvas. Properly manipulated, the stereopticon dissolves that picture which gradually fades into nothingness. Again, another picture is brought upon the curtain in the reverse order, at first very, very dim, increasing in brightness and distinctness of outline until another most beautiful attraction occupies the place where but a moment ago the former one stood.

The God of the heavens threw upon humanity's canvas the great active scenes of Israel and Judah in all their energy and activity of ancient days. Gradually but certainly that picture of the chosen family dissolved away until Gentile eyes fancied it was no more and could never be replaced. But just as certainly as did the former portrayal of God's creative work in the persons of Israel fade and dissolve into naught; so today, but with greater rapidity, a new picture is being brought upon the scene from out of nothingness until its outlines and shapes begin to stand in vivid portrayal upon the great canvas where once old Israel stood.

How bright and attractive is this new picture rapidly becoming. As we read the press reports of the dedication of the Hebrew University on Scopus hill overlooking the city of Jerusalem we are forced to the realization that a great portion of this new energy and vision is acting without proper consideration of Jehovah. And yet the whole is rapidly assuming the outlines and proportions foretold by prophetic words. If we would know the fulness of this picture when it shall have been finished, let us read prophecy. Israel restored is the subject; Jehovah is the Artist and Creator thereof.

Not only is Jehovah bringing upon the canvas the outlines of His restored Israel. He is also bringing rapidly into view outlines of His work with the nations as a whole, with the church also, and, as this larger picture rapidly come in, one must of necessity recognize a place for the introduction of the return of our Lord and Savior Jesus Christ, also, a position for the church which shall be glorified together with Him. Every sign and indication is that the picture is well nigh ready for the introduction for these outlines.

HERALD RECEIPTS

Alexander D. Donaldson; Miss Verna Himmelright; J. A. Dickinson; Earl Gesin; Mrs. Geo. Graves; Mrs. D. Cronbaugh; Carrie Wile Chambers; T. M. Downs.

WINCE MEMORIAL FUND

Previously mentioned	\$547.45
Ervena S. Emery	5.00
A Sister	5.00
Jacob Christensen	1.25
Total	\$558.70

Among the Churches

Bro. Paul C. Johnson spoke at Dixon on Sunday, the 19th.

Bro. H. A. Sheets filled Bro. Siple's appointment at Plum River last Sunday.

Judging from the interest being manifested there will be good result from the Board Meeting of the National Bereans at South Bend, Indiana, next Saturday.

The National Berean Board has been called to meet at the home of Bro. and Sr. R. C. Railsback, 621 S. Fellows St., South Bend, Indiana, April 25.

Sister Emma Olson, more commonly known by her former name, Icely, of Leaf River, Illinois, has been seriously sick for several weeks. She is now able to be around the house a little and it is hoped that she will rapidly gain strength.

The Bible Training Class after having spent a number of weeks in the study of Biblical doctrines commonly held by the Church of God and two weeks in the study of the passion of our Savior, has now entered upon a series of prophetic studies.

The Oregon church regrets the decision of Mr. Lewis Lindsay and family to move to Rockford, Illinois, where he has engaged his services. Their friends certainly wish them every success and advantage even though the local Sunday School and church will miss the two or three attendants from week to week.

The Golden Rule Greenhouse foresaw from early in the winter a shortage of room for this season of the year. Just how it would be taken care of was not decided until Bro. Charles O. Fletcher decided that he would like to take some studies in Mt. Morris College in which case he would have to have part time occupation. Mt. Morris is about six miles from Oregon. The college has about 2,000 feet of glass which was not being used. Arrangements were therefore made to utilize that glass filling same with growing vegetable plants, spring bedding plants, etc., from the Golden Rule Greenhouse and placing them under the immediate watch-care of Bro. Fletcher, who has been employed part time in Golden Rule Greenhouse for a year past.

The trade for Mt. Morris and vicinity can thus be served from that place while the congestion in Golden Rule Greenhouse is greatly relieved, and Bro. Fletcher in the meantime is taking advantage of the opportunity to do some studying under the tutorship of Mt. Morris College.

NOTICES

Notice — Iowa Brethren

The Conference Treasury is out of funds, and we need more money at once. Can you help us? Can we afford to allow the work to be hindered by lack of support? Send all remittances to Ferne Moore, 200 Norwood St., Waterloo, Iowa.

H. S. Hunt, President.

SUMMER MEETINGS

The following are probable dates of some of the annual summer meetings for Bible Study and Conference work, as recently gleaned from the mail. Most of them are official. Others will follow as soon as received.

FONTHILL, ONTARIO,	MAY 30, 31
BRUSH CREEK, OHIO,	OVER JUNE 14
NORTH SALEM, INDIANA,	JUNE 16-28
GOLDTHWAITE, TEXAS,	JULY 10-19
OREGON, ILLINOIS,	AUGUST 4-16

The Wince Fund

We are glad to notice that without constant mention the Wince Fund has been gradually growing until it has now reached well over \$500.00.

We must not lose sight of the fact that at one time this Wince Fund was more than a

thousand dollars when the amount was set aside for the purpose of providing membership for one in the Golden Rule Home, then the fund commenced all over again. It has now reached its present proportions.

It is well for each and all to realize that howsoever much this fund may grow it will be used in this particular direction and there is ample opportunity to use unlimited amounts in this particular.

REPORTS

Conference Report

The Minnesota Spring Quarterly Conference held at Eden Valley, March 26 to 28 was one of the largest spring conferences ever held. The roads and weather were ideal and the interest was good throughout the meetings.

Bible studies were conducted on Saturday by Bro. Drinkard and were very instructive. The sermons were interesting and edifying. The preaching staff consisted of Brothers Randall, Drinkard, Savage and Abbott.

The result of this meeting will be far-reaching in its effect upon the individuals present, as well as the Conference in general.

Sadie Savage, Secretary Pro tem.

From Kewanee, Illinois

On Tuesday afternoon, April 14, a group gathered at the Y.M.C.A. pool to witness the obedience of Sr. Phyllis Woods. Phyllis is a girl of high ideals and character, just blossoming into young womanhood, and how fitting that at this time she should present herself in consecration to live for Christ. She may be addressed at 611 E. 4th St., Kewanee, Illinois.

At eight o'clock Tuesday night a good sized crowd gathered at the Woods home for services, and at the conclusion of the sermon the Lord's supper was observed. Still later a Berean class was organized, and we predict good work will be done by them. The officers are, Mrs. Ed. Howell, president, Florence St.; Mrs. Wm. H. Lindsay, vice-president, No. 3 Stanton Court; and Miss Phyllis Woods, secretary-treasurer, 611 E. 4th St. They start off with a membership of around fifteen, and we feel that great good can be accomplished.

We hope to be able to stop at Kewanee for services frequently.

F. E. Siple.

OBITUARY

Mrs. William H. Plummer

Alice May Gentry, daughter of Dr. Wyatt and Martha Gentry was born in Michigantown, Indiana, July 8, 1857, and departed this life, April 11, 1925, at the home of her son, Ernest, in Brocton, Ill., aged 67 years, 9 months, 3 days.

She was united in marriage with William H. Plummer, October 4, 1877. To this union were born nine children, five of whom survive: George, of near Hillisburg; Ernest, of Brocton, Ill.; Dallas O., of Denver, Colorado; Mrs. Edith Robinson, of Colorado Springs; and Mrs. Minta Robinson, of Frankfort. She leaves also seven grandchildren and a host of relatives and friends to mourn their loss. Her life was one of devotion and service to her family and friends, always ministering with loving hands and gentle words to the needs of those about her, apparently forgetting her own afflictions.

About two and one-half years ago she went to Colorado Springs, hoping to regain her health, but she slowly declined, and decided to return to her old home. She had gotten as far as her son's home in Illinois when the grim monster death overtook her.

She with her husband united with the Church of God more than forty years ago. Her Christian hope was in the coming of the Savior and the resurrection of the dead. Her life work is finished, the book is closed, but we feel assured that she will be one of those who will hear the Master's voice saying, "Well done, thou good and faithful servant, enter thou into the joys of thy Lord."

Funeral services were at the Church of God, Hillisburg, Ind., conducted by J. H. Anderson, April 14, at 2:00 P. M., after which she was laid away to sleep until Jesus comes.

Wm. Huffer.

SPIRITUALLY MINDED

By Madge Hoskins

BUT to be spiritually minded is life and peace."—Rom. 8:6.

Under the present age of advancement are not we Christians complaining too much of our sad lot, our bitter struggles for the necessities of life, and for our not prospering as we feel we should? Did Christ have any of the honor and fame that was rightly His while He was here? Then how can we Christians expect to obtain more than we have when God's own Son was not honored? By some He was not even recognized, yet He was without sin.

Let us remember that "whom the Lord loveth He chasteneth". So let us bear our burdens cheerfully and soberly. We should always remember the Golden Rule, Matt. 7:12, "Therefore all things whatsoever ye would that men should do to you" (not what they do do to you) "do ye even so to them."

May we be rich in faith and works to serve Christ now, knowing that "now we see through a glass darkly, but then face to face."—1 Cor. 13:12. Christ has said, "Behold, I come quickly: hold that fast which thou hast that no man take thy crown."—Rev. 3:11.

A FEW REMARKS

DEAR Editor and Brethren: Our most welcome messenger (Psa. 25:13; 28:13, 14) for March 10, with its joyful notes and morning voice has come to cheer us "in the way" of the Lord, "the God of Abraham, Isaac and Jacob." Gen. 24:27, 48; Acts 3:13.

Your kind order, methinks, is noble, having the Spirit of One who said, "Come unto Me all ye that labor, and are heavy laden, and I will give you rest. . . . My yoke is easy, and My burden is light." Matt. 11:28, 30. "God, give us men." An age like this demands "more men and women, too!" Men such as John the Baptist, and Jesus the Christ! See Matt. 3:7-12; 23:33-39. John's advice: "Do violence to no man, neither accuse any falsely." Luke 3:2, 10, 14-19.

Jonah did not know what would become of him. Jonah 1:7-17. But his confession and repentance towards God was the reason that he was restored to usefulness. Jonah 3:5-10. So, too, Peter was restored to his apostleship after his repentance. John 21:15-17, R.V. The Anointed Jesus had been hid from Simon Peter for three days and three nights (Matt. 12:38-40) as Jonah had been hid from his crew.

So let us do as James instructs. James 5:7-20. Amen. Jesus' Father is the husbandman. See 1 Kings 10:1-13. Jesus Christ and His apostles did more to bless and save the world (John 3:14-17) in seven years, beginning at or "after John's baptism" (Acts 10:37-43) than Solomon ever did. Truly, "the half" has never yet been told! John 20:30; 21:25. So "the latter rain" will begin when He comes to reign (1 Cor. 15:22-28) a thousand years. Amen. Rev. 5:4-10; 20:1-6. R.V.

Yours in hope of Life,
R. A. Humphreys.

The Sunday School

By Alta King

STEPHEN THE MARTYR

Lesson 4 April 26, 1925
Lesson Text Acts 6; 7
Responsive Reading Psalm 27

Golden Text: Be thou faithful unto death,
and I will give thee a crown of life.—
Rev. 2:10.

Memory Verses: Acts 7:59, 60.

For Study

Review: What two tests did the Christ's power in the early church triumph over in last week's lesson?

Acts 5:12-42 is a vivid account of the way in which opposition to early church activities increased apace with its growing triumphs.

Following close upon the victory over internal weakness, came glowing victories in the work to which the church had been dedicated. Acts 5:12-16. And closely following these victories came the inevitable increase of opposition. Acts 5:17-42.

But the increased opposition served to further victories, for it opened the way to clean-cut, definite witnessing to the living Christ before the very source and heart of opposition, and this witnessing was bound to bear fruit. Immediately, Gamaliel, one of the opposition's most influential members, began to sense that the conflict he was witnessing might possibly be a conflict between God and themselves, rather than a conflict between themselves and the influence of an imposter.

Thus, as opposition increased victory increased the more. Read and reread Acts five until you sense the victory of Christ in the church.

The New Lesson: This week's lesson is only a repetition of the above story—of opposition growing apace with victory and of victory always keeping several paces ahead—even turning opposition to serve victory. The lesson centers around Stephen, and Stephen is one of the most outstanding examples of Christ's victory over all opposition, whether internal or external.

I. Stephen in Service. Acts 6:1-10. How was Stephen brought into public service? Had he been serving before? Verse 5. Compare his ability (verses 8 to 10) with the public service to which he was officially assigned. Was he resentful? Did he neglect using his full abilities? Verse 8. Note the Christ's continued and increased victories in leadership circles, of which Gamaliel's advice and warning is our first intimation.

What drew the fire of the opposing forces toward Stephen? Verses 9-14.

Without doubt, many human traits motivated the opposition directed at Stephen, jealousy, personal ill will at being beaten in an argument, etc. But the chief cause back of the opposition was the fear that Israelitish ideals and nationalism was being attacked. The same fear had motivated opposition to Jesus, personally.

The spirit of nationalism was (and is) strong in the people of Israel, and with good reason. God in a special way had established the nation for a special purpose; and in special ways had made it clear to the people that they were a specially chosen people. All this had been ingrained in their thinking for centuries. And Jesus

never by one least hint intimated that such nationalism was wrong. Yet the leaders saw in Him an enemy of their nation—of their national ideals, laws, and customs as established by Moses. Why? Because their conception of the special purpose for which they had been made a nation stopped short with themselves, with their own salvation individually and nationally, with their own power and glory over other nations, all through their own fitness to measure up to the requirements and ideals set forth in the law and prophets. Therefore, when Jesus came teaching that Israel's nationalism, centering in Himself as King, was the medium of God's service to people whom Israel considered as dogs and the riff-raff of the human race, and that salvation for themselves as well as salvation for the riff-raff was a matter of grace from God, it is small wonder the leaders and protectors of Israel's nationalism saw in Him the destroyer of national customs and ideals. But a few began to see, even in that day, that the ideals and customs He was destroying were merely those they had set up for themselves. However, no system of thought dies without a struggle. Stephen had to meet a share of the opposing struggle.

II. Stephen's Defense. Acts 7:1-53. As you read Stephen's defense try to get the general line of his reasoning. The following line of thought stands out clearly.

1 Stephen's detailed knowledge of Israel's establishment and history; his acknowledgment of God's hand in it. Verses 1-36. Thus did Stephen declare his natural patriotism and loyalty.

2 Stephen's fearless declaration, upon historical evidence, that the leaders in Israel had invariably been untrue to the great Leader whom God had sent to develop Israel nationally. Thus did Stephen throw back upon the leaders in Israel the charge of disloyalty to Moses. Verses 37-43.

3 Stephen's denouncement of Israel's idea that the God who had made them a nation was confined to the tabernacle they had built for Him. Verses 44-50.

4 Stephen's pointed charge that the leaders before whom he was standing were guilty of the same opposition to God of which former leaders had been guilty. Verses 51-53.

III. Stephen's Martyrdom. Acts 7:54-60. How was Stephen permitted to testify to the victory of the living Christ in the face of apparent defeat? Verses 55, 56. The leaders in Israel, however, saw in this testimony only the last word in blasphemy. See verse 57.

The Christ power in Stephen was proof against his natural instinct to fear shame and death, for in the face of these, Stephen uttered a testimony that called forth the full force of his accusers' anger and hatred.

Likewise, the Christ power in Stephen was proof against his natural instinct to hate enemies. Verse 60. How clearly this verse rings out the truth that the Christian does not harbor hate, even for those who oppose the Christ. And if there is just cause for hate it is surely such opposition.

In these two victories we have the earnest of the Christ's victory over His worst and most insidious enemies, enemies which have their stronghold in the Christian himself, in the Christ's own stronghold. Do we sense and praise the victorious Christ? We do, if we feel such victories in ourselves as Stephen experienced and manifested in the hour of his martyrdom.

For Class

Discuss the connection between this and last week's lesson.

I. Stephen's Service: Contrast Stephen's official service with his abilities. Analyze the opposition with which Stephen met.

II. Stephen's Defense: Discuss the natural divisions into which Stephen's speech divides itself.

III. Stephen's Martyrdom: Relate the story and show that it is a record of Christ's victory over outward and inner opposition.

The Children's Column

STEPHEN, THE FIRST MARTYR

By Lois Hunt

Acts 6:1 to 7:60

WHEN the first church was organized all the members sold their property and gave the money to the apostles to use for the needs of the organization and its poorer members. So much was given that seven wise men were chosen to distribute this fund. Among the wisest was Stephen—a man full of faith and power, and able to do great wonders and miracles among the people.

But things did not run smoothly for these Christians. There were many Jewish classes of men who did not like this growing church, so they began to find fault with it, and ordered its leaders to stop preaching. The disciples knew that they must suffer if they followed Jesus so they continued to teach, defending their faith against all arguments.

Now Stephen was so filled with wisdom from God that he always won every dispute. The enemies then did as they had done with Jesus—hired men to say false things, as that Stephen had said things against Moses and God. They even brought him before the Council. Stephen seemed glad for this opportunity to defend his faith, for his face lighted up very brightly. (You know our faces show our thoughts and lives so plainly.)

Stephen told the Jewish Council the story of their history. He began with Abraham, then on to Joseph, Moses, and down to David and Solomon. He told them what these leaders had done for their people, yet the people always turned against God and these chosen leaders. Then he said to his listeners that they were betrayers and murderers just as their fathers had been.

This made them so very angry that they gnashed their teeth; yet, that did not frighten Stephen. He kept looking right up into heaven, and had power to see the glory of God, and Jesus at God's right hand.

When he told them what he saw the crowd made a lot of noise, stopped their ears and cast Stephen out of the city.

Then the witnesses gave their clothes in charge of one Saul, and they all gathered stones and threw them at Stephen. He did not fight back, but called upon God, saying, "Lord Jesus, receive my spirit." And just like Jesus, he asked God to forgive the people for their sin. And then he fell asleep. Thus came the death of the first Christian martyr.

Would we be brave enough to stand up

like Stephen and tell the truth?

However, God has promised, "Be thou faithful unto death, and I will give thee a crown of life."

"THEY TOOK UP STONES TO STONE HIM"

By R. H. Judd

(Continued from last week.)

THE idea that Jesus Christ claimed to be the "I AM" of Exodus 3:14, cannot be rightfully extracted from John 8:58. One has only to honestly compare the two passages to be convinced. "I am", in John 8:58, presents no indication of its being a proper name, and to assume it in a matter of such importance is to display ignorance of the true appreciation of values. To state it thus is to state the matter mildly. A matter of such tremendous moment must have more than theory for its basis. There are several good reasons that can be brought forward to show how utterly without foundation is Mr. Pitt's contention. The Greek words, "ego emi", are of frequent occurrence, and are used by Jesus Christ many times. In every case but this one, I think, they are rendered by the words, "I am He", or, "it is I", the word "he" being supplied to meet the sense of the passage in exactly the same way as it is supplied in verse 24 and 28 of this very chapter, and in the 9th verse of the following chapter. What ground has anyone for assuming such a wide difference in meaning to the same word used immediately before and immediately after the one in question? None whatever. Another explanation is that Christ's "day" was yet future. See Matt. 13:17; Luke 17:23, 24; 1 Cor. 1:8; 5:5; 1 Thess. 5:2. Then how did Abraham see it? See Heb. 11:13.

To quote again: "Without a doubt then Jesus claimed to be the Deity, with all the dignities of preexistence and self-subsistence, equality with the Father, and all that is meant by the awful word, GOD." Mr. Pitt says, "No one can deny that He actually made this claim." We do deny, and challenge Mr. Pitt to produce one single statement of the Lord Jesus making any such claim. The Jews charged Him with it, we admit, but we hardly expected Mr. Pitt to be among those who would accept the word of self-satisfied Jews in preference to that of the direct claim of the Lord Jesus. Beside, we have in Phil. 2:6 (R. V.) the distinct statement of Scripture that "He counted it not a prize—a thing to be grasped at (see margin) to be on an equality with God". We prefer the inspired statement of Paul the apostle to that of Mr. Pitt. Both cannot be correct. Adam fell under that very temptation to be "as God". See Gen. 3:5, R. V. Christ, the Second Adam, unlike the first, "counted it not a prize". How can anyone in the face of such positive testimony continue to affirm that "Jesus Christ is God"? With such statements upon his lips, so absolutely contrary to the Word of GOD, we are not surprised that Mr. Pitt prefixes the word "awful" to his conception of God. Mr. Pitt charges that some impeach the Record. The question is pertinent, Who does so if not Mr. Pitt himself?

The reference to Lev. 24:16 (though he does not give the reference) where it says, "he that blasphemeth the name of the Lord, he shall surely be put to death, all the congregation shall certainly stone

him", is to the point. Had Jesus Christ claimed to be God, or equal to God, according to their law the Jews had no option but to stone Him. They were bound to do it as Mr. Pitt says, for it is they "shall", not they "may". Indeed, we believe that had the Lord Jesus truly made such a claim He would have broken the very law He came to fulfill, and would have Himself laid the Jews under obligation to stone Him. Not only so, He Himself would have come under the law of sin and death. To be on an equality with God, much more to be God, was the very thing He again and again made it clear He did not desire, for did He not say, "My Father is greater than I"? See John 10:29; 14:28. Such a statement, and others like it, would be absurd in face of the claim—the unauthorized claim—made by Mr. Pitt. He says, "The Jews did not believe that Jesus was GOD". That is true, but neither did John, for it was he who recorded the fact that "this is the Son of God". John 1:34; see also Mark 1:11.

The way the writer in his next paragraph resorts to ungrammatical and strong language would seem to indicate that he recognizes that he has a weak cause to support. He asks the question, "Was He (Jesus) a blasphemer, or was He God made flesh? Was He the greatest imposter or was He the incarnate Deity? This is the vital question, and everything depends upon it. He is either better than the best, or worse than the worst". We reply that Christ was not a blasphemer, nor was He "God made flesh", but He was "born of a woman" (Gal. 4:4), and was God "manifested" in the flesh as every father is manifested in his son.

Attention is called to the fact that the life of the Lord Jesus was oftentimes threatened, yet never in jeopardy; and the question is several times asked, "Why did they not stone Him?" Once Mr. Pitt gives a correct answer, and that a Scriptural one. They could not kill Jesus "because His hour was not yet come". But such an answer does not satisfy Mr. Pitt; he must needs give others of his own. In one of these he is also near the truth, though apparently he fails to see that it denies the very position that he is trying so hard to establish. He says, "It is easy to take up stones, but impossible to stone the Son of God." There may be question about the correctness of stating that it was impossible to stone the Son of God, but there can be no question that it was the Son of God, and not God—the great "I AM"—they sought to stone with stones.

Mr. Pitt says they could not kill Him because He was God". In another place he does well to quote the words of the Lord Jesus to Pilate, "Thou couldst have no power at all against Me, except it were given thee from above", but he does not stay to think how this very quotation takes the ground from under his feet. Who was "above" to give Pilate the power? Certainly not Jesus Christ. Therefore Jesus cannot be God. But in spite of Mr. Pitt's assertion that they could not kill Him because He was God, they did actually kill Him (see Acts 3:15; 1 Thess. 3:15), yet God still remained.

The fact is mentioned that Jesus frequently said by what death He should die. One would have thought that here at any rate Mr. Pitt would have become cognizant of his error. The suggestion that God can die is too awful to contemplate. Twen-

ty times in the Word of God we are told that God raised Christ from the dead. This could not have been done had God Himself succumbed to the power of death. We invite Mr. Pitt to answer that matter.

Again an amazing question is asked, and a most amazing reply is given. It is, "Did He walk upon the sea? If He was only man, No. But if He was God, Yes, for 'the sea is His and He made it.'" We rub our eyes with wonder. Surely a minister of the gospel, of the standing of Mr. Pitt, can hardly have asked such a question and rendered such an answer. Yet it is actually so. Has he forgotten that Simon Peter once walked upon the sea? Has he carelessly, or purposely, for his own ends, misapplied Scripture? for surely he must know that "the sea is His and He made it", is quoted from the Psalms, and has no reference whatever to Jesus Christ. Jesus Christ never once claimed to be Creator, but on the contrary ascribed that high honor to His Father. See Matt. 5:45; 11:25; Mark 13:19. See also what John says in Rev. 14:7.

All along Mr. Pitt has endeavored to maintain the Jesus Christ is God, the great "I AM", but in his closing remarks when the very climax of his argument should be reached, the best Scripture he can bring forward in support of his claim is, "THOU ART THE CHRIST, the SON of the living GOD." It is often asserted that Christ is God because He bears some of the names of GOD. But surely "My name is in Him" is sufficient explanation. But if Christ were God because He bears some of the names of God, He ought to bear them all, and not only so, God should also bear all the names of Jesus the Christ. "Christ" means "anointed", and of itself is proof that Christ cannot be God.

In closing we would earnestly ask Mr. Pitt, and those of like mind with him to read carefully such passages as Isa. 43:10, 11; 44:18, 24; 45:6,18; John 17:3; 1 Cor. 8:4, 5, 6.

It is my purpose to follow this article up, D. V., with a Bible study, "Jesus Christ, Who Is He?"

A WITNESS FROM BURMA

IN July last year," writes Colporteur Mg San Ba of Kyaukse, "I visited the ruined city of Ava. I recalled how a hundred years ago the great 'master of religion,' Judson, went to Ava to present a Bible to the mighty emperor then ruling over Burma, Arakan, and the Shan country, with a request that he might be allowed freely to teach and preach the Christian religion. The emperor, with his heart and mind fully set in the worship of his ancestral religion, not only refused him permission, but threw him into a dungeon, where he lay manacled and fettered for two full years. And now what is Ava? A ruined heap! Where is the mighty king? His dynasty is shattered! But the Book the great missionary translated, the Gospel he preached, is spreading over the whole of Burma. And in sight of this ruined city my resolution is freshly formed—daily I will pray to God that unto my life's end I may be faithful to the sacred work of helping to build in Burma the City of God which remains indestructible, imperishable throughout the ages."—The Common People.

Berean Column.

Edited by
NATIONAL BEREAN SOCIETY,
 Leota B. Hanson, Editor,
 106 South Second St., St. Louis, Mo.

THESE THREE

1 Cor. 13:13

By May Moore

FAITH, hope charity"; what a divine trio. Three precious stones in the foundation of every enduring spiritual structure. Without these three the foundation is sand, and the building wood, hay stubble.

Faith, hope, charity, are parts of the divine armor which guards and defends us. They make self-control possible; they protect us from the poisons, the pollutions and the destructive forces all about us; they enable the Christian to be in the world, but not of the world.

The sea diver, protected by his armor, may be let down to the dark, slimy bottom of the ocean to search for lost treasures. So the person whose heart and soul is protected by true faith in God, and love, for the lost, may be let down into the sea of this world amid the wrecks of humanity and be safe, for by heavenly ministry the currents of life are continually brought down, and his heart and hand are sustained. Thus his thought and business is to seek and to save that which is lost. Faith takes God at His word, believes Him, acts accordingly. Then, like Israel of old, we can walk dryshod through the sea; or, like the Hebrew children, we walk through the fire and are not burned. Faith connects man with all the sources of Omnipotence. It removes mountains of difficulty, temptation and trouble. It builds bridges over the deepest chasms of fear. It is a ladder connecting earth with heaven.

Love is the greatest thing in the world. Where love is, God is, for God is love. Therefore, love without distinction, without calculation, without procrastination. Lavish it upon the poor who need it, and especially upon the rich who often need it most, and upon our equals, where it is very difficult and for whom, perhaps, we each do least of all. There is a difference between trying to please and giving pleasure. Lose no chance of giving pleasure, for that is the triumph of a truly loving spirit. We shall pass through this world but once. Any good thing, therefore, that I can do, or any kindness that I can show to any human being, let me do it now. Let us not defer it nor neglect it, for we shall not pass this way again. Love thinketh no evil; it is ever for the good in all. Love suffereth long and is kind and forgiving.

These three turn our eyes from the allurements of sin about us to the enduring glories of the coming age. Thus the reins of control over SELF are placed in our hands in a new and wonderful way and we become overcomers in Christ.

So, with faith in God and His divine plan for this world, with love to God and to our fellow man, and with hope acting as an anchor to our soul, we go forth to do our mission—the mission our Lord has given us to do—manifesting, not only power over self, but power to influence others in the paths of truth and right, ever drawing and lifting toward the light and liberty of everlasting life.

"THE BIBLE"—VARIETY

THE BIBLE is the best hymn book ever published;

The best prayer book ever compiled;
 The finest book of politics in the world;
 The richest will and testament ever put on parchment;

The most sure word of prophecy extant;
 The safest guide book ever printed;

The only representative of infallibility on earth;

The only unerring standard of truth in existence;

The most accurate book of history ever issued;

The most uncompromising publication known;

The best book of fashion and etiquette ever seen;

The most perfect book of morals ever read;

The sublimest book of poetry ever composed;

The truest book of destiny ever conceived;

The most profitable daily reading book ever written;

The most practicable book ever bound;

The most delightful book ever dreamt of;

The most excellent school book ever designed;

The best servant's friend ever purchased.

The most profound book of law ever penned;

The most edifying book of lectures ever bought;

The most useful pocketbook ever carried;

The most valuable present that can be made;

The best newspaper ever folded;

The most enlightening book of science ever perused;

The choicest book of philosophy ever invented;

The best sword ever brandished;

The infidel's direst enemy;

The mortal foe of every form of superstition and priestcraft;

The sworn adversary of all unrighteousness and corruption;

The only inspired revelation of the mind and purpose of God;

The only satisfactory explication of the phenomena of existence—sin and death;

The only divinely revealed way out of the grave;

The only key to the political situation;

The only correct solution of human affairs;

The only book that can declare the end from the beginning;

The only book that can make wise to salvation;

The only program of events for a thousand years to come;

The only "Glad Tidings" that can purify the heart, revolutionize the mind, and make ready a people for the coming of the Lord.

"Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of Thy countenance. In Thy name shall they rejoice all the day: and in Thy righteousness shall they be exalted." Psa. 89:15, 16.

"My Prayer"

"Shew me Thy ways, O Lord; teach me Thy paths. (Psa. 25). Lead me in Thy truth, and teach me. According to Thy

mercy remember Thou me for Thy goodness' sake, O Lord." Don't you mind my weakness; You know Your strength is made perfect in my weakness. Don't mind my failures; make me like Thyself—like Thyself, dear Lord, in any way, at any cost, no matter whether I like it or not. You know best, and I want You to have Your own way in me. Not my will, but Thine always. Probably I shall not like the process; it will hurt; I may even feel discouraged and almost ready to draw back; I may be weary of the conflict and sigh for rest and cry for deliverance before the work is done. Never mind, dear Lord, finish the work You have begun for Thy name's sake, and for Thine own glory, and stay not Thy hand until Thou seest, clear, and true, and perfect, Thine own image and likeness in me. And to Thee, and Thee alone, shall be the praise for ever. Amen.

Thy way, not mine, O Lord,
 However dark it be!
 Lead me by Thine own hand,
 Choose out the path for me.

Take Thou my cup, and it
 With joy or sorrow fill,
 As best to Thee may seem,
 Choose Thou my good and ill.

—Selected by Esther Peterson from Thy Kingdom Come.

A NEW LIGHT

(Continued from front page)

founder of organic and agricultural chemistry; Loewy, astronomer, director of the Paris observatory; Melcola, naturalist and chemist; Ludwig Mond, founder of the Davy-Faraday Laboratory of the Royal Institution; Neisser, dermatologist, of Breslau; Lombroso, founder of criminology; Arthur Schuster, astronomer; Sir Felix Semon, laryngologist; Stilling, anatomist and surgeon; Stricker, pathologist; Wasserman, sero-therapist.

These names are synonymous with a high type of scientific imagination. And as the opportunities increase for concerted intellectual effort by Jews in thoroughly congenial surroundings, it is not too much to expect that there will be splendid contributions to the welfare of mankind.

Thirdly, no more fitting instrument for reintegrating a people's consciousness can be imagined. The old way to accomplish this was to build up a huge army for foreign conquests. The new way is to erect a great university where the mind and spirit can gain nourishment and strength. Homogeneity of thought and feeling such as the new institution is capable of implanting in the leaders at Jerusalem and, through them, in the multitude, is a power which may go far in rehabilitating the Jews as a nation.

Jerusalem, nearly two thousand years ago, furnished an ideal for Western civilization. Jerusalem in the new dispensation may serve to give a unified consciousness to the people of Israel.—The New Palestine.

LOOKING — SEEING

(Continued from front page)

phasis. And if you are looking for, seeing, and speaking of the good in others, they will be seeing and speaking of the good in you.

And God will see, too.

THE RESTITUTION HERALD

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Jehovah's Unerasable Autograph

"Who hath measured the waters in the hollow of His hand;
And meted out heaven with a span;
And comprehended the dust of the earth in a measure,
And weighed the mountains in scales,
And the hills in a balance?"—Isaiah 11:12.

"The works of the Lord are great,
Sought out of all them that have pleasure therein."—Psalm 111:2.

There can be neither works nor words without number. We can understand how man can act and speak without design or significance, but we cannot imagine that the great and infinite Creator and Redeemer could either work or speak without both His words and His works being absolutely perfect in every particular.

"As for God His WAY is perfect" (Psa. 18:30). "The Law of the Lord is perfect" (Psa. 19:7). They are both perfect in power, perfect in holiness and righteousness, perfect in design, perfect in execution, perfect in their object and end, and, may we not say, perfect in number.

"The Lord is righteous in all His ways: and holy in all His works" (Psa. 145:17).

All His works were (and are) done, and all His words were spoken and written, in the right way, at the right time, in the right order, and in the right number. "He telleth the number of the stars" (Psa. 147:4). He "bringeth out their host by number" (Isa. 40:26). "He weigheth the waters by measure" (Job 28:25).

We may, therefore, say with David: "I meditate on all Thy works; I muse on the work of Thy hands" (Psa. 143:5).

In all the works of God we find not only what we call "Law," and a Law-maker, but we observe a Law-enforcer. We speak of laws, but they are nothing in themselves. They have no being; they possess no power; they cannot make themselves, or carry themselves out. What we mean when we speak of law in nature is simply this: God in action; God not merely giving or making laws, but carrying them out and enforcing them.

As He is perfect, so His works and His words also must be perfect. And when we see number used not by chance, but by design; not at haphazard, but with significance; then we see not merely so many works and words, but the Living God working and speaking.

In this first part of our subject we are to speak only of design in the use of number; and in the second part, of significance. In this first chapter we will confine our thoughts to design as it is seen in the works of God; and in the second, as it is seen in the Word of God.

When we see the same design in each the same laws at work; the same mysterious principles being carried out in each, the conviction is overwhelming that we

Be Strong

WE hear Thy bidding, Lord, but how,
Oh, how can such as we be strong?
Upon our brows there rests sin's brand,
And slaves we are beneath his hand;
To rise out from transgression's Slough,
We've striven, fainting, oh, so long!
We rise, we sink; we stand, we fall;
We think we win, but soon lose all;
Can we, e'en such as we, be strong?

And yet, plain written in Thy Word,
The precept. Thou dost still require
All men to do Thy righteous will,
To rise and stand for Thee until
The sin is slave and man is lord;
And this, dear Lord, Thou dost desire.
So in each law a promise lies:
"Be strong in God, and thou shalt rise;
Let simple faith in Christ alone
Make righteousness thine own."
And this is all God doth require.

have the same great Designer, the same Author; and we see the same Hand, the same seal stamped on all His works, and the same signature or autograph, as it were, upon every page of His Word. And that, not an autograph which may be torn off or obliterated, but indelible, like the watermark in the paper; so impressed upon and interwoven with it that no power on earth can blot it out.

Let us turn first to

The Heavens.

Here we see number displayed in a remarkable manner. The 12 signs of the Zodiac, each with three constellations, making 36 in all, which together with the 12 signs make a total of 48. There must be a reason, therefore, why the number 12 should thus pervade the heavens. Why should 12 be the predominating factor? Why should it not be 11, or 13, or 7, or 20?

Because 12 is one of the four perfect numbers, the number of governmental perfection; hence it is associated with the rule of the heavens, for the sun is given "to rule the day," and the moon "to govern the night." The significance of this, however, must be deferred till we come to consider the number "twelve" under this head. It is enough for us now to notice the fact here, upon the threshold of our subject, that we have one common measure, or factor, which is seen in the 12 signs of the Zodiac, the 36 (3 x 12) constellations, the total 48 (4 x 12); the 360 (12 x 30) degrees, into which the great circle of the heavens is divided. No one can tell us why the number of degrees was first fixed at 360. It has come down to us from ancient times, and is used universally without a question. And it is this division of the Zodiac which gives us the 12 months of the Zodiacal year. This is called also the Prophetic year, for it is the year which is used in the prophecies of the Bible.

Here, then, is an example of number as it is used in the heavens. Twelve is the pervading factor.—Selected from Number in Scripture.

The Time of The End

By F. L. Austin

THE prophet Daniel during nearly seventy years of captivity had passed through many wonderful experiences with God. As a youth, in the beginning of his captivity, he defied the rules of Babylon, remaining obedient to God's word. The result of this was his exaltation to the premiership of the nation.

He had experienced a night in the den with the lions; had witnessed his brethren in the fire; he had heard Gabriel; and in various ways had become deeply schooled in matters that pertain to this old earth, especially to Israel.

The end of God's utterances through Daniel was near. He was told to "shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased". This end had been referred to several times. It had been referred to in the seventh chapter in words concerning the little horn. It had been referred to in the eighth chapter in the words relative to the king of fierce countenance. Gabriel had told him of the time of the end in his explanations recorded in the ninth chapter. Again the eleventh chapter brought Daniel's vision upon the same time of the end. But in the twelfth chapter he was told that the "words are closed up and sealed till the time of the end".

Daniel's prophecies evidently referred most particularly to Daniel's own people. The statement that "many" should run to and fro undoubtedly refers to "many" of the Jews and Israelites. Their running to and fro has been going on for centuries. They have migrated from country to country and covered the earth. In so doing knowledge has greatly increased with them, not only the knowledge of experience in practical affairs of life, but also understanding of the sciences through experimental studies. There is scarcely a branch in the universities of the world that the Jew has not mastered. His race is represented in the highest seats of learning throughout the world. His knowledge has increased until, in matters of "knowledge", the Jew is second to none. Furthermore he has made practical use of this knowledge in many ways: commercially, industrially, in transportation, in finances, in philanthropy, in colonization, in social upbuild—everywhere in human activity the Jew with increased knowledge is found with Gentiles in the highest places.

It is partly as a result of this racial development that we are reading so much today about the new university at Jerusalem. To some it would seem that too much publicity has been accorded this new development, while to others it seems most startling because of (Continued on page 240)

THE WISE AND THE FOOLISH

By Samuel E. Haney

AND on some have mercy, who are in doubt (while they dispute with you); and some save, snatching them out of the fire; and on some have mercy with fear; hating even the garment spotted by the flesh." Jude 22, 23.

The late Richard Francis Weymouth, the erudite Greek scholar, helps us to comprehend these symbolic statements: "Some, when they argue with you, you must endeavor to convince; others you must try to save, as brands plucked from the flames; and on others look with pity mingled with fear, while you hate every trace of their sin."

It is quite manifest that Jude is referring to saints of different degrees of spirituality, i.e., low, lower and lowest—careless, more careless, most careless. The fact that the least in rank have a garment (Isa. 61:10; Rev. 16:15) proves that all are saints.

Taking these saints as a whole do we find them referred to elsewhere in the Bible; and, are they to be found in so-called Christendom? Yes, to both questions.

I shall digress briefly by taking up the parable of the ten virgins. The unbiased student has no difficulty in locating the five wise and five foolish virgins in our day, for they do their own differentiating and designating. We learn that the ten are virgins throughout the parable. For sake of convenience let us classify them thus: Five volunteers and five conscripts; the former to be the ones "which are alive and remain", when He comes; the latter to be the ones Jude refers to. To paraphrase differently: the wise virgins, love-slaves of the Lord, and the foolish virgins, love-slaves of self and "the things that are in the world"—self-gratification.

We shall here dispense with the wise virgins and consider the lot of the foolish ones. This class of virgin-saints does not include all that name the name of Christ, but such as have consecrated themselves to the Lord and His service. The bulk of Christians are not really interested in the blood of the Lamb; they are merely formal. If there be motives they are prompted by selfish affectation—emoluments of some character being the objectives.

We read: "At midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him! Then all those virgins arose, and trimmed their lamps". This doubtless was the Miller movement, about eighty years ago.

They all had lamps—the Word which is "a lamp unto my feet, and a light unto my path". But the foolish ones failed to take oil; and cried, "Our lamps are gone out". Then while hustling for oil the bridegroom came. Too late! The door was shut! They then cried, "Lord, Lord, open to us!" The reply came back, "I know you not." What a shock!

To our souls, knowledge of the Word is our lamp, and the Holy Spirit our oil. To get anywhere spiritually in this dark world we must have oil; without it, the lamp is practically useless.

Are the foolish virgins in evidence today? Let us try locating them. Do we not find some folk one hundred per cent Christians up to the point where their religion conflicts with their business, finan-

cial or social status? Is it not here that the flesh begins dickering with the new creature for a discount basis, which usually starts on a three per cent concession and ends at 97 per cent in favor of the old man? The victims finally begin wondering whether or not they really are in the race, the enemy, sin, having temporarily won out. Such ones would baffle a sociological wizard to distinguish them from the world.

The person blaming the devil (his majesty is painted black enough as it is) for all his troubles runs counter to the Word. Read James 4:1; 1 Peter 2:11.

Wealth, pomp, pride and flattery tend to eclipse the cross of Christ, and to unmake and ruin humble followers of the meek Nazarene. This fact is frequently demonstrated by Christians who are suddenly lifted from poverty to an exuberant life: "What fools we mortals be"! But the Lord is merciful. He has taken all this into consideration, and has planned accordingly.

What causes these virgins to be in different degrees of "foolishness"? Is it not sin, flesh and the world, plus birth, temperaments and environments? Jude says, "Some, when they argue with you, you must endeavor to convince." There is hope here of these making a clean getaway. Others you must try to save, as brands plucked from the flames. Save them before they get entirely into the great symbolic conflagration. And on others look with pity mingled with fear, while you hate every trace of their sin (hating even the garment spotted by the flesh). This division of the foolish virgins appears to be in a hopeless attitude, upon whom the "door was shut"—the flesh having spotted (polluted) their "garments of salvation". But they, like their fellow foolish virgins, are all God's children. And Jesus says, "I shall lose nothing"—none, John 6:39. The foolish virgins made a mistake in getting the wrong oil in their lamps—the spirit of Babylon instead of the spirit of God, permitting the natural man to win out. But he hasn't.

Paul says this class has used inflammable material, "wood, hay and stubble, which will not abide the fire, and shall suffer loss, but he himself shall be saved; yet so as by fire". 1 Cor. 3.

This worldly "oil" God will burn out by the chastening rod, so that "the spirit may be saved in the day of the Lord Jesus". The incident cited in 1 Cor. 5 is a malignant case. But Paul's advice apparently brought results. See 2 Cor. 2 and 7:8-10.

The prodigal son (a parable) illustrates the point. The flesh was humbled; the poor man was sickened by his "riotous living": feeding swine goaded his finer nature, and caused him to "come to himself". He couldn't stand the fire any longer: "I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son". What a royal reception the father gave him: "His father . . . ran and fell on his neck, and kissed him; and cried out, This my son was dead, and is alive again; he was lost, and is found." Luke 15.

Suppose we follow these "foolish virgins" through their scorching ramble to their destination. David briefly tells the whole story of both the wise and foolish

virgins in Psalm 45. "The king's daughter (wise virgins) is all glorious within: her clothing is of wrought gold. She shall be brought unto the king in raiment of needlework: the virgins her companions (the foolish virgins that have a lasting sufficiency of the flesh, and its cravings) that follow her shall be brought unto thee. With gladness and rejoicing shall they (the once foolish) be brought: they (too) shall enter into the king's palace."

While the world is thoroughly drunk by Babylon's wine—crazy mad—"there is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Rom. 8:1.

Dear reader, let us carefully examine ourselves, and be sure we know after what we are walking; for it is written, "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". Rom. 8:13, 14.

"The Lord is my Rock, and my Fortress, and my Deliverer; my God, my Strength, in whom I will trust; my Buckler, and the Horn of my salvation, and my High Tower. I will call upon the Lord, who is worthy to be praised: so shall I be saved from mine enemies."—Psalm 18:2, 3.

SAUL IN THE BACKGROUND

By Alta King

IN the midst of the hatred and turmoil surrounding the scene of Stephen's martyrdom, and in the background of the apparent victory for the opposing forces, we observe the door to another victory for Christ's power in the church slowly and quietly opening.

The strong, analytical, and honest mind of Saul heard Stephen's defense, and must have felt some of its force, even as his teacher, Gamaliel, a short time before, had sensed the possibility that they were fighting against God. Possibly, at this time, Saul began to feel the pricks against which Jesus later told him he found it hard to kick. The outer garments of the witnesses were laid at his feet, but he did not stoop to pick them up, neither did he stoop to cast a stone at the man who had so fearlessly classed him with those men in Israel's history who had been so untrue to the development of his beloved nation.

As Stephen's clean-cut defense revolved itself in his mind, he heard the words, "Lay not this sin to their charge."

Whether or not all this had a part to play in Saul's final conversion it is hard to say. But this one thing we know: when we next hear of Saul, though he is almost fanatical in his opposition to the church, he is suffering in the doing of it. It was hard for him to kick against the pricks.

One day he is lined up with the opposers, and, as an opposer, listens to a wonderful and fearless testimony of the living Christ. The next, as it were, he answers the living Christ's call without hesitancy. "Who art Thou Lord?" and "What wilt Thou have me to do?"

Does God permit the forces of evil to waste and defeat the forces of good even for the time being? Or are the forces of evil, by every act of opposition, adding so much to their own destruction?

Young People's Page

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

Golden Text: Proverbs 31:10, 20, 28

PSALM TWENTY-THREE

The Lord is my Shepherd;
 I shall not want.
 He maketh me to lie down in green pastures,
 He leadeth me beside the still waters.
 He restoreth my soul:
 He leadeth me in the paths of righteousness
 For His name's sake.
 Yea, though I walk
 Through the valley of the shadow of death,
 I will fear no evil:
 For Thou art with me;
 Thy rod and Thy staff they comfort me.
 Thou preparest a table before me
 In the presence of mine enemies:
 Thou anointest my head with oil:
 My cup runneth over.
 Surely goodness and mercy
 Shall follow me
 All the days of my life:
 And I will dwell
 In the house of the Lord
 Forever.

HOME TRAINING By Mrs. C. Watt

It is with a sincere sense of gratitude to God and my dear parents that I recall my own home training. My parents, members of the church for many years, set us a worthy example by early establishing the family altar. They taught us to love and revere God, to reverence sacred things, and to strictly observe all duties and privileges of church services.

The memories of those Sunday evenings of long ago is still quite precious to me. We young folk all took part in the Bible readings on Sunday evenings, reading verse about. We then joined in singing together the sweet old hymns. Each in turn would choose a favorite. My father's choice almost invariably, was "Rock of Ages."

Many times in the years that have passed since then, the singing of just one verse of that old hymn has brought up before me a picture of those pleasant and instructive Sunday evenings in my childhood's home. A white marble cross, with the first two lines of the old hymn on it, has for many years marked the last earthly resting place of my dear father.

I do not think that any child can ever quite get away from early influences such as were brought to bear upon my young heart.

As to home management I cannot speak too highly of my mother. The bringing up of twelve lively, energetic young folk on very limited means, was a great problem; but my courageous little mother faced the difficulties and came out on the right side. There was plenty of work to be done in our house, but mother was wise and believed in a division of labor. To each of us were allotted certain duties for which we were held responsible. Promotion to higher duties came with age and ability.

Mother never was too busy nor too tired to examine finished work. If the work were not done to her satisfaction it never would pass muster, and had to be done over, and I can remember times when I had to be done over again. We were taught

to be thorough in whatever we attempted; mother would be sure to remind us, "If a thing is worth doing it is worth doing well."

One great effect of this division of labor was that no one was too tired to enjoy a bit of a romp, or good outdoor game at the close of a day. Even mother herself often would join us in our recreation, making it all the more enjoyable for us.

I think I never met a more methodical person than mother. Everything moved with the clock. In the morning we arose, we ate our meals, in the evening we retired (early), all at a given hour. Different work was set apart for each day—no overlapping allowed. My mother's laws were as the laws of the Medes and Persians. This systematic way of working was most satisfactory. There was no confusion; I never remember seeing my mother in a muddle.

I have found this home training of incalculable value to me through life, and more especially so through the years spent as a preacher's wife. I always found that, by prearrangement, and by working to a plan, I could manage to get through my own work with comparative ease and then find time for visitation and for helping my husband in the general church work.

My dear mother fell on sleep some time ago. At the time of her death eleven of her then living children were members of the church, and the twelfth made the glorious confession at the memorial service. O, that she had but known of this fitting end to a faithful life.

We are glad Sister Watt has brought to our notice the methodical way in which the family affairs of her mother's household were arranged. For we are firmly of the belief that nothing can be a success unless done with system. This refers to church work as much as it does to the family or to business. And a child so taught from infancy never will forget the training. We do not believe in so-called "red tape", but success and system cannot be separated. Try it!

A WORD TO MOTHERS

The second Sunday in May—May tenth—is Mother's Day. A day fittingly set apart to show honor and respect to her who conceived us, who nurtured us, who wept over our faults and gloried over our achievements; who loved us with a love stronger than any other earthly love, and whose love is the one thing we have in this life from which we can draw any conception of the love of our heavenly Father. Sister Watt's treatise on Home Training states quite clearly her ideas of her mother's spirituality as well as her business ability, and is altogether an article in full keeping with Mother's Day. "Home Training" shows the deep sympathy, love and companionship that existed between this mother and daughter. And I have no doubt but that every reader has these same feelings for, and thoughts toward his mother. I know I had, and still have for mine. Now that our companionship is broken—for mother sleeps that sleep that knows no waking till she hear the trumpet call—these memories of the long ago are most comforting, and I urge all mothers, who not already have done so, to install family praise and worship in the home. It is a glorious privilege for either parent to sit in the midst of the family circle giving instruction to the

children in the things pertaining to the kingdom of God and name of Jesus Christ. Yes, I know the children go to church and attend Bible school, but these teachings will amount to much more if backed up by precept and example in the home. O that we would use our talents and enjoy the privileges that God has granted us. What a different world this would be; for a tree always grows the way it is bent, and it is seldom that a child departs from home training, especially so if the training is by example.

THE DEEP SPRING OF COURAGE

"Wait on the Lord: be of good courage and He shall strengthen thine heart."—Psalm 27:14.

What is it that really strengthens the heart and makes it brave?

There are many lesser things that help us such as simple and wholesome physical life, plain food and vigorous exercise, a steady regard for great moral principles and ideas, a healthful course of reading, a sincere friendship with brave and true and single-minded men and women, a habit of self-forgetfulness and consecration to duty.

But there is something better, greater than any of these—something which, in fact, includes them all and sums them up in a word, "WAIT ON THE LORD."

That is the truest and deepest source of courage.

To believe that He is and that He has made us for Himself; to love Him, and give ourselves up to Him, because He is holy and true and wise and good and brave beyond all human thought, to lean upon Him and trust Him and rest in Him, with confidence that He never will leave nor forsake us; to work for Him, and suffer for His sake, and be faithful to His service—that is the way to learn courage.

Without God what can you do? You are a frail, weak, tempted, mortal creature.

The burdens of life will crush you, the evils of sin will destroy you, the tempests of trouble will overwhelm you, the darkness of death will engulf you.

But if you are joined to God through faith in Christ, you can resist and endure and fight and conquer, in His strength. The lamp that is joined to the electric current glows with light. The man that is joined to the infinite source of courage in God, burns steadfast, serene, and inextinguishable through this life and shall be a blaze of glory in the life that is to come.

Therefore, "Wait on the Lord."

BIBLE QUESTIONS

- 1 Who was the mother of all living?
- 2 Who was the mother of Jesus?
- 3 Who was the mother of John the Baptist?
- 4 Who was the mother of Isaac?
- 5 Who was the mother of Jacob?
- 6 What are we told to do toward our mother?
- 7 What are we to do regarding the laws of our mother?
- 8 Should our mother forsake us, who will look after us?
- 9 In the spiritual relationship who takes the place, with Christ, of His brother, His sister, His mother?
- 10 Whom are we to love the more, our mother or Christ?

ANSWERS TO LAST SERIES OF QUESTIONS

- | | |
|--------------------|------------------|
| 1 Romans 8:26 | 6 Matthew 26:37. |
| 2 1 Cor. 1:10. | 7 Matthew 19:24. |
| 3 Luke 22:51. | 8 Matthew 27:54. |
| 4 1 Cor. 1:23, 24. | 9 John 11:4. |
| 5 Ephesians 6:1. | 10 Acts 9:3, 4. |

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 for 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 SPIRIT OF YOUR FATHER

IN going forth under the command of Jesus, should the apostles be haled before the tribunals they were told to "take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you." It must have been strengthening for them to realize, especially as they had by experience proven Christ's words, that God would strengthen and lead them into such vision of truth and into such response as was altogether best under the circumstances.

It is not usually regarded by people of today that this same principle is operative. It is more commonly thought that God has furnished His Word and given us brain cells to the end that we should come to acquaint ourselves with His Word and, with this asset, be able to answer at any and all times. It is, however, evident from Scripture that God promises to in some way or another strengthen and sustain the true follower of His Son, even throughout these end-time days. The Savior pledged to be with His disciples, even to the end of the world, and this accompanying was spoken of (Matt. 28:19, 20) in connection with the help and the aid that He was proffering.

It seems to the writer that the written word of God affords a means to shapen the life and direct the aims and consecration of a person. This reconditioning of the individual must of necessity go far in determining the actions and the thoughts of the

same. But it is evident still that there are many things required of the devoted Christian which are in fact beyond the power of the carnal and the finite. That God will enable and strengthen man to do whatsoever He requires of man, is a scriptural truth that was effective not only with reference to the patriarchs and chosen people of ancient times, but also one that has been extended to the faithful throughout all time.

JOY AHEAD

THE Christian aim should be for salvation not merely with a view to life immortal for self but with the much larger vision of becoming competent, in salvation's strength and ability, to labor with Christ in accomplishing the great work of restitution in the "day of regeneration". There is the curse to overthrow, sin to eradicate, the brier to uproot, righteousness to plant, equity to establish; there is Israel to restore, nations to remodel and teach the law of the Lord, strife to stifle; there is sickness to displace, enmity to eradicate; the lion and the lamb, the serpent and the child are to be brought into peaceful abode; there is the earth to be filled with the knowledge of the Lord.

Mortal man cannot possibly accomplish these labors. None but the saved, that is, those immortalized, those fashioned like unto Christ's glorious body, those who "shall reign with Him", and under His command, can go forth unto these mighty tasks.

Salvation means not only the blessing of life and immortality for the one saved, but more even than that; it means also the power and strength and ability to go out for the Master into earth's remotest bounds and accomplish for and with Him the glad task of filling "the whole earth with the glory of the Lord".

I WILL COME AGAIN

THIS promise of the Savior given to His apostles is one that stands out prominently upon the Sacred Page. It is the one promise which gave the apostles their great faith and hope and which enabled them to stand steadfast in the face of so many trials and testings in their day.

It has been a promise which Christians throughout this dispensation have held dear during the dark days of affliction and distress. And as the world of today rushes steadily forward into the certain storm ahead the promise of Christ's coming and of the resultant blessing and restoration is that which gives hope and buoyancy to every faithful, expectant servant. With the signs rapidly increasing as to the imminence of His return, Christians should ever become more and more strongly fortified for the testings and trials that await.

LIVING SACRIFICE

THE apostle exhorts Christians to present their "bodies a living sacrifice, holy, acceptable unto God," which is their reasonable service. Such sacrifice necessitates a daily and constant devotion to the great cause for which the Christian stands. It necessitates a careful choosing of activity in life, a careful planning for the use of one's time and talent, a care-taking of one's ability and strength to the end that in all things one may keep self in constant

readiness for service and labor in the Master's vineyard. It requires also a constant increase of faith, a strengthening of hope, an enlargement of vision to the end that one may daily become more and more conversant with the Father's will and ever more sensitive to His call.

EYE HATH NOT SEEN

PAUL'S statement in 1 Corinthians 2:9 that "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him", was not intended to state the mere fact that the human mind had not been able to see these things even though "God hath revealed them unto us by His Spirit". Rather the thought is that human power and ingenuity had never designed, thought out, invented, planned such things as God hath prepared, nor would ever have imagined such things, had it not been that God had revealed them unto us by His Spirit.

Such things are beyond the original imagination of man. His mental ability is too frail to design and devise and propose such harmony of plan as the Creator has brought into existence.

THE WORK OF THE LORD

THERE is one line of work which any and every person may engage in and "know that your labor is not in vain". That line of work is "the work of the Lord."

In 1 Cor. 15, after that the apostle has revealed a mystery which never had been told to mortal ears till the apostle revealed it, namely, that "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump", and after he had further said that "this corruptible must put on incorruption, and this mortal must put on immortality", and that "death is swallowed up in victory", he then gives God the thanks, "which giveth us the victory through our Lord Jesus Christ." For all this the apostle exhorts that the brethren in Christ should always abound "in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord".

Here, the apostle believes, is a vocation in which one and all can engage with certain knowledge that their labor shall not be in vain, but shall be victorious through Jesus Christ.

HERALD RECEIPTS

Mrs. John Pry; John A. Raish; Mrs. Hannah Michaelson; Chas. O. Fletcher.

HE IS GONE

HE is gone! a cloud of light
Hath received Him from our sight;
Gone to heaven, where mortal eye
Cannot reach the radiant sky.

Through the veil of time and space
Passed into the holiest place;
All His toil and sorrow done,
All the battle fought and won.

He is gone! towards their goal
World and church must onward roll:
Far behind we leave the past;
Forward are our glances cast.

He is gone! but we once more
Shall behold Him as before:
In the heaven of heavens the same,
As on earth He went and came.

—Unknown.

Among the Churches

The editor expects to fill Bro. Siple's appointment at Dixon, Illinois, next Sunday, May 3.

Leland T. Hanson and J. Arthur Johnson, of Oregon, Illinois, attended the National Berean Board meeting at South Bend, April 25.

Reports coming from some of those attending the National Berean Board meeting are that it was a very interesting and encouraging session.

C. E. Randall, of Mora, Minnesota, stopped at Oregon, Illinois, on his way to the meeting of the Board of the National Bereans at South Bend, Indiana.

Word has just reached The Herald that Bro. S. J. Lindsay has suffered quite a serious sickness in Los Angeles of late. The information is to the effect that he is nicely regaining normal health.

Bro. and Sr. Glenn Starbuck and Bro. Harold Starbuck who are at present making their home at Morrison, Illinois, paid the Oregon congregation a visit on Sunday, the 26th, attending the services both morning and evening.

NOTICES

SUMMER MEETINGS

The following are probable dates of some of the annual summer meetings for Bible Study and Conference work, as recently gleaned from the mail. Most of them are official. Others will follow as soon as received.

FONTHILL, ONTARIO.	MAY 30, 31
BRUSH CREEK, OHIO,	OVER JUNE 14
NORTH SALEM, INDIANA,	JUNE 16-28
GOLDTHWAITE, TEXAS,	JULY 10-19
OREGON, ILLINOIS.	AUGUST 4-16
WATERLOO, IOWA,	AUGUST 20-30.

Virginia Meetings

Meetings are to be held in the Shenandoah Valley of Virginia from April 28 to May 17, inclusive. The first week will be at the Dry Run church, in the Fort Valley, and then a few days will be spent with the brethren in Warren county, near Browntown, and then from May 9 to 17 services will be conducted at the Maurertown church.

F. E. Siple, of Oregon, Illinois, will be the speaker, and all who can arrange are urged to cooperate.

Notice — Iowa Brethren

The Conference Treasury is out of funds, and we need more money at once. Can you help us? Can we afford to allow the work to be hindered by lack of support? Send all remittances to Ferne Moore, 200 Norwood St., Waterloo, Iowa.

H. S. Hunt, President.

"Gospel In Song"

The above will be the title of the new song book which has been ordered for the National Bible Institution.

In company with Brothers F. E. Siple and C. E. Randall, the writer, on April 24th, called on a publisher in Chicago and again went over the song book matter. We received a proposition which we all thought much more practical than anything heretofore considered. The special price quoted in January for a certain small book is no longer available, the price now being 2½ cents more per copy.

The book regarded as best, in fact one that we feel will meet the hearty approval of the brotherhood, will have 256 pages. Every song will be approved by us. It will be printed on good, clear, white paper and put up in two bindings—Manila (or Bristol) and Board Cloth.

While we cannot get all of the desired selections which were made by the Song Book Committee, yet we will get some of these and will also get several new songs never before published.

We shall also endeavor to arrange a portion of the book so that it can be bound separately,

as a cheaper and smaller book, for use in new fields by evangelists.

Work on the book has been already commenced. It is hoped to have it delivered about June 1.

Prices for orders accompanied with cash, received in advance of publication are as follows: Manila, 30 cents per single copy, postpaid; \$3.00 per dozen, and \$22.50 per hundred, express not prepaid.

Board Cloth, 40 cents per single copy, postpaid; \$4.20 per dozen, and \$33.50 per hundred, express not prepaid.

Address, National Bible Institution, Oregon, Illinois.

F. L. Austin.

A Place to Help

The National Berean Society finds that its treasury is very low and it was suggested at the Executive Board meeting at South Bend that each member of the National Berean Society give a freewill offering of 50 cents or more.

Who will be the first to send his offering to Mrs. Emma Garard, Dayton, Ohio, 714 South Broadway.

REPORTS

Oregon, Illinois, April 7, 1925.

To F. L. Austin, Executive Secretary of the National Bible Institution, Oregon, Illinois.

Pursuant to the call of the chairman of the Investigating Committee of the National Bible Institution, the said Committee met at Sterling, Colorado, December 3, 1924, for the purpose of investigating charges of misconduct which had been brought against Almus Adams. After hearing the testimony of the complaining witnesses and after careful study of all the evidence offered, it is the unanimous opinion of the Committee that the charges brought against the accused were fully sustained. We recommend that Almus Adams' name be dropped from the list of approved ministers.

(Signed) J. E. Cross, Chairman.

April 10, 1925.

Whereas the Committee on Ministerial Investigation, under date of April 7, 1925, reports that at a properly called meeting, the evidence was heard by said committee in the investigation of charges of misconduct that had been preferred against Brother Almus Adams, of Omaha, Nebraska, and that said charges were fully sustained by the evidence: and

Whereas, the said Brother Adams, though previously consulted as to time and place for holding said meeting, and urged to be present to hear the evidence and to answer said charges, refused to meet with the committee for said purpose: and,

Whereas, the said charges made were of a serious nature, involving moral turpitude; therefore,

Be It Resolved: That it is the regrettable duty of this Executive Board to adopt the recommendation of said committee, in its said report, to drop the name of the said Brother Almus Adams from the list of ministers approved by the National Bible Institution; and that the Secretary be and he is hereby instructed to remove the name of the said Brother Adams from the said list accordingly: and,

Be It Further Resolved: That the Secretary be, and he is hereby instructed to publish the said report of the said Committee and of the action of this Executive Board relative to the same in The Restitution Herald as soon hereafter as it may be convenient so to do.

Jas. A. Patrick, President.

L. E. Conner.

Mrs. T. J. Ellis.

John E. Cross.

F. L. Austin.

In accordance with the foregoing the name of Almus Adams has been discontinued from the list of ministers approved by the National Bible Institution.

F. L. Austin, Secretary.

Ripley, Illinois

Sometime ago we made arrangements for Bro. Siple to preach at Ripley the third Sunday of each month, including Saturday nights.

He made his first trip April 18th and 19th and gave three discourses to well-filled houses. Some members living some distance away were unable to attend on account of it being stormy early Sunday morning. But those present enjoyed the meeting together once more. Owing to other church services here, and also that Bro. Siple can not be present the third Sunday of May, our next appointment will be the last Sunday, May 31.

Mrs. Tessa Laning, Secretary.

Report from Iowa

The work in Iowa proceeds in the usual way, with fair interest at all points. Through the winter months we did not meet at the Saratoga church at Stanhope, because of poor facilities for heating, but the last time we met at the church, with the usual good interest and some new ones present. We have Saturday night lessons at some of the homes, and the young people and children take an especial interest, as well as the older ones, and show a good understanding of the scriptures studied. The second Sunday is our appointment here. May tenth we hope to have a joint meeting for all congregations near enough to come and have picnic lunch at the Saratoga church, four miles north and one west of Stanhope. Let all who can be present please note the time and come. There will be preaching forenoon, afternoon and night. The plan of these joint meetings was so satisfactory last year that we want to continue it this year.

The first Sunday is our regular appointment at Gladbrook except when the time is taken for some other point, as it is to be the first Sunday in June for the Quarterly Conference at Hickory Grove. The outside public do not attend as well as we hoped, and as they did when we made only periodic trips here. It has always been our observation that when the pastor lives at a place people seem to be more careless, thinking, evidently, that they need not be so punctual as to time, and that they can come at their convenience, forgetting that our appointments are as limited at home as elsewhere. This is the situation at Koszta at present. The attendance is much better now than when we lived there. It is hoped our own members and friends will take note of this and not let carelessness rob you of privileges through neglect. We now have a weekly class at Gladbrook, from house to house, on Thursday nights. The interest is very good, and we would be glad to see visiting friends from a distance at any time.

We have been driving to most of our appointments of late, and the gifts presented by various ones have made it very profitable, as several have given potatoes and other things. We are hoping for a more favorable return from the soil this year than last, as we were flooded out at Koszta. Our appointment there is the third Sunday.

The fourth Sunday we continue the appointment at Waterloo, in the little Presbyterian church near the Ellis home on Cutler Street, as they make us very welcome in their building and seem to welcome the news. The attendance and interest there are very good. From there we go to Clarksville for Monday night meeting. Last time was about the best turnout we ever had there at a home. A number of new ones were present. The Presbyterian minister and his wife came.

We were at Lake View the fifth Sunday in March, and had our usual good meeting at the Pleasant Prairie church. They have a weekly lesson at Sac City at the home of Sr. Glass. She started teaching it, but found Bro. Floyd Carpenter so capable that he has consented to do the teaching.

We welcome visitors to Gladbrook at any time.

J. W. Williams.

OBITUARY

Mrs. Mary C. Weller

Mary C. Weller, daughter of Calvin and Martha Henderson was born in Dark county, Ohio, November 22, 1846. With her parents she moved to Indiana in her early girlhood. The family settled in Black-

(Continued on page 240)

The Sunday School

By Alta King

PHILIP AND THE ETHIOPIAN TREASURER

Lesson 6 May 10, 1925
Lesson Text: Acts 8:26-40
Responsive Reading: Isaiah 53
Acts 8:26-35

Golden Text: The opening of Thy words
giveth light.—Psalm 119:130.

Memory Verse: Acts 8:37.

For Study

Review: The last lesson concerning early church activities centered around the martyrdom of Stephen. The story depicts three victories for the Christ's power in the church: (1) Victory over outside opposition; (2) victory over fear of shame and death; (3) victory over hatred of enemies. Identify each of these victories in the above story.

In the absence, perhaps, of such signal victories as the above, may we conclude that Christ's power in the church today is fighting a losing battle?

The New Lesson: This week's lesson is another story of the victorious Christ in the church.

Philip, like Stephen, was chosen one of the first seven deacons, and like Stephen he rendered a much larger service than "serving tables".

Stephen's service was one of the entering wedges into the ignorance of Jewish circles and thinking. Philip's service was one of the first entering wedges into the ignorance of Gentile circles and thinking. Before considering that portion of Philip's service which makes up this week's lesson, it would be well to read the story of the intense persecution that followed Stephen's martyrdom, and also the story of the corresponding intense growth and activity of the church. This story is found in Acts 8:1-4.

The knowledge that Stephen had actually seen the living Christ at the right hand of God Himself must have contributed to the church the zeal that made its members ignore the intense persecutions and go everywhere preaching the word.

The activity of the believer in the Christ during his physical absence is proportionate to his realization of the realness of the Christ, His presence and His power, and of His oneness with the supreme power of the one and only true God. Philip was fired with this knowledge, hence he had faith and courage to hear and answer the Spirit's call.

I. Opening the Road into Africa. Acts 8:26-29. Show that these instructions of the Spirit to Philip are in harmony with Jesus' last command to the apostles. Note the character and influence of the man through whom the gospel was to be carried to a foreign nation. The eunuch was either an Ethiopian convert to the religion of Israel, or he was an Israelite who had lived long in Ethiopia and gained much power and influence there. But the important thing is that he was seeking for truth.

Note Philip's implicit obedience. Show that faith figured in his obedience even as it had in Abraham's. Why did Philip have this faith?

II. Philip's Preaching. Acts 8:29-35. Note the point of contact of which Philip made use—a common interest in a passage of scripture.

How much more effectively we can speak truth for Christ when we can start from such points of contact. They can often be found, and should always be watched for. They are as doors ajar admitting a little light, and we may be privileged to open that door a little more if we but have regard to the light that is entering and present our greater light in the spirit of love.

How Philip must have thrilled with the consciousness that he could open this scripture to the understanding of this searcher after truth, even as some one had opened it to his own understanding some time in the past. His voice was eager as he asked, "Understandest thou what thou readest?"—not eager to put across a dogmatic truth with which he happened to be in sympathy, but eager to put across light-giving and faith-building truth.

The eunuch's question in verse 34 is an indication of at least one reason the Israelites failed to recognize their Christ in Jesus. They had not been applying prophecies of humility and shameful suffering to their prophesied Christ. And this non-application was due to their ignorance of the possibility of any other type of leadership and kingship than the Saul type which they had chosen in their first king—the bold, fearless, warlike type, standing for physical strength, wealth and power. To them, it was either the Saul type of leadership and kingship to represent them before other nations, or final national extinction. Not only were they ignorant of the efficacy of any other type, but pride forbade them to recognize any other type.

The idea that the Saul type of leadership and kingship is a necessity still dominates the minds of nations, but the Christ type of leadership and kingship (the leadership and kingship of love through service resting on the foundation of perfection through suffering) has gained ground and is gaining ground and will become supreme when Jesus comes and puts it into effect in His own person.

How did Philip answer the eunuch's question? Verse 35. Judging from other evangelistic sermons of which we have a fuller record, what did Philip preach when he preached Jesus? Take for example Peter's sermon in Acts 2:22-40 and Stephen's in Acts 7:1-52.

III. The Result. Acts 8:36-40. How did the eunuch manifest his acceptance of what Philip had preached? What did Philip indicate as the one hindrance to baptism.

Belief "with all the heart" opens the way to baptism (immersion) into the mind, the spirit, the power of the Christ. (May not this be the baptism of the Holy Spirit, even though there is not the special power to work physical miracles?) The eunuch could not have been immersed in water as a type until this way, the way of belief, to the true immersion had been opened up. Philip could have immersed him in water, but without the belief resulting in true immersion the act would have been a mockery, not a type.

How did the eunuch manifest proof that he had experienced the true immersion? How did he sum up the truths Philip had been preaching to him?

A DISCUSSION OF SIN

By Jas. A. Patrick

IN an article under the above caption, Sister Holmes has some things to say about sin, in the March 17th Herald, in which are some thoughts I wish to notice.

I quote as follows: "Believing in the great wisdom, and knowledge, and power of God we cannot but believe that sin is here because God's plan included it. If it were not in agreement with God's design, wouldn't we have to admit some short-sightedness or inability on God's part? Could anything happen to upset His plan without showing a weakness not consistent with His character?"

It is strange that people will consider God's acts in the light of human short-sightedness. Yes, God included sin in His plan, because He could foresee that man's weakness would thrust it into the plan; not because God thought it good that it be there, but, as Bro. Austin said in an editorial in the same issue as the article under consideration: "Better that man should exist even though on his course of development he breaks into the fields of sin, than that he should not exist." But this is not saying that sin was the best thing that could have happened to man. God planned for sin because He foresaw it, not because He foreordained it. It did not catch Him unawares.

Some one will probably say that man, then, was stronger than God. Not at all. God could have made Adam so he could not have sinned, or He could have made him so he could not have helped but sin, as Mr. Knoch contends; but He did neither, as Sister Holmes admits when she says, "God did not deprive Adam of volition; neither does He us." Then if sin was a necessity, and God had to have it in His plan, and Adam was free in the matter, suppose Adam had not sinned, but obeyed; then God's plan would have failed.

Again I quote: "The operations of sin are most unpleasant, but the final result makes it justifiable." In other words, the end justifies the means, as Rome said when she persecuted and killed the martyrs.

I seem to see the millions in Russia who died of starvation and pestilence, during and after the war, where the mothers sat and crooned to their babies and saw their little forms waste away day after day. It seems that I can hear their feeble moans, as the mother sat watching them starve, and it took so long, so long. O, the untold heartache and agony! I seem to see the unspeakable Turk as he tortures, outrages, and murders his innocent victims; O, the horror of the thing! I seem to see the white slaver as he catches away his victim into a life that is ten thousand times worse than death in its horror and agony. These victims are not the wicked and vicious, but the young, pure and innocent. The vast majority of these countless millions of innocent victims of famine, pestilence, murder, rapine, etc., suffer the most terrible agonies that it is possible for humans to suffer, and then go down into death without God and without hope in the world. What is to compensate them for their sufferings? Or, must they suffer untold agonies just as a lesson to those who do not have "to sin a great deal to love a great deal"? Does the end justify the means? Not in a million years or a million miles.

O, yes, we look on the surface; we see only the outside of the smug, well-dressed creatures about us; we see only the glitter and the glare; but if we go beneath the surface; if we look into the very depths of sin, misery, degradation, woe, horror, agony, heart-breakings, shame, and disgrace; we can never think for one moment that a loving heavenly Father deliberately, intentionally, thrust sin upon a helpless creation. This would be a good deal like a young man falling in love with a young woman, who held him in contempt. He sees her standing on the unsafe brink of a dangerous, slimy pit; and slipping up, quietly pries loose the bank on which she stands and allows her to tumble in; and then when she is nearly dead from exposure grandiloquently pulls her out. She might think well of him if she did not know that he pushed her in. But let her once find out that he was responsible for her plight, and only hatred and loathing would be the inevitable result. How long would you have to preach to the women and girls of Belgium that God sent the Kaiser with his unspeakable army into their land, and was the direct result of all the horror and agony that their mothers and sisters suffered, in order to cause them to love God unstintedly?

"While it is not necessary to sin a great deal to love a great deal, it is necessary to have knowledge of sin."

If "it is not necessary to sin a great deal to love a great deal", why is there such a great preponderance of sin over good in the world? If God predetermined sin, He predetermined the amount. Then why such terrible conditions as we see on every hand? Christ did not need to sin in order to have knowledge of sin, and we are told that He is our example. Paul said, "By the law is the knowledge of sin"; not "By sinning is a knowledge of sin".

Sister Holmes gives the key to the whole situation in the following: "One brought up by Christian parents, instructed in the way of God, warned of the evils of the world, can by heeding such instructions, escape much evil." If it is possible for one brought up by Christian parents—finite beings—instructed in the way of God, warned of the evils of the world, by heeding such instructions to escape much of the evil of the world; it is absolutely certain that one brought up by the infinite One, and taught by Him, by heeding His instructions, could escape all sin. That is what Paul had in mind when he said, "By the law is the knowledge of sin."

Again I quote: "A strong character can only be developed by combating something. If there was only good about us there would be no credit for choosing it. But we have good and evil set before us and we cannot know one, apart from the other." Yes, we have good and evil set before us, and Adam had the same in the sense that obedience or disobedience was set before him. If he disobeyed he sinned, if not he had no sin. Now notice, again, the first part of last quotation. "A strong character can only be developed by combating something." That is why God allowed the temptation. But who is the stronger, the one that yields or the one that resists and stands firmly against the temptation? Adam became weak by yielding, and the race is becoming weaker day by day because of his and their own yielding to sin. "There hath no temptation taken you

but that is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." 1 Cor. 10:13.

Who, then, is to blame when we fall into sin? Who was to blame when Adam fell into sin?

FOR WORLD CIVILIZATION

IT would have been the fulfillment of a profound wish if I had been able, on such an occasion, to use the Hebrew language in the land which gave it birth. I am compelled, unfortunately, to use a language with which I am more familiar—English.

What is that which has brought together this vast concourse from every quarter of the world, peoples often speaking as their mother tongues far separated in human speech but all gathered here on this great historic occasion in a land in which historic associations crowd upon the memory every step you take, from the north to the south, from the east to the west? It is not the magnificence of the view stretched before you. It is the consciousness that this gathering marks a great epoch in the history of a people, who made this little land of Palestine the centre of great religions, a people whose intellectual and moral destiny is reviving. They will look back on this day we are celebrating here as one of the great mile-stones in their future career.

A few minutes ago I was reminded by friends that from where you are sitting you can see the very spot where the children of Israel first entered the Promised Land, and that it was from this very hill that the Roman destroyers of Jerusalem conducted their siege which ended that chapter in the life of the Jewish people.

Could there be a more historic spot? You stand now upon the summit of the hill from which they once looked down upon what they believed was the end of the Jewish community in the land which it had once made illustrious.

A new epoch has begun within the Palestine which came to an end so many hundred years ago. Not that I would think for a moment that all Jewish culture in the interval between the destruction of Jerusalem and the expulsion of the Turk had ceased—far from it.

It has been uninterrupted but it has been scattered. It has not been the culture of Jewish people living within traditional limits of the country, which they have rendered so famous; It was the separate efforts of separate individuals, separate men of science, separate theologians, separate philosophers, scattered over the habitable globe. They have borne their share in the progress of civilization. I think it a profound mistake to suppose that men of Jewish birth have not borne their full share in the progress of knowledge and in the growth of civilization. The whole world over, these have done so, although scattered and unable to concentrate their peculiar national genius in a common task. I confidently expect in the future they will be able to give aid even more important.

It is because of these peculiar past circumstances that we are now engaged in adapting Western methods and the Western form of the university to an Eastern site

and the adaptation of this education to an Eastern language constitutes the new experiment. It has never been tried before under any circumstances parallel to those of which I speak.

Unless I utterly misunderstand the signs of the times, unless I have profoundly mistaken the many-gifted Jewish people, the experiment is predestined to inevitable success, on which not only men of Jewish birth but others sharing the common civilization of the world will have reason to congratulate themselves.

I am compelled to pause on this question of the Hebrew language and the problems which it presents. It is true Hebrew never has been a dead language but it has not been until recently adapted to many phases of modern development. It is a great language. I say so with boldness, though I do not know any Hebrew and I say so for the reason that all English speaking people have been brought up on a translation into English of the Hebrew Scriptures; that translation is one of the great literary treasures of all who speak the English tongue; it matters not what their creed may be or what their view of the historic value of the Hebrew Bible may be.

Clearly the Jewish people have a great instrument of literary instruction capable of dealing with all the higher aspects of literary and imaginative literature, but does it follow that Hebrew is fitted for modern uses? There is a great difference between Isaiah and microbiology. Is the language and poetical imagination of Isaiah fitted to deal with the laboratory which is going to render this spot illustrious?

These questions naturally occur to me, but I am convinced that the difficulties which will arise will be completely solved.

There are other difficulties—and they too will be overcome. The inevitable religious differences which occur here are of minor importance. I trust they will not interfere with the endeavors in which the Jewish people are engaged. These endeavors are in themselves the best antidote to such differences, for all agree that learning cannot be a cause for dissensions, but is rather a bond uniting all men, in whatever part of the world they may be found. The Hebrew University must, for particular reasons, become a place of common interest and advantage for all those who partake of the intellectual life.

In this connection, I hope the Arabs will remember that in the darkest days of the dark ages, when Western civilization appeared almost extinct under barbaric influences, it was the Jews and Arabs in union who struck the first sparks of light which illuminated that gloomy period. If in the tenth century, for example, the Jews and Arabs could work together for the enlightenment of Europe, cannot Jews and Arabs work now in cooperation with Europe to make this place not merely a University for Palestine, but a Palestine University from which all sections of mankind may draw intellectual and spiritual advantage?

The Hebrew University as it stands today is of small dimensions, but I venture to say that these small beginnings indicate a large measure of wisdom on the part of those who control its destinies. Yet, despite limitations, the University will, I am convinced, play a part in keeping with the role which the Jews today, as always, play

in the intellectual advancement of the world.

That role today is represented by three of the most illustrious names of the age, Albert Einstein, Sigmund Freud and Henri Bergson. I do not mean to suggest that all the great scientific work of the world has been done or is going to be done by men of Jewish birth, but it is worth while pointing out to those who look with doubt upon the ideal of a Jewish University in Palestine devoted to scientific research, what an important part in the problems interesting mankind Jews are playing today. All fears concerning the faculty of the Hebrew University itself were unfounded. The University is animated by high ideals. The men who compose its staff are not inferior to those who occupy similar posts in any university in the world. And Jewish genius will always be ready to provide a sufficient number of high-minded teachers for the Hebrew University.

Before I close I am compelled to pay tribute to your leader, Dr. Chaim Weizmann. The program which he has laid before you, and which he represents, is one of profound importance not only for the development of the scientific achievements of the University but for the practical aspects of the land as a whole.

Deeply convinced of the significance and ultimate success of this great enterprise, I hereby declare the Hebrew University of Jerusalem to be open.—Cable text of address delivered by Lord Balfour inaugurating the Hebrew University, Mount Scopus, Jerusalem, as printed in The New Palestine.

THE TIME OF THE END

(Continued from front page)

their analogy that the establishment of this university under the scholarship of Jewish people reveals two important things relative to the world: first, it reveals the fact that the Jews, by their running "to and fro" throughout the earth, have increased in knowledge and thus are a power in the world; second, the fact of having a place of learning peculiar to the race cannot help but solidify the race as a whole, giving to it a stronger position 'midst other races and thus exalt the Jewish people if possible to a position equal, if not superior, to any other race.

This condition mentioned by Daniel in chapter twelve is upon the world now, in our time. It has been very difficult for many people, including Christians, to recognize and acknowledge the multiplicity of Biblical teaching announcing the return of the Jews, yes, the return of the twelve tribes of Israel, to their own land. It is an omen of better Biblical understanding that more and more rapidly are Christian denominations recognizing the fact that God purposes to restore His chosen people, Israel, unto His chosen land, Palestine, around His chosen city, Jerusalem. How could Bible students do otherwise than to admit the truth of these Bible statements when we see the rebuilding of the land and city and the regathering of its people in our own present day.

But God's word reveals the fact that this regathering and rebuilding and reexaltation shall be in the "time of the end". And if we study more closely we will recognize that this time of the end refers to the

time of the end of Israel's scattered condition among the Gentiles; the time of the end of the desolation of the promised land; the time of the end of Gentile supremacy over God's holy land and holy people.

Thus there is most strong evidence that today we are really and absolutely in the time of this end. Soon, in due time, the change will take place and God's kingdom will again be supreme over any and every kingdom of Gentiles. For this great achievement the King has been prepared and is in waiting—even Jesus, who shall reign, Luke 1:31-32, "over the house of Jacob forever, and of His kingdom there shall be no end."

The end is not the end of all things, but the end of this present order of conditions of Israel's overthrow of Gentile supremacy. This end leads to the beginning of a new day, a new era, a new establishment of God's work—the day of "the kingdom of our Lord and of His Christ".

THE POWER OF LOVE

ONE day one of the gigantic eagles, which were more common in Scotland generations ago than now, carried away an infant, which its mother had laid to sleep on a heap of hay in a field in which she was harvesting. The whole village ran after it, but the eagle soon perched itself upon the loftiest eyrie, and every one despaired of the child being recovered. A sailor tried to climb the ascent, but his strong limbs trembled, and he was at last obliged to give up the attempt. A robust Highlander, accustomed to climb the hills, tried next, and even he was precipitated to the bottom.

At last a poor peasant woman came forward. She put her feet first on one shelf of the rock, then on the second, and then on the third; and in this manner she rose to the very top of the cliff; and at last, while the hearts of those below were trembling for her safety, as well as that of the child, she came down step by step, until, amid the shouts of the villagers, she stood at the bottom of the rock with the child on her bosom.

Why did that woman succeed, when the strong sailor and the practiced Highlander had failed? Why? Because between her and the babe there was a tie—that woman was the mother of the child.

What a beautiful picture is this of the love of a mother! But there is greater love than this. "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee," saith the Lord. Our heavenly Father has shown His deep love in the gift of His only Son.

Rêad the description of God given in His Word. "God is love." His essential being is love. "God, who is rich in mercy, for His GREAT Love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ." Eph. 2:4, 5. Come to Him just as you are for pardon, justification, and a new life.

"Just as I am, without one plea,
But that Thy blood was shed for me,
And that Thou bid'st me come to Thee,
O Lamb of God, I come!"

"Just as I am—Thy love unknown
Hath broken every barrier down:
Now, to be Thine, yea, Thine alone,
O Lamb of God, I come!"

—The Christian

OBITUARY

(Continued from page 237)

ford county three-quarters of a mile north of Roll. Here the home was built and the family continued to live until thirty years ago, when the place was sold.

Mary was married to Frank C. Weller in 1885, and spent her married life in Blackford and Grant counties. The last ten years were spent on the home place at College Hill. On the fifth of March, 1925, her husband was found dead on the Fowlerton road. Mary then came to the home of her niece, Mrs. Earl Bragg, of Upland, Indiana, where she lived until her death, April 16, 1925.

She has been a faithful and consistent member of the Church of God at Roll, Indiana, for many years. Surviving are: two brothers, William Henderson, of Columbus, Indiana, and Isaac Henderson, of Kansas City, Missouri; seven nieces and five nephews; who, together with the church, neighbors and friends, are left to mourn their loss. She was laid to rest in the Asbury Chapel cemetery, Sunday, April 19, to await the coming of the Life-Giver.

Words of admonition and comfort were spoken, using as a text, Revelation 14:13.

C. Drabenstott.

Mrs. Gust Berggren

Ingre Katharina Johnson was born in Quemburysocken Kronobergslau, Sweden, April 6, 1859. She died at her home near Stanhope, Iowa, April 13, 1925, having lived to the age of 66 years and 8 days.

She came to this community from Sweden in the summer of 1880.

She was united in marriage to Gust Berggren, July 21, 1881. To this union were born 5 children; Clara, Elmer, Amanda (Mrs. Len Johnson), Charley, and Emma (Mrs. Anton Sealine), all of whom reside in the immediate vicinity, near enough to comfort and care for a devoted and loving mother, and were privileged to be with her to the last. Her husband passed away, July 20, 1923.

Mrs. Berggren had been in poor health for several years, and bedfast for over a year, but bore it with patience and Christian fortitude, leaving it all to a merciful Father's will. But for the last few weeks her prayer has been that God in His love would release her from her suffering.

Mrs. Berggren was a good neighbor in its fullest meaning. Kind and unselfish, she was a true mother, a loyal friend, and will be missed most by those who knew her best.

Besides the five children who mourn her departure, she leaves eight grandchildren, a sister, Mrs. Lundeen, in Sweden, other near relatives and a host of friends.

The funeral service was held at the home, south of Stanhope, by Mr. Dick and J. W. Williams, and she was buried in the cemetery nearby.

David Renner

was born in Dayton, Ohio, August 14, 1836, and came to Illinois with his parents when a small child.

In 1851 he was united in marriage with Elizabeth Frederick. To this union were born 14 children, 4 of whom preceded him in death.

Those surviving are the wife and 10 children: Mrs. J. H. Davis, of White Salmon, Wash.; Mrs. Sarah Keyser, of Centralia, Wash.; Mrs. Ida Barker, of Portland, Ore.; Mrs. Catharine Davis, of Freeport, Ill.; Mrs. Tom Tracey, of Maquoketa, Iowa; Mrs. Samuel McGinnis, of Savanna, Ill.; Reuben; George; David; and John Renner, of Berriman township, Jo Daviess county, Ill.; also a large number of grandchildren and great grandchildren.

He was baptized and united with the Church of God when still young, and had been a faithful member for 63 years. His was a quiet disposition and he was true to his faith to the end.

He died at the home of his son, Bro. David Renner, April 24, 1925. Had he lived until Aug. 14, he would have been 89 years old.

Funeral services were held, Apr. 26, from the Union church which was filled to capacity; and we laid him away in the little cemetery adjoining to await the call of Him who is the resurrection and the life.

M. W. Lyon.

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Sacrifice

By A. H. Zilmer

WE are not writing in this article about human or animal sacrifices offered by savages to their imaginary deities; nor about the sacrifices which were made by devout Israelites and others during the operation of the Mosaic law; nor even about the sacrifice of Christ, who "hath loved us, and hath given Himself for us an offering and a sacrifice to God for a sweet smelling savor" (Eph. 5:2). We are writing about the idea contained in the words of the apostle Paul addressed to the church at Rome, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy and acceptable unto God, which is your reasonable service" (Rom. 12:1).

The word "sacrifice" comes from the Latin, and embodies the idea of making sacred, or holy. Thus: "sacer", sacred, or holy, and "faceo", make. The person who made a sacrifice, for instance, of a burnt offering, delivered the animal about to be offered to the priest, who killed it, divided it, laid the parts upon an altar, and burnt these to ashes. The animal was not only dead, but reduced to ashes so as to be of no further use or value to the offerer. By being burnt it was permanently and irretrievably alienated from its former owner. When Christ "gave Himself for us an offering and a sacrifice", He kept back nothing that would enter into His make-up as a living, sentient, being. He gave His life a ransom for many (Matt. 20:28); He yielded to His Father's will so that His blood was shed, wherein was the life (Matt. 26:28); He offered His body (Heb. 10:10); He "gave Himself" (1 Tim. 2:6; Titus 2:14). These matters entered into the offering and sacrifice which He made. He gave all, and could give no more. In thus giving Himself He showed us how to make sacrifices. In making sacrifices we give, offer or present something to God; at the same time we give it up so that it is no longer ours.

When we first gave our own selves to the Lord, did we understand that henceforth we would not be our own to do our own pleasure, but we were the Lord's who bought us? Did we understand that our bodies with their faculties and powers were presented to Him who reserved nothing for Himself? If we took this view at that time, have we since then changed it to follow a different course?

Let us press the inquiry still farther. Did we bring with us out of the world habits which, while not in the same class with adultery, lying, murder or theft, were nevertheless not only unnecessary, but useless, and some of them expensive? We refer, among other things, to the habit of using bywords, and other inelegant forms of speech. Perhaps the habit was acquired while we were in and of the world, and

Be Not Afraid

WHEN e'er thou art pressed down with fear,
In vision comes the Savior near,
He speaks His word 'mid darkest night
To cheer thee with His Lamp of Light

He knows the way thy soul would take,
He keeps thee for His own name's sake,
And orders all thy steps aright
Where thou dost go by day or night.

"Trust in the Lord!" "Be not afraid!"
Upon Him let thy mind be stayed.
To such He gives a lively sense
Of all His wondrous providence.

Fear not, co-worker in the field,
Unto God's Christ thy service yield.
His presence with thee thou shalt know
To guard and save from every foe.

When all thy labors have an end,
His mercies shall thy way attend;
His blest reward thy joy shall be
When crowned with immortality.

—James Hay

had gained a considerable hold on us. We know that this does not comport with speech that is seasoned with grace, and as becometh saints. Have we made becoming efforts to rid ourselves of such superfluity of naughtiness? Did we make strenuous efforts and exercise continual watchfulness to overcome this habit? If we have gained such self-control that we can lay aside this weight, happy are we! We have made a sacrifice at least in the sense of ridding ourselves of, or separating from ourselves, a habit which is not for our own good, and does not contribute to godliness.

Another objectionable habit we would mention is the tobacco habit. There are several very serious things to be said against it. In the first place, it is unnecessary. Then it is objectionable in more ways than one. It is objectionable especially to those who do not use the weed, who are often compelled against their wish to indulge in a second-hand smoke, smell the strong breath, or witness the uncouth accompaniments of chewing. The tobacco habit is acquired and retained from purely selfish motives. No one cultivates it simply to please others, and least of all to please God. The tobacco habit pleases merely himself. At the same time there are demands upon his means that are of a nobler sort than the indulgence of a depraved appetite. There is the family. Think of the wife whom the tobacco user solemnly promised to love, honor and cherish, who must be fed, clothed and sheltered. Then there are the children, who are entitled to the necessities of life, who, with their mother, certainly should have the preference over a purely selfish habit. We have seen men whose wives and children were poorly clad, and manifestly poorly fed, who used the weed in more than one form. It (Continued on page 248)

Thy Word Is Truth

Its Numbers Prove Its Accuracy

NOTWITHSTANDING the fact that God gave to man the heavenly time-keepers, he has so misused the gift (as he has every other gift which God has given him) that he cannot tell you now what year it really is! No subject is in more hopeless confusion, made worse by those who desire the dates to fit in with their theories of numbers, instead of with the facts of history.

We shall, therefore, avoid man's use of numbers. Our only concern in this work is with God's use of them. Here we shall find both design and significance. Here, therefore, we shall find that which is certain and full of interest.

The first natural division of time is stamped by the number seven. On the seventh day God rested from His work of creation.

When He ordained the ritual for Israel which should show forth His work of Redemption, seven is again stamped upon it in all its times and seasons. The seventh day was the holy day; the seventh month was specially hallowed by its number of sacred festivals; the seventh year was the Sabbatic year of rest for the land: while 7 x 7 years marked the year of Jubilee (Lev. 25:4, 8).

Thirty jubilees bring us from the Exodus to the opening of Christ's ministry, when, opening Isa. 61:2, He proclaimed "the acceptable year of the Lord" in a seven-fold prophecy (see Luke 4:18-21).

The great symbolical divisions of Israel's history, or rather of the times of God's dealings with them, are marked by the same number; and if we confine ourselves to duration of years rather than to the succession of years and chronological dates; with "kairos", season, a definitely limited portion of time, rather than with "chronos", time, the course of time in general (hence our word "chronology"),—we shall have no difficulty.

God's dealings with His people have to do with actual duration of time rather than with specific dates; and we find that His dealings with Israel were measured out into four periods, each consisting of 490 (70 times 7) years. Thus:—

The 1st. From Abraham to the Exodus.

The 2nd. The Exodus to the Dedication of Temple.

The 3rd. From the Temple to Nehemiah's return.

The 4th. From Nehemiah to end of 70 weeks.

It is clear that these are periods of duration having regard only to Israel, and to Jehovah's immediate dealings with them. For in each one there is a period of time during which He was not immediately governing them, but in which His hand was removed, and His people were without visible tokens of His presence with them.

(Continued on page 247)

THE DAYS OF NOAH

By Mrs. Annie Ellis

THE people living before the flood were a long lived, clear headed race, but they had departed from God and their ability to work iniquity was very great. So far did they go in sin that God saw that the wickedness of man was great in the earth, and that every imagination of the thought of his heart was only evil continually. . . . The earth also was corrupt before God, and the earth was filled with violence." Gen. 6:5, 11. Finally the Lord declared, "My spirit shall not always strive with man," and His fiat went forth, "I will destroy man whom I have created from the face of the earth." Gen. 6:3, 7. Still He gave them opportunity to repent: for one hundred and twenty years Noah gave God's warning to the world.

Without doubt many at first believed the teaching of Noah, but as the years rolled on and no change came they joined those who were scoffing at his big boat on dry land. They could see no change in the earth to indicate that its destruction was impending and so put the matter out of their minds.

But when the world had been warned and the ark was finished; when the great procession of beasts and birds led by the angels of God had taken their proper place in the ark, the angel shut the door and mercy departed from the unbelieving wicked people. Noah and his family were all that were safe. Sent by the power of God, the rain fell—something which had never occurred on earth before. The lightning flashed and the thunder rolled; the fountains of the great deep were broken up. All outside perished, but the ark rode the stormy billows in safety, protected by the powerful angel of God.

In our text the Savior declares that the scenes of wickedness and the condition of the earth will be the same just prior to the second coming of Christ as they were before the flood. "For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." Matt. 24: 38, 39. As the hopes and cares and busy actualities of life filled all the heart and claimed all the attention of the world before the flood, so will it be when the end is near. As wickedness, strife and violence filled the earth then, so also will they increase as we near the time for the coming of the Lord.

We have only to look abroad in the land to see these specifications being fulfilled everywhere. The eagerness for wealth and the mad hurry and rush of worldly and business enterprise were never before seen as now, while the increase of wickedness and crime on all hands is appalling.

God sent Noah to warn the world of its impending doom. He is now sending His servants throughout all the world with warning of the last great calamity in store for it; but as in the days of Noah they knew not that the flood was coming, they who refuse the light at the present time will not know of the great destruction by fire which is near. Speaking of this time Peter says, "Knowing this first, that there shall come in the last days scoffers, walk-

ing after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." 2 Peter 3:3, 4.

The people before the flood walked in their own ways and scoffed at Noah. In the last days they will be pursuing the same course, and scoffing at the message of the final overthrow. Where is there anything in nature to show that these terrible things are coming? Day and night, summer and winter, seed time and harvest, come and go just as they always have since creation. Now they have not, "for this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished. But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." 2 Peter 3:5-7.

A few more days and the cup of iniquity of the world will be filled to the brim, and the angel of mercy will again leave the earth. Finally the fires of the great day of God will break forth and destroy the earth by fire as it was destroyed by water nearly four thousand years ago.

May God bless you all.

THE ORIGIN OF SIN

By R. H. Judd

THE above subject is truly a serious one, and it behooves us to consider it thoughtfully, prayerfully and scripturally. To me personally, and I feel sure that very many other of our readers will agree with me—I cannot but think that those who can boldly lay the charge of the origin of sin upon God Himself, even going so far as to say that "it is here in agreement with God's plan", and that it is actually part of "the wisdom of God", and that "the final result justifies the means"; never had, or if they had they have lost, a true appreciation of God and His character.

How often in His Word does God lay claim to the unique title of "The Holy One of Israel". How, I ask, can a Holy God say through His prophets, "Be ye holy, for I am holy", and yet be guilty of doing evil that good may come? Brethren and sisters in Christ, I am grieved to the heart that our paper, "The Restitution Herald" can even allow such statements on its printed page. Truly these are days when it would seem possible to deceive the very elect. Have those who teach this awful doctrine never read how God "hateth all the workers of iniquity"? To affirm that "sin itself in the wisdom of God, sets in operation the very forces which lead to a knowledge of good and evil and an appreciation of God and His love" is surely, to the writer, most unscriptural. If sin can do so much surely it is a blessing and if sin will bring us to "an appreciation of God and His love" the more we have of it the better. No, friends, God hates sin and everywhere throughout His Word He condemns it and threatens the doer of it with death. I make no apology for strong language in this case. Paul used it, my Savior used it, God Himself used it when occasion required. Take one specific instance: God says, "A froward tongue do I

hate", and again, "The mouth of them that speak lies shall be stopped". Yet how often is a lie supposed to justify the end. Can He who said, "Woe to them that call evil good and good evil, that put darkness for light and light for darkness", Himself be guilty of the very evil He condemns in others and punishes with death? Can He who said, "My thoughts are not as your thoughts, nor My ways as your ways, . . . for as the heavens are higher than the earth so are My ways higher than your ways and My thoughts than your thoughts", rightfully lay claim to our praise and our worship if He Himself planned evil that good might come? Is that the God we are to hold up to the world, and tell them to love God with all their heart and with all their mind and with all their soul? No, friend. God hates sin, and He has pronounced a curse against it from Genesis to Revelation. It is a common saying, I know, to state that good is more appreciated after a knowledge of evil, but if anyone will stop to think they will see that the idea is false. The glory of a living rose is made no better by placing a dead one alongside of it, and if the dead rose is diseased it will give disease to the living one also.

The subject is a wide one and we might fill pages showing from God's Word the awfulness of sin in God's sight, for there is no lack of testimony on that point. But some one with an enquiring mind will ask, "What is sin?" The question is a reasonable one, and while in our present finite state we may not be able to fully comprehend all that God's Word teaches on any of the great themes of the Bible, yet there is much that is plain. We are thereby left without excuse. According to John the beloved, "Sin is the transgression of the law", and again he says, "All un-righteousness is sin". A more modern writer says, "Sin is good under wrong conditions." There is substantial agreement in all these definitions. For instance, soil, in its right place is right and good for the special purpose for which it was designed. If it gets onto the carpet it is out of place and we call it dirt. He who made the soil is not the sinner, but he who puts it in the wrong place or uses it for the wrong purpose. God created man, and gave him powers which if kept in the channels for which they were designed invariably resulted in blessing, but the moment that purpose is departed from he loses proportionately in blessing, and contrary to the theory advanced by the writer of that article under review, that loss can NEVER be regained. To suggest that a pure-minded man or woman can the better appreciate purity after contact with vice, is the very reverse of the truth. Such a man or woman can no longer say, "My strength is as the strength of ten, because my heart is pure."

Friends, get your Bibles and study the countless passages where the great fact of God's holiness and righteousness is made known to us. But for man to affirm that God Almighty actually "planned" sin that good might come, is surely to deny God's righteousness and to make Him to be the Arch-Sinner. Impossible! Nor would anyone intentionally so charge God. God punishes the man with death who does this very thing with precisely the same motive. How wholly impossible then for Him to practice that which He has condemned in principle as well as in fact.

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

The National Berean Society finds that its treasury is very low and it was suggested at the Executive Board meeting at South Bend that each member of the National Berean Society give a freewill offering of 50 cents or more.

Who will be the first to send his offering to Mrs. Emma Garard, Dayton, Ohio, 714 South Broadway.

OUR CONVERSATION

By Zoe Adams

BE not deceived, evil communications corrupt good manners." 1 Cor. 15:13. We always judge strangers by their manners and their speech, and yet, how much more time and thought we give to our personal appearance than we devote to these things which make for good or ill breeding.

Quietness of movement and gentleness of speech and action are marks of true refinement. We may be able to affect culture and refinement in our dress, but speech and manner are so spontaneous and so much a part of the true individual that it cannot be long camouflaged. Out of the fulness of the heart the mouth speaketh.

What a pleasure it is to listen to one talk who possesses a vocabulary not tainted by the boisterous, slangy phrases of the street which only cheapen and coarsen the user.

Can the world tell by our conversation that Christ is our example? Do we allow words to pass for more than they are worth? Exaggerations often result in painful untruths. Have we learned the sweet lesson of silence when the words we might speak would stir up anger or leave a sting? Words of strife have no place in the vocabulary of a Christian. It was said of Christ, "He did no sin, neither was guile found in His mouth." And Christ Himself says, "Be ye holy, for I am holy."

Our natural speech is largely the result of habit. As young people, why not make as much effort to speak correctly and gently as we do to adopt the latest slang phrases? Let us learn to speak kindly of our friends and neighbors. No one respects nor loves the man or woman who grumbles and growls and berates his fellow man. No one seeks his company and he is avoided whenever possible.

If these harsh words and unkind thoughts jar on the human ear, how much more they must offend the ear of our heavenly Father who is so infinitely attuned to every discord.

The world needs cheering up, and who is so able to do it as the Christian whose speech is clean and whose disposition is cheerful and good-natured. Good cheer is contagious, and so is gloom. Let us be careful which we scatter.

Clean and pure thoughts and kindly regard and forbearance for our friends and loved ones give rise to speech that cheers the saddened heart, uplifts the downcast, and produces love instead of hate.

"Let the words of my mouth and the meditation of my heart be acceptable in

Thy sight, O Lord, my Strength and my Redeemer" should be the earnest prayer of every true follower of Christ.

MORE ABOUT OUR PARENTS

According to the Flesh

By Mrs. S. A. Horn

IT is not because I am ungrateful to Bro. Allan for his timely reply given in such kindly spirit to my rambling questions, but it is because I feel by his way of reasoning that he has not given the matter the careful consideration it deserves, and I wish therefore to mention here a few points he may possibly have overlooked. Fully do I realize, and freely do I admit my own weakness, know that I am incompetent to write on any question of moment, yet I still hope that God who chose the foolish and weak things that He might put to shame the strong and wise may possibly make use of even me.

The editorial in the January 20th issue shows that "Adam" may mean man as a race of beings, and we learn in the book of the generations of the first man that his posterity was in his own likeness, after his image. Gen. 5:3. And by Eph. 3:9, 10, 11; and others, we learn that there was a mystery which it pleased God to keep in silence through times eternal, which in other generations was not made known to the sons of men. And from the above references I gather that it was not God's eternal purpose to show forth His manifold wisdom in natural man until by the mighty working of His power He had transformed him by the renewing of his mind after the image of Him who created him, Col. 3:10 (for the first Adam was made a living soul—while God is Spirit, and so also is the Son, John 3:6; 4:24; 2 Cor. 3:17, 18). I had never before understood that it was Adam who subjected the creation in hope—I had thought that God did it. Rom. 8:20. For, as I understand, the hope of the creation (which is the first Adam, or natural man) was that in it might be manifested (or revealed) the sons of God, as, for instance, God revealed His Son in Paul. Gal. 1:16; 2 Cor. 3:18. My understanding is that the "bondage of corruption" wherein the creation was held, is a carnal mind. The brother strikes the very keynote when he writes, "It was not the fruit of this tree that killed Adam—but his trespass of God's counsel". Very true: the spirit of disobedience in the first Adam was an offense to God, and He trusted him not. Job 4:17, 19; 2 Peter 2:4, 9.

As to the origin of sin we need look no further than James 1:14, 15 and 1 John 3:7-10. The brother maintains that Adam was sinless: yet he admits that law is made for evildoers, and of itself is the acknowledgment of sin, just as the muzzling of animals is proof that they are vicious. Surely! and did not God know? He commanded the man, saying, "Of every tree of the garden thou mayest freely eat": and there was every tree that is pleasant to the sight, and good for food; but lest the man should eat of a certain tree and become worthy of death God "muzzled" him with the first "thou shalt not". If God had not spoken (John 15:22)—but Adam was not deceived, the innocent woman being deceived was in the transgression. The loving counsel in itself is proof that God would bring into subjection some known weakness, or fault. And again—I ask it in all

seriousness—if Adam was sinless, how could he sin? The word said not "surely SIN", but "surely DIE". Hence we read, "Wherefore, as by one man (not one serpent, or one satan, or one Eve, but one man) sin entered into the world, and death by sin; and so death passed upon all men, for that all (natural men) have sinned. This is the death that reigned over all from Adam to Moses; death by sin—not by cessation of the heart beat, but by the carnal mind which all inherited from Adam.

Why was the law weak through the flesh? Was it not because of sin? Certainly. Then when God sent His own Son in the likeness of sinful flesh and condemned sin in the flesh, what did we learn? Surely we learned that it was not the flesh that was condemned to death, but the sin in it. This natural is only the figure of the spiritual, the bare grain, as it were, and sin in the flesh kills the germ of life therein. We ourselves do not sow the body that is to be, but the bare grain only. Now if the grain is corrupt what results? It fails to germinate; and if it is sound we see not the grain raised up; it dies (empties itself) in giving life to the body that results. The flesh is not profited. John 6:63; Rom. 8:2.

"THE idols of the heathen are silver and gold, the work of men's hands. They have mouths, but they speak not; eyes have they, but they see not; they have ears, but they hear not; neither is there any breath in their mouths.

ORIGIN OF SIN

By T. A. Drinkard

IHAVE read with interest the several articles contributed in The Restitution Herald upon the Origin of Sin. With all the evidence available which is needful to a correct understanding of this most important subject, it seems almost unbelievable to hear the confessions made by those most prominent in religious activity.

It is well to ask when, and by whom did sin originate, and how it all came about, but from some of the answers given it is to be presumed that but very little study has been made concerning the questions involved. To affirm that God planned and purposed all the sin of all the ages, of every shade and color, demands proof.

I can't see wherein God can be accused of being so unfair to His creatures that He planned to make a man and woman so He would have the pleasure of seeing him sin, because he had to (?), to carry out a program that had been previously planned and purposed. Wherein can we find any love manifested in such a procedure?

Why make Adam and Eve and place them in the garden of Eden, giving them access to all the trees, except one, offering him long life upon obedience, knowing all the time that he had to sin? Wasn't this a kind of funny piece of business for the Lord to engage in? This would exclude choice and responsibility, for how could Adam and his wife have any choice when their doom had been settled and sealed long before they were made?

If they had to do as they did then you must lift the burden of responsibility for their sin from their shoulders and place it upon their Maker—God Himself.

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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 for 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

FONTHILL MAY MEETING

THE Fonthill May Meeting has been changed from May 30, 31 to May 23, 24. This change has probably been made to enable the editor, who expects to attend this meeting, to accept another appointment on May 31. Personally the change is much appreciated.

MOTHER

MUCH could be said about mother and Mother's Day. It is undoubtedly very beneficial that emphasis has come to be given to the consideration of mother by the setting aside of a day in her honor. Historic record has crowned man with honor and glory for his military feats and other varied undertakings and accomplishments. But mother's lonely struggles by day and by night, uninspired by fife and drum or by braid of gold, though no less worth the race, has received less notice.

They who are well born and well cradled are much endowed for life's works and for eternity. Mother is the one on whom much of the responsibility for such endowments has always rested and always will rest. These responsibilities can be well met only by careful and continued personal preparation and devotion. All honor and praise to the great number of mothers who, by faithful perseverance in the duties of motherhood, labor to make home the happiest, choicest, most valuable place in earth.

As with father in his equally responsible duties, so with mother. Neither can

properly discharge life's duties without due and careful attention to the proper qualification of self—physically, mentally, morally, religiously.

The world is undoubtedly entering into an era when citizenship will be much inferior in every way to even its present standard. The reason for believing this is the persistent reports that so many of tomorrow's mothers are poisoning their bodies with nicotine of the cigarette and with alcohol, and their minds with numerous deterring and degenerating influences of street and night life. These conditions not only injure (without any compensating benefit) the mother, but also rob the child of the right of being well born and well cradled, and the home of its possibility of being a health-producing, joy-giving, God-inspiring place of dearest and choicest memory.

Pure exalted motherhood is one of the highest services to God and to humanity. God-fearing faithfulness in this should be extolled and honored.

All praise to mother for her pure, noble, untiring, faithful labor of love and good will.

SONG BOOK

Announcement was made in last week's Herald of the new song book which has been ordered of the publisher. With others we are disappointed in not being able to realize the ambition and hope of publishing the compilation of upwards of 500 songs made by our Song Book Committee last fall. But as the publishing of that book was going to involve an immediate expenditure of several thousand dollars and the sale necessarily result in a final loss of considerable size it was felt that the time was inopportune to undertake such a financial labor.

The book now ordered will probably contain about 300 songs of our own approval and while ordered in numbers sufficiently large to obtain a low price, yet we are not obligated to accept the books faster than we can dispose of them. Besides this the sale price covers full cost of publishing and expense of handling. It is because of this that we are enabled to make the special advance order price quoted in last week's Herald, of 30 cents per single copy, postpaid, for manila covers, or \$22.50 per 100, express not prepaid; Flexible Cloth, 33 cents per single copy, postpaid, \$25.50 per 100, express not prepaid; Board Cloth, 40 cents per single copy, postpaid, \$4.20 per dozen and \$33.50 per 100, not prepaid. These prices are for orders with cash in advance of publishing.

Word from the publisher states that they have commenced work on the book and that they are trying to have it ready by June 1, or a few days thereafter. All who want books should order at once.

BABYLON

IN Revelation seventeen the apostle sees a woman sitting upon a scarlet colored beast. This beast was "full of names of blasphemy, having seven heads and ten horns". It is very evident from further reading that this is the same beast otherwise described in Rev. 13:1-8. The woman has a name upon her forehead which John saw to be "Babylon the Great" (compare Revised Version). In the 18th verse of the same chapter John says, "The woman

which thou sawest is that great city which reigneth over the kings of the earth."

Continuing, the apostle heard the angel crying, saying, "Babylon the great is fallen". Throughout the 18th chapter the description of the richness of Babylon in all manner of merchandise and commerce is detailed and the 19th chapter begins with the "alleluias" shouted because of her fall. This fall and the alleluias are in connection with the marriage of the Lamb, 19:7, all of which indicates that the woman called Babylon of Revelation 17 to 19 is timed to be just prior to the "marriage of the Lamb", and to the coming of Christ as "King of kings and Lord of lords", 19:16.

What this Babylon is, is an important question to the observer of current events in the light of prophecy. It is evident that the woman is a figure, that the name, "Babylon the Great", which held the mystery, is of incomplete information. But when the angel distinctly declares that the "woman which thou sawest is that great city", it causes one to meditate seriously as to its application.

This query is further intensified when one studies carefully Jer. 50 and 51. Therein are numerous statements which have never been fulfilled. In order to their fulfillment Babylon must yet become a large and powerful people. This, too, would harmonize with the thoughts of Daniel 9:27 and Matthew 24:15-21, of the days of trouble and overthrow that must yet fall to Jerusalem before she eventually rises to the glory God intends for her. There are numerous Bible students who as confidently expect the rebuilding of Babylon as the rebuilding of Jerusalem and that Babylon will yet again be instrumental in Jerusalem's fall.

A GREAT CHANGE

"WHEN they heard this they were pricked to the heart and said unto Peter and the rest of the apostles, Men and brethren, what shall we do?" Peter had been telling them of Jesus whom they had crucified. They knew, they had heard it many times, but they had not heard it in a way that convinced, that struck them to the heart until now.

What remodeling of life the hearing of these words and thoughts wrought upon the hearers; but the same gospel proclaimed today likewise works new changes in the lives of those who hear, who receive, who act. Nothing else accomplishes so much good for mankind as this remodeling of life through the gospel of Jesus Christ. As Christians let us aim high, let us remember that the greatest work of all is that of bringing our fellows unto Christ in such a way as to reshape and reinvigorate their lives after the fashion and manner of our Savior.

HERALD RECEIPTS

Jessie L. Fish; Mrs. Ida Guthrie; Mrs. Adaline West; Frank C. Dielman; Rev. T. Marshall Morse; Mrs. John Jacobsen.

HELPING FUND

Mrs. Ida Guthrie 1.00
 Hanna Barber 5.00

WINCE MEMORIAL FUND

Previously mentioned \$558.70
 Chas. E. Anderson 2.00
 Mrs. Adaline West 3.00
Total \$563.70

Among the Churches

Fonthill, Ontario, May 3 — Telegram — May Meeting changed to fourth Sunday. Signed, G. E. Marsh.

Bro. Harry A. Sheets will fill the Adeline, Illinois, appointment next Sunday, May 10. On the following Sunday, May 17, Bro. F. E. Siple will be at Plum River, Illinois.

Mrs. C. J. Hanson, her daughter Leota, and her son Chloris, after motoring to Grand Rapids, Michigan, where they called on her son William and family, then motored to Oregon, Illinois, where they spent the first of last week with her son Leland and family. In the meantime Sr. Leota took a side trip to South Bend, Indiana, to attend the National Berean board meeting.

A Few Remarks

Under the above title, on page 229 of The Herald of April 21, the first reference should read "Prov." instead of "Psa.", and the first word of line four should read "warning" instead of "morning".

NOTICES

SUMMER MEETINGS

The following are probable dates of some of the annual summer meetings for Bible Study and Conference work, as recently gleaned from the mail. Most of them are official. Others will follow as soon as received.

MICHIGAN,	JUNE 21-28
FONTHILL, ONTARIO,	MAY 23, 24
BRUSH CREEK, OHIO,	OVER JUNE 14
NORTH SALEM, INDIANA,	JUNE 16-28
GOLDTHWAITE, TEXAS,	JULY 10-19
OREGON, ILLINOIS,	AUGUST 4-16
WATERLOO, IOWA,	AUGUST 20-30.

Vacation in Virginia

I am planning to visit Shenandoah county, Virginia, in September for my vacation from my duties at Lorain, Ohio. If the brethren in this county care to have me hold a few meetings for them at this time I would be glad to do so. Address Elder Francis H. Gibson, 1412 West 19th St., Lorain, Ohio.

May Meeting

Fonthill, Ontario, May 23, 24, 1925

When the peach blossoms come 'mid the fresh tender green,

Of the trees in the fair month of May;
And in garden and woodland are everywhere seen

The flowers of Springtime, we say:
"To you who are longing for joy and rest,
From the every-day duties of life,
And are seeking for all that in life is the best,
With surcease from toil and from strife;
Come meet with us then in the Church at Fonthill,

Where the sunbeams fall warm on the door
Standing open in welcome. With hearts all athrill
We will gather for worship once more;
In the glad songs of Zion, in prayer and in praise,
Abounding in tenderest love,
Our souls and our voices in unison raise,
To our Father and Savior above.

Again, we beseech you! do not fail us, we pray!
For a feast of the Spirit's in store
For all who will come to our meeting in May—
May we greet YOU there, brother, once more?"
—Committee.

REPORTS

Report for April

Sermons: Hillisburg, 3; Rensselaer, 2; Burr Oak, 1; Plymouth, 1; North Salem, 1; Brush Creek, Ohio, 4.
Money collected: Rensselaer, \$25.00; Burr Oak, \$5.00; Plymouth, \$15.00; North Salem, \$6.00.
Expense: \$8.12.

J. H. Anderson.

OBITUARY

Jonathan Knife

was born in Miami county, Ohio, May 20, 1845, and died in the same county, April 22, 1925, at the age of 79 years, 11 months, and 2 days. He and Malinda Hittle were united in marriage, Jan. 10, 1876. To this union were born four children, Bertha, who preceded him in death, Rufus E., Mary Alma, and Harris Elton, who with the widow survive. He also leaves one brother, George, and two sisters, Martha Pearson and Rebekka Macy.

More than fifty years ago he was baptized into Christ by Elder J. F. Wagoner. Since that time he lived a true follower of the Master. His hope was centered in the near coming of Christ and the resurrection of the dead. The funeral was conducted in the Brush Creek church, Saturday, April 25. The large house would not hold the crowd—many standing on the outside—who came out to pay their respects to an upright man. The writer spoke words of comfort from Job 14:14, after which he was laid in the cemetery to sleep until Jesus comes.

J. H. Anderson.

Greetings

Dear Brother Austin and all those of like precious faith: I see my subscription is out April first, and as I do not expect I will be able to take it longer, therefore I am writing. Seeing so many good things written in my last paper, I regret that I have to notify you to stop my paper at the end of the year, but thus it must be, so now I will try to proceed.

In the first place we have no churches but the church to which we hold and by whose name we are called. This is God's church, otherwise the church would be man-made. It needs no incorporation. See Acts 20:28. We also find here that God purchased this church with His (Christ's) own blood; nevertheless no man can say we have no need of Christ. Touching things concerning God's church, let us notice Col. 1:17, 18: "And He (Christ) is before all things, and by Him all things consist. 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 preeminence." Now seeing Christ is the beginning of God's church, my brethren, we have good testimonies that it is God's church and not man-made. Permit me to say here that these recorded testimonies are the sole cause of the writer of these lines being a member of the body of Christ, or church of the living God, grounded and settled; and he cannot be "moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven." Col. 1:23.

While I admit any business needs a system by which to run business, yet the church doesn't need any carving done on it, for Christ is the Head of it, and will take care of it when He comes. 2 Tim. 4:1. I have no objection to the name "Berean Societies" or "N. B. I.", as the N. B. I. has to abide by our laws in order to do business; and I could not object to the name "Bereans", because they received the word of God with all readiness of mind, and searched the Scriptures. Acts 17:11. So not only the Church of God has a record in the Bible but the faithful Bereans also. Never can I turn my back on the Berean workers.

"Well," says one, "What would you term doing all things in the name of the Lord?" First we should possess the spirit of Christ in order to do anything in His name; and as long, my brother, as you have this spirit in you and abound in the same, then whatsoever you may do will be done in His name. Unless we have the spirit of Christ we are not members of His body, and for this cause could not do anything in His name.

Let us not strive about things that are of no profit, but to the subverting of the truth, and look not on the flesh to fulfill the lust thereof,

because ye cannot serve God and mammon. Sr. Wince gave us a good example of how we may do things in the Lord's name by warning us against fleshly lust. No one can practice such as she has mentioned and remain a Christian, for if we serve the devil are we not then his servants, and does not the Lord know His people? Yes, indeed, we cannot deceive Him. May God bless Sr. Wince for fearlessly handing out the truth. There are many wearing sheep's clothing when the Word says, "Inwardly they are ravaging wolves." Notwithstanding, I am not throwing rocks, knowing I myself am not perfect; but, as Bro. Stephenson said, "You all can not say my say", so I am trying to say it myself.

As to Sunday School, I never have found such a name on God's records, but we should plan some way of teaching children the true gospel, otherwise they are about sure to fall in with fables and die in their sins without Christ, without hope and without God in the world. Eph. 2:12. Oh how sad it would be should we know our loved ones are doomed to perish forever as beasts for lack of warning. None of you knows how that deep down in the treasure of mine heart your faithful words are cherished.

Now just a few more things I wish to speak of, then I am through. In 1 Cor. 14:32, 33, we are told that "the spirits of the prophets are subject to the prophets. For God is not the Author of confusion, but of peace, as in all churches of the saints." Yes, live in peace as members of the body of Christ, or saints of the Most High, to whom shall be given the kingdom of God. Dan. 7:27.

Brethren, I enjoy reading your articles or letters and am always glad to get a line from those who I trust are faithful to the cause, not claiming that I live without sin, for should I do that I would be a liar. But it helps me to lay aside the filth of the flesh and receive the ingrafted Word, which is able to save our souls. Just to be plain, I am seeking a better country, that I may call my home; and there, my brother, and my sister, I hope to see you face to face. And remember, I need your word of comfort in these latter days, as I am isolated among unbelievers and love the communion of saints. 1 Cor. 10:16.

Your brother in the faith,

S. I. Herren.

(The Herald is not being discontinued to Bro. Herren as indicated above.—Editor.)

OUR HOPE

READ the twenty-fifth and twenty-sixth verses of John eleven, thus: "I am the resurrection and the life; he that believeth in Me, though he die, yet shall he live; and whosoever liveth and believeth in Me shall never die." I understand the first clause to refer to those who are dead in Christ, who shall be raised at His coming; and the second to refer to those believers who shall be alive at the time, of whom it is said: "We shall not all sleep" 1 Cor. 15:51. Here is the sublime revelation, which makes the Lord's words to Martha clear as a sunbeam: "But 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 this we say unto you by the Word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thess. 4:13-18.—Selected by R. A. Curtis from The Rainbow.

The Sunday School

By Alta King

SAUL BECOMES A CHRISTIAN

Lesson 7 May 17, 1925
Lesson Text: Acts 9:1-22

Golden Text: If any man be in Christ he is a new creature.—2 Cor. 5:17.

For Study

Review: What part did Philip have to play in the spread of the gospel from Jerusalem? See Acts 8:5-40. Keep in mind that Philip's services are a portion of the Christ's victory in and through the church.

The New Lesson: This week's lesson considers what was probably the largest factor in the spread of the gospel from Jerusalem.

The conversion of Saul is one of the most, if not the most, signal victory won by the Christ's power in the early church period.

In the conversion of Saul Jesus did not win out against ignorance, nor indifference, nor fanatical, unreasoning rebellion; He won out against deeply rooted, but mistaken, convictions of right, arrived at through years of intellectual training and practical experience. An opponent whose opposition is based upon such convictions is a most implacable foe. Such a foe was Saul to Jesus.

Every influence in Saul's life contributed toward and strengthened the conviction that the nation of Israel had been established by God to be the glorious nation of the earth, her glory being perfect obedience to the law. Saul's knowledge of the Scriptures and his religious training formed this conviction; his own blamelessness before the law strengthened his conviction that such a nation could be developed. Hence there burned in Saul's heart a fierce patriotism, and a deep regard for law, both in themselves very commendable, but falling far short of the glory to which God had decreed His chosen nation.

It mattered not to Saul that, through mental and physical conditions, through lack of strict education and training, and many other influences, the masses in Israel were not attaining the standard of obedience he had attained. Love did not figure in Saul's conception of glory, either for the individual or for his beloved nation. Glory, to his understanding, was a matter of survival of the fittest. Those in Israel who, by reason of natural fitness and strength, education and training, could meet the standard set by God would become a part of the glorious nation. The rest would be cast aside as waste and refuse, dogs and sinners. God's love and mercy played no part in the obtaining of the glory that should be theirs; hence love and mercy were no part of their glory that should shine before other nations.

Jesus lived and taught the very opposite of these convictions. Instead of leaving the weak and the fallen by the wayside He mixed freely with dogs and sinners. He set aside the claims of the law on sinners—the woman taken in adultery—he cured those who were down and out physically and mentally through sin—the man at the pool of Bethesda—He forgave the woman who had sinned much and received her friendship; He nullified cer-

tain of the laws of Moses—an eye for an eye, and hatred of enemies. Not only all this, but He ignored and scorned the influence and authority of those men like Saul, who deemed themselves the very cream of Israel's law-development and the hope of her future glory.

In all this, Saul saw forces at work which would undermine and destroy law-fear which, to his understanding, was the only road to law-obedience and hence to glory.

He had not yet learned that love is the only motive force to true obedience, hence he did not realize that by the very acts which he deemed would undermine law-influence, Jesus was laying in Israel's heart the only foundation of true obedience. Ignorant of this, and of much more, he set about to destroy Jesus and His influence, thinking that he was doing God's service.

It was such an implacable foe that Jesus met in Saul, and conquered.

I. Saul's Opposition. Acts 9:1-3. Saul's active opposition seems to have dated from the time of Stephen's death about 36 A. D. His conversion was about 35 A. D. The "yet" of verse 1 covers a period of about a year, probably. Discern from verse 2 the reason Saul was persecuting these men and women. Discern the difference between the "this way" the Christians were following and the "way" Saul was following. Both Saul and the disciples were seeking salvation, honor, and glory, but they were traveling opposite ways. The same two ways present themselves to human thinking today. Be sure to discern the difference.

II. Saul's Conversion. Acts 9:3-9. What realization turned Saul from the one way to the other? Saul's question in verse 5 is evidence of his quick readiness to acknowledge the Lordship of a voice speaking from heaven. In this we discern his keen consciousness of the reality of God and heavenly beings.

Saul's realization that the voice from heaven was actually the voice of Jesus whom he thought dead and whose influence he was fighting, his realization that he was offering as a service to God opposition to One who stood in God's presence, was the cause of Saul's conversion.

Would that more present day conversions were due to realizations of the realness of Jesus in the real presence of the living God.

"It is hard for thee to kick against the pricks." What did Jesus mean by this statement? The figure of speech is probably based on the goad armed with pricks and used to urge oxen.

Why did Saul tremble? Why was he astonished? Contrast Saul's entrance into Damascus with the entrance he had planned.

III. Saul as a Disciple. Acts 9:10-22. Through whom and how was Saul first received into the fellowship of the disciples?

Human instrumentality did not enter into the conversion of Saul, but it did enter into his preparation for discipleship. Not that God could not have accomplished this also without human instruments; but a large part of man's salvation is his ability to work with and for others. To develop this ability, God often makes use of man as the means through which to render His services.

How did Saul signify his belief in the

death and resurrection of Jesus?

Where and how did Saul begin active service in the way he had so lately hated? Why were those in the synagogue amazed? We may well conclude that the amazement was not all friendly amazement. Try to discern something of what Saul faced in his new work. Did the Christ's power in him fail or did he grow stronger?

Try to measure the victory won by Jesus in the conversion of Saul.

The Children's Column

PHILIP AND THE ETHIOPIAN TREASURER

By Lois Hunt

Acts 8:26-39

YOU remember two weeks ago we read the story about a deacon named Stephen? Well, today, we have the story of another deacon, named Philip. Now, these seven deacons could do other things besides looking after the money and business of the church, for God gave them power to preach and teach, as well.

So many people in Jerusalem became their followers that the Jewish leaders put the Christians in prison and hurt them in every cruel way. At this, many Christians not apostles went to other cities where they continued their teaching. Among these scattered Christians was Philip. He went to Samaria and preached Christ to the Samaritans, also healing and helping them so much that they were very happy.

One day, the angel of the Lord spoke to Philip, telling him to go south out on a lonely, desert road between Jerusalem and Gaza. Now Philip did not stop to find excuses for not going, nor argue that he could do more good among more people by staying in Samaria. Instead, he went right out, at once, ready to do whatever God wanted him to do.

Coming down this desert road was a man from Ethiopia, riding in a chariot. His office was very responsible, and of high rank, as he had charge of Queen Candace's treasures and jewels. We would call him a treasurer. In some way he had become a believer in the Jewish religion; for he was returning from worship in Jerusalem, and as he rode along was very interested in reading aloud from the fifty-third chapter of Isaiah.

When he came near the place where Philip was waiting, the Spirit told Philip to go with the Ethiopian. Philip was so eager to do as God wished that he ran to meet the stranger. Upon hearing what the treasurer was reading Philip asked him if he understood it. The man invited Philip to ride with him, and then replied, "How can I, if no one helps me?" He asked if Isaiah was writing of himself or of someone else in the verse—"He was led as a sheep to the slaughter, and like a lamb dumb before his shearer, so opened he not his mouth." Philip explained to him that Jesus was the lamb that had been slain. He made it so plain about Jesus and what the Ethiopian must do if he wanted to be saved that when they came to a place where there was water enough the Ethiopian asked why he couldn't be baptized there. Philip said he might if he believed with all his heart. The treasurer replied,

"I believe that Jesus Christ is the Son of God." Then they stopped the chariot and "they went down both into the water", and Philip baptized the treasurer, who then went on his way rejoicing over his new and more precious treasure.

Now this is what God had brought Philip down to do, so when this work was accomplished the Spirit of the Lord caught him away for some other duty.

Are you ready, like Philip, to obey when you are asked to do things? And are you studying, like the Ethiopian, so that you may be baptized? God wants each one of us as well as the many to be His children and helpers. His call is to the one, as well as the many.

"BEHOLD, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore."

THY WORD IS TRUTH

(Continued from front page)

1. From the birth of Abraham to the Exodus was actually (Gen. 12:4; 16:3; and 21:5) 505
But deducting the 15 years while Ishmael was Abram's seed, delaying the seed of promise 15

Leaving the first 70 x 7 of years 490

2. From the Exodus to the foundation of the Temple, according to Acts 13:20:
In the Wilderness 40
Under the Judges 450
Saul 40
David 40
Solomon (1 Kings 6:1, 37) 3 573
But from these we must deduct the Captivities under
Cushan (Judges 3:8) 8
Eglon Judges 3:14) 18
Jabin (Judges 4:3) 20
Midianites (Judges 6:1) 7
Philistines (Judges 13:1) 40 93

Leaving 480

To this we must add the years during which the Temple was in building, for the finishing of the house (1 Kings 6:38) 7
And at least for the furnishing and ending of all the work (1 Kings 7:13-51) 3

Making altogether the second 70 x 7 of years 490

3. From the dedication of the Temple to Nehemiah's return in the 20th year of Artaxerxes (Neh. 2:1) 560
Deduct the 70 years' Servitude in Babylon (Jer. 25:11, 12; Dan. 9:2) 70

Leaving the third 70 x 7 of years 490

4. From Nehemiah's return to "cutting off" of "Messiah the Prince" (Dan. 9:24-27)
The "Seven weeks" (7 x 7) 49
The "Threescore and two weeks" (62 x 7) 434 483
"After" this, Messiah was to be "cut off", and then comes this present interval, the longest of all, now more than 1890 years, to be followed, when God again deals with His people Israel, by "One week". 7

490

(This "one week" must be future, because since Messiah was "cut off" no prince has come and made a covenant with the Jews and in the "midst of the week" caused "the sacrifice and the oblation to cease." This is specially stated to be the work of "the Prince that shall come." See Dan. 8:11, where it is done by "the little horn"; 11:31, where it is the work of "the vile person" (different names for the same person); and 12:11. All these four passages are the work of the same person, and that person is not Christ, but Antichrist. Besides, Messiah was "cut off" after the "threescore and two weeks," i. e., at the end of the second of these three divisions. This cannot be the same event as that which is to take place "in the midst" of the third of these three divisions. In a prophecy so distinct, that the very distinction is the essential part of it, it is impossible for us to introduce such confusion by violently taking an event declared to take place "after" the end of the second period and say it is the same event which is spoken of as taking place in the middle of the third; and at the same time, out of four distinct descriptions of the latter event to make one refer to the former and three to the latter - this is simply trifling with the Word of God. A system of interpretation which requires such violent and unwarranted treatment of God's Word stands self-condemned.)

Thus the number seven is stamped on "the times and seasons of Scripture, marking the spiritual perfection of the Divine Prophecies.—Extract from Number in Scripture, by E. W. Bullinger.

STATEMENT OF ASSETS AND LIABILITIES OF N. B. I.

December 31, 1924

ASSETS

Cash on hand			\$ 502.94
Accounts receivable			1320.50
Accounts receivable, Helping Fund overdrawn			85.47
Notes receivable			3380.00
Pledges unpaid			2791.10
Cash in Trust Funds			
Wince	\$487.45		
Maintenance	877.17	1364.62	
Estates			26149.29
Furniture and Fixtures, etc.			
Office and Class Room		1645.27	
Publishing Department, Added Equipment		162.17	
Home		2761.72	
Machinery, Greenhouse and Farm	\$355.68		
Live Stock, Greenhouse and Farm	375.00	730.63	
Floral & Gift Shop, including truck		356.25	5656.09
Inventory			
Publishing Department		612.10	
Greenhouse Plants		4150.30	
Store — Plants	\$49.75		
Sundries	1401.91		
Books	122.34	1574.00	6336.40
Inventory of Supplies, etc.			344.43
Total Assets			\$47930.84

LIABILITIES

Accounts payable			\$ 1524.52
Notes payable			15105.00
Funds in Trust			
Wince		487.45	
Maintenance		4477.48	4964.93
Previous Investment		25409.66	
Net Gain		926.73	
Present Investment		26336.39	26336.39
Total Liabilities			\$47930.84

PROFIT AND LOSS STATEMENT

January 1 to December 31, 1924

INCOME

Net Sales			
Restitution Herald Subs	\$2669.57		
Job Printing	1765.51		
Greenhouse and Farm	7333.50		
Mail Orders	219.62		
Gift Shop			
Floral Sales	1175.27		
Sundry Sales	1691.29		
Books, etc.	534.54	\$15389.30	
Less Cost of Goods Sold			
Publishing Department	1134.09		
Gift Shop			
Floral	336.44		
Sundry	1244.13		
Books, etc.	362.82		
Greenhouse	27.36	3104.84	
Gross Profit		12284.46	\$12284.46
Other Income			
Interest and Discount Earned		238.93	
N. B. I. General Contributions		6434.46	
Miscellaneous—All Departments		422.72	
Office Earnings		1430.36	
Home Operation		2744.34	
		11270.81	11270.81

EXPENSES

Traveling Expense	\$ 185.79	
Home Operation	831.73	
Interest Paid	815.34	
Delivery	206.62	
Rent and Taxes	529.54	
Repairs—Greenhouse	163.16	
Depreciation—Farm, Fixtures and Machinery	756.65	
Postage	583.78	
Freight, Drayage and Express	360.63	
Lights, Coal, Water and Phone	1734.97	
Insurance	223.96	
Advertising	183.39	
Supplies, etc.	112.49	
Salaries and Wages	13376.42	
Miscellaneous Expenses	2564.07	
	22628.54	\$23555.27
		22628.54
Net Gain		926.73

REMARKS ON REPORT

(Report on preceding page)

A word of explanation should be offered with reference to the foregoing financial reports. Heretofore our books have been closed Dec. 31, on account of making income tax report to government, and on July 31, on account of making report to end of N. B. I. fiscal year.

From January 1 to July 31, 1924, the handling of flowers at Greenhouse and at Floral Shop were not booked separately, while from August 1 to December 31, flowers and plants sold at Floral Shop were kept in account by themselves. The result is that some of the items are marked August to December.

Under the heading "Cost of goods sold", the Greenhouse cost is \$284.33. This item was arrived at by a monthly percentage estimate for purposes of record of inventory on hand. It was found in the middle of the year that the percentage used was inaccurate, but the books having been closed month by month, it was let stand as it was. The true status is included in other totals regardless of this figure.

Attention should also be called to the fact that the mail order work of last fall in the bulb and in the Christmas card lines cost more than was received in trade. (The same conditions prevail this spring, as will show up in next annual report.)

This is not discouraging. It is rather a normal condition for first year in such undertaking. In fact, from every enquiry of experienced firms in this line the assurance comes that it would be impossible to break even the first year.

F. L. Austin, Sec'y.

THE SON OF THE LIVING GOD

By Alexander D. Donaldson

READ Matthew 16:5 to 20. Text, the sixteenth verse: "Thou art the Christ, the Son of the living God."

The essence of the experience was the actual presence of the personality of Jesus communicating to the disciples His own victorious sense of appointment by God to the Messiahship. Of course His own people rejected Him, and He suffered the penalty of their jealousy and hatred in death, a death that became unto us life, for it is only through His willingness to obey the will of the Father that we have any hope of future life. In the unabated power and purpose of Jesus the disciples recognized in Him his divine origin, and this transformed their doubts and fears into permanent enthusiasm.

MEDITATION: The disciples realized His divinity. They accepted this as fundamental and they committed their lives to Him. The glory of the Christian religion is that through the years, countless men and women, out of their own experience with Christ, have come to know Him as the Son of the living God, and through Him to have salvation.

PERSONAL QUESTION: Just what in my life do I interpret to the presence of the living Christ?

PRAYER: Heavenly Father, we pray that we may see Thy glory in Jesus Christ. Give us a keener consciousness of the presence of the spirit of Christ in our daily lives. May we have this joy in abundance, so that we may share with our needy brethren. In the name of Christ. Amen.

OUTSIDE THE WALLS

By Lottie E. Young

WE were certainly the center of a crowd when Saturday afternoon donkeys were brought to the hotel and we mounted, much to the amusement of everybody, as while men in Jerusalem are seen riding, women rarely (in fact the number of men in the streets outnumbered the women ten to one, although it was sometimes hard distinguishing between the sexes as all were in the same kind of dress to my eyes). I should have felt better if I could have ridden a-straddle, but as side saddles had been brought for the ladies, I hoped I would not fall off and if the foot is firm in the stirrup one soon feels comfortable. Down we went along such stony roads and such narrow defiles I am sure if we had seen a picture of ourselves before starting some of us would never have attempted the ride. Added to this a stiff wind was blowing, but I soon was able to think of something beside my donkey and his driver, who kept uttering some fiendish yells at the animal when he decided to linger, which sent him off on almost a gallop, and my protestations fell on unheeding ears.

It was outside the walls of Jerusalem where we rode, on to the Pool of Siloam, memorable as the place to which Jesus sent the man after he had anointed his blind eyes with clay and told him, "Go wash." Close by tradition has placed the Potter's Field, purchased with the thirty pieces of silver for which Judas sold his Lord. The Hill of Evil Counsel was also noted where Caiaphas met with the Jews and consulted how they might put Jesus to death. Down into the valleys of Gihon, Hinnom and Jehoshaphat, passing the so-called tombs of St. James, the prophet Zechariah, and the pillar of Absalom, which this wicked son of David had caused to be erected in his lifetime, little thinking that even unto this day pious Jews throw stones at it. One can picture the royal father eagerly listening for news about this wayward son, see the man on the tower looking for runners from the battlefield, and even now hear the wail when the answer to David's question as to his boy was, "The enemies of my Lord, the king, be as that young man is", and then the heartfelt cry, "O, my son, Absalom, my son, my son, Absalom! Would God I had died for thee, O, Absalom, my son, my son!"

He who judges by appearances only may inflict many unjust sentences upon us.

SACRIFICE

(Continued from front page)

seems a sad commentary upon one's thoughtfulness, conscientiousness, and parental care, to indulge an unnecessary and useless habit to the neglect of a devoted wife, and helpless and needy children.

Then there is another phase of this subject which we would mention. Are you, dear brother, willing to make a real sacrifice for God's sake, and by the help of God give up this habit, and use for the good of the entire family part of the money thus spent purely upon your own desires, and part of it in promoting the work of the truth? Sit down and figure out how much you are spending in one year upon

yourself. Perhaps you will be astonished at the amount you are thus worse than wasting. Then think of the many ways in which you can do some real good to others. The relief funds are never begging for an outlet. There are many who are poor through adversity, and through no fault of their own. What a help it would be to such if all the brethren who are tobacco users were to break off the needless habit, and lend to the Lord by helping some of His poor.

There are other ways in which good can be done in the Lord's service. Do you, dear brother, lay aside each week according as you have been prospered so as to aid in the work of spreading the truth in the world, support a preaching fund, buy and distribute literature, and find ways and means of doing good, instead of spending money merely upon yourself? "The Lord hath need", of you and your means, just as He did of yore when He sent His disciples to bring Him an animal that was needed and not in use.

Then again, think of the matter in this way: Our bodies are the temples of God, as God hath said, "I will dwell in them, and walk in them." As He thus dwells and walks, does He find the temple everywhere occupied by and permeated with another dweller? The mouth, the stomach, the brain, the breath, in fact, the entire system, is filled with the poison which benumbs the conscience, weakens the will, and, to say the least, does not contribute to one's well-being, but rather is against it. Really now, let us reason about this thing. To say the very least that can be said, do you not think that God would be much better pleased to have His abode in a body which is as God's nature made it, instead of being filled in every part of it with a poison which perhaps has uses, but not in the temple of God?

Another objection against the use of tobacco by a follower of the "Holy One and Just" is that it enslaves its votary in such a way that he can only with difficulty throw off the habit. This is the almost uniform testimony of those who made the sacrifice, and gave up tobacco. When you appear before the righteous Judge, do you wish to appear there bound hand and foot, as it were, to a habit which you acquired in violation of God's nature, and holds you as a slave in bondage? Shall the Judge rid you by an arbitrary change of nature of a habit which you never tried to throw off? Brother, what say you to this? Are you not willing to say with Paul, "I can do all things through Christ which strengtheneth me"? (Phil. 4:13). Would you be willing to make this sacrifice if your salvation depended thereon? Would you be less willing to make it for Christ's sake, just to please Him, if your salvation were not in question? The suffering, physical and mental, it would require to cast out the demon nicotine, would only be in line with the sufferings which Christ endured for us.

Do not be angry with us for making these suggestions. We both profess to love God, and wish to serve Him. Say to your unnecessary tobacco habit, "Get out!" Devote what you thus save to the needs of your family, or the service of God, or divide it between them. If you do this, you will not be able to tell all the happiness that shall come to you on this account.—Editorial in The Faith.

THE RESTITUTION HERALD

Volume 14

Oregon, Illinois, May 12, 1925

Number 32

The Inexhaustible Mine

By Lyman Booth

GOLD is found in various parts of the world, more plentiful and easy of access in some places than in others. Almost the first records of antiquity relate the story of finding great quantities of the precious metal. See 1 Kings 10, where we read of the one hundred talents of gold given to Solomon by the Queen of Sheba (verse 10), also the navies of Tarshish and of King Hiram which carried great quantities of gold every three years so that Solomon exceeded all the kings of the earth for riches and for wisdom. What has become of all those great mines which yielded so much wealth? Have they been exhausted, or are they being held in reserve for the future, to yield their treasures to a greater and wiser king than Solomon?

Many other valuable and rich mines have been found in other places, but their treasures seem to have been exhausted, and their glory is but a memory. Much labor, time and expense have been spent in gathering it from the soil and the rocks. He who created it seems to have seen fit to distribute it in small particles among other materials, and men have had to toil and dig into the earth at great depths and at the risk of losing their lives to obtain it. This great danger is braved by men because of the love they have for its possession. Some have obtained great fortunes while others have labored in vain and ended their toils in disappointment, wrecked bodies, failures and blighted hopes.

There is, however, one mine that is inexhaustible. Men of the best and brightest intellects the world has ever known, men of the broadest culture, of the rarest and keenest grasp, men of profound ability have dug into this mine for centuries, and the more they have dug the deeper and farther down they find the precious gems—more numerous, brighter and richer.

Vast libraries have been written telling of the riches and splendor of this mine, and still it continues to yield its treasures in greater volume and brighter luster.

No man, no generation of men, however wise they may have been, not all the thousands who have devoted the best years of their lives, with their best abilities to the development of this most wonderful mine have been able to exhaust it. It is like the widow's cruse of oil, the more that is taken out the more remains to be used. The discovery of one nugget is an incentive to search for more and larger ones. Its resources are infinite and unfathomable. The discovery of one gem creates a longing and desire to obtain more, hence the delving and digging that began centuries ago continues today without ceasing. Nor is this all; other mines are located

Not Ashamed

I'M NOT ashamed to own my Lord,
Who lives by angels now adored;
That Jesus who once died for me,
Who bore my sins in agony.

I'm not ashamed to own His laws,
Nor to defend His noble cause;
The way He's gone is lined with blood,
O, may I tread the steps He trod!

I'm not ashamed to bear my cross,
For which I count all things but loss;
Whate'er I'm bid to do or say,
When Christ commands, I will obey.

This world's vain honors will I shun,
The narrow way to life I'll run;
That this at last my boast may be:
My Savior's not ashamed of me.

—Unknown

and confined to one small territory and are soon exhausted. Although this began in a small territory many centuries ago it began to increase till at present it covers almost every land in the world, and its treasures are being sought and found by people in various climes.

Its treasures consist of the wisdom and knowledge of God, which can not be had for gold, neither shall silver be weighed for the price thereof. It can not be valued with the gold of Ophir, with the precious onyx or the sapphire (Job 28:15, 16). The price is above rubies (verse 10).

All gold and silver mines are guarded carefully to make sure that nothing of value is carried away. But in this mine every thing is free, and there is a sign inviting all to gather up all they can. It reads, "Get wisdom, get understanding: forget it not; neither decline from the words of My mouth." Prov. 4:5. "Wisdom is the principal thing; therefore get wisdom; and with all thy getting get understanding." 7th verse.

In Proverbs 1:7 we read, "The fear of the Lord is the beginning of knowledge", and in Psalm 111:10 we read, "The fear of the Lord is the beginning of wisdom." Then the beginning of wisdom and knowledge is the same. The more of God's knowledge we gain the wiser we become, and also the richer, for the price of wisdom is above rubies, Job 28:13. They that be wise have the promise of shining as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever. Daniel 12:3.

The wisdom of this world and worldly riches are perishable and may take wings and fly away, but the knowledge of God and His riches is inexhaustible and imperishable. No vaults nor safety devices are required to keep them from thieves and robbers, for the more we give of them the more we have to give. They are the treasures "laid up in heaven where neither moth nor rust doth corrupt, and where thieves do not break through and steal."

May all who wish (Continued on page 256)

Glorify God In Your Body

By S. Roxana Wince

ONE way to glorify God in our bodies is to keep them in perfect health. We cannot do efficient work for God with a poor, weak body as a tool to work with. It will not obey the behests of our spirits because it cannot.

Bruce Barton (quoted by J. S. Nichols in *The Young Pilgrim*, for April 25, 1925) says that during the war he heard two men high in authority talking over the fitness of another man for an important position. He had worked for one of these other men years before. "He is a good man, hard-working, loyal to his job and his chief. He knows his business down to the ground. There is only one reason why he is not working for me today; when the crisis came, and extra work came, he inevitably broke down.

"We had a strike four years ago. Right in the midst of it, when we were working our heads off to hold the business together, he gave out. He just could not stand it. He simply did not have the physical stamina. He lost the opportunity of a lifetime. The government lost the service of a man who was an expert in his line and whom they needed very much, just because he had not the health, nor the body to stand the strain."

Then Mr. Nichols adds, "Some young people disappoint God in the same way. They have the equipment and the character to do a fine piece of work and they flunk because they have not the body."

"And older people fail for the same reason. Sunday School classes are minus teachers, prayer meetings without a leader, the song service lacking its sweetest strains, because those who ought to be in their places are sick.

What then? Is it wrong; is it a sin to be sick? Jesus said, "I was sick and in prison and ye visited Me not," as if when we ministered to the sick we were ministering to Him.

And Lazarus was sick. Paul left Trophimus at Miletus sick. We find that Timothy had his infirmities. And they were good men or they would not have been found in the companionship of Jesus and of Paul.

Yes, that is all true. And sickness is often unavoidable. Yet, if our manner of life renders us unfit and unable to obey the command to "glorify God in your bodies", then it is sin, and our course of life must be changed. It is impossible to keep the body in a strong and usable condition and live on cake and sweetmeats, keep late hours, over eat, eat between meals, smoke or chew tobacco, get angry, and cherish hatred or malice.

How few of us can look back without regret. How few of us can say, "I have done all I might have (Continued on page 256)

A TRIP ON SUNDAY MORNING

By Lottie E. Young

SUNDAY morning we drove out to the Mount of Olives, stopping en route, at what is known as the tomb of the Judean kings. This is reached by a staircase cut in the rock, so down we went many feet into the earth (after visits to these subterranean places our clothes bore traces of candle wax and dirt, as it needed lights to distinguish anything, going from the sunshine to thick gloom) and into a large rectangular chamber some 90 feet square. There were great niches in the rock where bodies had lain, whether kings or commoner, showing how wrapped in clothes they were left to their long sleep. At the door was a rolling stone, like a colossal millstone, which ran in grooves cut in the rock, and formed effectual protection to the tomb. The anxiety of the women as they approached the sepulchre on that first Easter morning, "Who shall roll away the stone?" was now easily understood.

There was an old wine press near here and we saw where grapes were put in one end, where they were vigorously danced upon by men and boys, while in the middle part the resulting liquid flowed through a small spout into vessels.

Our next stop was at the cemetery where lie the bodies of many English "Tom-mies", who gave up lives for "king and country" in the Great War. Every grave is marked with a wooden cross, on which is name and regiment; some have rose geranium or a similar plant, but it looked bare and hot and dusty, very different from the cool green with which we associate our cemeteries. This is on Mount Scopus, where the Roman legions of Titus had their tents in the war which resulted in the overthrow of Jerusalem in 70 A. D., when the beautiful temple was destroyed and, in addition to the thousands slain in actual conflict, it is said there were not trees enough to make crosses for those put to death in this awful way.

Now we stand at the top of the Mount of Olives, the place where the record says the Son of God left this world, and where the angels gave the message to the apostles after "a cloud received Him out of their sight", "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 a small building covers a rock on which is a mark, said to be His footprint as He rose from earth. Outside of this are four altars, and as there is about as great rivalry between Latin and Greek churches in Jerusalem now as formerly existed between Jew and Samaritan, separate services are held on these on Ascension Day by Roman and Greek Catholic, Syrian and Armenian churches. Unlike Jerusalem, it is believed the physical features of this mountain have scarcely changed the past 2000 years, and as Jesus often walked here with His disciples, it may have been in this neighborhood that He wept over the city, saying, "O, Jerusalem, Jerusalem! how often would I have gathered thy children together, and ye would not!" For a wonder this spot is not marked with a building. A short distance away, however, a convent has been built in memory of the place where the Lord's Prayer was taught, and "Our Fa-

ther" is emblazoned on the walls of the inner court in 37 different tongues, so men of every nationality can read this wonderful petition.

ACCEPTED IN THE BELOVED

A FRIEND sends us the following tender and characteristic letter she received from Bishop Handley C. G. Moule, of beloved memory: "I think I can in experience sympathize with every statement you make about the mystery of discovering our real evil of heart. God knows how often the very problem you state has forced itself upon me.

"But I would reply in very simple terms, to myself, and to you. First—as to our acceptance in the Lord Christ. Let us be bold to affirm to ourselves that in Him we really are accepted, for His immeasurable merits, 'just as we are'; not as reformed characters, but as sinners 'without one plea'. 'Just as I am' was written by my wife's aunt, years after conversion, under an overwhelming sense of her real utter unworthiness and sinfulness before the Holy One. 'A quasi-sinner must do with only a quasi-Savior. A real sinner is the very case for the real Savior.'

"I am sure that if an Augustine, or a Henry Martyn, could talk to us they would say with intensest earnestness, 'Yes, we find ourselves really, not in a seeming way, poor wretched sinners in ourselves; weak, cowardly, wrong, in ourselves. But we know whom we have believed. We know we are accepted children; at home even when needing the Father's rod, or at least the Father's lecture, with its solemn plain-speaking. We are His, and He is ours.'

"Then, all along, there is also that other side of blessed truth—that we are in the Father's embracing hands evermore to 'make all things new.' Let us act as if there were no past, and come quite anew to the Lord for a new development of His indwelling power to make us more evenly rejoice in Him and in His will. 'Ask Him.'

"To the very end our soul's life will be a paradox; humiliation and rejoicing in a strange harmony. But the rejoicing part is meant to grow louder and sweeter in the song, while the humiliation part still supplies its solemn undertones." From The Dawn.

BUSINESS BOOMS IN PALESTINE

A GLOWING story of prosperity in Palestine is given to the press by Sir Alfred Mond, who has just returned from a tour of the Holy Land. The development since he was last there in 1921 has been so rapid that it is difficult to convey a picture of it to other people, he says. Agriculture and industry equally have progressed and there is no unemployment, but on the contrary, a shortage of labor.

Sir Alfred, himself a Jew, enthuses especially over the rapid growth of the town of Tel Aviv, near Jaffa. The site in 1909 was a stretch of barren seashore sand, which now is covered by a city of 25,000 people.

There are 138 factories, all of which derive their power either from electricity or oil. Thus there is not a single smoke belching chimney but "an ideal city, building wealth under sunlit skies and a pure atmosphere."—By the Associated Press.

THE THIRD ANGEL'S MESSAGE

By George Francis

"And the third angel followed them, saying with a loud voice, "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb."—Revelation 14:9, 10.

Who Is the Beast?

THE beast is a symbol of the Roman Empire, but the empire has passed through three religious phases: Pagan, Christian and Papal: and to discern the truth we must keep in our mind the different phases, to know where each event belongs.

For instance, if we apply the wounding of one of the heads to his Papal phase, when it belongs to his Christian phase, we shall have difficulty in applying the image, and our exposition will be like a limb out of joint. "The beast" of the Revelation is Daniel's fourth beast—dreadful and terrible, and strong exceedingly. Dan. 7:7.

The empire whose symbol is "the beast" is a large affair. At the battle of Actium, B. C. 31, Rome acquired world power, and according to Bible prophecy the saints will succeed to Rome's authority at the end of this dispensation Dan. 7:26.

It is written of "the beast", "And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." Rev. 13:8.

The Papacy claims that it never changes, and therefore now holds civil court in the Vatican, holding on to the shadow when the substance has vanished.

What is the image of "the beast"? The image is a likeness of the Roman beast, made by the directions of the two horned beast of Rev. 13:11. Very simple when understood. History repeats itself.

In the fourth century the Roman Empire adopted its religious creed, affirming the doctrine of the trinity, three persons in the Godhead, Father, Son and Holy Ghost. Now if the people symbolized by the two horned beast (Rev. 13:11) should adopt the same creed, and enforce it by law as did the Roman Empire, that would be an image or likeness to "the beast", the symbol of the Roman Empire.

Now let us see if this is what the prophecy teaches. And remember that the Roman symbol is termed "the beast", while the two horned beast is known by the pronoun "he". "He doeth great wonders." The two horned beast is represented as "saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed." Rev. 13:14, 15. By the foregoing we learn that the image is a religious image, because it demands worship; and that the image is made to the Roman beast, that had the wound by a sword, and did live. The account of this wound is found in verse 3 of this 13th chapter. We know it is the Roman beast because he has the ten horns.

To understand this prophecy fully it is necessary to know (Continued on page 255)

Young People's Page

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

Golden Text: 2 Timothy 3:14, 15

THE OLDER WORKMAN

Brave boy, be not discouraged at the start,
For fame and fortune are the gifts of years.
The result of long periods of smart,
Of cruel disappointment and its tears.

You see success and all you hope to be
Combined to grace the pathway of a man,
And you are keen to stand as high as he,
But he was young, like you, when he began.

You envy him the skill which he has earned,
And all he owns you would possess today;
But there is much by youth which must be
learned,
For you, his goal lies twenty years away!

Work hard, nor waste in envy fleeting time,
The older workman has the greater skill,
The mountain, eager twenty cannot climb,
The wiser man at forty surely will.

Think not that you should come to fame today,
It is too soon, there is no youth alive
Who by a single sweep can brush away
The years which wait to make forty-five.

Those who have reached the goal which you
desire
Have suffered much and battled down the way,
If you can cross those years and never tire
At their age you can be as great as they.

The above thought equally applies to school studies, farm work, social attainments, trade achievements, business ability, professional accomplishments, church labors or spiritual success. Not in any position are you as perfect as you will be after careful study and thoughtful practice. Everything is a growth. The finished workman of today was but an apprentice only a few years back. So be not discouraged on account of your youth, "but grow in grace, and in the knowledge of our Lord and Savior Jesus Christ", and "study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

A GOOD WORK THAT SHOULD PROSPER

Recently we received from Sister Verna C. Thayer, Route 1, Plymouth, Indiana, a letter in which was enclosed a circular from the Junior Extension Department of the National Berean Society of the Church of God pertaining to their

JUNIOR EXTENSION WORK

of which the following is a copy.

"Up until this year very little attention had been given our children in the Berean work. Feeling the need of more work among them, the Junior Extension work was organized.

"This constitutes the Junior Berean work in three phases. The first is the class work, which always is best, of course. Organize a class wherever you have a group of children. Remember, two or three is a group. They have an older leader, but are made to feel it is their class; let them have their own officers whenever possible. Let each one bring a penny if it can be arranged. Meet once a week same as older classes.

"It is not always possible to have a class, so the Home Study is next best. In this,

the mother, or some member of the family, teaches the children once a week and has a class as near like the others as possible. Here is a splendid opportunity for mother to gather her little flock about her for an hour each week and bring them into closer touch with the blessed Truth.

"The last is the Correspondence work. Here the little Berean booklet is placed in the hand of the child, and with an older one to guide him as such a one sees fit, he studies the lesson once a week, as nearly like the other classes as possible.

"So you see no child, or young person, however situated, need be omitted from this work.

"Oh! that people might realize the importance of child training! 'Train up a child in the way he should go: and when he is old, he will not depart from it.'

"What can you do to help us with this work? May God bless every effort."

We think enough of the above to reproduce it in full, praying that some isolated ones will not only notice, but accent the general invitation implied and write Sister Thayer for further information.

Scattered throughout the country are little bodies of the Church of God literally dying of dry rot, and all on account of the older members not having the vision to systematically educate their children into a knowledge of "the things concerning the kingdom of God and the name of Jesus Christ." Glance about you, look into the homes of those members of the Church of God, who, when their children were young, neglected the setting up of the family altar, not taking the trouble to instruct their youth in spiritual things, but in place sent them to the Sunday Schools of the popular church, and count how many of the children so educated and now grown to manhood and womanhood affiliate with, or are members of the Church of God, and how many have stayed with the church which gave them their Sunday School training. The boy of today is the man of tomorrow, likewise the Sunday School scholar of this year is the church member of the next. Parents are responsible for the proper upbringing of their children. Paul says, "And ye, fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord."

When I was of school age the Church of God at Brooklyn—of which my parents were members—was not blessed with that greatest of all adjuncts, a Bible School, but for all that my education in spiritual things was not neglected. I went with father and mother to every church session, and in addition we had a home Bible School. Every Sunday afternoon, and on the evening of each week day was held family worship and prayers. Today we are isolated members of the Church of God, but the lessons I learned as a boy still are so ingrained into my system that the thought of entering one of the evangelical churches never comes to me. I still am a firm believer in "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."

FORGIVENESS

LESSON—Read Luke 7:36 to end.

TEXT—Verses 48 and 50. "And He said unto her, Thy sins are forgiven.... Thy

faith hath saved thee; go in peace."

MEDITATION—This poor, unfortunate woman thought her life was ruined. She was such an evil person the Pharisee in whose house she was felt shocked at her very presence, and began to doubt the claims of Jesus regarding Himself because He permitted this fallen woman to touch Him. All others in the house considered the woman lost except the One at whose feet she kneeled and wept.

But Jesus answering the woman's thoughts, and the Pharisees feelings, said: "Not so, your great love shows faith; your many sins are forgiven; you have a new hope in life; go in peace!"

Christianity is the gospel of salvation through forgiveness through faith. The Gospel of another chance—if we show sorrow for the past.

Though you have tried, trusting in yourself, and failed and often fallen, all is not lost.

Try again, trusting in the Divine mercy and power, realizing that Jesus has been made unto us wisdom, and righteousness, and sanctification, and redemption; God will bring you through.

If you still can be sorry, you are not hopeless; and if you know your own weakness, you can obtain strength from heaven.

Do not give up, but look up.

If men are bidden to forgive even unto seventy times seven, shall not God do even more?

Forgiveness means the opening of a closed door. Forgiveness through faith in Jesus is the very heart of the Christian religion; and when the church proclaims it as simply as Jesus told it to the fallen woman, then the power of the church over the world shall be regained.

PRAYER—Our Father and our God, keep us faithful and loving to Thee through Jesus Christ our Lord. Through His righteousness forgive us our sins. Make us realize and appreciate and be thankful to Thee for the many blessings Thou hast bestowed upon us through Thy love. May we at all times look up to Thee for strength and not depend upon our own, forgiving others their faults. Guide us, lead us and control us. In His Name. Amen.

BIBLE QUESTIONS

1 What is the quotation in Matthew, from Jeremiah, relating to the destruction of the children in hopes of slaying Jesus?

2 Describe the healing of the lame beggar at the gate Beautiful by the invisible Jesus.

3 What is taught to be the best method of systematic giving to the church?

4 What strong evidence have we that Paul wrote the letter to Philemon?

5 What prophecy of Christ's was fulfilled regarding Peter and the crowing of the cock, and what did Peter do?

6 What is the sting of death, the strength of sin and the victory, over both?

7 How does the writer to the Hebrews describe the Word of God?

8 When Saul asked the Lord on the road to Damascus what He would have him to do, what reply did the Lord make?

9 What is the mission of the Comforter?

10 When Jesus asked: "Whom do men say that I the Son of man am?" what was the reply?

ANSWERS TO LAST SERIES OF QUESTIONS

1 Genesis 3:20.

2 Matt. 1:20, 21.

3 Luke 1:13.

4 Genesis 24:67.

5 Genesis 27:11.

6 Exodus 20:12.

7 Proverbs 1:8.

8 Psalm 27:10.

9 Matt. 12:46-50.

10 Matt. 10:37, 38.

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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 for 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

ANNUITY BONDS

THE National Bible Institution is very grateful for the various evidences of the good will of the brethren as manifested by different wills that have been made to the Institution. By these the National Bible Institution will, D. V., gradually increase in its ability for service. But sometime back information was received that there was a less expensive and more satisfactory method of handling gifts of this kind that consist of cash or of its equivalent in negotiable paper. This other method, however is not applicable for gifts consisting of other property.

It is thought best to present this method to the readers of the Herald that those who contemplate making gifts of this kind to the National Bible Institution may consider the advisability of using it. It is called an Annuity Bond. Reliable information is to the effect that several older institutions have learned from experience that this method, where applicable, surpasses that of wills.

An Annuity Bond of the National Bible Institution is a bond issued by the Institution in lieu of money given to the Institution. It pledges the Institution to pay a stated rate of interest to the donor, semi-annually, during the lifetime of the donor. The bond states that the principal is a gift and that the Institution is obligated to pay interest only during the life of the giver. At the death of the donor the Institution is free from all further obligation.

The advantages of the Annuity Bond over a will are:

First, that the wish of the donor is sure to be carried out, and this without any court expenses, such as are necessary in probating wills;

Second, the income is guaranteed throughout life. This is especially desirable for those who for any reason do not wish to be annoyed with the necessity of reloading money from time to time and with the uncertainty of the security for the loan. It is also desirable for any who wish to make a stated gift to the N. B. I., but who wish the earnings on the gift during the period of life.

The Oregon State Savings Bank and others have been consulted as to the safety and advisability of this method. All assure that it is a desirable method for making such gifts, that it is safe, just and commendable.

Those who contemplate making gifts to the National Bible Institution are invited to correspond with the secretary relative to Annuity Bonds.

The N. B. I. will not use such funds so long as the respective donors thereof live, but will, on the advice and approval of a board appointed for that purpose and of our banker, select only securities believed to be wholly reliable on which these funds will be loaned. Thus the N. B. I. will annually receive interest with which to pay interest to the donor, and the donor will be doubly protected during life.

GLORIFY GOD IN YOUR BODY

THERE is much truth in Sr. Wince's well written article elsewhere in today's Herald under the above caption. Not only is it true that Christ's disciples should endeavor to maintain strength and vigor of body in certain specific particulars, but also in every discernible way the consecrated Christian should prayerfully seek to acquire the greatest possible physical, mental and spiritual power with which to glorify our Father.

Bro. Booth, after several weeks of rest, has again come forward with more food for thought, as he refers to the Grand Old Book as "The Inexhaustible Mine".

"Search" is the title of an article in the Berean Column by Sr. Verna Thayer. Not only Bereans but all will profit by carefully considering this article.

Attention should also be called to "A Good Work That Should Prosper", on the Young People's Page. This article should be read by the Old Folks.

THEIR FALL

"IF the fall of them be the riches of the world", is Paul's peculiar statement in Romans 11. It is sometimes wondered how it might be that the fall of Israel enriched the Gentiles.

It should be recalled that the overthrow of the ten tribes preceded Christ's ministry by over seven centuries and that the first scattering of Judah was likewise centuries previous to our Savior's birth, while the final scattering of Judah was 70 A. D. Thus the former dispersions of God's chosen people, scattering them throughout the world, planted Jehovah's name and works everywhere. Though they may have found economical conditions to surpass those of the promised land, yet their religious faith abode with them still and they continued to long for their land that they might worship Jehovah according to their law, by

gathering at stated annual seasons at Jerusalem. Thus wherever they went and whenever, God's name and cause was by them exalted before the lives of heathen, idolatrous worshipers everywhere.

When the disciples of Christ were scattered as a result of the persecutions heaped upon them in Palestine and when they proclaimed the gospel of the kingdom of God and the name of Christ they found everywhere people who had in some degree been taught about Jehovah. Thus the Gentiles being offered through Christ's disciples the truths of Christ were the more prepared to listen and receive.

How was the world made rich by the fall and scattering of God's chosen people?

Plant seeds of righteousness and tend well the growing plants. God will uproot the evil plants in His own good time and way.

MAKING THE WORLD FIT FOR CHRIST

OUR Savior is to return to earth, establish God's kingdom, reign from sea to sea, and from the river to the ends of the earth. But this can never be until conditions shall have been developed and preparation therefor shall have been made.

The commandment to go into all the world and preach the gospel to every creature, though intended to be obeyed in the fullest sense, with earnest zeal, yet was never expected to result in the conversion of the whole world and the fashioning of it like unto Christ's own character previous to His return, but it was intended that this command should result in a fruitage which would gather out a people for His name. The gathering of that people is the work that is going on today. Thus while the Father is dealing with the nations at large, as He watches the development of His scattered Israel, He is also through the gospel perfecting a people for the name of Christ when our Savior returns to old earth. His first finding will be that of a people ready to be glorified and fashioned like unto His glorious body. The preparing of this people is evidently the first labor of the disciples today. All service, all devotion, all consecration to our Lord, advances this preparation work for Him. Thus in every labor along this line the laborer is working as unto Christ in the preparation of human material for His use.

"And righteousness shall be the girdle of His loins, and faithfulness the girdle of His reins."

"He that believeth and is baptized shall be saved."

HERALD RECEIPTS

Mary E. Carter; Henry Zentz; George Knife; Eunice R. Lewis; G. W. Randall; Ethan Carpenter; B. F. Skeels; L. J. Sweet; Miss Muriel Body; Mrs. H. T. Hill; Mrs. Nettie Evans; Josephine Engebretson; Mrs. F. M. Linn; B. N. Berry; Mrs. H. S. Bell; Josiah Middlekauff.

WINCE MEMORIAL FUND

Previously mentioned	\$563.70
Mrs. Ada Huff	2.00
R. A. Curtis	5.00
Mary E. Carter	1.00
Henry Zentz	1.00

Total \$572.70

HELPING FUND

Eunice R. Lewis \$1.00

Among the Churches

The home of Bro. and Sr. Ray Aldrich, of Remus, Michigan, burned, May 3rd.

Bro. M. W. Lyon will speak at Dixon, Sunday, May 17.

Bro. E. O. Stewart reports five baptisms during a recent meeting.

Arlington, Neb., Oct. 27, 1924.

TO WHOM IT MAY CONCERN: In regard to the charges made against Almus Adams by Mrs. Alta Cole in October, 1912, she positively refused to meet him after telling me she would. At that time I was president of the Nebraska State Conference. (Signed) M. D. Newell.

The above statement by Bro. M. D. Newell has been in the National Bible Institution office for some time. He was recently written for approval of same and authorization for its publication, both of which were promptly received from him upon this May 2, 1925. In justice to all concerned it is gladly given place in the Herald.

F. L. Austin, Secretary N. B. I.

NOTICES

SUMMER MEETINGS

The following are probable dates of some of the annual summer meetings for Bible Study and Conference work, as recently gleaned from the mail. Most of them are official. Others will follow as soon as received.

FONTHILL, ONTARIO,	MAY 23, 24
PUYALLUP, WASHINGTON,	JUNE 5-7
BRUSH CREEK, OHIO,	JUNE 10-14
NORTH SALEM, INDIANA,	JUNE 16-28
MICHIGAN,	JUNE 21-28
GOLDTHWAITE, TEXAS,	JULY 10-19
OREGON, ILLINOIS,	AUGUST 4-16
WATERLOO, IOWA,	AUGUST 20-30.

Casey - Marshall

May 17 to 19 are the dates when Bro. Conner will again, D. V., be with the Casey and Marshall, Illinois, churches.

Notice of Appointments

Because of several changes from the ordinary we wish to call attention to the following planned appointments:

Plum River Church	May 24
Kewanee, Illinois	May 25
Macomb, Illinois	May 26 - 29
Ripley, Illinois	May 30, 31

F. E. Siple.

Notice - Iowa Brethren

The Conference Treasury is out of funds, and we need more money at once. Can you help us? Can we afford to allow the work to be hindered by lack of support? Send all remittances to Ferne Moore, 200 Norwood St., Waterloo, Iowa.

H. S. Hunt, President.

Conference Notice

The next quarterly conference meeting of the Church of God of the Faith of Abraham, of Central Washington, will be held at Puyallup, Pierce County, Washington, June 5 to 7, 1925.

All who can are earnestly invited to attend this conference meeting. Those who come in autos are requested to bring some bedding with them. We have house room but not sufficient bedding. Those who come on trains will be met at depot, with auto transportation, by phoning, Red 234. Let us lay aside our worldly business affairs for a little season, and enjoy a season of spiritual refreshing with one another, that we may be enabled to better resist the trials and temptations that tend to distract our minds, and draw us away from serving God.

A. L. Corbaley,

1502 Twelfth Ave., S. E., Puyallup, Washington.

REPORTS

In Old Virginia

The first division of our Virginia meetings

came to a close on Tuesday night, May 5. The first half of the week was handicapped by heavy and continuous rains which made many of the mountain streams impassable, but we were favored with better weather toward the close, and the attendance grew to capacity.

We wish now to introduce to the household of faith Miss Gladys Rickard, Seven Fountains, Virginia. Sr. Rickard is a young woman of value and high regard, and it was our privilege to assist her in baptism just before leaving the Dry Run district.

We feel that there is a splendid field for labor here, and trust it may be further worked at some not far distant time.

F. E. Siple.

MARRIAGES

Burnett - Perry

The nuptial vows of Melvin Burnett and Miss Corrine Perry, both of Hersman, Illinois, were solemnized April 25, at Mt. Sterling, Illinois, Rev. Huff, of the Christian church, officiating.

The bride is a daughter of Martin Perry, and a student nurse at Blessing Hospital, Quincy, Illinois. The groom is a son of Bro. and Sr. J. R. Burnett, of Versailles, Illinois.

The Mt. Sterling "Democrat Message" has the following to say of these young people:

"Mr. Burnett wooed and won for his wife a young lady of sweet personality and estimable qualities. Both enjoy a wide circle of friends who wish them 'Bon Voyage' through life. Mr. Burnett is engaged in progressive farming and the two start life together on their farm, east of Hersman, where they are at home to their friends."

OBITUARY

David Renner

was born in Dayton, Ohio, August 14, 1836; departed this life, April 24, 1925. He was the son of Jonathan and Elizabeth Renner.

He was married in 1861, instead of 1851, as stated in the issue of April 28.

In addition to the survivors already mentioned, there are one sister, Mrs. Mary Hughes, of Stockton, California, and one great great grandchild, together with other relatives.

Services were held at the Union church. Words were spoken by M. W. Lyon on the hope of the resurrection of the dead, after which he was laid to rest beside his children in the cemetery adjoining.

He was a sufferer from heart trouble, and was in bed but a few days. His sons were at his bedside in his last illness. His desire was that they all might meet him in the kingdom. He was prepared to go. He had been a member of the Church of God for 63 years, was a firm believer in the resurrection of the dead, and often expressed his desire that the Savior might come before he died. He bore all his trials without complaint, and was very patient. His was a clean, moral life, industrious and honest. He was poor in this world's goods. He gave all that he had to help others; but what are the baubles of this life compared to the glories of the world to come? God has chosen the poor of this world rich in faith and heirs to the kingdom. It is the Father's good pleasure to give the kingdom to those that love Him.

Sixty-three years in God's service is a good record. To accept the gospel while young, and place righteousness above earthly pleasures, to my mind is a grand thing. Often have I heard my father speak these words, "Let the world alone, for soon the wicked shall cease to be and the weary shall find rest." His best companion was his Bible. "Blessed are they that die in the Lord." There is no condemnation on those who are in Christ Jesus, who walk not after the flesh, but after the Spirit.

Dear father, we shall miss thee from thy place, but we shall cherish thy memory till we again shall see thy face; for we shall meet on that shining shore where death or sorrows shall come no more.

Mrs. Catharine Davis.

CHARITY

By Samuel E. Haney

CHARITY (love) is used twenty-seven times in the New Testament, twenty of which are used by Paul. This word is not found in the Old Testament. Strong gives "charity" two definitions, i. e., agapay, love from the heart--a kiss or embrace; and agapaho, love from the head--a social or moral sense, usually a handshake. The Judas Iscariot kiss and embrace are not supposed to be included by agapay, of which there are many, to say nothing of the commercial spirit of such perfidy. Among the twelve disciples there was one Judas who forfeited his right of discipleship for \$16.98. Likely the ratio holds good today. The agapaho (love of the head) is the worldly brand that has tentacles reaching out for your purse, yea, your very life's blood. The less one has to do with such love, in our day, the better for him. Self has completely absorbed such unregenerate love--love from the head.

The common thought of charity is benevolence--generosity, exclusively. But such is not the primary meaning, as a few texts will show. "Let all things be done with charity." 1 Cor. 16:14. "Above all things put on charity." Col. 3:14. "Greet one another with a kiss of charity." 1 Peter 5:14. Paul emphasizes the point thus, "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." 1 Cor. 13. Verse three is surely the quintessence of giving. But we see that it is possible for a person to bestow all his goods to feed the poor, and to even give his body to be burned, and yet not to have charity.

Giving, on the part of the Christian, is a foregone conclusion; but secondary is the matter of charity. Paul says, "Let us do good unto all men (the world), especially unto them who are of the household of faith. Gal. 6:10. It is no more a special credit to a Christian to give to the poor than it is for a kindergarten teacher to be patient. In each case it is an essential basis of his or her profession. The former could not, in a true sense, be a Christian and not give, if able, to the deserving poor both of the world and the church. The one withholding such charity is deceiving himself by thinking he is a follower of Christ. Neither could the latter handle forty children were she not the personification of patience.

In the matter of giving, God set the pace when He "gave His only begotten Son", to die for His enemies. And the Son willingly followed, by giving Himself "a ransom for all", on the "accursed tree". Peter told Jesus, "We have left all, and followed Thee." Mark 10:28. And we must do as did the Corinthians who "first gave their own selves to the Lord". 2 Cor. 8:5. The rich, parsimonious young man thought he could "get by" and retain his "great possessions", but Jesus headed him off, "and he went away sorrowful". Poor, miserable man thought (Continued on page 256)

The Sunday School

By Alta King

SAUL BEGINS HIS GREAT CAREER

Lesson 8 May 24, 1925

Lesson Text: Acts 9:23-31

Responsive Reading: Psalm 21

Golden Text: I determined not to know anything among you save Jesus Christ, and Him crucified.—1 Cor. 2:2.

Memory Verses: Gal. 1:15-17.

For Study

Review: How and to what was Saul converted in last week's lesson? What effect did this conversion have upon his activities and life work? Through what human instrument and how was he started upon these activities?

The New Lesson: This week's lesson gives a summary of the first few years of Saul's work in and for the church.

I. Saul's First Persecution. Acts 9:23-25. Recall from last week's lesson where, when and how Saul did his first service for the Christ. See Acts 9:19-22. Saul, before his conversion, was the aggressive type of combatant. He sought out the enemy and carried the warfare to their own doors. After his conversion, he was still aggressive, but his aggressiveness ran in a different channel. He sought out the scribes and Pharisees and confounded them with proofs of Jesus' Sonship and Christship, but he fled from physical combat.

The source of Saul's increase in strength mentioned in Acts 9:22 is revealed in Gal. 1:17. From Gal. 1:15, 16 discern the purpose of his going into Arabia.

This sojourn into Arabia was either immediately after baptism, or soon after his first preaching in Damascus. See Acts 9:19, 20. Probably the latter, for, after meeting the learned men of Israel with his new understanding of the law and prophets, Saul would realize the necessity of having thoroughly in mind and heart every jot and tittle of the law and prophets in their new light. He would realize the need of revising his whole knowledge of the Scriptures.

The effect of such a revision is seen in the difference between the preaching of verse 20 and that of verse 22. In the former he preached Christ that He is the Son of God and amazed his hearers. In the latter he confounded the Jews, proving that this is very Christ.

Saul was led and inspired by the Holy Spirit, but the leading and inspiration came only as he yielded his thinking in conference, not with flesh and blood, but with God through His written word and whatever direct communication may have been accorded him. Being led and inspired by the Holy Spirit does not mean that active, personal thinking is unnecessary. It is what is led, and is therefore necessary. There would be a larger number of Spirit led people, if more people would become ordinary students of God's word. About how long was Saul in Arabia in conference with God?

II. Saul's Second Persecution. Acts 9:26-28. Saul's going to the people whom he had so scorned and persecuted was no easy task. He, who had been so fearless, and independent, and sure of himself, must stand in shame, and acknowledge defeat

before these humble people. He had been the means of death to many of their loved ones, and now he must seek their favor and acceptance. How humbly and thankfully he must have entered into that friendship and confidence as indicated in verse 28.

How long did Saul enjoy this companionship? Gal. 1:18. How many of the original apostles did he meet? Gal. 1:18, 19.

Saul went up to Jerusalem with the express purpose of meeting Peter, but he did not acknowledge the apostles as a necessary medium between himself and the Christ. He did, however, acknowledge the mutual help they could be to each other, hence he sought their fellowship, not as a means of establishing his fellowship with the Christ, but as the means of expressing the fellowship with the Christ which had been established by personal contact.

III. Saul's Work in Jerusalem. Acts 9:29-31. How did Saul give tangible proof of his integrity and sincerity? What was the result to himself?

Saul's stay in Tarsus is estimated at about six or seven years. Why is it impossible to conclude that these years were spent by Saul in idleness? Gal. 1:21-24 gives an indication of his activities.

Next week the series of lessons leaves Saul and takes up the work of Christ in the church through Peter. When we next meet Saul, he is in Antioch, the first great center of Christ's work among the Gentiles.

Thus far Saul's work in the church has been only a foretaste of the far-reaching victory won by Jesus in his conversion.

For Class

Review briefly Saul's conversion and its effect upon his life.

What was Saul's first service in the Christian field? Did Saul's conversion take from him his aggressiveness?

When and why did Saul go into Arabia? Show that this period of quiet and meditation was vital to inspiration.

Discuss Saul's meeting and fellowship with the church in Jerusalem, his work there and its result.

SUBJECT TO VANITY

By H. B. Hathaway

IN Brother Allan's answer to Sister Horn's letter in regard to our first parents he quotes Rom. 8:20 in this way: "The creation was made subject to weakness not willingly but by reason of him (Adam) who subjected the same."

Why did he not finish the verse by adding, "in hope"?

When I read that verse I do not see any Adam in it, only as implied that he was one of the creatures and that he was made. Surely he did not make himself. The Maker was the one that did the subjecting and had the hope.

Do you think Adam subjected himself to vanity or weakness unwillingly, with a hope of redemption? I think not, for at the time he disobeyed there was no promise of redemption and no reason for one until after he had sinned.

What a grand thought is expressed in the 21st verse. "Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God."

The Children's Column

SAUL BEGINS HIS GREAT WORK

Acts 9

By Lois Hunt

DO you remember the name of the man at whose feet the witnesses laid their garments while they stoned Stephen? Saul, sometimes called Saul of Tarsus, was a learned Pharisee, educated in Jerusalem, and very intent upon doing everything he could to destroy the Christians and their belief. He thought that was the right way to serve God. You see, he did not believe Jesus to be the real Son of God. He was so much in earnest that he went to the High Priest and asked for letters of authority to take to the synagogue in Damascus, that he might arrest any Christians, men or women, he found there, and bring them to Jerusalem for punishment.

But God had a better use for so zealous and hard-working a man as Saul. As he came near Damascus a light shone from heaven, and as Saul fell to the earth, he heard a voice saying to him, "Saul, Saul, why persecutest thou Me?"

Saul said, "Who art Thou, Lord?"

And the Lord said, "I am Jesus, whom thou persecutest."

Saul was trembling and astonished, but he said, "Lord, what wilt Thou have me to do?"

And the Lord told him to go into Damascus, and there he would be told what to do. When he arose, his sight was gone.

Now, the men with Saul were also so surprised they couldn't speak, for they heard the voice of the Lord, but saw no one. However, they led Saul into Damascus to the house of one named Judas. Here he remained three days without sight, food, or drink.

By this time, Saul must have understood what kind of darkness he had been living in, for he began to pray. Then the Lord told a good Ananias, a disciple in Damascus, to go to the street called Straight, and ask for Saul at the house of Judas.

Ananias, having heard that Saul was coming to do evil to the Christians, hesitated until the Lord said He had chosen Saul to bear His name before the Gentiles, kings, and the children of Israel. Then he went to Saul, put his hands on him, and said, "Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou canest, hath sent me, that thou mightest receive thy sight and be filled with the Holy Ghost."

Immediately Saul could see. He arose and was baptized, and remained many days with the Christians at Damascus.

Isn't it wonderful how directly the Lord can change the plans of men to suit His purpose?

As soon as Saul received his sight and strength he went to work. He preached in the synagogue that Christ was the Son of God. But all who heard him could hardly believe it was the same person who had come to destroy others preaching the same gospel.

Finally the Jews decided to kill Saul. They guarded all the gates of the city; but one night the disciples let him down in a basket over the wall and helped him back to Jerusalem.

The disciples at Jerusalem were afraid of Saul, until Barnabas explained to them just what had happened. While Saul lived with these Christians he spoke boldly in the name of the Lord Jesus, and disputed with the Grecians, until they, too, wanted to kill him.

Again the disciples came to his rescue, and sent him to his old home at Tarsus.

His name was changed to Paul, and he became the greatest preacher of all time. His epistles, or letters, to the churches make up much of the New Testament in the Bible. They teach us the way to live, and the things God wants us to know and do.

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**

The National Berean Society finds that its treasury is very low and it was suggested at the Executive Board meeting at South Bend that each member of the National Berean Society give a freewill offering of 50 cents or more.

Who will be the first to send his offering to Mrs. Emma Garard, Dayton, Ohio, 714 South Broadway.

"SEARCH"

By Verna Thayer

SEARCH the Scriptures, for in them ye think ye have eternal life: and they are they which testify of Me." John 5:39.

Search, what is its meaning? It means to examine, to analyze, to study and to investigate. Does this reference, John 5:39, mean then that we are to study, analyze, examine and investigate the Scriptures? Yes, by all means. Never was there a time when the actual searching of the Scriptures was more needed than at the present time. There is so much careless reading being done that many false doctrines have resulted, and we must "search" in order to distinguish for ourselves the false and true doctrines.

To read and to search are very different, indeed. When we search the Scriptures we weigh and carefully consider the meaning of each word, phrase and sentence. We take into consideration the time of the subject we are studying; by whom and for whom spoken. The words spoken to Abraham do not apply to our age; neither would we want to build the ark, as Noah was directed to do. Things spoken of and for Israelitish times would not be applicable to the church age or age of the Gentiles. We would not expect to see things that are to come to pass in the millennial age coming to pass in the present age. All of this means "searching".

Some say, "But why is this necessary?" If we do not search how are we to know what we are supposed to do? If I do not search to find the plan of salvation, whose fault is it if I miss the way? The minister's, because he told me wrong? Jesus searched the Scriptures and when the hour of temptation came He could stand out boldly for the truth. On the way to Emmaus with His two disciples He, "beginning at Moses and all the prophets, expounded unto them in all the scriptures,

the things concerning Himself." Luke 24:27.

May we be as familiar so that when the hour of temptation arises we may stand with our "loins girt about with truth, and having on the breastplate of righteousness", our "feet shod with the preparation of the gospel of peace"; having "the shield of faith", wherewith we "shall be able to quench all the fiery darts of the wicked", and wearing "the helmet of salvation, and the sword of the Spirit, which is the word of God". Eph. 6:14-17. Would false doctrines have much effect on one so armored?

"Ye are all the children of light, and the children of the day." How do we become children of light? By diligently searching "His Word". Jesus said, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." John 8:12. So we "search" to know how to follow Jesus. His way is the only way. He is the way, the truth and the life. Therefore, let us not merely read, but search that we may be children of light, and not let that day of the Lord come upon us as a thief in the night. Let us "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth."

May we so "search" that when He comes He may find "His words abiding in us."

THE THIRD ANGEL'S MESSAGE

Continued from page 250

that nothing but large events are noted in this Revelation. The giving of a deadly wound to one of the heads of the "dreadful and terrible" Roman Empire is a vast affair. It took the combined forces of Alaric, Genseric, Attila and Odoacer, during the sounding of the first four trumpets to inflict the deadly wound, and another long space for its healing. Condensation in the symbol, but vast expansion in the thing symbolized.

"The beast" was Pagan during the war in the heaven, between Michael and the dragon, but when the dragon was put out of the heaven into the earth, at the passing of Paganism, then a new symbol was in order, "the beast" like a leopard, for Rome had become nominally Christian. And it was during this Christian phase of the empire, in the fifth century, that the northern invaders of the empire gave the deadly wound to "the beast". See verse 3.

So the deadly wound is given to "the beast" during the Christian phase of the empire; after the passing of Paganism, and before the rise of the Papacy. See verse 5. Now we look to the Christian phase of the empire to find its creed, to which the two-horned beast makes an image.

Before making an image there must be a model to which the likeness is made, and this we find in the fourth century during the reign of Emperor Theodosius. At the Council of Nice, A. D. 325, the deity of Jesus Christ was affirmed, His nature being consubstantial with that of the Father. "The hope that truth and wisdom would be found in the assemblies of the orthodox clergy, induced the emperor (Theodosius) to convene at Constantinople a synod of 150 bishops . . . who pronounced a final and unanimous sentence to ratify the equal deity of the Holy Ghost: this mysterious doctrine has been received by all nations,

and all the churches of the Christian world." Gibbon, Vol. 3, pp. 88-89.

"Theodosius suggested the most effectual modes of persecution. In the space of fifteen years, he promulgated at least fifteen severe edicts against the heretics; especially against those who rejected the doctrine of the trinity. . . . The anathemas of the church were fortified by a sort of civil excommunication; which separated them from their fellow citizens, by a peculiar brand of infamy." Gibbon, Vol. 3, p. 92.

History has preserved for us one of the edicts of Theodosius in which he says, "According to the discipline of the apostles, and the doctrine of the gospel, let us believe the sole deity of the Father, the Son, and the Holy Ghost; under an equal majesty and a pious trinity. We authorize the followers of this doctrine to assume the title of Catholic Christians: and as we judge that all others are extravagant madmen, we brand them with the infamous name of heretics: and declare, that their conventicles shall no longer usurp the respectable appellation of churches. Besides the condemnation of divine justice, they must expect to suffer the severe penalties, which our authority, guided by heavenly wisdom, shall think proper to inflict upon them." Gibbon, Vol. 3, pp. 80, 81.

The reader will discern that the brand or mark is not literal, but mental; and as it was in the model, so it will be in the image. And as the rejection of the doctrine of the trinity marked a man as an infamous heretic, so the reception of that doctrine marked him as a Catholic Christian: and this by the authority of the emperor. And as the worship of the triune deity was established by the empire, and adopted as its mark, it is the mark of the beast; because "the beast" is the symbol of the empire.

The number of the beast—666. When the Revelation was given to John it was customary to count a man's number from the letters in his name that were used as numerals. And this number, 666, is said to be "the number of the beast", and the "number of a man", and the "number of his name". Therefore we look for it in connection with "the beast", or Paul's man of sin. In taking the number from the letters used as numerals, we must remember that the letter "u" was formerly the same as "v". This we learn from ancient coins and medals, and also from Webster's dictionary, on the letter "v".

The number 666 is found on the Pope's tiara, or crown, in the words, Vicarius Filii Dei, in Latin, but in English, Vicar of the Son of God.

The sums of the letters so used in the Latin words are: Vicarius, 112; Filii, 53; Dei, 501; making a total of 666.

And now you can send your voice by mail. The talking postcard is the invention of Charles Rammelsberg of Berlin. It is a regulation size card with a circular coating of gelatine in the center, protected by a flap.

You talk into a small, delicate recording instrument which transmits your message to the gelatine record. Drop the card in a mail box and off goes your greeting to be slipped on a miniature phonograph and heard by the receiver perhaps half way around the world.—Selected.

CHARITY

(Continued from page 253)

more of his "treasure" than he did of the kingdom. Matt. 19.

But this kind of charity of itself, laudable as it is, would never make a person eligible for the kingdom. If it should the white man would have to take a back seat, for the red man would occupy the front row. What I have learned by two years' association with the Indians (Choctaws) of their characteristics and language convinces me of this fact. They are supposed to be heathens, but were church members to emulate their generosity Christendom would not have the stigma she has. Get the red man's confidence (which is a difficult thing to do) and you have a dependable friend. The Lord knows he is justly suspicious of the white man and his religion.

Now, what is the paramount thought of the New Testament charity? A few texts will show it to be spiritual—something transcendentally greater than the materialistic: knowledge puffeth up, but charity (love) edifieth (builds up). 1 Cor. 8:1. "Follow after charity, and desire spiritual gifts." 1 Cor. 14:1. "Flee also youthful lusts: but follow righteousness, faith, charity, peace," etc. 2 Tim. 2:22.

Practical charity is the most pronounced characteristic of the Christian. He is at all times considerate of his fellow man, especially of the brethren; considers the weak flesh, which is so prone to sin; is desirous of building up the brethren in the most holy faith, spiritual constructiveness being his greatest desire. Paul says, "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak." Rom. 14:21. "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." 1 Cor. 8:13.

The crux of charity: "Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." Acts 21:13. "By this we have known love, because He laid down His life on our behalf; and we ought to lay down our lives for the brethren." 1 John 3:16.

Regrettable to say, however, we see many good folk, and occasionally even Christians, who would give their last dime to help a person materially, but are unwilling to give an inch to help in any other way if the act were to interfere with their pleasure, time or convenience.

There is another class of Christians who grow like the cow's tail—downwards. When Nancy's tail reaches the ground, O, how she delights to switch up the dust! Don't we at times see brethren doing something like this?—never so happy as when kicking up the filthy dust of this world till they have everybody coughing, sneezing and spitting in one another's faces? Such persons are usually long on tongue and short on brains; and void of the spirit of Christ. Destructiveness seems to be the mainspring of their thinking apparatus; and a deficiency of Christian charity their chief difficulty. Let us be charitable in matters doctrinal, "For now we see through a glass, darkly", obscurely. Don't be too sure your brother is wrong. For there is none quite so wrong as the one who is always right.

As for the great mass of Christians, they

are not serving the Lord and His brethren; self is their chief concern, the real objective. They would deign to assist others provided it be inexpensive, and not interfere with their personal plans. But such conditions must be expected in the fulfillment of prophecy, when "every man's hand is against his neighbor".

What a golden opportunity it affords us to witness for truth and real charity as we see Christianity so grossly misrepresented. There are stumbling stones (errors) that can be brought to the light by an interchange of thought, in the right spirit. Isaiah says, "Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard (ensign) for the people." 62:10.

It is benevolent to feed a hungry man, but charitable to think kindly of him, though we know dissipation to be the cause of his poverty. Remember, the whole world is drunken of Babylon's wine. The gaudy attired is no better today than the tattered and torn; the collegiate and illiterate are alike; all are drunk. Job says, "He taketh away the heart of the chief of the people of the earth, and causeth them to wander in a wilderness where there is no way. They grope in the dark without light, and He maketh them to stagger like a drunken man."

Words and acts are but the fruition of thought. How cruelly the world, and even some Christians, must be thinking! Let us be charitable with our thoughts and smiles, and thereby be helpful to others and ourselves; and render due courtesy to Christ, the Royal Guest of our hearts.

Edgar A. Guest tersely expresses the true Christian charity:

Oh, whether it be a train or ship to bear me on
my way,
Or whether it be a friendly call and a cheery
word to say,
Or whether it be a rose I send with love for a
fellow-mate,
Let me not linger and have it said, "You have
come, but you're just too late!"

Let me be a friend to my friends today, let
them know what I think and feel;
Let the man I am and the deeds I do the depth
of my love reveal;
Let me stand with them in the battle's heat,
when the need for a friend is great,
And not trust it all to a wreath of flowers
which is sent to his home, too late!

Nicotine is a toxic poison and a person under its influence is, to an extent, intoxicated as surely as when, to the same extent, under the influence of alcohol.

THE INEXHAUSTIBLE MINE

(Continued from front page)

to obtain imperishable wealth trust not in the uncertain riches, but in the living God, who giveth us richly all things to enjoy, and may we say with the Psalmist, "Teach us to number our days that we may apply our hearts unto wisdom."

In this mine the wretched sons of want can find exhaustless wealth. In it the fair tree of knowledge grows and blooms and bears the sweetest fruit ever tasted. In it are springs that are refreshing to the thirsty souls. In it there is no darkness; but a heavenly light—a lamp to lead the weary through the dangers of night. In it we hear the welcome voice of the Redeem-

er speaking of heavenly peace, and life, and endless joys.

"Oh, 'tis a precious treasure,
This Bible worn and old.
It's worth beyond all measure
Far more than mines of gold.
And as I turn its pages,
So fraught with riches rare
And ponder on the lessons
Of beauty written there.
I wish that all might see them,
Might know their priceless worth,
Might see the brilliant future
Of this sin darkened earth."

"GLORIFY GOD IN YOUR BODY"

(Continued from front page)

done to glorify God in my body." I can not. People in my youthful days did not understand how closely sickness and wrong habits of diet are connected, nor do they now.

From my own experience I aver that instead of colds being caught because of changes in weather—getting too warm, or getting chilled—they are the direct result of stomach trouble from improper eating. Nature, to relieve the stomach, sends the blood from the surface to the internal regions, and we chill. And another thing: When the stomach is filled with stuff that it cannot use, a frothy gas forms, and this gas, making it fuller still, causes it to press on the lungs in such a way that because of improper breathing our nasal passages, our throats and our heads become inflamed. And there you are; you have what you call a cold, or you have tonsillitis, lung fever or pneumonia.

I could have done so much more and so much better work if I had known and been obedient to the laws of life from childhood to age.

But we cannot live our lives over again, and that is why I am warning my young friends to begin glorifying God in their bodies now; and also for the solemn reason, given in the text, that "ye are not your own", that "ye are bought with a price". And what right have we to batter and destroy another man's property, or even to render it partially unfit for the purpose he intended it for when he paid the purchase price?

"Jesus paid it all,
All to Him we owe;
Sin had left a crimson stain,
He washed it white as snow."

He gave His life that we might live.
Where would we be without Jesus?

Utterly lost and undone. "without God, and without hope in the world", with no God to save us, not the least shadow of hope of another life when this life is gone.

Will you be the men and women you ought to be, keeping your bodies clean and pure as dwelling-places for the Spirit of God, that you may do grand and noble work for Jesus, may help others to do the same and may secure to your descendants strong and healthy bodies; or will you throw away all your priceless chances of being helpers with God in saving men, just for the momentary pleasure of eating all the apples you can put in your stomach at one time?

Ever threw away Paradise and the chance of living forever and ever for an apple, or some like fruit. Beware that you do not do the same thing.

"Glorify God in your body, and in your spirit, which are God's."

THE RESTITUTION HERALD

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Take My Yoke Upon You

By Lilian Railton

A Few Thoughts Inspired from the Words
of Jesus. Matt. 11:28-30.

COME unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light."

What beautiful words these are, and what wonderful hope and comfort, coming down through the ages to us, from the lips of Jesus.

We all feel the need of a friend at some time, and there is no friend who can help us like the Master. He who loved us so that He gave His life, not only for His loved ones, but also for His enemies.

Rom. 5:8 says, "While we were yet sinners, Christ died for us." If the love of God is so great that He gave His Son for His enemies, how great must it be for those who put their daily trust in Him.

Jesus in His prayer to the Father, John 17, says, "I pray for them: I pray not for the world, but for them which Thou hast given Me; for they are Thine. . . . And now I am no more in the world, but these are in the world, and I come to Thee. Holy Father, keep through Thine own name those whom Thou hast given Me, that they may be one, as We are." His whole beautiful prayer is of those who are members of His body.

So Jesus stands as it were with His arms outstretched and pleads, "Come unto Me, all ye that labor . . . , and I will give you rest". That means rest from worry and care, from anxiety and doubt. How many times we allow ourselves to be distressed, full of trouble, and yet there is One who can comfort and relieve, One able to supply all our needs. You remember the story of Elijah. What a staunch servant of God he was. He could defy all the prophets of Baal, and yet when a woman, the wicked Jezebel, threatened him he forgot to be brave, ran away, and, discouraged, wished to die. He seemed to forget that God could still help, and like you and me trusted in his own frail strength and wisdom.

God is all-powerful, and those who put their trust in Him shall not be dismayed.

Should we not praise Him for all His love and grace? We received a letter a while ago from an Indian missionary. Every few words were those of praise to God. We said, "It is often the simple-hearted and lowly ones, poor in the things of this world, who seem to live closest to the Master." Too often the riches and pleasures take us away from Him.

Jesus said, "Abide in Me and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can

The Blessing of Song



WHAT a friend we have in Jesus,"
Sang a little child one day;
And a weary woman listened
To the darling's happy lay.

All her life seemed dark and gloomy,
And her heart was sad with care;
Sweetly rang out baby's treble,
"All our sins and griefs to bear."

She was pointing out the Savior,
Who could carry every woe;
And the one who sadly listened
Needed that dear Helper so!

Sin and grief were heavy burdens
For a fainting soul to bear;
But the baby, singing, bade her
"Take it to the Lord in prayer."

With a simple, trusting spirit,
Weak and worn she turned to God,
Asking Christ to take her burden,
As He was the sinner's Lord.

Jesus was the only refuge,
He could take her sin and care,
And He blessed the weary woman
When she came to Him in prayer.

And the happy child, still singing,
Little knew she had a part
In God's wondrous work of bringing
Peace unto a troubled heart.

Selected.

ye, except ye abide in Me". What a deep and vital truth Jesus brings out in these words. If you have taken on the name of Jesus the Anointed in baptism you are a branch, drawing sustenance, aye, even life, from the vine. His life pulsates in you, in me, and like the good and fruitful branch we will bear the luscious fruit.

The fruit I think must be what we call the Christian Graces, or fruits of the Spirit. Gal. 3:22, 23. "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." How often I fail to manifest these graces. We grow weary, and our bodies and nerves are all unstrung, so we find it hard to be patient and gentle. Sometimes we flare up and speak our minds, as we say. I sometimes wonder if Martha failed in these things, for she, like us, was energetic in much doing. Mary, I guess, found it easier to walk the way of light and right. That makes me think of the next words of Jesus in our text, "Take My yoke upon you and learn of me: for I am meek and lowly in heart, and ye shall find rest unto your souls. For My yoke is easy, and My burden is light."

Now you know Joseph was a carpenter, and Jesus likely helped him in the shop. What they made would be the best that could be made for the price. Some men want cheap things. And one would say to Joseph, "I want a yoke for my oxen; just a cheap one it will be all right as long as it just holds them in place, and they can pull well." So one (Continued on page 264)

The Undiminished Attraction

By Alice B. Curtis

LIFE has many attractions, and they may increase or diminish according as conditions change with the individual. That which attracts in youth may lose much or all of its influence in later years; and the worldly person loves amusements that would have no attraction for him should he become a Christian.

Beauty has a wonderful charm for each of us, we delight to look at lovely flowers, fair landscapes, glowing sunsets and starry heavens. Energy or force is attractive, and a powerful machine in operation will draw spectators. Man stands spellbound at the display of Nature's forces—the thundering cataract, flowing geysers, smoking volcanoes, resistless winds and tides and the dreaded earthquake.

How alluring sin is we each can testify, for "Satan transformed into an angel of light" (2 Cor. 11:14) "deceiveth the whole world" (Rev. 12:9). We have all at some time felt the power of sin's sway, for "the Scripture hath concluded all under sin". Gal. 3:22.

Of all attractions, love is probably the most powerful. For love, man will endure hardship, danger and privation, to gain the object of his love. But no purely worldly attraction can satisfy the thoughtful person; he may test them all and find them wanting because they cannot serve his greatest need and highest good. Beauty changes and fades, and Nature, strong as she is, is limited in power, for she can neither destroy herself nor give man endless life. Sin degrades, and if persisted in destroys its votaries: and human love is notoriously selfish and fickle. All about him man sees change, decay and death. Being acquisitive, he desires to keep not only what he possesses, but to acquire new possessions. He sees that life, his most cherished possession, is slipping from him with every moment of time. He looks in vain to Nature for help to retain his hold on life. He is gifted with intelligence, but even the highest intelligence has failed to outwit old age and death. Without some higher source of help, he finds himself as it were in a cul-de-sac, a road closed at one end, and that end the one he is approaching, where the barrier is death. But help is available, help to lift him to a higher plane away from sin and death.

When God created the heavens and the earth, He said, "Let light be", and the great lights of heaven shone out. "But man sat in (spiritual) darkness and the shadow of death". "Darkness covered the earth, and gross darkness the people". When God's only begotten Son was made flesh and tabernacled with men, He became the "Light of the world". He was the "Light that lighteth every man" (Continued on page 259)

ORIGIN OF SIN

A Reply

By Jas. A. Patrick

UNDER the above caption, Bro. Lyon takes exception to some things I said in my former articles with apologies for taking issue with me.

For lack of time and space I will not say all the nice things that I would like to about the Lyons in return for what Bro. Lyon said of his feelings toward me. And I wish to assure Bro. Lyon and all others that they need offer no apologies for taking issue with anything I may say or write.

The first thing I wish to notice is, "There is a large percentage of our young people, and even older persons, who have failed so far to arrive at definite conclusions."

It is not very clear to me, what advantage it would be to have our young people taught that sin is a necessity. Some time ago, at one of our conferences, the idea was taught that sin was a necessity, and that we could not escape it. The idea seemed to be carried that it was rather a good thing. After a few lessons had been given, some of the young men, who were in attendance at the classes, were overheard talking among themselves. They reasoned, and very logically, too, "If sin is a good thing, and we have to have so much of it before we can be good, and appreciate righteousness, the sooner we get at it and commit sin, the better it will be for us." This is not a supposed case, but an actual occurrence.

I don't want my children taught any such doctrine. It is easy enough for them to sin without being taught that it is a necessity and a good thing.

In trying to show that sin was in the garden before Adam and Eve ate of the forbidden fruit Bro. Lyon says: "The tree of knowledge of good and evil was in the garden." Yes, there are laws in the land, but men do not have to violate them in order to learn how to be law-abiding citizens. If this doctrine was followed out, we would all have to spend a certain amount of time in jail in order to learn how to be good citizens.

Again, "Knowledge of good and evil, then, was a part of God's plan." Yes, because God foresaw it and planned accordingly, not because He foreordained it. Paul says, "By the law is the knowledge of sin", and not "By sinning is the knowledge of sin." Just as a man can learn to be a good citizen by obeying the laws of the land, so Adam could have had all the knowledge necessary, by obeying the law regarding the tree.

Again I quote, "Adam and Eve were naked before they ate of the fruit. That, from their following actions, was considered sin. In that respect they were sinners from the day they were created until their fall."

You see, Bro. Lyon takes the position that God made them sinners, and they could not help themselves—that God thrust sin upon the creatures He had made, who had no power to help themselves.

Our daughters have romped and raced, and rolled upon the ground, and exposed their bare limbs for ages; but at a certain age they become ashamed of such exposure, and settle down and become very demure and maidenly. Of course they were sinners till they covered their nakedness? I should say not! They were just obeying

the law of modesty implanted within them by God, and obedience to that law teaches them all that it is necessary to know, together with the instruction of a wise mother. And Adam had God as his instructor. We can see the effect of disobedience to this law in the flapper who exposes her person, and here we have one of the great causes for the wave of immorality that is sweeping over the world. I want my girl to obey the law of modesty and keep pure and innocent; not go into the sin of immodesty and immorality in order to learn the blessing of purity. Dear readers, what do you want your girls to do? O, I beseech of you, let's not have them taught that it is necessary to become immoral in order for them to learn how to be pure.

Bro. Lyon further says, "Our brother deems it a great mistake to believe that the more sin abounds, the greater will be the appreciation of the blessings of righteousness. But Paul believed just that, for he says, 'where sin abounded, grace did much more abound, that as sin has reigned unto death, even so might grace reign through righteousness.'" (Emphasis Bro. Lyon's)

Grace is the free gift of God, obtained by nothing that man has to do at all. Because man was found in sin, God freely forgave him, and bestowed blessings upon him. That isn't saying that sin is a necessity. What might man not have been had sin not entered into the world? Only the world to come will show.

Paul did not think that sin was necessary to the appreciation of righteousness, else why did he say that he had been slanderously reported as saying, "Let us do evil that good may come"? So instead of Paul saying that good could come from doing evil he argues just the opposite, and I consider it very dangerous for any one to try to "slanderously" report Paul.

You see, our brother would try to make us believe that Paul believed the more sin the greater the appreciation of the blessings of righteousness, for he says, "Paul believed just that." But again I quote from Paul, "Shall we continue in sin that grace may abound? God forbid."

Bro. Lyon sees the force of this argument and tries to escape it by saying, "His question does not destroy the truth of his previous statement, but he does show that the church is not to take advantage of the arrangement."

If the church is not to take advantage of the arrangement, who are? And if it is such a good thing, why not? How is the child that grows up in a Christian family, and early accepts Christ, going to have the proper appreciation of righteousness without taking advantage of the abundance of sin? And must every one in the world taste of the abundance of sin before he can appreciate the blessings of righteousness? No one needs tell me any such nonsense, for I know better. I can't enjoy anything half as much as I might otherwise do, because of the physical ills brought on, mainly, by the late hours kept in the dance hall in the years of my early life.

Again I quote: "In spite of Adam's sin we have no reason to believe that God took away his dominion. This is a world that man prides himself on bossing. He subdues all creation to his purpose." Yes, and often doesn't know that his wife has subdued him to her purpose. Even Bro. Lyon

can't subdue his wife into not believing in a personal devil.

Well, laying all jokes aside, I have before me a copy of the Grand Rapids (Mich.) Press in which the statement is made that there are several animals in the world that man has never yet been able "to subdue to his purposes". Even the kittens born in captivity will, when only a few days old, struggle to exhaustion, rather than be petted. Yes, and every one knows that man, in his attempt to subdue every thing to his purpose, is setting in operation forces that will destroy, both him, and all his boasted power.

Yes, man is controlling crime, immorality, drunkenness, and profligacy, isn't he? These things are running rampant today. And, according to Bro. Lyon, it is a good thing that they are, for without them it would be impossible for the world to have any appreciation of the glory that is to follow. Poor old Samuel, whose mother dedicated him to the Lord before he was born, and who followed the Lord from his earliest childhood, and who challenged Israel to say that he had ever wronged any of them in all the years of his judgeship, will be in a bad plight. No enjoyment of the blessings of future glory.

To me, the origin of sin in no way depends on whether or not there is a personal devil. Bro. Lyon thrusts the question forward when he says, "All arguments are in vain in attempting to disprove God's agency in sin, unless a satisfactory answer can be made to the question, Who created Satan?"

I will tell you what a preacher once said to an infidel. The infidel asked him who made the devil, and the preacher answered, "God made him but He didn't make him a devil, he made himself that. God made you pure and innocent, but you made yourself the drunken sot that you are." So it all resolves itself back to the idea of free moral agency or automatism. If there is a devil, God either made him a devil, as Mr. Knoch contends, or he made himself a devil. If there is a devil, he was only an instrument of temptation, for man is tempted when he is drawn away of his own lusts and enticed. If there is no devil, then God either made the man a sinner, as Bro. Lyon contends, when he argues that their nakedness was sin, or else man made himself what we see him to be today.

OUR HOPE—OUR HOPES

While the Second Coming of Christ is our hope, may we not be permitted to call it our major hope, with the changing of the living, the resurrection, the establishment of the kingdom, etc.,—all coexistent with, and dependent upon the coming, as minor hopes? Not that these things of themselves are of minor consequence, except as compared with the coming and appearing of Christ. But the fact remains that all depend on the fulfillment of the greater hope. We may talk of the kingdom and long for it, but without the coming of Christ the kingdom never will be established. We may look forward to the resurrection of the dead, and pray for it, but until Christ appears the second time the dead never will be raised. Therefore while the resurrection of the dead, and the establishment of God's kingdom on the earth are of great consequence, our Hope is the coming of the Lord.—A. D. D.

THE TREE OF LIFE

By T. A. Drinkard

AND he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations." Rev. 22:1, 2.

Many theoretical opinions have been given relative to the subject matter of these two verses of Scripture which do not appeal to me as very satisfactory or reliable. I do not feel however that we should cease considering the points involved therein, but continue to press forward in an earnest endeavor to learn their true meaning. I am of the opinion that these words and a number of others following thereafter are only a continuation of the preceding chapter and should be considered as such. John is shown "a pure river"; this river contains water, the water of life which is given to those accepting the Master and becoming one like Him. John 4:10, 14; 1 John 3:2.

Kindly note the several expressions, such as, "Water of life", and "Tree of life", as used in these verses. Not only this, but the words of John 4:14, "Well of water". Here are the words Tree, River and Well, which bring to us a deep meaning of far greater importance than generally thought. The statement of verse one, "In the midst of the street of it", to my mind refers to the city of the preceding chapter. The tree of life of verse one is herein seen to be located in the midst of the street; not only so, but is located on "either side of the river". This tree is seen bearing twelve manner of fruit, the leaves of which are for the healing of the nations.

The promise to eat of the tree of life is only for the overcomers, according to chapter 2:7, and you will note that chapter 21:24 refers to nations of them that are saved. God is the source of all life as revealed to us in Psalm 36:9, and through His Son He has offered this life to those accepting it. 1 John 5:11, 12. By reference to John 7:38, you read, "He that believeth on Me, as the Scripture hath said, Out of his belly shall flow rivers of living water". Note the "rivers of living water", which is quite similar to "river of water of life" as mentioned in Rev. 22:1. In the 39th verse of this chapter Jesus explains His meaning. May not this same meaning apply to the case in Revelation? This river of water of life proceeds out of the throne of God, and surely no reference is made to rivers of water such as the Missouri, Mississippi, and the Amazon as some of our brethren have taught.

The leaves contain curative elements specially prepared for the nations mentioned herein. In this connection kindly note Psal. 107:20. "He sent His word and healed them, and delivered them from their destructions." May not the leaves of this tree refer to God's word, which contains His commandments? It would seem so, inasmuch as Jesus says, "The words that I speak unto you, they are Spirit, and they are life." John 6:63. The source of these words is Spirit, and their aim is to, give life through Jesus the Christ. Christ is

referred to as "Our Life", and He even calls Himself "The Life". Col. 3:4; John 11:25. Let us keep in mind that only those who overcome will be given the right to eat of the "Tree of life, which is in the midst of the paradise of God". Rev. 2:7.

THE UNDIMINISHED ATTRACTION

(Continued from front page)

that cometh into the world". Before Christ came the law had been "added because of transgression", and while it was a "school teacher" to bring man to Christ, it was temporary and therefore imperfect. "The law came by Moses, but grace and truth by Jesus Christ". Christ brought in the gospel of love and favor. He came to reveal God to man and to make known His plan of salvation to a perishing race. He taught them of God's power and knowledge, and above all of His great love for man. Those who heard Him testified that "never man spake as this man". "He went about doing good", His words were convincing, He had miraculous power, His life was pure and beautiful and "the common people heard Him gladly". But the ruling class was unmoved, except by fear and hatred. He was rejected and His blessed doctrine spurned. The Scriptures had foretold that this would be, and Jesus knew that the Jews would not accept Him as the Messiah. Must the great plan of salvation fail, then, because of the stony heart of man?

There was one other way and Jesus showed it to His disciples when He said, "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." John 12:24. Again He said, "And I, if I be lifted up from the earth, will draw all men unto Me". John 12:32. So, firm in His purpose and love to open the way of salvation for mankind. He chose the path of suffering and death: and when the cross loomed just before Him, He did not "cry, nor lift up, nor cause His voice to be heard in the street", verifying the words of Isaiah 42:2. And just as truly will be fulfilled the words by the same prophet in verse 4, "He shall not fail nor be discouraged, till He have set judgment in the earth".

And it was to keep fresh in the minds of His followers His death that He established the memorial of the last supper. How touching it is to us, but it pierces our hearts with sorrow to know that because of our proud and stony hearts the sacrifice was made necessary. God's love was so great that He gave His well beloved Son to die in our behalf, and the love of Christ was superlative in degree. "Greater love hath no man than this, that a man lay down his life for his friends". And God commends, or recommends, as most worthy His love, "in that while we were yet sinners Christ died for us".

The supreme sacrifice has been made, nothing more could be done except to use coercion. One who will not accept and love Christ as his Savior after the evidence of such surpassing love is utterly unworthy of salvation and eternal life. Christ is the one "altogether lovely". In Him are met all that is lovely and desirable, for in Him is rest, peace, joy, light, love, redemption and life. He is the undiminished attraction. In the past many lords may have had dominion over us, but now and evermore our allegiance is to our God and to His

Christ.

We no longer "draw iniquity with the cords of vanity", nor sin "as it were with a cart rope", Isa. 5:18. For the Lord has cut asunder the cords of the wicked that once drew us. Psal. 129:4. And He draws us to Him "with bands of love". Hosea 11:4. I would that all who are still gazing at the changing and unsatisfying attractions of earth might see Jesus as the undiminished attraction. He changes not; what He was yesterday, He is today, and will be forever. He is perfect, and perfection does not change. Soon He will come again to earth, not with overtures of salvation, but "to execute judgment and righteousness in the land". Jer. 33:15.

Now is the day of salvation. Come to Him, that under the aegis of His love you may be safe for time and eternity.

GRANTED REPENTANCE

By Alta King

THEN hath God also to Gentiles granted repentance unto life." Acts 11:18. A bit of honest, self-analysis will sometimes reveal a certain degree of secret, smug, self-satisfaction that self had the sense to repent when the gospel was preached to him, and self regards other selves who have not repented with disdainful wonder.

But the early church realized that repentance was granted, and that the turning away from sin was a blessing granted by God through Christ. Acts 3:26.

There is no half-way meetingplace between grace-salvation and self-salvation; neither is there a mixture of the two.

Is there, then, no self-activity in salvation? Most assuredly there is. Self-activity, in the fullest and best sense of the word, is salvation, and salvation is self-activity. It is the end to be accomplished not the means to an end. The means to this end is, exclusively, God's grace. God's grace conceives, gives birth to, and keeps alive the self-activity that is salvation.

The moment we begin to think of self-activity as the means to salvation, just that moment does self-activity, in the fullest and best sense of the word, cease.

THE WATER OF LIFE

A MODERN writer tells us how, in the midst of the Laplanders' village, suddenly a young reindeer will raise his broad muzzle to the north wind, and he will gaze out at the limitless distance while a man may count a hundred.

The next day, a dozen of the herd will look up, sniffing the breeze. Then the Laps will nod to one another, and the camp will grow daily more unquiet. At last in the northern twilight the great herd will begin to move. The impulse is simultaneous and irresistible. They move slowly at first, then presently the slow step becomes a trot, the trot passes into a gallop; and the gallop into a breakneck race. The herd is off to drink of the Polar Sea — swifter and swifter the terrible herd rushes onward, careless of food, reckless of barriers, forgetful of everything but the salt waters ahead.

The deer must drink of that water or perish. Neither man nor beast dares stand between him and his goal. His path is arrow-like to reach the water of life. He drinks or dies. "As the hart panteth for the water brooks, so panteth my soul for Thee, O God." — The Bible 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 for the forgiveness of sins, and a holy life as essential to salvation. We believe and teach the "restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began."

Editorials

ON May 18 checks were received for the Bible Training Class and for the Golden Rule Home, for \$350.32 and \$87.58, respectively, from the estate of the late Sr. Fanny Mitchel of the Solina, Ontario, church. Sr. Mitchel's will directed that \$500 should go to these works, but the executor found it impossible, after paying all obligations and expenses, to pay more than a per cent of the whole.

It is impossible to express our thanks and appreciation to Sr. Mitchel. But we do express thanks to one and all who in such manner cooperate to more fully and effectively carry forward work for our Lord.

With every such contribution intrusted to the judgment of those directing the work there is a recognized increase of responsibility toward God and man. We pray the Father to guide to His own honor and glory.

MAP OF HOLY LAND

THE rapid development of Palestine is of such intense interest and importance to Biblical students who are anticipating the return of Israel preceding the coming of Christ, that arrangements have been made with Rand McNally and Co. to secure their best Bible Atlas to the end that Herald readers may have the picture of the land before them as they read of the developments therein.

For the benefit of those who wish a much simpler map we can supply the Rand McNally Pocket Map of Palestine. It consists of but a simple page, 12 x 18, with towns, lakes, etc., all indexed, which folds

into manila covers, 4 x 6 inches.

The N. B. I. has not placed in stock either of these maps, preferring to await the response of the brotherhood to this announcement. We have been assured that we can secure the maps on short notice and have arranged so to do.

Either one will be very instructive to the student. The larger one is especially beneficial to all who are giving careful study to the prophecies now in process of fulfillment. The description of the Bible Atlas found on last page is taken from their own catalog.

CONFERENCES

THE annual summer conferences for Bible study and for the consideration of religious activities will soon begin. Fonthill, Ontario, is the first one on schedule. This meeting is called for May 22nd to 24th.

Each one of these meetings affords the opportunity for much good to be done in the Master's name. While they are necessarily pleasant gatherings for those of one mind in Christian service, they are also gatherings for service and for labor. Honor to our Father and His Son should be the first motive of each such meeting. Upbuild of the individual spiritual life is one of the ways by which God's name may be honored. Gathering others into the fold of our Savior is another method of honoring our God. Then arranging for more effective labor throughout the year can but add still further glory to the name of our Savior and our Lord.

All these items and more should be prayerfully considered, not only by those who are able to attend one or more of these several conferences, but by those who find it necessary to remain at home. The hearty word of encouragement and the evidence of cooperation sent to those who are in assembly aid them in their studies and in their plan-making for the furtherance of united Christian effort. Unity of Spirit, oneness of purpose, hearty cooperation in labor: these things can but mean much to the ardent workers, whether few or many, providing they are familiar with the truth and labor to further the same in Christ's name.

There are several fields where ministerial changes are likely during the summer.

The N. B. I. secretary will be glad to give information relative to ministers who are desirous of locations or of churches or conferences that are looking for ministers. It is a pleasure to announce that at least two of our young men are willing to take the field the coming year in ministerial labor, and reports of their work warrant their recommendation.

Neither the Herald nor the N. B. I. should be objects of one's service any more than should any other human effort. Rather, they are means for service. It is the earnest effort to make The Herald an agency for the edification of the brotherhood. In so far as this ideal is attained, to such extent each conference would do well to work for a larger circulation of The Herald. In this way information of the local and general work, as well as information on Biblical matters, would be more fully distributed, and the brotherhood would come to be more strongly unified for cooperative service.

After the same analysis the N. B. I. is a

unified effort to further our Christian ideals and labors. It is not an organization to be served, but an organization through which the many are trying to serve better. The N. B. I. is steadily increasing in strength and advancing in usefulness and the more hearty and extended the cooperation, the greater can this usefulness become. It is therefore advantageous for each of the conferences to give time and thought for the consideration of, and cooperation in, N. B. I. efforts of service.

Let us strive to make our conferences ever more useful toward Christian strength.

THOU SHALT CALL

AFTER suffering bitter experience and being urged to turn his faith away from God unto pretended friends, Job, as it were, lifted up his face in new conviction of faith and asked, "If a man die shall he live again?" Without apparent falter he responded to his own question with that full, hearty affirmation of faith that has reverberated its inspiring truths down through all the ages: "All the days of my appointed time will I wait till my change come. Thou shalt call, and I will answer Thee; Thou wilt have a desire to the work of Thine hands." With conviction of faith and hope, how unfalteringly could one carry out the thought of the poet: "Approach thy grave like one who wraps the drapery of his couch about him and lies down in pleasant dreams."

RECEIVE MY SPIRIT

WHAT a beautiful and impressive statement this is of Stephen as recorded in Acts 7:59. The Diaglott in the interlinear reading, reads, "Lord Jesus do thou receive the breath of me". The critical Lexicon and Concordance gives the meaning of the words as "It implies a subjective subject, showing that a decision of the will has taken place with respect to the object presented, and that the acceptance manifests it". That is, Stephen had lived a life of faithful, Christian service. He had been a witness in word and in action and now he graciously submits to the indignities heaped upon him and, realizing that he can not long endure such, he willingly and gracefully awaits death and commits himself to the Father in these words, "Lord Jesus, receive my spirit".

What an example for others to copy.

HERALD RECEIPTS

Ira T. Ritenour; L. A. Crouch; J. Wylie Macallister; Mrs. J. S. Hindman; Mrs. M. A. Woodward; Emil Fredlund; Wallace Woolf; Howard E. Drew; D. A. Renner; J. T. Whitley; C. P. Oliver; E. H. Wichern; O. E. Sinclair; Mrs. Helen Schafer; Miss Elna Mae Schafer; Alex Allan; Mrs. James G. Adams; Mrs. Mary Gorkler.

WINCE MEMORIAL FUND

Previously mentioned	\$572.70
Less error of \$1.00	571.70
Mrs. C. Seely	2.00
Total	\$573.70

HELPING FUND

Mrs. Helen Schafer	\$1.00
S. J. Whitten	5.00

Among the Churches

Bro. F. E. Siple will be at Plum River next Sunday.

The editor will attend the Fonthill meeting, D. V., over next Sunday.

Bro. F. E. Siple is expected home from his Virginia work this (Monday) evening.

Bro. H. A. Sheets will supply the pulpit for Bro. Siple at Chicago next Sunday.

Brothers Arthur Johnson and Paul C. Johnson will supply the pulpit at Oregon next Sunday.

A meeting of the N. B. I. Executive Board has been called for May 20, to review the year's work and pass on new work that must be decided at this time.

Owing to constantly poor health in the southern climate Sr. George Siple, of Hammond, Louisiana, has returned to Oregon, where her daughters, Sisters Ward Lindsay and Leila Mae, reside. Bro. Siple is endeavoring to arrange his work so that they can locate permanently in this section.

Bro. C. E. Randall, of Mora, Minnesota, was a welcome caller at the N. B. I. office, May 15. After attending the board meeting of the National Berean Society he went to Eldorado, Illinois, where he reports having held a very well attended and interesting series of meetings. On Monday last he went to West Milton, Ohio, where he spent a day with Bro. Patrick and others.

Bro. Randall left Oregon Friday evening for Eden Valley, Minnesota, where Sr. Randall is visiting. After a short stop there with Bro. Drinkard and the church he expects to return to his home and his Minnesota work.

Bro. Randall is an earnest worker. His first aim is to further the gospel message. As a means to that end he is a staunch supporter of The Herald and of the National Bible Institution.

NOTICES

"GOSPEL IN SONG"

We expect to receive our new song book, "Gospel in Song", consisting of 256 pages, about June 1. This book will contain a number of the best old hymns, as well as many new ones, some of which bear the date, 1925, on their copyright. Songs of praise and supplication; songs of promise and hope; songs of inspiration and consolation are among the 280 or more in this collection.

Advance orders for this book, accompanied by cash, will be accepted until June 10, at the following very low prices:

Single copies, postpaid—Manila, 30 cents; Flexible Cloth, 33 cents; Board Cloth, 40 cents.

Per 100, by express or freight, not prepaid—Manila, \$22.50; Flexible Cloth, \$25.50; Board Cloth, \$33.50.

25 or more may be ordered at the "per 100" rate.

A dozen of any binding may be ordered at the price of 11 single copies.

These prices are in some instances less than gross cost. After June 10 they will necessarily be advanced.

Send all orders to the National Bible Institution, Oregon, Illinois.

Nebraska Quarterly Conference

The next quarterly session of the Nebraska Conference will be held at Holbrook, beginning on Saturday afternoon, June 6, 1925, and will continue over Sunday, closing on Tuesday evening, June 9.

This will be the last meeting before the annual conference in August and it is the desire of the officers that a full attendance be had from all churches interested in the work.

Miss Zoe Adams, Secretary.

SUMMER MEETINGS

The following are probable dates of some of the annual summer meetings for Bible Study and Conference work, as recently gleaned from the mail. Most of them are official. Others will follow as soon as received.

FONTHILL, ONTARIO,	MAY 23, 24
PUYALLUP, WASHINGTON,	JUNE 5-7
BRUSH CREEK, OHIO,	JUNE 10-14
EDEN VALLEY, MINNESOTA	JUNE 11-14
NORTH SALEM, INDIANA,	JUNE 16-28
MICHIGAN,	JUNE 21-28
GOLDTHWAITE, TEXAS,	JULY 10-19
OREGON, ILLINOIS,	AUGUST 4-16
WATERLOO, IOWA,	AUGUST 20-30.

Notice of Appointments

Because of several changes from the ordinary we wish to call attention to the following planned appointments:

Plum River Church	May 24
Kewanee, Illinois	May 25
Macomb, Illinois	May 26-29
Ripley, Illinois	May 30, 31

F. E. Siple.

REPORTS

From Virginia

The second part of our Virginia work closed on May 9, a few days' meeting having been held with the brethren in the Blue Mountains, near Browntown. We had a very pleasant stay with these hospitable people, and are glad to announce one new member, Mr. C. M. Updike, of Browntown, Virginia. This happily unites the family in Christ, as Bro. Updike is a young married man whose wife is already a member. We pray that God's blessing may rest upon this home.

At this writing we are engaged in the last meeting of this trip, which is being held in the large, comfortable building at Maurertown.

F. E. Siple.

OBITUARY

Thomas Henry Wilson

son of James and Mary Wilson, was born at Genoa, Illinois, July 15, 1844. He was married in 1874 to Maria Wood. In 1878 they moved to Austin, Illinois, which became their home for the remainder of life.

Bro. Wilson died on Monday, May 4, having suffered, without warning, a stroke of paralysis, on Sunday evening which he never fully realized.

He is survived by one brother, Frank, and one son, Laurence E., both of Kansas City.

FERMENTED WINE

By T. A. Drinkard

IN The Restitution Herald of March thirty-first, there is an article in which these words are found, "The wine created was fermented, though many have attempted to prove it was not". Our brother has offered a kindly criticism against the opposite view, yet has failed to present any proof that the wine used on this notable occasion was fermented, and for this reason alone I can't believe that the Master would be guilty of manufacturing intoxicating wine. To assume that this was fermented is but to say that fermentation happens simultaneously with the making of new wine, which is wholly contrary to experience.

There was no time allowed for fermentation to set in, as the Scriptures clearly show. The "waterpots of stone" were fill-

ed with water, and wine was drawn therefrom. John 2:1-9. If our brother had shown by Scripture that this wine was of the intoxicating kind there would be no objection, but in justice to all, especially to those whose minds are ever striving for Scripture backing to justify their indulging in strong drink, I offer objection to this view as very misleading, and trust that the brother will see his error in casting his influence in this direction.

It does not seem to be in keeping with the sublime principles of Christ for Him to make fermented wine. The Master would not place a stumbling stone in the pathway of any individual. By making fermented wine He would be endorsing strong drink, and this is not in accord with His marvelous truths.

"The Lord's coming will be 'in a moment', and if we have become entangled with the affairs of this life, that 'moment' will pass by, and we will be among the 'left' ones."—Selected.

WHAT MUST I DO TO BE LOST?

By Lyman Booth

WE have frequently heard men use the opposite, "What must I do to be saved?" as a text for a sermon; but never, "What must I do to be lost?" The answer is simply this: do nothing; for you are lost already, therefore it isn't necessary to do anything, except to loiter in sin. Sinners and Christians alike may be lost through neglecting so great salvation. If the sinner rejects Jesus' offer of salvation he remains in a lost condition. If a just man neglects his duties and should trample under foot the teachings of Christ he cannot but suffer loss. How can he escape if he neglects so great salvation? If he casts aside the only means of rescue he can not possibly escape. Idleness never gains anything worth while. To make good use of the means and opportunity will insure lasting results. If a poisonous serpent should bite you and you refuse to use the only known remedy you would suffer the consequences. The sting of sin is far more dangerous. Should you be drowning and you refuse to take hold of the life line thrown to you, you would sink and perish; by taking hold of it you may be drawn safely to shore. Neglect is sure ruin.

Jesus alone can save the sinner, "neither is there salvation in any other"; because "all power in heaven and earth" is given unto Him. The sinner's destruction is sure if he neglects Jesus. If he that despised Moses' law died without mercy, of how much sorer punishment shall he be thought worthy who has trodden under foot the Son of God? Do you think that God will not execute His threatenings? Do you think you can escape His piercing and all-seeing eye, or that the rocks will cover you in the day of His wrath? If so your hope is vain. There is no escape from sin except you come to Jesus. There comes a time when the sinner will call and He will not answer; they shall seek Him but will not find Him. This is fair warning. Escape this terrible threatening while Jesus stands ready to receive. Then do not delay; but come just as you are, and come now; because there is no time like the present. Come, and He will in no wise cast you out.

The Sunday School

By Alta King

PETER AT LYDDA AND JOPPA

Lesson 9 May 31, 1925
Lesson Text: Acts 9:32-43
Responsive Reading: Isaiah 55:1-13

Golden Text: And they went forth, and preached everywhere, the Lord working with them, and confirming the word by signs that followed.—Mark 16:20.

Memory Verse: Acts 9:34.

For Study

Review: In what condition did we leave the Christ's work in the church in last week's lesson?

The New Lesson: This week's lesson takes up the work of Peter. "Luke, in turning here from the story of Saul to that of Peter, makes clear that the keynote of his book is the extension of the gospel to the Gentile world; for he has just shown Saul receiving his commission to work for the Gentiles and even forced out into that work by the Jews themselves, and now he turns to Peter and shows how the head of the twelve was brought to see that this same extension of the gospel to the Gentiles was in accord with the will of God. Luke did the work of a true historian in making plain the providences of God."—Peloubet's Notes.

I. The Extension of the Christ's Work. Acts 9:32-35. Discern from verse 32 the growth of the church during the period of quiet and safety mentioned in verse 31. Why was Peter thus interested in the saints of the various localities? To what commission of the Master was he proving himself loyal? John 21:15-17. What spirit kept him loyal to this commission? Was the miracle prompted by love for the Master alone or did Peter feel love for Aeneas? Can one love Jesus and not those whom Jesus loves? Whom does Jesus love?

What evidence can you find that the miracle was not a Christian Science mind cure? Was denial of the man's sickness a part of the cure? What were the effects of the miracle? Why did the people turn to the Lord, rather than to Peter? Can you discern any evidence that the Lydda saints had no power to work miracles? Try to imagine Aeneas' service to the Christ after his cure.

II. Peter at Joppa. Acts 9:36-43. What call took Peter into Joppa? Why was the death of Dorcas of such great concern to the disciples at Joppa? How did Peter acknowledge the source of the power that worked the miracle? What were the effects of this miracle both on believers and unbelievers?

In these two short stories we have the story of how Christ's work was permeating the country around Jerusalem. In them we have a foretaste, by faith, of the power and the work of the kingdom, for by these works, Jesus, in the church, was bringing at hand the kingdom. What an interest and beauty the coming and the kingdom of the Christ take on when they are viewed in this light.

For Class

Follow the lesson as outlined in the study section.

The Children's Column

PETER AT LYDDA AND JOPPA

Acts 9:32-43

By Lois Hunt

NOT long ago a little boy that I know had to stay in bed for three whole days, and he thought it was a most dreadfully long time. Now, what if he had had to stay in bed for eight whole years? How about that?

Yet that was just how it was with a man named Aeneas, way over in Lydda. He had been in bed eight years with palsy—could scarcely move. How many times he must have wished he could get up and work, and how sorry his family and friends must have been and how often they must have wished to help him!

But that was all changed for him in a minute, and who do you think did it? Peter? No, Jesus through Peter.

This is just how it was: When the disciples were so cruelly treated in Jerusalem they scattered throughout all the country. Wherever they went they preached and started churches. Then the apostles visited and helped among these churches. Thus it was that Peter came to Lydda, where he found Aeneas. And what do you think Peter did with Aeneas? He simply said to him, "Aeneas, Jesus Christ maketh thee whole: arise, and make thy bed." And lo! he arose immediately. When people there saw this, they all turned to the Lord.

Then Peter was called to Joppa, a little city on the seacoast. Here he found another sad circumstance. A woman named Dorcas, or Tabitha, had died, and all were mourning for her. She had given all her time and abilities to helping others. She could sew very nicely, so she made clothes for those who needed them. Her life had been so worthwhile and helpful, that she was greatly beloved, and sorely missed.

It was the custom to bury the dead the same day that they died, but these Christians had heard that Peter was near at Lydda, and felt sure he could help them in this trouble. So they washed Dorcas, put her in an upper room, and sent to Peter to come at once.

When Peter arrived the friends took him to the upper room, where the widows stood by him weeping, and showing the coats and garments which Dorcas had made and given them.

He then sent them from the room and did what he had learned from Jesus to do. He kneeled down and prayed. Then he said, "Tabitha, arise."

Tabitha opened her eyes, and when she saw Peter, sat up. He gave her his hand as though welcoming her back to life, and presented her to her friends.

What rejoicing and happiness!

Now, did Peter take the honor of this miracle upon himself, or say, "I did it"? Not he. He always gave God and Jesus the glory.

As many had believed in Lydda, so now many believed in Joppa, and Peter remained with them many days living at the home of a humble tanner, named Simon.

Don't you wish we could have Peter come to heal some of the poor, sick people we know, and bring cheer to many sorrowful hearts? Nevertheless, we can pray for

them to be comforted, and know that Jesus will raise the dead when He comes. And, in the meantime, let us be busy like Dorcas, helping our mothers and fathers and anyone at all who needs our help, no matter how small the help—even the cup of cold water, you know.

(Can you tell how we have come to have Dorcas societies?)

For now is Christ risen from the dead, and become the firstfruits of them that slept.

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

ABOUT A MINUTE

A MINUTE is very small, but it is very important. There are 1,440 of them in each day. The apparent smallness of them makes us foolishly overlook them.

You and I each have two great gifts that go along with life: Energy and time. We cannot waste either one without great personal loss. We fool ourselves into believing that little things do not count. They are the only things that really do count.

Sand grains stay the ocean's fury, and snowflakes overwhelmed Napoleon's army before Moscow. A minute may be little, but it is large enough for the biggest people to live in.

You can fill the water bucket, or bring in an armful of wood for a tired mother, in a minute. You can speak a word of love to a dear one, or give a word of sympathy to some one with a heavy heart in a minute. You can learn something new in a minute. You can read ten verses of the Bible in sixty seconds. You can repent of your sins and forsake them in a minute. A prayer sixty seconds long in the midst of a busy day, will bring strength and beauty into your life. You can sing a stanza of a happy song, or inquire after someone who is sick, in a minute.

The use of minutes makes or mars us during life and when it is all over we need but a fraction of a minute to die. Let us not make our hearts numb by putting off great things till we "have enough time". Minutes are long enough if we will only use and not abuse them.—Selected by Mae Hanson Miller.

Report of Board Meeting

THE Executive Board of the National Berean Society met at South Bend, Indiana, on April 25, 1925.

After devotional exercises led by Bro. Leland Hanson the business of the day was taken up, reading of the officers' reports being first in order, each report being approved without change.

The Treasurer's report revealed the fact that we are seriously in need of more funds with which to continue our work in its various departments.

The Lesson Book Committee reported an active service, work having been started early.

The Report of the Literary Committee also reveals a good work accomplished.

The report from Sr. Mary Gesin of the Tract Department shows a very seasonable labor, several new tracts having been published which, together with other tracts have been sent out

in numbers totaling over 4000.

Both Senior and Junior Social Correspondence Committees reported much service rendered. Their letters have reached many homes throughout the land. Still they seek others whom they may help and comfort by means of their encouraging letters. (Will you help them by sending the name and address of one or more of our brethren who need this service? Senior Chairman, Mrs. May Moore, Bartley, Nebraska. Junior Chairman, Miss Dorothy Lyon, Citronelle, Alabama.)

The Organization Committee has also been at work, and has discovered several obstacles some of which seem quite injurious; but discovery is a big help to overcoming such obstacles.

A great deal of assistance has been rendered through the Relief Department to individuals and to families, thus giving comfort and relief from suffering.

Our new department, including the Junior Extension Work, reports several Junior classes started and some work taken up with children individually through correspondence.

Reports from the different states varied in expression of work accomplished.

Several letters were read which indicate that the lesson books are much appreciated.

The program for the coming conference was discussed and arranged as much as possible, being left for the Program Committee to complete.

A discussion of our financial problem resulted in a decision to advertise our needs in every way possible, including the various church papers, making suggestion as to how each Berean may help.

A motion was carried which calls for all Berean Columns of the Society to be conducted through the Literary Committee.

The Board then voted to carry its share of the costs of publishing a folder for advertising our next Conference which will be held at Oregon, Illinois, August 10, 1925.

This concluded our business session and the rest of the day was spent as each thought fit.

J. A. Johnson, Sec. Pro tem.

THE ORIGIN OF SIN

By J. W. Macallister

THE above subject has received considerable consideration in recent issues of The Herald. There is one viewpoint of the subject we feel might be somewhat elaborated with profit. In the third chapter of Romans the apostle Paul is endeavoring to present the sad plight into which the race has fallen through sin, and the merciful provision the Lord has made through the Anointed One to enable them to escape from the consequences of their transgressions if they will accept of that help on His terms. At verse five the apostle says, "But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance? (I speak as a man). God forbid: for then how shall God judge the world? For if the truth of God hath more abounded through my lie unto His glory; why yet am I also judged as a sinner? And not rather (as we be slanderously reported and as some affirm that we say), Let us do evil that good may come? whose damnation is just."

Here the apostle is resenting the imputation of some who claimed the teaching of the Christian was that they do evil that good might result, and he states that those who make this charge are worthy of condemnation. If such a charge is resented by fallen man, how think you the Almighty One judges those people who are endeavoring to make Him the Creator of sin and of necessity the One who is to blame for all the ills that have resulted from that first offense of man? This doctrine utterly destroys the philosophy of man being a free moral agent, with will to do or

not to do, to obey or refuse to obey, as he sees fit. It makes of man an automaton that is subject to a force that moves him automatically without volition on his own part.

Now if that were the state of man in his original creation, a wise God would have made him to act always in accord with the principles of right, which always brings happiness to the one using them, and also is satisfactory to those with whom he deals; hence there would have been no transgression, i. e., no sin, and consequently no suffering and no death. We have, however, the testimony of the Word that God made man in His own image and likeness and that he was very good, and again, "Lo, this only have I found, that God hath made man upright; but they have sought out many inventions". Likewise the testimony of the New Testament, "As by the offence of one" (Adam) "sin entered into the world, and death by (or as the result of) sin; and so death passed upon all men". These scriptures surely show sins to be offensive to God and place them on the shoulders of the ones to whom they belong.

Let us presume for the sake of argument that the philosophy that God made man sin so he could get an experience with the result of transgression has a scriptural foundation. Just what position does this philosophy put our heavenly Father in, considering the multitude of warnings and the punishments promised and duly administered for such transgressions?

But we know from the Word and from all our own personal experiences as we have yielded our wills to His perfect will, that all His ways are perfect and joy and peace producing. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap". If ye of the flesh sow to the flesh, ye shall reap corruption, but if ye sow to the Spirit, ye shall of the Spirit reap life eternal.

Dr. G. H. Howard has been quoted as saying: "Cigarette smoking is infinitely more pernicious than drinking; for, the drink-habit in boys is readily curable, while the cigarette-habit is but seldom eradicated. In fact, this habit is far more injurious than is any other form of tobacco-addiction, unless it be chewing.

WHO MADE THE DEVIL?

By M. A. Drinkard

THOU art worthy, O Lord, to receive glory and honor and power: for Thou hast created all things, and for Thy pleasure they are and were created". Rev. 4:11. This scripture teaches that all things were created by God and that all God's works are perfect, as recorded in Deut. 32:4. Knowing that the devil is the wicked one, and that God did not create the wicked one, let us investigate the Word of God as to the devil's creation.

Lucifer Created Perfect Became the Devil

Of the creation of Lucifer we read: "Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, the topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created. Thou art the anointed cherub that covereth; and I have

set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee." Ezek. 28:13-15.

Lucifer's Fall

"How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High. Yet thou shalt be brought down to hell, to the sides of the pit." Isa. 14:12-15.

Concerning Lucifer's fall Jesus said: "I beheld Satan as lightning fall from heaven". Luke 10:18. Lucifer's fall was from God's favor. After his fall he is known in the Bible as Dragon, Devil, Satan.

Now let us see what these names given mean and see if they don't describe the character of the wicked one:

1. Dragon—Devourer. Satan has used all his power to destroy everything pertaining to righteousness and godliness. He has caused all the persecutions and murders of all the holy prophets, and the persecutions of Jesus Christ, and His disciples, and their deaths.

2. Devil—Slanderer. Satan has slandered God in the garden of Eden; slandered Jesus Christ and His apostles, and all who follow in the footsteps of the blessed Savior and Redeemer of the race from death; slandered the great Creator by denying the truth and telling a lie to our father Adam and mother Eve. Jesus the blessed Son of God said of him, "He was a liar, and the father of lies". John 8:44.

3. Satan—Opposer. God established the true religion, and commanded all men that they should worship Him the only true God. Satan the opposer established the false religion and caused men to worship him, his agents and his idols. God established the "mystery of God"—the Church of God. Satan the opposer, the "mystery of iniquity"—the church of Satan—claiming to worship God while misrepresenting God's law as taught by Jesus and His apostles.

From these scriptures and definitions we know that God did not make the Devil, Satan or Dragon, but that He created Lucifer a perfect being, who fell from the perfection with which God created him, and after his fall was called Devil, Satan and Dragon.

God also created Adam, the father of the human race, perfect. He likewise fell from that perfection and after his fall he and his posterity became sinners. But God did not create a sinner. Adam, by violating God's law, brought "sin into the world, and death by sin." All men have an individual and private right in their judgment as to the interpretation of the Scriptures as "natural men", but it won't do for those who are free in Christ. Private and individual judgment leads to confusion and division, and a see-saw organization.

All who are in Christ are one and are led by the self-same Spirit, which will lead to a soundness of judgment in which all can concur. "Knowing this first, that no prophecy of the Scripture is of any private interpretation." 2 Peter 1:20.

TAKE MY YOKE UPON YOU

(Continued from front page)

is made—crude and a bit rough—that will chafe the poor beasts' necks as they plod and pull. Another man comes in and says, "Joseph, can you make me a yoke? It must be the very best, strong, smooth and well-fitting." What pleasure Joseph takes in this order. He likes to make things good.

So he cuts and planes and shapes the yoke. Perhaps he says to the little lad Jesus, who is playing with the pretty, curly shavings, "Son, you can sandpaper and polish this if you like." Jesus gladly takes it, and rubs away with might and main until there is not a rough spot left. As He draws His hand across it it feels like satin. So you see Jesus knew about yokes—and I am sure when He said, "Take My yoke upon you" He had the very best for Him and us to wear.

Now if we have His yoke on us, we must be plodding along together. Your hand is in His and you are listening to the gracious words He is speaking. What are they? Why, we have them recorded in His Word. He says to us in John 5:39, 40, "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of Me."

What can we learn from the Word, and what is the testimony of Him? They tell of His wonderful life; no sin or guile was found in Him, and "He went about doing good." He gave His life freely for us, and asks us to walk in His steps, that we with Him may enjoy everlasting life and peace.

Paul says (Col. 3:16), "Let the word of Christ dwell in you richly". I would think that would require daily study, so that the mind might be flooded with the life-giving thoughts. Then they will be in us as a well of water, overflowing and springing up unto everlasting life.

Jesus says, "Learn of Me". If we walk with Him He will sometimes take us aside to a quiet, shady place to rest. Likely we shall see Him on His knees; and with hands clasped, and face uplifted. He will pour out His soul in prayer to God for help and strength—not for self alone, but for us, too. Was that not His way when here? Then we shall see Him as He girds the towel about Him and washes His disciples'

feet. A beautiful lesson in service. "I have given you an example".

Again, they bring a poor, sinful woman to Him and seek to have her stoned. The tender, loving Savior looks at her and says, "He that is without sin may cast the first stone". When He looked up all were gone. Shall we not study to know Him who is our life and follow all the way?

I read of a man who had a dream. In it he saw Jesus as He was led away to be crucified, surrounded by the cruel, howling mob. The Master was trying to carry the cross but falling under the weight of it. The mob seized a man, a stranger gazing on, and tried to make him carry it. He was terrified and fought to get away. Presently he saw the face of Jesus, full of sweetness and suffering; and forgetting self and fear in his new-born love for the Master, he seized the cross and willingly bore it along. The dream changed the man; and if we, too, can get a vision of the Christ

we will want to take His yoke upon us. There is the promise: "Ye shall find rest to your souls", and He assures us, "My yoke is easy and My burden is light".

Walking daily with the Christ we shall be changed in nature and made fit to live with Him through the endless ages to come.

We heard of a phrenologist who declared he could tell any man's nature from his head. A rough-faced, stern looking man came to the platform, and was described as naturally harsh, cruel and possessing many disagreeable traits. The audience laughed derisively, for the man they knew to be kind, gentle and a good citizen.

The man himself did not laugh, but said, "Friends, you have heard portrayed exactly my nature before Jesus took possession of my life. If there is any change, the honor belongs to Him."

So the Master can change us, and we can but praise Him for His wondrous love.

Number	Annuity
	Payable

KNOW ALL MEN BY THESE PRESENTS:

Whereas, (Name of donor)
of (Place of residence) has donated
to and paid into the treasury of the NATIONAL BIBLE INSTITUTION, Oregon, Illinois, the sum of (Amount donated) Dollars, which is an executed gift to said National Bible Institution and belongs to said Institution from this date absolutely.

NOW, THEREFORE, the said National Bible Institution in consideration thereof, hereby binds itself and its successors to pay to said (Donor) during h.... natural life an annuity of (Amount of yearly annuity, or interest) per year, payable in half yearly instalments on the last days of June and of December, in each year. Upon the death of said (Name of Donor) this obligation shall be no longer binding, and said annuity shall cease; but the legal representatives of said annuitant shall be entitled to the proportion of the semi-annual instalment for the time between the last payment to the annuitant and the date of the said annuitant's death.

The acceptance of this bond makes all its recitals and stipulations binding upon the annuitant and h.... legal representatives.

IN WITNESS WHEREOF, the National Bible Institution has caused its corporate seal to be hereunto affixed and these presents signed by its President and Treasurer, at Oregon, Illinois, this day of, A. D., One Thousand Nine Hundred and

NATIONAL BIBLE INSTITUTION
..... President
..... Treasurer

First Payment from date of bond to time days at per cent \$

The above is a copy of the National Bible Institution Annuity Bond.

By "Annuity" is meant an annual sum that will be paid during the donor's natural lifetime. It is the same as annual interest. In this instance the annual amount is divided into two payments, payable June 30th and December 31st of each year. As stated in last Herald, page 252, the Annuity Bond takes the place of a will where a person might desire to will a definite amount of money to the National Bible Institution. Instead of making the gift in the form of a will, to become effective after one's death, by the Annuity Bond one makes the gift during his own lifetime, thus saving the unavoidable expense of probating and adjusting a will, and making sure that one's wish is executed. The Annuity, or annual interest, is paid by the National Bible Institution.

As stated in last Herald, this method is used extensively throughout the country. Reliable information is to the effect that the American Bible Society uses this type of instrument very largely, as do other religious and charitable institutions. It has proven very satisfactory both to donor and recipient institution.

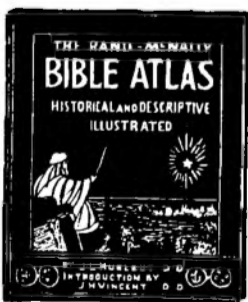
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NATIONAL BIBLE INSTITUTION
OREGON - - - ILLINOIS

THE RESTITUTION HERALD

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Number 34

More Than Conquerors

By William Leask

THAT the friends and followers of the Lord Jesus Christ will get through all the troubles and difficulties, cares and griefs, trials and temptations of life safely, and be victors over them all, is certain: that is, as certain as the Word of God can make it, and faith requires no stronger guarantee than that. "We know that all things work together for good to them that love God, to them who are the called according to His purpose." The very fact of a "purpose", implies the corresponding result. The plan anticipates and foresees the splendid issue. No foe of God will ever say, "He began to build and was not able to finish." With unlimited resources at His command, and perfect wisdom to use them at the proper time, it is an obvious conclusion to say, that He will accomplish His original design with entire satisfaction to Himself, and to the joy of every member of His redeemed family, from the greatest to the least. "I give unto them eternal life," says the holy Shepherd of the flock, "and they shall never perish, and none shall tear them out of My hand. My Father, which hath given them to Me, is greater than all; and none is able to tear them out of My Father's hand."

This is great consolation, delightful peace, to the poor disciple struggling with adversity, or suffering pain, or mourning bereavement, or tempted by Satan, to think that he has dropped out of the flock and is left behind, utterly unable to overtake it, and that the Shepherd has quite forgotten him. But this can never be. Silly sheep as many of us are, we cost the Owner of the flock too much to allow of the distressing thought that He is careless about any of us. And His vigilance is such that the feeblest cannot get entangled among thorns, or fall into a ditch, without His knowledge. It is a wonderful thing to think over, but it is literally true, that every man is seen every moment by the Lord.

But it is not victory merely that is assured to the soldiers of the cross, over all their enemies of earth and self, and spiritual wickedness in high places. This would be a great thing, far more indeed than they sometimes venture to anticipate when gloomy moods come on them, and they foolishly take their eyes off the Charter, and begin to take stock of their own miserable resources. But great as the boon of victory would be, it is not enough to satisfy the generosity of their princely Leader. He intends that they shall be "more than conquerors", whatever affluence of meaning may be in that heart-stirring phrase. It is not a bare victory, a narrow escape from defeat, but a preeminent, marked, conspicuous conquest. It is a thorough victory,—about which there cannot be two opinions,

The Spacious Firmament



HE spacious firmament on high,
With all the blue ethereal sky,
And spangled heavens, a shining frame,
Their great Original proclaim.
The unwearied sun, from day to day,
Does his 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 the 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,
Confirm the tidings as they roll,
And spread the truth from pole to pole.

What though in solemn silence all
Move round the dark terrestrial ball?
What though no real voice nor sound
Amid the 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.

—over the tactics, strategy and force of the enemy—a victory over the prince of the power of the air, and all his well disciplined troops, so complete that its issues will be eternal. Poor, feeble men putting legions of devils to rout, is a tremendous thought! Wild talk, is it not? An impossibility? A fanatical dream? No! for behold the explanation: it is "through Him that loved us".

Here is the key that solves the mystery; and, lo! it is mystery no longer. Let us read and believe that we may be "strong in the Lord."

"Moreover we know that to them that love God all things work together for good, even to them who are called according to His purpose. Because whom He foreknew, them He also foreordained to bear the likeness of the image of His Son, that He might be the firstborn among many brethren: and whom He foreordained, them He also called: and whom He called, them He also justified: and whom He justified, them He also glorified. What then shall we say to these things? If God is for us, who shall be against us? 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? Who shall bring any charge against God's elect? Shall God that justifieth? Who is he that condemneth? Is it Christ that died, yea more, that is risen again, who is also at the right hand of God, who also maketh intercession for us? Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Even as it is written, For Thy sake are we being killed all the day long; we were accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through Him that loved us. For I am (Continued on page 272)

Glorify God With Your Spirit

By S. Roxana Wince

TO glorify God with our spirits, is to use our minds, or intellectual powers in His service. It is to use our brains in thinking right thoughts and our tongues, our hands, our pens, in giving expression to those right thoughts that we may make them travel far and wide as messengers for Him, to uplift and to save the sinful sons of men.

We cannot glorify God with our bodies unless our minds have first been made subservient to His will. A man who is wrapped up in the pursuit of pleasure is not going to leave the dance hall or the baseball field and sail away to Africa that he may tell the Hottentots of Jesus. He is not going to give up his boon companions at the wine table or the feast to be "made as the filth of the earth, and as the offscouring of all things", that he may tell "the old, old story of Jesus and His love", even to his own countrymen.

The law of the Lord must first be in his heart, be his light and his delight, and be "kept as the apple of his eye" before he will glorify God in his body by going out to gather money with which to buy New Testaments for the hungry men over seas.

Nor will his feet take him to the little bands of the household of God each succeeding week of the entire year, that he may build them up in the most holy faith. Not once will he work hard until nearly noon, then come to the house, bathe, dress in his Sunday suit of homespun jeans, eat his dinner and start on the run on foot to reach his appointment, eleven or twelve miles away, before night, as my father used to do in the early settlement of Indiana.

He will not, like Paul, be "in labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft". He will not be whipped by the Jews, be "beaten with rods", be shipwrecked, be a night and a day in the deep; be "in journeyings often, in perils of waters, in perils of robbers, in perils of his countrymen, in perils of the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren"; nor "in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness", besides having "the care of all the churches", suffering the loss of all things for Christ's sake, and spending and being spent for those he loves.

If we "praise the name of God with a song, and magnify His name with thanksgiving", we are glorifying Him with our spirits, and it pleases Him "better than an ox or a bullock that hath horns and hoofs" (offered in sacrifice). Psa. 69:30, 31. For He says, "Whoso (Continued on page 271)

SIN

By Lyman Booth

I AM not so much concerned as to how sin came into the world as I am to know how to avoid it and its dreadful consequences. We all know it is, here and are assured by James 1:15 that when it is finished it bringeth forth death. My main object in life is to get away from it. James tells us that sin is the offspring of lust. Lust, then, is the father and mother of sin. In other words, sin is the child of lust. If sin is the offspring or child of lust, God can not be the parent or author of it.

Sin has its beginning, or conception, and that is in delight. Conception is followed by a period of formation and this is design. Then follows birth, which is action, which is followed by progression or growth, which in time becomes a custom, habit or sin, all of which have an end which we call death. Here is a work of progression with six steps: Lust, Conception, Formation, Birth, Sin and Death. When sin is fully grown it gendereth death, or as James says, "sin when it is finished bringeth forth death."

Man in his primitive state, as he came forth from the plastic hand of the Almighty was good, for in Gen. 1:31 we read that "God saw everything that He had made, and, behold, it was very good." A curious and most wonderful specimen of workmanship of omnipotence; but, Oh! what havoc has been wrought in his body. How the unbridled appetites have sown the foul seeds of disease therein. How pain and decay assail the constitution as soon as we are born and never relent till they triumph over us and we fall in death. Consult the history of the world and behold what a slaughter house it has been. Consider its effects on the mind. See how its lofty powers have been bowed down beneath base servitude to craving appetites and debasing passions; the understanding darkened; the will perverted; the heart alienated from all that is high and holy; reason dethroned; conscience seared; and selfishness, in tyranny, reigning over all. These are the poisonous and deadly fruits of sin.

When James was discussing the subject of sin, he cautioned the brethren to make no mistake. He said, "Do not err, my beloved brethren", or, in other words, "Do not wander from the truth. Stay by the truth." With the mind we receive and cherish an error, and when we do so evil practice or sin will follow.

Paul, in discussing this subject, says, "some were being given up to a reprobate mind", and to "vile affections". Rom. 1:26. The best way to avoid error is to seek truth. Truth will win its own way, when it is explained in fullness and simplicity, with clearness and in love. The work is then done, for then error will flee away in dismay.

James continues by saying that "every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." He therefore is the Author of all good and if there is any good in any respect in sin then He is the Author of that particular element of sin, otherwise there must be some other source of origin for sin. He is the Author of all good, especially all spiritual gifts and graces; and not of sin, else sin is a

good and perfect gift and cometh down from the Father of lights; but I trust that none of my readers will have the temerity to make such serious charge against God; but rather take delight in acknowledging Him as the sole Author of Good.

James makes the statement that with God is "no variableness, neither shadow of turning". As much as to say that He makes no changes in His plan, not in the least. Since we have no record that sin was in the world before God tested Adam's loyalty to His command, we must eliminate it from the list of all good things which He has pronounced not only good but very good.

Simply to create a tree and forbid a man from touching it or eating of its fruit is no sin. There is no wrong in that, neither is there sin in placing it before him. So long as the man remained loyal to the command there was no wrong done--no sin committed. It may be claimed that God placed it there as a temptation, which in effect is a half dare for him to touch it or to eat of it. But please remember that God can not be tempted with evil, neither tempteth He any man. James 1:13. But He can and has a right to test man's loyalty. He erected a standard of loyalty for Adam and he proved disloyal.

I may be asked, "Why did God test Adam thus when He had already pronounced him not only good but very good?" You must remember that this degree of goodness referred only to his physical makeup and not to his development of character. God made him thus and had a perfect right to test his ability to overcome any obstacle that might be placed in his path. The first Adam was tested and proved disloyal; the second was also tested and proved loyal. The first forfeited the dominion of the world through disobedience; the second won by obedience.

We all believe that God is a Being of infinite wisdom and infinite power. Then in His infinite wisdom He would necessarily choose the best plan, and surely His almighty power would enable Him to execute that plan. For Him to change His plan would involve a change in purpose, and a change of purpose involves a change of mind, which is utterly impossible with the infinite perfection and immutability of God. To change any plan would serve to make it worse. To change an absolutely perfect plan might spoil it altogether.

Here I may be met with the objection, "If Adam was a part of God's original plan, or an instrument through whom He intended to carry it to perfection, then His plan must stand or fall with Adam, and he cannot be cast aside without a failure either in the plan or its execution. Either result cannot be reconciled with infinite wisdom and power." Such a conclusion is erroneous because the premise is false.

Remember that God gave Adam the privilege of developing a character in harmony with a perfect and righteous plan; but he failed and consequently never became a part of God's perfect plan, and therefore God had a perfect right to set him aside and give another the chance without making any change in his plan. It was no fault on God's part that Adam failed, neither can we say that He was partial to Christ because He won. Both acted on their own volition.

Let me give an illustration of the prin-

ciple under which they acted and I will have done.

A certain rich man had two servants in his employ. Both were poor men and were compelled to labor in order to support themselves and families. Both complained bitterly of their circumstances, and found a great deal of fault with Father Adam for eating of the forbidden fruit, claiming that if he had not done so they would not have to work so hard for a living. Finally the rich man said, "Men, I am going to have a splendid feast prepared for you, and I will give each of you an hour in which to eat. All agreed. The feast was duly prepared and John was invited to dine. There were many kinds of good things to eat. The good man seated John at the table and said to him, "Here it is, you may eat all you wish of everything on the table except of one dish in the center of the table. Please do not lift the cover or touch that dish and I will give you ten dollars in addition to your feast." The master left the room. At the expiration of the hour he thought he heard an unnecessary noise in the room and on entering found the man chasing and trying to catch a mouse that had escaped from that forbidden dish.

Let me ask, Whose fault was it that the mouse escaped from the dish? The good man had left him to act as he willed. The mouse was doing no harm. The good man did no harm in placing it in the dish. Then how did it happen to get out? This is how. After finishing his meal, his appetite for victuals was satisfied. Something began to work in his mind. He CONCEIVED the thought that his master knew something about that dish which he would like to know and if he could only find out he would then know just as much as his master. Then the evil began working a little stronger, as he thought of some way to learn the secret, and he finally FORMULATED his DESIGN, saying, "I'll just raise that cover the least little bit and peek in." Then his thoughts were followed by ACTION born of his curiosity (lust). If he thought of the ten dollars he, no doubt, thought that the knowledge he would gain by lifting that cover might be worth much more than the money, "at any rate it would do my family but little good, and so I will venture to look into the dish." The result you all know; the mouse escaped, he forfeited the money and covered himself with shame (sin).

The second servant was invited in to dine and given the same instructions. He ate all he wished and then looked inquiringly at the dish, but after considering all things concluded that the money was worth much more than the contents of the dish or any knowledge he might acquire by meddling with it. He overcame his desires (lust) and won the reward for his loyalty. The former was drawn away of his own lust and enticed, forfeited all rights to the reward, and lost the friendship and confidence of his master. The latter was tested in all points like unto the former, yet without sin.

"If you are not content with your condition, improve it. There is always some way of improving it, no matter how small. Anything is better than to complain and pity yourself, and so lose ground still further. Where self-pity comes in, self-respect makes ready to leave."—Young People.

Young People's Page

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

Golden Texts: Romans 14:17, 18, 19

THE BOY

This I have learned from a boy,
 He will follow wherever you go,
 In the pleasures you seem to enjoy
 The keenest of interest he'll show;
 He'll talk as you talk, and he'll be
 A blend of his mother and you,
 And in much that he does you will see
 The things you have taught him to do.

From the boy you can learn of the dad,
 His habits, his methods, his ways,
 He'll pick up the good and the bad
 And carry them on through the days;
 For he sees with an eye that is keen
 Both the worst and the best of your traits,
 And faithful to all he has seen—
 It is you whom the lad imitates.

I look at my own boy and see,
 Sometimes to my shame and regret,
 An exact reproduction of me
 And the sorry example I've set;
 So watchful his eye and so swift
 To repeat any trait I display
 That I dare not now carelessly drift
 For fear I may lead him astray.

So the man with a boy at his side
 Must hew to the line and be true,
 For he cannot by talking divide
 The right and the wrong he may do;
 And this I have found as a fact,
 Young eyes copy well what they see,
 For the boy like his father shall act
 And the boy like his father shall be.

OUR HOPE

Read Titus 2:11-14.

Text, verse 13. "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ".

The above is from the Authorized Version, and the way it reads would give the impression that our hope was something separate from the coming of Jesus Christ. I fear the translators have added little "ifs" and "ands" here and there where they should not be, as undoubtedly at times they have left out some words that belong to the text. Is not the "glorious hope" the expectation of the coming of the Redeemer? Then why the "and" after the word hope? The Diaglott renders the passage thus, "Waiting for the blessed hope, even the appearing of the Glory of our great God and Savior Jesus Christ." That reads much better; it links the coming to the hope; it makes them one as it should, for they are one. The coming of the Messiah will bring many blessings, but no one of these blessings, no, nor all combined is our hope. Our hope is in the coming of Jesus Christ, to see Him, to be with Him in the presence of the Father. Is not this a hope worthy of our highest ideals? The Diaglott version uses the definite article "the". There is no guess work, there cannot be any misunderstanding. We have a hope, and that hope is a "blessed hope". It is the blessed hope, "Even the appearing of the Glory of our great God and Savior Jesus Christ".

Paul's epistle to Titus is one of instruction. Titus, young in years and new in the faith, is being taught by an older and wis-

er head how to conduct himself under certain circumstances, as well as what to teach men in his endeavor to bring them under the influence of the love of God through Jesus Christ our Lord. And through it all we see that the matter of a holy, righteous life is much in the mind of Paul. As he has said in other places, those who are baptized, in that act bury the old Adam, with his earthly thoughts, and speech, and acts, and are resurrected into the new, the spiritual Adam, to live a life of love and righteous godliness.

Our position is to be one of desire, expectation, watchfulness, "looking for that blessed hope", on the look out, watching for something we expect, that we desire to occur. But of what material is our watchtower to be built? The foundation must be "the grace of God that bringeth salvation". Then tier upon tier we add, "denying ungodliness", denying "worldly lusts", living "soberly", living "righteously", living "godly", acknowledging that Jesus "gave Himself for us", that "He might redeem us from all iniquity", purifying unto Himself a peculiar—a purchased—people, "zealous of good works". My young friends, in this we have drawn you a diagram of a tower that is not built on sand, but is built on the bed rock of the everlasting love of God, and is supported by the braces of the unselfish sacrifice of Jesus Christ, His goodness, His righteousness, His absolute purity.

In a previous paragraph we state that from our baptism we "are resurrected into the new, the spiritual Adam"—meaning Christ the Lord—"to live a life of love and righteous godliness", and the question naturally arises, Can any human being, in Christ or otherwise, of himself live a life of righteous godliness? And without fear of contradiction we answer, He cannot. Of himself, man is impure, unrighteous, unholy. Still, at all times his desire must be to please God, to walk in His statutes, to do His will. Being sinful, he must cover himself with the sinless robes of the righteousness of Christ, through faith in Christ as the Son of God, man's "wisdom, righteousness, sanctification and redemption." So, my young friends, I ask you to have that strong faith in Jesus, to acknowledge Him as the Christ the Son of God, to accept Him as your propitiation, you Redeemer, to exercise the sure hope of His coming, knowing that His coming will be soon; to love God, His Son and your fellows, in thought, in word and deed living as pure a life as possible, knowing that Christ your Lord will supply all deficiencies. For Christ is all in all, He is all sufficient.

JACOB'S DREAM

Gen. 28:10-22

"And Jacob went out from Beersheba, and went toward Haran. And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep. And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; 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 thee and in thy seed shall all the families of the earth be blessed. And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of.

"And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place; and I knew it not. And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven. And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it. And he called the name of the place Beth-el: but the name of that city was called Luz at the first. And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God: 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."

BIBLE QUESTIONS

- 1 What was the message John the Baptist gave in the wilderness of Judea?
- 2 In whose memory shall Christians partake of the Lord's supper?
- 3 What were the evidences of the Spirit's presence when the church prayed at Jerusalem?
- 4 What did John the Baptist say about the person who believeth and the one who believeth not in Christ?
- 5 Who of Paul's helpers "laid down their necks for him"? (risked their lives for him).
- 6 How did Paul caution against extremes?
- 7 What was the matter with the father of Publius and in what manner did Paul help him?
- 8 Of what does Paul tell the Colossians to beware?
- 9 In what manner did Christ refer to the lifting up of the serpent in the wilderness and His relation to it?
- 10 Give in their probable order the seven sayings on the cross.

ANSWERS TO LAST SERIES OF QUESTIONS

- | | |
|-----------------------|--------------------|
| 1 Matthew 2:17, 18. | 6 1 Cor. 15:56-58. |
| 2 Acts 3:1-10. | 7 Hebrews 4:12. |
| 3 1 Corinthians 16:2. | 8 Acts 9:6. |
| 4 Philemon 1-19. | 9 John 16:7-11. |
| 5 Mark 14:68-72. | 10 Matthew 16:14. |

"There never was a time since the beginning of the Christian era, when the door stood so wide open and a correct knowledge of the truth, as it is in Christ Jesus, was so accessible to every honest hearted, earnest seeker, as now. At the same time, never were the devices of falsehood and gross error in religion, more cunningly laid to entrap and mislead the unwary than now.

"Not only has careful, thoughtful reading of the Bible been neglected, by the multitude of church members, but a hue and cry has been raised against what they call "doctrinal preaching" meaning expository preaching, as if it was a felony to expound the Scriptures. And the same hue and cry demands what they please to call "practical preaching"; meaning thereby, that the preaching they want to hear—the preaching needed for these times, is concerning the practical matters of right doing in business, "the square deal" in commerce, in society and in politics."

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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 for 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 CUP OF WATER

"WHOSOEVER shall give a single cup of cold water, to refresh one of these lowly ones, because he is My disciple, I assure you that by no means will he lose his reward." What depth of principle is revealed in this statement of our Savior as quoted from the Diaglott of Matthew 10:42.

Honoring Christ does not consist only in doing great works for Him directly, but the simple fact of serving one of His disciples because he is His disciple manifests recognition of the Lord Himself. As such the giver's heart evidently reaches out toward the Lord and it is because of this outreaching heart that the Master recognizes the giver and promises reward sufficient for the deed.

How often do the experiences of today afford opportunity for one to practice this principle. Serving a cause, or interest, or person, simply because that cause or interest or person is of and unto Christ is a service that receives the high approval of our Father and His Son. But how often even such service is likely to be rendered without any reference or honor to our Savior being mentioned and the impression is possibly left that the service is unto the individual or cause without regard to Him for whom the service is really rendered.

"Honor to whom honor is due."

FAITH COUNTS

"IN thee and thy seed shall all the families of the earth be blessed." Two thousand years was the measure of time from the garden of Eden to the day when God

gave this promise to faithful Abraham. Whatever more God taught him, howsoever full He revealed Himself and His purposes, we may never know. It is sufficient for the child of faith today to realize as he reads the Scripture that God enlarged ever more and more in His explanation of this promise until today we read in great detail of the wonderful plan of salvation through Jesus Christ. Like the acorn from which grows the mighty oak is this promise of God to Abraham.

There are many evidences that our ancient ancestors learned of God through their observation of nature around about them, above them, below them. But here was one of God's declared words, the hearing of which, says Paul in Romans, is productive of faith. Faith in turn is the one great essential directing man forward to salvation. Without it it is impossible to please God. With it, and the works that are prompted thereby, salvation is assured.

It was Abram's faith in God, the great Speaker, that caused him to move from Ur of the Chaldees to a country which he knew not. It was his faith in God that prompted him to bid adieu to kinfolk and friend. It was his implicit faith that enabled him to offer his beloved son a sacrifice to Jehovah. It was faith that kept him true to his God, trustworthy before God. It was this attitude of Abraham toward his Creator which made him desirable for his Creator's use, not only in this life, but also in the age to come.

LIGHT

IT was not the intention of Saul of Tarsus to change his course of life. He was well satisfied with himself. He was earnest and fervent in what he deemed to be service to God. He verily thought he was serving God. Apparently his whole life was bent on executing his ideals of such service.

But suddenly a light from heaven brighter than that of noon day sun dazzled his eyes and he fell to the ground. Blindness came over him. A voice from heaven startled him. The light and the voice and the experience convinced Saul that He whom he opposed and persecuted was the One whom he should be serving and adoring. True to his apparent bent of life to be rendering devout service to God, being convinced that Jesus was God's Son, he at once reversed his attitude of opposition toward Jesus and became His ardent follower and supporter.

The same experience comes to people of today. The light of God through His word falls upon the pathway of the individual and awakens his consciousness to the fact that God in whom we live and move is the One who should be served; and that His Son, our Savior, is the One to lead the way unto salvation at the end of the course.

Not all receive that light. Why should they? Why should one receive light for guidance unless he is already desirous of energetically doing the right, following the true, serving the Eternal?

Cornelius was another example. He, too, was devout in service. The "light" was supplied him. Witness, also, the Ethiopian of Acts 8. Abram of ancient days was apparently of like type.

Let us of today faithfully and devotedly follow after God. Let us train to put self down, away, back, and to be following after God. The whole Bible thought is that to

such God will give light and lead on unto righteousness and life.

Here, too, is opportunity to serve as light-bearer. Philip conveyed the light to the eunuch; Paul bore it to the jailers; John, on Patmos, to the whole dispensation.

Bearing the light of the gospel to groping man is a beautiful task.

THE GREAT SALVATION

SALVATION! What meaning in that word! Especially what meaning in the word as pertaining to those constituting the church of God, as so often addressed in Paul's epistles! For them especially the word signifies not only a salvation from sin, from weakness, from inability, from death, but a salvation to conditions, circumstances and capabilities far surpassing anything now possible, and far beyond anything possible through natural development.

Salvation is the miracle of miracles. It is the lifting of the individual out of one class of life and of duty into an entirely different class. It is not only a saving from death. It is that and much more. True, it embraces life. But, for the church, salvation embraces very much more than life. The one thus saved is to be "changed and fashioned like unto His glorious body"; he is to be glorified with Him; the mortal will be made immortal, the corruptible made incorruptible, the natural spiritual; the one now suffering with Him will then reign with Him. In fact, the ones thus saved will be united with Him as an helpmeet. Therefore,—

Salvation, as applied to those in Christ, carries the thought not only of life immortal, but also of immensely larger and more responsible duties, with ability and power for the successful accomplishment thereof.

What indescribable pleasure it will be to co-work under Christ in regathering Israel—forgiving their oft repeated and continued wrongs, changing their stony hearts to hearts of flesh, planting and tending the New Covenant within them, and all in the service of God and His Son. What wholesome pleasure to restore Israel to a radiant brightness of righteousness that will cause Gentile nations to petition each other to "go up to the mountain of the Lord" to be taught "of His way" and to "walk in His path". What bewildering joy to behold the swords turning to plowshares, and the spears to pruninghooks, to watch righteousness fill the earth, to witness the "oppressor" being reduced and the meek coming to the inheritance of the earth.

But such is the future work of Christ. It must have been, at least in part, "the joy set before Him". For this He is saving helpers—giving them life, strength, glory, sufficient for the tasks.

Such is, in part, the meaning of salvation as it pertains to the church.

HERALD RECEIPTS

Mrs. Inez Titus; Mrs. E. O. Richardson; S. I. Herren; Francis H. Gibson; Ernest T. Poole; Hugh Huffer; Mrs. Fred Hurdum; Mrs. John Lehman; Merle A. Patrick; G. A. Boyer; Marcellus Boyer; H. B. Hathaway; Mrs. Lillie McMillin.

HELPING FUND

A Friend \$25.00
Mrs. Ethel Johnson 1.20

Among the Churches

Sr. Clara Chaffee, of Golden Rule Home, was called to Blanchard, Michigan, on Thursday, the 21st, by the death of her mother, Sr. Adaline West.

The school year being finished, Bro. J. A. Patrick is moving his family from West Milton, Ohio, to Caledonia, Michigan. He took up the duties of state evangelist in Michigan some months ago, and reports bright prospects in that field.

NOTICES

SUMMER MEETINGS

The following are probable dates of some of the annual summer meetings for Bible Study and Conference work, as recently gleaned from the mail. Most of them are official. Others will follow as soon as received.

FONTHILL, ONTARIO,	MAY 23, 24
PUYALLUP, WASHINGTON,	JUNE 5-7
BRUSH CREEK, OHIO,	JUNE 10-14
EDEN VALLEY, MINNESOTA	JUNE 11-14
NORTH SALEM, INDIANA,	JUNE 16-28
MICHIGAN,	JUNE 21-28
HAMMOND, LA.,	JUNE 19 to JULY 8
GOLDTHWAITE, TEXAS,	JULY 10-19
OREGON, ILLINOIS,	AUGUST 4-16
ARKANSAS CITY, KANSAS,	AUGUST 20-30
WATERLOO, IOWA,	AUGUST 22-30

Alamiss Conference

The Restitution Herald: With pleasure we announce that (D. V.) Bro. Frank Siple will be with us from June 19 to July 8 at the Happy Woods School House, for the Alamiss Conference. We desire that as many as can will attend.

Alfred Anthon, Secretary.

Annuity Bond

The Annuity Bond is a safe and sound way to donate money to the National Bible Institution while one lives and at the same time receive semi-annual interest on the amount during one's lifetime.

See The Herald of May 19.

Write for information to the National Bible Institution, Oregon, Illinois.

"Gospel in Song"

We expect to receive our new song book, "Gospel in Song", consisting of 256 pages, about June 1. This book will contain a number of the best old hymns, as well as many new ones, some of which bear the date, 1925, on their copyright. Songs of praise and supplication; songs of promise and hope; songs of inspiration and consolation are among the 280 or more in this collection.

Advance orders for this book, accompanied by cash, will be accepted until June 10, at the following very low prices:

Single copies, postpaid—Manila, 30 cents; Flexible Cloth, 33 cents; Board Cloth, 40 cents.

Per 100, by express or freight, not prepaid—Manila, \$22.50; Flexible Cloth, \$25.50; Board Cloth, \$33.50.

25 or more may be ordered at the "per 100" rate.

A dozen of any one binding may be ordered at the price of 11 single copies.

These prices are in some instances less than gross cost. After June 10 they will necessarily be advanced.

Send all orders to the National Bible Institution, Oregon, Illinois.

Radio Bible Class

To the brothers and sisters of like precious faith and to all the friends of truth everywhere who may by chance see this notice.

At Bristow, Oklahoma, we are organizing a Farm and Labor Bible Study Radio Class. Our first Bible study radio lesson will be broadcasted from Station KFRU, June 7, beginning at 3 o'clock p. m.

We want your cooperation and membership.

Please apply for membership to the undersigned, writing your name and address plainly.

We expect to make this Bible radio class one of the best classes in the United States. It will be non-sectarian. All Bible questions will be answered and treated fairly.

Write, wire or phone all questions to Elder J. M. Morgan, organizer of the Bible radio study class, 403 East Second Ave., Bristow, Oklahoma.

REPORTS

WINCE MEMORIAL FUND

Previously mentioned	\$573.70
A Friend	40.00
Total	\$613.70

Mora, Minnesota

Bro. Sydney Magaw of Lester Prairie, Minnesota, held a series of meetings near Mora, recently at the McKinley, Lowell and Bryant school houses. The services were well attended excepting at the Lowell where a "flu" epidemic was in progress. Interest was very good and much favorable comment was heard. Bro. Magaw is a young man who is very earnest, and his sermons show careful study of the Word and of human nature. He is a pleasant speaker, easy to listen to, having happily escaped the pet fault of so many public speakers who seem to fondly imagine that long words and high-sounding phrases prove their superior knowledge, whereas real art is beautiful in its simplicity. A child of school age may glean much good from Bro. Magaw's lessons. We heartily commend him to those desiring a practical, straightforward series of real Scripture lessons or sermons. We, of Mora, who had the privilege of hearing him will be glad to have him come again.

May God add His rich blessing to both seed and sower, that the harvest day may find no lack.

Mrs. E. J. Randall.

Eldorado, Illinois

A ten days' meeting conducted by Rev. Clyde E. Randall, of Mora, Minnesota, closed May 10, at Eldorado, Illinois.

The entire meeting was a feast of good things. This was Bro. Randall's first trip to this place. We feel very grateful to him for the faithful service he rendered, and also feel that much will be accomplished by his sermons. There may not be visible results, but the work, nevertheless, was fruitful.

Due to unfavorable weather conditions we were not blessed with a well filled house every night, but those of us who were able to attend feel that we were greatly benefited by his teachings. We only hope that sometime near in the future he will be able to favor us with another trip to Eldorado.

Walter Wiggins.

Maurertown, Virginia

Our work in Virginia came to a close with the meeting at Maurertown, May 9-17. Attendance and interest were real good, with brethren driving long distances to be present over both week ends. Members were present from Washington, D. C., Manassas, Fairfax and Browntown, Virginia, as well as other places not so distant.

On Sunday, the 17th, Bro. Alvan Compton, of Manassas, Virginia, was baptized in the name of the Savior. Bro. Alvan is a stalwart young man, with a full life of service before him, and we pray that the Father may guide and sustain him in all life's ways.

F. E. Siple.

OBITUARY

Francis Marion McCrory

Francis Marion McCrory was born near Goshen, Indiana, January 5, 1858, the son of John W. and Margaret Jane McCrory. When twelve years of age he moved with his parents to a

farm near Plymouth, where he grew to manhood.

On September 28, 1879 he was married to Mary Alice Rightley. To this union were born six children, twin sons who died in infancy; Geneva E. Haney, of Belfield, N. D.; Noble N., of Whiting, Indiana; Emmons, of this city; and Mrs. Esther Bartmess, of Aberdeen, Washington.

He was a member of the Church of God, and took an active part in the services. He, with his wife, was baptized by A. H. Zilmer in connection with the June meeting at Antioch in 1905. He was for several years president of the Indiana State Conference of the church to which he belonged.

On November 25 he suffered a paralytic stroke from which he seemed to be slowly recovering. On Tuesday evening of the past week he suffered another stroke and passed away quietly at his home in Plymouth. He was 67 years, 4 months and 5 days of age. He is survived by his wife, four children, two sisters and one brother, also two granddaughters and one grandson.

On sister, Mrs. Caroline Logan, of LaPaz, was present. The brother, Neal McCrory, and one sister, Mrs. Sarah Thompson, of Lincoln, Nebraska, were unable to be present.

Funeral services were held at the Church of God in Plymouth, May 17, at which place Bro. McCrory was an elder at the time of his death.

Bro. J. H. Anderson conducted the services, preaching a very impressive sermon from the question of Job: "If a man die shall he live again?"

The esteem in which Bro. McCrory was held was shown by the over-crowded house and the many floral offerings sent by present and absent friends.

Benjamin Franklin Carrell

was born in Quincy, Illinois, July 28, 1862. He was a son of Daniel and Keturah Carrell. He spent the early part of his life in New Jersey. His parents moved to Chicago when he was eight or nine years old, and he remained here the rest of his life.

He was one of nine children. All have preceded him in death except two sisters, Miss Mary E. Carrell and Mrs. Ann Harrison, also one brother, Mr. Robert R. Carrell.

He was married to Miss Ruth Minnietta Elvey, May 9, 1888. To this union were born four sons, Charles Elvey, who died in infancy; Elvey F.; Clarence A.; and Harold E. Carrell, all of whom are married.

He believed in God as the great Creator of the universe. He was a great admirer of nature, and liked to study minutely the life of animals, birds, insects and minerals. He was a great reader of deep history and was able to give valuable information at any time.

He entered into rest on May 19, 1925, at the age of 62 years, 9 months and 21 days. He leaves his wife, three sons, and three grandchildren, also others who will miss him in the home.

He was laid to rest in Forest Home cemetery, near Des Plaines river, along which river he spent many hours of pleasure in his boyhood days.

The following verses come to us at a time like this:

"I am waiting, ever waiting
For a brighter, better day.
Just beyond the clouds and shadows
That proclaim the light of day;
For a day of joy and gladness
Such as earth has never known,
When in equity and justice
Christ shall sit on David's throne.

All the prophets of past ages
Saw its glory from afar,
And in words sublime have spoken
Of the peace and glory there.
Now they sleep in those green valleys
Where in weariness they've trod;
Soon they'll all come forth in triumph
To the holy mount of God."

Jessie M. Wilson.

Services were conducted from the home on Thursday, May 21. A multitude of flowers bore silent testimony of the esteem in which the sleeping one had been held. After the services he was tenderly laid to rest, where he awaits the resurrection morn.

F. E. Siple.

The Sunday School

By Alta King

PETER'S BROADENING VISION

Lesson 10 June 7, 1925
Lesson Text: Acts 10:1 to 11:18
Responsive Reading: Isaiah 55

Golden Text: Of a truth I perceive that God is no respecter of persons. — Acts 10:34.

Memory Verses: Acts 11:17, 18.

For Study

Review: Where and how was Peter rendering service in last week's lesson? In the light of this week's lesson we may well conclude that these services were rendered among Jewish Christians, or among Gentiles who (as naturalized Jews by circumcision) had become Christians. Before the occurrence of the events of this week's lesson, there was much "caste" in the thinking of Peter and the early church.

The New Lesson: The series of lessons have been tracing the victories of the Christ's power in and through the early church. Perhaps the chief among these victories was the conversion of Saul, the outspoken enemy of Jesus the Christ. But no less signal is the victory which Jesus won in this week's lesson in the complete conversion of Peter, who from the first had been His impulsive and hearty friend.

This week's lesson is the story of how Peter was converted from the "caste" system of thinking and salvation, to that system of thinking and salvation which is summed up in John 3:16, 17. It is the story of his final and full conversion to the Christ. Before this he had been trying to face two ways—toward his beloved nation and its system of law-development and law-salvation, and toward Jesus the Christ and His system of grace-development and grace-salvation.

I. Cornelius the Gentile. Acts 10:1-8. What was the Jewish attitude of mind toward Gentiles? What Jewish laws and customs contributed toward the building up of this attitude of mind? Ex. 12:48; 34:10-16.

For centuries the people had been told by God's prophets that they were God's specially chosen people and treasure. The laws, and rites, and ceremonies given to them by God were a wall around them separating them from unclean Gentiles. The result of all this, because of the weakness of the flesh and pride, was the conviction, in Israel's mind, that her own innate worthiness was the basis of her favor in God's sight and that Gentiles, as Gentiles, were unworthy and therefore outside of God's favor.

But Cornelius stands as a living witness that during all the centuries that Israel had been God's specially chosen people, to whom He had spoken special oracles and made special revelations concerning Himself—that during these centuries Israel had been claiming exclusive ownership of God, God had not shut Himself off from Gentiles. At least a few of the Gentiles in the outer courts had caught a vision of God, and, by the vision had been drawn into communion with Him. And these Gentiles had not been scorned as "dogs" by reason of their nationality. Rather were their prayers and alms kept in mind by

God as memorials, until such time as they might be brought into larger light and salvation.

Was Cornelius an immoral man? Was he selfish? Did he lack sincerity? Was he in need of God's salvation? If so, why? What is God's salvation? John 17:3.

II. Peter's Vision. Verses 9-16. How and when did Peter receive a vision? What was the vision? Note the timing of the vision. Was it a happen-so that the vision came just as Cornelius and his servants were seeking for larger light?

What had God taught the Jews for centuries about eating all manner of four-footed beasts? How did God, in the vision, justify His command to Peter to eat of such? How was it emphasized that the vision came from God? How did the old impulsive Peter show himself?

III. The Vision Interpreted. Verses 17-43. As Peter pondered for the meaning of the vision, what instructions, contrary to former Jewish customs, did he receive? Did he need more than a "Thus saith the Lord" to induce him to lay aside long established ideas? Verse 23.

What truth did he first glean from the vision? Verse 28. What larger truth dawned for him as Cornelius told his story? Verses 34, 35.

If care is not used, the thought of salvation by works is read into these verses—we conclude that Cornelius was granted the privilege of salvation in Christ because he first proved himself worthy of it. This manifestly cannot be Peter's meaning. His basic statement is, "God is no respecter of persons"—God accepts no one because of his own person, of what he is by birth. Fear of God and its consequent righteousness give a person acceptance in God's sight, it matters not what his nationality, or his class-station in life may have been. This fear of God and its righteousness are not natural possessions, nor the exclusive birth-right of a few, else respect of persons must be the basis of acceptance before God. But they are the result of God's revelations of Himself, of teaching, of chastisement, at the hands of God, and of mercies shown, hence man's acceptance in God's sight is of God's grace and favor.

In verses 36-43 Peter preached the same gospel message he had been preaching, but he preached it with a much larger scope of understanding.

We find the following outstanding items of truth:

- 1 Peace by Jesus Christ. Peace between whom? What peace?
- 2 Jesus' universal Lordship. Had Peter fully realized this before? Do we?
- 3 Jesus' divine anointment, therefore His unquestionable authority.
- 4 Jesus' death and resurrection.
- 5 Jesus' power and authority to judge.
- 6 Remission of sins through belief in Him.

What miraculous evidence was granted to show further that Gentiles, equally with Jews, were acceptable to God? Verses 44-48. This preponderance of evidence shows how deeply rooted in Jewish thinking the caste system had become.

IV. The Vision Received by the Church. Acts 11:1-18. How did the church receive Peter's departure from a custom established by the law of Moses, even God's law? How was the church granted the same vision that had been granted to Peter? Verse 4. What was the result?

The Children's Column

PETER'S BROADENING VISION

Acts 10:1 to Acts 11:18

By Lois Hunt

DO you ever dream queer dreams? In olden times God often sent dreams, or visions, to teach men lessons, or tell them what He wanted them to do, or what was going to happen.

Long ago, in Caesarea, there lived an Italian centurion, named Cornelius. He feared God, and prayed to Him. He gave to the poor and did many good deeds. Yet, being a Gentile—not a Jew—he had not become a member of the new church.

One day, in a vision, he saw an angel of God. The angel told him that his prayers and good gifts had come up for a memorial before God, and that now he was to send for Peter, that Peter might tell him what he ought to do to be saved.

Peter had remained in Joppa, living in the home of Simon, the tanner.

So Cornelius sent three of his servants to Joppa.

The following day—about noon—as the three drew near Joppa, Peter went up on the cool housetop to pray. He became very hungry; but, while waiting for his food to be prepared fell into a kind of sleep. Then God sent him a vision to teach him a lesson.

He saw the heavens open, and a great sheet let down from heaven by the four corners. In the sheet were animals of all kinds, and creeping things. A voice told Peter to kill and eat these animals, but Peter said, "Not so, Lord." You see, the Jews were very particular, according to their laws, about eating certain foods or animals, especially pigs. So, to Peter this lot was very unclean. However, the voice said, "What God hath cleansed, that call not thou common." This was done three times—then all drawn up into heaven.

God was teaching Peter that people of other nations were not unclean if God cleansed them; and that, if He willed it so, all nations were to be welcomed into the church, "even as many as the Lord our God shall call."

Thus Peter was prepared to receive the messengers of Cornelius, who arrived just as the vision ended.

When the Spirit told Peter to go with the strangers, he never doubted; but the next day took six other brethren, and went up to Caesarea.

In the meantime, Cornelius had called together all his relatives and friends that they might hear all things that were commanded Peter of God. And when Peter arrived, Cornelius would have worshiped him; but Peter would have none of that, for he said, "I myself also am a man."

Strict Jews would not have entered the house of a Gentile, and many would have refused to live in the house of a tanner, who worked with the skins of animals. But Peter had learned differently.

After Cornelius explained to Peter about the angel telling him to send for Peter, and as that apostle began to speak, the Holy Spirit fell on them, just as it had at Pentecost. They all spoke in different tongues, and worshiped God. Then Peter

commanded them to be baptized in the name of the Lord.

So Cornelius and his household were the first Gentile Christians.

Later, when Peter went to Jerusalem some of the apostles and brethren found fault with him for going to a Gentile. But when he told them the story of the visions, and that his vision meant that God is no respecter of persons, and that Jesus had told them to preach the gospel to every nation—for all are precious in God's sight—they held their peace and glorified God, saying, "Then hath God also to the Gentiles granted repentance unto life."

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

SERVICE

By Lydia Railsback

JESUS said, John 6:38, "For I came down from heaven, not to do Mine own will, but the will of Him that sent Me." This was at a time when people were following Him, not because of the miracles He did, but because they had eaten of the loaves and were filled. Jesus took this opportunity to teach them the difference between the things of this life and of the life to come, for He tells them, "Labor not for the meat that perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you." Then they said unto Him, "What shall we do that we might work the works of God?" Jesus answered and said unto them, "This is the work of God, that ye believe on Him whom He hath sent."

Now that Jesus came not to do His own will but the will of Him that sent Him, and He tells His curious followers that the work of God is to believe on Him whom He hath sent; it certainly behoves people of the present day to believe on Him also. If we believe on Him, we will want to serve Him and be ready to say with Him, that it is not our will that we want to do, but the will of the Father who gave His only begotten Son that we might have life through Him.

But some will say, "Can't I do this?" or "Can't I do that?" Let's listen to what Jesus says. In Luke 16:13 He says, "No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other." So if we want to do this or that, we must be sure whose will it is, and if it be the Father's, then we are on the safe side.

Adam knew that God had said that of every tree of the garden they might freely eat except the tree of knowledge of good and evil which was in the midst of the garden. But the woman was not as careful whom she served as we should be, so she brought death upon the whole human race by her trying to serve two masters.

Moses, when told by God to speak to the rock, and water should come forth, thought to do his own will instead of the Father's, so smote the rock and took honor to him-

self. For this reason he was not permitted to enter the promised land. Another promised land is in sight; I wonder how many of us will at some time want to do our own will and thereby lose what is in store for us if we prove faithful.

The Israelites preferred to do as they willed rather than constantly follow the will of the Father. As a result of this the Israelites were rejected for the time being and lost many blessings that might have otherwise been theirs. Shall we learn a lesson from them and be careful as to whose will we are doing and which master we are serving?

Now another side of the question. In our Berean lesson some time ago we learned that love to God was service to man. But this is a different service from what we have been talking about. In service to God we were doing God's will and not ours; in service to man we are to be helpful to him. This help to man may come in many ways but to me the most important way is to spread the gospel news to every creature. If we can not do this, we may help those about us in this way. But sometimes in order to be able to reach people with this gospel news, many kindnesses must be done to gain their confidence, in order that they will believe what is being told them.

Sometimes in helping others, we also help ourselves, but the motive in helping others should not be the selfish one. Some poet says,

We must not be discouraged, though the way is drear,

Someone close beside you needs a word of cheer; Speak a word of comfort and the day seems bright,

Lift your neighbor's burden and your own grows light.

Sit not idly weeping; though your heart is sad, Other hearts are aching—strive to make them glad;

Scatter rays of sunshine, better far than gold, You will reap a harvest many hundred fold.

Do not mourn in secret over pain and loss, See your neighbor bending 'neath a heavier cross; Hasten to relieve him, O, do not delay, Help to lift his burden—yours will roll away.

GLORIFY GOD WITH YOUR SPIRIT

(Continued from front page)

offereth praise glorifieth Me: and to him that ordereth his steps aright will I shew the salvation of God". Psa. 50:23. God commands us to offer thanksgiving.

"Will I eat the flesh of bulls, or drink the blood of goats?" He asks. "Offer unto God thanksgiving; and pay thy vows unto the Most High; and call upon Me in the day of trouble: I will deliver thee, and thou shalt thou glorify Me". Psa. 50:13-15.

"The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, Thou wilt not despise". Psa. 51:17.

David glorified God, because He had awaked to "help and behold", when his mighty enemies were gathered together against him and lay in wait for his soul. Psa. 59:35. "Unto Thee," he said, "O my Strength, will I sing: for God is my defense, and the God of my mercy."

David glorified God by preaching righteousness in the great congregation, by declaring His faithfulness and His salvation, and by not concealing His loving-kindness and His truth from that same great congregation, and well might he say,

"Let all those that seek Thee rejoice and be glad in Thee: let such as love Thy salvation say continually, 'The Lord be magnified.'" Psa. 40:9, 10, 16. It is right to glorify God in our spirits, for they are His. All that we have and are we owe to Him, and ought we not to "serve God with our spirits" in the gospel of His Son, being "justified by faith" and having peace with Him through our Lord Jesus Christ? For—just to think!—having obeyed from the heart that form of doctrine delivered unto us, the iron hand of sin can rule over us no more; we are dead and in our graves, in so far as He is concerned. Our old man hangs there on the cross, crucified with Christ.

We have been buried with Christ 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. In place of the old man—the dead man—a new man has been resurrected from that watery grave, just as the one planted in the likeness of Christ's death will in reality be raised up an immortal being in the resurrection.

Even the law in and of itself could not save, we had to be freed from its continual offerings and sacrifices and be married to Christ, before we could have hope of future life, because there is no other name given under heaven among men whereby we can be saved.

Well may we say,

"Take my life and let it be
Consecrated, Lord, to Thee.
Take my hands and let them move
At the impulse of Thy love.

Take my feet and let them be
Swift and beautiful for Thee.
Take my voice and let it sing
Always, ever for my King.

Take my lips and let them be
Filled with messages from Thee.
Take my moments and my days,
Let them flow in ceaseless praise",

for thus only can we glorify God in our bodies and in our spirits, as He desires to be glorified.

Christianity made to fit every whim and notion of an individual will reap a reward about like the fabled pot of gold at the end of the rainbow.

MISTAKES OF GOOD MEN

IF PEOPLE, especially the young, would widen their range of reading, and listening, they would learn a very wholesome lesson. They would see how many good men there are that make mistakes of judgment; and thus they would be slow to commit themselves. But, chiefly through the accident of circumstances, they come in contact with some sincere man, often enough a man of ability, if not also, in their eyes, virtually a man of infallibility, and forming a natural liking for him, they narrow down their thoughts to his words or writings, and so they weave around themselves a net of prejudice, that keeps the mind from getting rid of error and from finding out the truth as proclaimed by other good and able men. "Thou shalt not make unto thee any graven image" might well be changed in Christian times to "Thou shalt not make unto thee any infallible teacher, any pope of mortal man."—Selected.

MORE THAN CONQUERORS

(Continued from front page)

persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other created thing, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

This glorious scripture makes it all clear as the light. He who becomes a Christian, in the true sense of that word,—that is to say, a man "alive unto God in Jesus Christ"—does the wisest thing imaginable: for, from the hour of his decision, all his enemies are the enemies of God. He has accepted the conditions of absolute safety, he is placed "among the children", is under the guardianship of the Godhead, is represented at the Father's right hand by his glorified Redeemer, and has the assurance that no power in the universe shall be able to separate him from the love of God, which is in Christ Jesus his Lord. Yes, the man has done well and wisely in passing from the camp of the enemy to that of the Prince of Life, and it is one of the many proofs and wonders of redemption that such a transference of service is possible. Fighting is the normal condition of men, and will be so until the conflict ends in the eternal annihilation of evil and the eternal triumph of good. Some men—alas! their number is multitudinous—fight against God, and some men—would that their number were greater!—fight for Him. The latter are admirably armed, and their uniform agrees perfectly with the service to which they are called.

Here is a sublime description of this armor of God, and every soldier in the army of the Lord of hosts must have it:

"Be strong in the Lord, and in the power of His might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the worldrulers of this present darkness, against the spiritual hosts of wickedness in the heavenly places. Wherefore take up the whole armor of God, that ye may be able to withstand in the evil day, and having accomplished all, to stand. Stand therefore, having girt your loins about with truth, and having put on the breastplate of righteousness; and having shod your feet with the readiness of the gospel of peace; above all, taking up the shield of faith, wherewith ye shall be able to quench all the fiery darts of the evil one. And receive the helmet of salvation, and the sword of the Spirit, which is the Word of God: praying at all times in the Spirit with all prayer and supplication, and watching thereunto in all perseverance and supplication for all the saints."

It will thus be seen that to speak about the Christian victory over the power of subtle spiritual adversaries, is neither wild talk, nor the dream of fanaticism. We are to give "a reason" of the hope that is in us. Is it not clearly reasonable, in fact, in harmony with the highest reason, that God should give help to those who wish to serve Him, whilst they are opposed at every turn by unseen malignant spiritual enemies? The supernaturalism of the gospel is just God's wisdom meeting man's necessity, and meeting it in such a way as to

prove that, whilst it is man's reasonable service to give himself fully to God, the great purpose of God in the ultimate victory of His friends will be certainly realized. They will be "more than conquerors"; for, read in the light of His eternal purpose in Christ Jesus, this just means, "He will be more than a conqueror". This identification of the Lord with His people, in conflict now against the common enemy, and in conquest over him in due time, is one of the most delightful revelations of Scripture. Thus, for example: The seed of the woman shall bruise the serpent's head, and, The God of peace shall bruise satan under your feet shortly. And to the seventy heralds of the Lord, He said this great thing: "Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy, and nothing shall by any means hurt you." Venomous beasts, poisonous reptiles, destroyers of human life, are thus significantly placed by the Lord among the forces of that old serpent, the devil; and power over them is given by Christ, the destined destroyer of the "enemy".

Thus it is written, and the testimony is invaluable:—

"For it became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make perfect through sufferings the Author of their salvation. For both He that sanctifieth and they who are sanctified are all of one; for which cause He is not ashamed to call them brethren, saying, I will declare Thy name unto My brethren, in the midst of the assembly will I sing of Thee. And again, I will put My trust in Him. And again, Behold I and the children which God gave Me. Forasmuch then as the children are partakers of blood and flesh, He Himself also in like manner took part in the same; that through death He might destroy him that hath the power of death, that is, the devil; and might deliver them who through fear of death were all their lifetime kept under bondage. For as we know, it is not angels that He helpeth, but it is the seed of Abraham that He helpeth. Wherefore it behoved Him in all things to be like unto His brethren, that He might become a merciful and faithful high priest in things pertaining to God, to make expiation for the sins of the people. For He Himself having been tempted in that which He hath suffered, He is able to succor them that are tempted."

But there is another element in the idea of being more than conquerors, which must be mentioned, as it is both doctrinally and practically important, and undoubtedly occupies a considerable place in the sacred writings. We mean the wealth of experience, both moral and mental, gained by the Christian in his conflicts with the foe. When Paul says, "We are not ignorant of the devices of Satan", assuredly it is not the language of a novice, but of one who knew well the crooked ways of the old serpent; as when elsewhere he speaks of "the wiles of the devil", it is manifest that he had learned to watch against the maneuvers of the enemy; and in thus watching, his Christian power had grown. Vigilance had brought vigor, and exercise had strengthened the power of resistance. The believer is thus more than a conqueror because he not only, through Christ, triumphs over all his adversaries, but takes spoil from them in the battlefield. The following scrip-

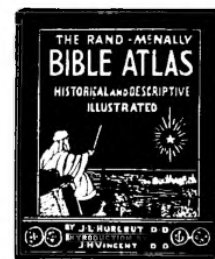
tures—specimens of hundreds—teach this valuable and cheering lesson:—

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us" (Rom. 5:1-5). "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might 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 virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ" (2 Peter 1:2-11).—Selected by R. A. Curtis from The Rainbow.

"Endeavor to be patient in bearing with the defects and infirmities of others, of what sort soever they be; for that thyself also hath many failings which must be borne with by others. If thou canst not make thyself such an one as thou wouldst, how canst thou expect to have another in all things to thy liking?"—Thomas A. Kempis.

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God's Grace

By E. O. Stewart

IN STUDYING the subject of grace, we must consider that God owes the human family nothing. Grace is not pay from God to the human family for service rendered to Him. If it were, then grace would become the reward for service and could not be bestowed until after man should have performed the requirements of God's law. Grace is unmerited favor extended to man after he has failed from some hindering cause to fulfil the requirements of law, to give him time to meet his obligations. When the law was given at Mount Sinai Israel obligated herself as a nation to keep the law. In this she utterly failed through the weakness of the flesh. They were zealous of the law and desired to keep it. But sin in the flesh was the hindering cause. That law that was given to Israel by Moses contained only the shadow of good things to come, and could not make the comers thereunto perfect. Heb. 10:1. For "if perfection were by the Levitical priesthood (for under it the people received the law) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?" Heb. 7:11. "For the priesthood being changed, there is made of necessity a change also of the law." Heb. 7:12. Israel in making their sacrificial offerings thought they were fulfilling the righteousness of the law. But they had neglected mercy and justice to their fellow man. This they should have done as well as the other things, says Christ.

But sin took advantage of the law and deceived them, causing them to believe that the sacrificial offering would cleanse them even if they did sin, when in reality these offerings could never take away sin. Hence they became blinded to the true meaning of the law. They thought it was to bring life, when it was for the purpose of a teacher to cause them to remember their sins every year instead of taking their sins away.

By the law is the knowledge of sin. That is, that was the intention of the law; but it did not have that effect on Israel. Sin deceived them, and instead of the law teaching them that they were sinners, and law breakers, sin deceived them into thinking they were righteous.

As sin had deceived them, so that they did not meet their obligation, an extension of time is granted unto them, by the grace of God, under a new covenant established upon better promises. Heb. 8:6. "Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in My

covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put My laws into their mind, and write them in their hearts." Heb. 8:8-10. The old law was written on tables of stone. Under the new covenant, it is to be written in their minds. Grace abounds only where men have sinned ignorantly, where sin has deceived them. Grace does not abound after men sin wilfully. Hence Paul says, in effect, "Shall we continue sinning expecting grace to abound? God forbid. We should not commit sin with expectation of grace being shown us; it will not be done in such cases."

Israel is to come under the new covenant because they were deceived and not because they sinned.

This new covenant is to be made with Israel when they are gathered out of all countries and brought back into their own

WHAT GOD HATH PROMISED

GOD hath not promised
Skies always blue,
Flower-strewn pathways
All our lives through;
God hath not promised
Sun without rain,
Joy without sorrow,
Peace without pain.

But God hath promised
Strength for the day,
Rest for the labor,
Light for the way,
Grace for the trials,
Help from above,
Unfailing sympathy,
Undying love.

—Annie Johnson Flint

land. Jer. 31:31-37. Satan shall be bound so they shall not be deceived. The creation shall be delivered from the bondage of corruption into the liberty of the children of God. Rom. 8:18, 21.

If any have come to a full knowledge of the truth in the present age, and just sinned wilfully expecting grace to abound sufficiently in that age to cover their sin, they will miss their expectation.

THE Proverbs of Solomon. A wise son maketh a glad father: but a foolish son is the heaviness of his mother.

Treasures of wickedness profit nothing: but righteousness delivereth from death.

The Lord will not suffer the soul of the righteous to famish: but He casteth away the substance of the wicked.

He becometh poor that dealeth with a slack hand: but the hand of the diligent maketh rich.

He that gathereth in summer is a wise son: but he that sleepeth in harvest is a son that causeth shame.—Prov. 10:1-5.

Opening the Books

By S. Roxana Wince

CLICK. Click. You did not hear it, but the delicate machinery that God has installed in your body is busy at work keeping an exact record of every word you utter, of every thought you think, of every act that you do. You have no power to stop that machinery, the while you think, talk and act, and you can do no erasing, no blotting out.

If your deeds are evil, shameful deeds such as you would not like to have any one know, remember they are written in your book and that a day will come when that book will be opened and you will be judged out of the things written therein. And you cannot deny them; for the pen used has been your own pen, and the hand-writing that of your own hand. You must reap what you have sown, reap some of the dire consequences even in this life.

A young man was expostulating with his father for strictly and continuously endeavoring to keep him in the path of right-doing. "Why father," he said, "now that I am going to college I think I ought to be free to do as I please, free to have a little fun with the other fellows."

"My dear boy, it is to save you from the consequences of wrong-doing that I am trying to keep your feet in the right path. Whichever course you take, your nervous system records your every step, and when it has been making one sort of record for a long time it becomes fixed in doing that and it is hard work to turn the lever about and set it working the other way.

"You think you can easily stop sowing your wild oats when your college course is over, but once begin gambling, drinking, card-playing, foolish talking and jesting, and you have cut a hole in the milldam that you never can entirely mend."

The boy listened and profited by his father's loving advice and well would it be for other boys if they did the same.

It is possible to turn, but I doubt if you can ever be what you might have been if you had never let sin become your master. And "the triumphing of the wicked 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 heavens shall reveal his iniquity; and the earth shall rise up against him". "For there is nothing covered that shall not be revealed; and hid that shall not be made known."—Job 20: 5, 6, 27; Matt. 10:26, 28.

"Rejoice, O young man, in 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 will bring thee into judgment. Therefore remove sorrow from thy heart, and put away evil from thy flesh: for childhood and youth are vanity.

(Continued on page 280)

"THE SWEET BYE AND BYE"

By Lyman Booth

A VERY peculiar incident inspired the writing of this beautiful song:

Two men were close friends; one a druggist, who possessed a very pleasant and cheerful disposition; the other a laborer, who frequently fell into spells of despondency and gloom, who most always called upon his druggist friend when in such moods. One morning he walked into the store depressed in spirit and with the picture of despair and gloom on his countenance. After exchanging greetings, the druggist seeing something had gone amiss ventured to ask what was the trouble. Then he listened to his friend's sad story, after which he smiled very pleasantly and said cheerfully, "Oh, cheer up, everything will come out all right in the sweet bye and bye." Instantly the poor man caught the inspiration and in a short time had written the song. The druggist, being quite a musician, smiled his approval and in a very short time composed the music. By this time all gloomy forebodings were dispelled and they then joined in singing that tune for the first time it was ever sung. Millions have sung and listened to its beautiful words since then. It has circled the globe, and lent sunshine and cheer to all nations.

We know not the struggles of that author's troubled mind. We know not his troubles and sorrows; but we do know that after the dense cloud of gloom had been dispelled by words of friendly cheer there came to light the words that have thrilled the hearts of millions.

His experience is akin to those of all humanity. Ages have marked the march and pathway of heroic struggles and tears. From the gates of Eden, down by the shores of the Dead Sea, and over the mountain of Moab there comes one long moan from sorrowing, suffering humanity. Gloom spreads a shadow over the valleys, and sits beside the king in his chariot. The young and the old alike feel its chill, by it the weak and the strong are made to suffer. The city is full of life and activity; but life is a heavy burden and they who hear the busy hum of industry know but little of the anxious waiting, patient watching and weeping of the weary pilgrims. Hours come and go. Months lengthen into years; years into centuries, and still out of the gloom as from the forest there comes the piercing voice of anguish and pain. With smothered breath and trembling lips comes the question, "Will this ever cease?" Is there no day beyond the gloom that darkens the way, and chills the air? Is the hearse to pass along our streets forever? Will the crape hang on the door, and the mourners bathe their cheeks in tears while impenetrable gloom rests over all?

No, no. The hour and day is coming when the gloom will end in song, and sunshine. The dark shroud of night and the heavy sob from the heaving bosom will soon come to an end. "The Sweet Bye and Bye" with its halo of glory is surely coming, coming soon. The chariots are wheeling up the eastern sky, and the mountains are becoming radiant with the coming dawn. After the darkness and strife will come the messengers of light and peace. The chambers of silence and death will open before the sun of righteousness, which will tint in resplendent beauty, and its mellow light will

illumine earth's dark shadows, and paint in graphic colors the glorious visions of the Sweet Bye and Bye.

Then as now,

"To our bountiful Father above
We will offer the tribute of praise,
For the glorious gift of His love
And the blessings that hallow our days."

God has manifested His love to man by His works. We show our love to God by our works.

THE ISRAEL OF GOD

Of Whom Is God Speaking When He Refers to Israel?

By Lillie H. Willis

PEOPLE have different views in regard to Israel; my view is that the Bible speaks in doubles, as we might say: natural and spiritual; type and antitype. Israel is no exception to this rule. The descendants of Jacob are the multitudinous seed and the spiritual seed. I think it is spiritual Israel Jesus refers to in Matt. 3:9, where He tells the Pharisees and Sadducees not to be boastful over being descendants of Abraham, as God could raise up children unto Abraham out of the stones around them. The children of faith are the children of Abraham. Gal. 3:9. But in the main, it is the multitudinous seed that God refers to when speaking of Israel.

You remember how God called Abraham, told him to leave his country and kindred, and his father's house, and go to a land He would show him, and that He would make of him a great nation. Abraham obeyed. God repeated His promise to Isaac, and to Jacob. Jacob had twelve sons, each of whom became the head of a tribe. Jacob's name was changed to Israel, so his descendants are called the children of Israel. Israel means a prince or soldier of God, a covenant people. We remember how Joseph was sold unto the Midianites, who took him to Egypt, where, after many trials, he became second in power to the king. By means of a famine Jacob and his family went to Egypt, from which country the Israelites were finally delivered, God working many miracles in their behalf, by the hand of Moses, who was a great-great-grandson of Jacob.

After leading them out of Egypt God instituted a form of worship for them, gave them laws and the ten commandments, and told them He had chosen them of all families of the earth to be His people. We read in Deut. 28:64-66, that God warned them against disobeying Him: if they did He would scatter them over the earth where they would have no rest, and their lives should hang in doubt before them day and night: all of which we know has transpired.

As the years rolled on, sometimes they were obedient, sometimes very wicked and idolatrous, until ten of the twelve tribes drifted completely away from God, and were carried into captivity. Two tribes remained partly loyal to God, looking forward to a king who would conquer their enemies and rule in great splendor. Although in their worship they continually offered animals in sacrifice, they could not see that these typified the Lamb of God, the Messiah for whom they were waiting; they could not see that in order to have an endless kingdom, He must have eternal life. So, when Jesus came as a man of sorrow and a sacrifice, they thought Him an

impostor, and demanded His death, calling down His blood upon the heads of themselves and their children, and bringing upon themselves the curse of which Moses had warned them. In Luke 2 we read of Simeon taking the infant Jesus in his arms and blessing God on His account, of his telling Mary that Jesus was set for the fall and rising again of many in Israel. Now, in Romans 11:12, Paul tells us, "If the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fullness?" They were cast off "because of unbelief"; and we stand by faith, while "blindness in part is happened to Israel, until the fulness of the Gentiles be come in".

The Bible, especially the Old Testament, is Israelitish in character. In Jer. 4:23-26 we have, I think, a figure of speech. The prophet in vision saw the earth in a desolate condition typical of the desolation of the Holy Land. God gave the land of Palestine to Israel, and when they were scattered over the earth, a desolating power took their place. God recognized no people there but Israel: so the prophet saw no man there in his vision, neither had they possessions in the land. I think if we will read the whole chapter we will see this is the meaning.

The Bible is full of restitution: it begins in Genesis when God said the seed of the woman should bruise the serpent's head, and ends in Revelation when the curse is lifted, and the earth made new. In 2 Sam. 2:11, we read, "And the time that David was king in Hebron over the house of Judah was seven years and six months". In 2 Sam. 5:5 it says, "In Hebron he reigned over Judah seven years and six months; and in Jerusalem he reigned thirty and three years over all Israel and Judah." After the death of David his son Solomon reigned.

Solomon ruled in great splendor, but the people had it hard; so when Rehoboam, Solomon's son, was king, after his father's death, we read in 1 Kings 12 that Jeroboam and all the congregation of Israel came to him and said, "Thy father made our yoke grievous: now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter: and we will serve thee". Rehoboam consulted the old men who were with his father, and they advised him to listen to the people. Then he consulted the young men that were grown up with him, and which stood before him; they advised him to make their lives harder: he followed the advice of the young men.

So Israel rebelled against the house of David, and made Jeroboam king. And to this day they have been divided, and spoken of as Israel and Judah. The identity of Israel was lost: but Judah (the Jews) are recognized everywhere. But the Bible says that when Jesus returns, the house of Israel will be joined to the house of Judah, and they shall be one people on the mountains of Israel, and one king shall be king to them all.

If in doubt as to whom God refers to when speaking of Israel, take your Bible, and, beginning with Genesis, hunt up all the references and see if it isn't the multitudinous seed, the two tribes and the ten; the Israel scattered and gathered, and not the spiritual seed, of whom God speaks, when He refers to Israel.

AN AFTERNOON'S WALK

By Lottie E. Young

SOON after dejeuner (luncheon) we gathered for the last trip in Jerusalem, our steps taking us first to a gorgeously decorated Armenian church where services were going on, the number of priests almost equalling the number of worshippers, generally poor looking women, who sank onto the floor (there are no seats of any kind in these Eastern churches) in an attitude of prayer. This church adjoins the house of Annas, one time High Priest and father-in-law of Caiaphas, and contains the tomb of James, first bishop of Jerusalem. We passed through Zion Gate, another one of the openings in the wall, and on to a room above the one in which it is said the Lord's Supper was instituted (then on an upper floor, now beneath the earth's surface) and where the beautiful High Priestly prayer was uttered by the Man of Sorrows before He went to the Garden of Gethsemane to prepare for the final severe trial. We saw what is called David's Tomb, but as modern Jerusalem is many feet higher than when Peter said, "His tomb is with us until this day", is extremely doubtful to my mind as to whether the body of the Poet King ever rested in the building we saw.

In 1898 the then powerful German Kaiser requested his "dear friend" the wicked Sultan of Turkey, to sell to him the ground where once stood the house of St. John, to which he brought Mary after the command given on the cross, "Woman, behold thy son." Instead of a sale it was a present, and a very large and beautiful German Roman Catholic church (the fourth basilica built on the site) now stands over what was probably a very humble dwelling in the days of Jesus. Some fine work in golden mosaic has been done in the church and the effect is very pleasing. The house of Caiaphas, in which was the Judgment Hall, was then visited, and I could not help but think of the wonder which these old Judean nobles would have felt if they had known thousands of followers of the despised Nazarene would have come to see their houses when their very names were forgotten or unknown.

Then we walked inside the walls of the city, taking frequent looks at the everlasting hills, realizing these have not changed, and that the life of the Master was largely spent in God's out-of-doors, while Jerusalem was preeminently the place of His suffering. To those who had tender feet in our party this walk up and down large stones and over smaller ones must have been a trial, but at last we stood beside the ancient foundation wall of the Temple (over which is now the Mosque of Omar) where the Jews come, especially on Fridays (the holy day of the Mohammedans) to lean their heads against the huge stones and murmur forth their wailings over the downfall of Jerusalem. "For the majesty that is departed", cries the leader, and the other answer, "We sit in solitude and mourn." "We pray Thee, have mercy on Zion," cries the leader, and the others answer, "Gather the children of Jerusalem." We saw both men and women, the former with curly earlocks, reading aloud from the Hebrew Psalter, bending head and swaying body, while some very revolting specimens came asking alms. How much the whole world needs the Great Physician to heal

them spiritually and bodily.

The old streets are very narrow, the high walls keeping out the sunshine as much as possible. There are no sidewalks, and four-legged donkeys dispute the right of passage with their two legged brothers. This last walk was along a very poor quarter, with tiny shops displaying different wares, but one shuddered at thinking of eating the dates and figs, and while some trays of sticky looking candy, in which nuts were embedded, looked "moreish" none of us felt inclined to take the risk of germs by tasting it. Here we met Greek priests in black robes and tall hats, Bedouins in flowing cloaks of brown and white, tourists, camels, goats, and sheep all jostling together in picturesque confusion. There is a water carrier with his shiny, dripping goat-skin on his shoulders, close by one carrying a lamb, while small boys carry huge trays on their head filled with flat cakes of bread, which looks heavy and tough. It was a long ascent under dark archways and through dirty, shadowy alleys we went meeting every six or eight feet in these stony streets a lift of four or five inches, and after we had climbed a mile or more in this way we were glad to see our hotel, and I, for one, tumbled into bed immediately for a sleep.

THE CHRISTIAN RACE-COURSE

By Samuel E. Haney

THEREFORE also we, having such a cloud of witnesses surrounding us, laying aside every encumbrance, and the close-girding sin, should run with patience the course marked out for us." Hebrews 12:1, Emphatic Diaglott.

Witness (mar-toos) is used in Matt. 26: 65: "Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses?", and in Acts 10:39: "And we are witnesses of all things which He did." Also other texts, showing in every case the "witnesses" to have been living persons.

So it is with the Christian: he is always surrounded by a cloud of witnesses. No cat watches a mouse-hole, or hawk the movements of fish or chicken so keenly as our witnesses (the world) watch us. So let us watch our step lest we bring reproach upon our profession.

"Laying aside every encumbrance" means just what is said. The consecrated Christians are in a race for life; and, God is able to make us stand (Rom. 14:4); and He chastens us, that we be not condemned with the world. 1 Cor. 11:32. Yet it is our privilege to intelligently turn aside. But of such He says, "But if any man draw back, my soul shall have no pleasure in him." Heb. 10:38, 39. Therefore, we dare not handicap ourselves with weighty encumbrances, carnal matters. We must strip ourselves of everything possible that hinders progress—divest to the skin, as it were. Think of an athlete entering a race fully dressed, including overcoat and boots. "What a fool clown!" we would say. But do we not see Christians every day acting even more ridiculously?

"Close-girding sin"—doubting God's Word, the reliability of prophecy, and making light (trivial) the teachings of Christ and His apostles—this is particularly the case when said prophecies and teachings conflict with customs, likes and dislikes.

We should run with patience. Patience

is a virtue that serves as an essential means to an end in both spiritual and temporal matters. One void of patience gets nowhere either in this age or in preparing for the ages to come. James says, "Be patient therefore, brethren, until the coming (presence) of the Lord." James 5:7, R. V.

There is a course marked out for us. This course is not strewn with the gorgeous things of this world, and with flowery beds of ease. But contrariwise, it is a battle from start to finish. A brakeman on a Pullman train was impatient, and spoke harshly to a passenger. It was easily seen he was not in line for promotion. In a few weeks he was demoted to a freight train. His uniform and a little authority had made a fool of him. The spiritual world is full of such pitfalls. Let us be humble and courteous as we travel on the gospel train; rendering our Conductor and fellow passengers all possible aid.

Another deterrent encumbrance in these days of attractive frills is psychology which plays an important part in our religion by intensifying our battles. The optic nerves must be tickled to make the heart receptive to God's Word. The greater the brilliancy the greater the popularity. Catholicism leads in these respects.

Progress is the Christian's slogan. Yet the technique of modern apparel has such an appreciable effect on the mind that it engenders progressive warfare between the natural and spiritual, which usually terminates with flesh the victor. But were Christians as solicitous of their spiritual as they are of their physical vision, this handicap could be avoided. Paul's antidote for this poison is, "Set your affection on things above, not on things on the earth": it never fails.

Some folks are fearful of becoming Christians in fact as well as in name lest they should be required to give up their business, or mode of living. They are like the colored teamster in a lumber camp. By the Christian zeal of one man all except Raskus became converted. Approaching the manager, he said, "Boss, I is a most miserable man. Everybody in dis camp am converted 'cept me. I don't know what to do." "I can see no difficulty," came the reply. "Just give up your stubborn will and trust in the Lord, and all will be well." "Say, boss, there am de difficulty! Fo' de Lord's sake, boss, who am goin' to drive dese mules if I gets converted?" The moral: The world pays well for mule-driving, but let her drive her own mules, while we continue in the race; for if we fit into Babylon's kingdom we are likely to be misfits in God's kingdom.

The lack of frankness and sincerity in the Christian life is inimical to growth in grace and knowledge. A little incident suffices: Mike had stolen a coat. By strenuous effort his lawyer secured an acquittal. As attorney and client were leaving the court Mike leaned closely to his lawyer, and in what was intended to be a stage whisper, but all heard, he asked, "Mr. Brown, will it be alright now for me to wear the coat?" Do we not find something analogous to this in the religious world, persons that "wear the coat" all the week, then cover it with a "Sunday-go-to-meeting" cloak on the Sabbath?

Birds are known by their plumage, and the same could once be said of humans. But not so today. Hypocrisy has become so commonplace and

(Continued on page 278)

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 for 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 editor spent one of the most enjoyable days of life with Fonthill brethren over Sunday, May 24th.

The Annual May Meeting was well attended. Though the weather was dark, lowery and cold the fervor and spiritual interest manifested at this meeting was most encouraging.

The editor enjoyed the pastoral work with Fonthill and Niagara Falls congregations for nearly one-fifth of a century. To return three and one-half years after having discontinued the work and find numbers of those who had enlisted in the work during the former years of service discharging responsible duties and actively carrying forward Christian labor gives one a thrill and an inspiration that is experienced in no other way. To the residents of Fonthill and Niagara Falls the editor bids God speed in their every effort for truth and for Christ.

\$3,000,000 LOST IN LETTERS

THE Post Office Department reports that last year over \$3,000,000 in checks, drafts and money orders never reached their intended owners. \$55,000 in cash is removed from envelopes misdirected and sent to the dead letter office; and \$12,000 in postage stamps is annually salvaged from letters sent to the same office. All this because of faulty addresses. It is said to cost the government \$1,740,000 annually to correct wrongly addressed mail.

All of this enormous expense and loss is occasioned by the thoughtlessness of mailing letters but partly or improperly addressed, or by handwriting that is unread-

able. Only those in business that depend upon written orders and letters can imagine the serious inconvenience and loss that is occasioned by the very poor writing frequently indulged in.

The N. B. I. office has received some mail with orders and cash where it was practically impossible to determine the state or office from which the letter or order originated.

So when the Post Office Department undertakes to put on its educational campaign next week for more careful and painstaking penmanship upon the part of those who use the U. S. mails, let all Herald readers meditate as to just how much each one should endeavor to improve his own personal accuracy and handwriting on outgoing mail.

ABRAHAM'S SEED

"IF ye be Christ's, then are ye Abraham's seed and heirs according to the promise". This statement of Paul's at Galatians 3:29 definitely relates Christ's people to Abraham, and the inheritance of Christ's people as being the inheritance of God's promise to Abraham. To disassociate the early promises of Jehovah to the faithful patriarch from the promises to and hopes of Christians through Christ, can be nothing else than to disconnect God's great working plan and to enfeeble one's vision of God's truth.

Paul, writing to the Romans at 4:11-13 referring to the promises made to Abraham at Genesis 12, 15 and 17, declares that Abraham is "the father of all them that believe"; also that "the promise that he should be the heir of the world" extends to "the seed" "through the righteousness of faith". Thus the heirship referred to at Gal. 3:29 as coming through Abraham pertains to the world. This is in accurate harmony with the promises made directly to our Savior at Heb. 1:2, whom God "hath appointed heir of all things".

Such inheritance by the Son and His joint heirs carries with it not only the right but the duty of managing the same. To this end our Savior has been appointed King over all kingdoms, and His co-workers have been assigned, according to Paul at 2 Tim. 2:12, to "reign with Him" in the management, the government, the control of the world thus given to Him.

Thus the promises to Abraham, recorded first in Gen. 12, very clearly include God's great purpose of establishing righteous kingship through His Son and His Son's church throughout the world. This in turn also clearly reveals God's purposes to bestow upon each such joint heir with Christ immortality, spirituality, incorruptibility. In fact the sum of the Father's promises, in all their breadth and richness, was promised chiefly to Abraham's seed through faith.

The manner of coming to belong to Christ is mentioned in Gal. 3:27: "as many of you as have been baptized into Christ have put on Christ". This also is in full harmony with Christ's own teachings to His apostles: "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved".

In the wisdom of man it would seem that such simple requirements of the Savior ought not to be taken too seriously. As with the Syrian, Naaman, it would seem in man's wisdom that our Savior should re-

quire something more costly, more exacting, than mere faith and baptism. But the wisdom of God has so declared. Not only did our Savior thus state before His ascension, but His apostles immediately afterward interpreted His statement in this most literal fashion and practiced the same. Later, after the apostles with other Christians were scattered by persecution into Asia and Europe, they declared the same things to their converts. And in every place throughout the continuance of the apostolic service they ceased not to proclaim this teaching and require obedience thereunto of their converts.

Thus in this manner those in Christ become Abraham's seed and "heirs according to the promise."

The brethren of Washington, Ohio, Minnesota, Indiana, Michigan and Louisiana should one and all make due and careful plans for their respective conferences announced for June, dates of which will be found on the next page.

GRADUATION DAYS

BUSY days are these for home and school. Hundreds of young people throughout the country are finishing the district and high schools, passing through graduation exercises. A great host of young people are thus brought to the place where life's activities must be made to apply principles gathered in school days.

No one of thought but what realizes how that our educational system is of very large influence upon the character and results of the life of the nation. It requires only a second thought to become fully impressed that the work of the age to come, and individuals engaged in that work, will be much affected by the result of the school days of the present and of the activity following such school days. When one realizes the very far-reaching effect of all of these various influences of life, it becomes a matter of deepest moment that these influences shall be made the best possible.

Like the automobile coming to a halt in the side road at the intersection of a main thoroughfare, waiting for the tremendously heavy traffic to reveal an opening where the side road car can enter in and become one with the great throng that is rapidly moving forward, so the graduates of today halt at the eve of graduation, realizing that they must enter into the greater responsibilities and rush of life. Whether they safely enter or not, whether catastrophe will overtake them, must necessarily be a question of moment to each one.

Looking over the record, all are counseled to realize that many lives are wrecked in the business and social search of the time. One may safely enter life's activities only to make error later on or to be crowded against the curbsings. But nearly all succeed in greater or less degree.

With all these facts before us, is it not evident that each entrant that passes through the archway of graduation into life's busy thoroughfare should have an un-failing leader? The one Leader which the Herald commends to the careful consideration of every such person is Jesus, our Lord. He has never led unto failure. Always He leads unto the highest success imaginable to man. Without Him no scholar or graduate or any other person can safely pass down life's highway.

Among the Churches

Bro. R. H. Judd, of Grafton, Ontario, attended the May Meeting at Fonthill.

Sr. M. A. Woodward was chosen to deliver the Baccalaureate address Sunday evening at Blanchard.

NOTICES

SUMMER MEETINGS

The following are probable dates of some of the annual summer meetings for Bible Study and Conference work, as recently gleaned from the mail. Most of them are official. Others will follow as soon as received.

PUYALLUP, WASHINGTON,	JUNE 5-7
BRUSH CREEK, OHIO,	JUNE 10-14
EDEN VALLEY, MINNESOTA	JUNE 11-14
NORTH SALEM, INDIANA,	JUNE 16-28
MICHIGAN,	JUNE 21-28
HAMMOND, LA.,	JUNE 19 to JULY 8
GOLDTHWAITE, TEXAS,	JULY 10-19
OREGON, ILLINOIS,	AUGUST 4-16
ARKANSAS CITY, KANSAS,	AUGUST 20-30
WATERLOO, IOWA,	AUGUST 22-30

"Gospel in Song"

The songs books are expected now any day. The present price is for orders accompanied with cash received in advance of publication. The price will be maintained only until June 10, or until the books arrive, after which the regular price will prevail.

This book will contain a number of the best old hymns, as well as many new ones, some of which bear the date, 1925, on their copyright. Songs of praise and supplication; songs of promise and hope; songs of inspiration and consolation are among the 280 or more in this collection.

Single copies, postpaid—Manila, 30 cents; Flexible Cloth, 33 cents; Board Cloth, 40 cents.

Per 100, by express or freight, not prepaid—Manila, \$22.50; Flexible Cloth, \$25.50; Board Cloth, \$33.50.

25 or more may be ordered at the "per 100" rate.

A dozen of any one binding may be ordered at the price of 11 single copies.

These prices are in some instances less than gross cost. After June 10 they will necessarily be advanced.

Send all orders to the National Bible Institution, Oregon, Illinois.

"Earlier Life-Truth Exponents"

This is the title of an excellent booklet of fifty pages, compiled by A. J. Mills.

Its message is the teachings of those men who maintained the doctrine of conditional immortality from the twelfth to the eighteenth centuries.

To all Bible students this work is recommended as a valuable history of this doctrine during that dark period; and as a compendium of the beliefs held by those shining lights who many times suffered death for them.

These books may be obtained from the National Bible Institution, Oregon, Illinois, at 15 cents each, postpaid. Those in Canada should order from R. H. Judd, Grafton, Ontario; those in England from Elliot Stock, 7, Paternoster Row, E. C. 4, London, England.

A Chance to Help

As president of the Illinois Conference I feel that it is proper to call attention to the fact that the church building at Adeline, Illinois, was struck by a severe storm recently, demanding extensive repairs. In the years gone by the late Bro. Ernest Gesin, who was the main founder of the work at that place, gladly and liberally assisted other points over the country in building churches. But he is gone, and the ones

left in charge now are going to feel this unexpected strain very deeply. What more fitting tribute could we make to the memory of Bro. Gesin than to share with his friends and relatives in this burden which has come to them?

Their local treasurer is Mrs. Marie Coffman, German Valley, Ill., or any remittance sent to the writer will be gladly gotten to them.

F. E. Siple.

Texas Conference

The annual Conference and Bible School of the Churches of God in Texas will be held on the Old Soldier Reunion Grounds at Goldthwaite, Texas, July 10 to 19, 1925 (D.V.). A general invitation is extended to all who love to search the Word of God for the hidden treasure to be found therein to meet with us.

There will be classes for the children as well as the grown-ups. We owe it to our children to give them a chance to learn some of the truths of the Bible, so bring them along.

Meals will be furnished on the grounds for all. A free-will offering will be taken to meet the table expense. The brethren at Goldthwaite have donated enough meat; and many will furnish vegetables, fruits, etc., so that the expense will not be high.

Tents and lots will be furnished to those who apply for them a week or ten days in advance. Write Dr. Em. Wilson, Goldthwaite, Texas, as early as possible and tell him your needs.

The signs all about us portend the near end of this the Gentile age. What are we doing to make ourselves ready for the next age and the coming of our King? Let's go, and forget the cares and worries and learn something of the good time coming.

We would be pleased to see many from other states. Texas bids you welcome.

E. W. Moses, President Texas Conference.

Iowa Quarterly Conference

The Iowa Quarterly Conference will be held at Hickory Grove church, near Maxwell, beginning Friday evening, June 5, and will continue over Sunday, June 7. Come, all who can, and enjoy the good sermons and the privilege of assembling ourselves together.

H. S. Hunt, President.

REPORTS

HELPING FUND

J. A. Johnson	\$3.00
Mrs. Lillie McMillin	.60
Esther Sealine	1.00

WINCE MEMORIAL FUND

Previously mentioned	\$613.70
Chas. E. Anderson	2.00
Total	\$615.70

HERALD RECEIPTS

Joseph Fletcher, Jr.; Andrew Jones; John A. Crysler; Mrs. C. B. Everett; Carl A. Ritenour; J. A. Johnson; Mrs. L. V. J. Kimball; J. W. Good; Mrs. J. N. Melville; W. H. Klindt; J. T. McCarroll; Benjamin Cummings; Delos Andrew; Mrs. Annie Trotter; Paul C. Johnson; John Railton; Mrs. R. C. Railsback; Ray Cochran Mrs. S. W. Coffman.

Plum River, Illinois

On Sunday, May 24, we drove, taking the family along, to the Plum River church, northwest of Lanark, Illinois. It was a cold, raw day, with even some snow, but a good sized crowd gathered, and after the morning service a basket dinner was served. Afternoon meeting was held, and immediately following this we went to the water where two young ladies were baptized in the likeness of Christ's death, burial and resurrection. They are: Miss Helen Switzer, Mt. Carroll, Ill., Rfd., and Miss Ruby Mitchell, Lanark,

Ill., Rfd. These are both young girls with most of life before them in which to serve, and we pray that the Father may tenderly guide them in all life's ways.

The day closed with good attendance at the night service.

F. E. Siple.

Gallimore Gap, North Carolina

We at Gallimore Gap have had a wonderfully good meeting during the last week. Bro. J. H. Anderson, of Michigantown, Indiana, came on May 20, and stayed until the 25th. He preached each evening except Thursday. He went home with Bro. Durham at Greenville, S. C., 60 miles, and on their way back Thursday evening their auto broke down, so they could not get back in time for services on that night.

During the meeting there were four accepted baptism: Mrs. Blanche Jones, Miss Onedah Case, Mr. John Hindson and his wife, but on account of sickness his wife put hers off until our regular meeting. On Sunday we had two sermons. Bro. Anderson preached in the morning on the Signs of the Times, and Bro. Durham in the afternoon gave us a grand sermon. On Monday Bro. Anderson had a special meeting and talked on baptism. He made it so plain that a child could see. In the afternoon he baptized the brother and sisters into the one faith. Then he left for a few days south, at a little church called Welcome. From there he expects to leave for Missouri.

So we are truly glad we had the opportunity of being with him and having him preach again. When he wrote us that he had an incurable disease we were doubtful of having the privilege of hearing him preach again. But the Lord made him able to come. So he has showed his faith by his works. He has the faith in the all-saving power from on high. He also left his motherless children at their home something over six hundred miles away.

So we do hope the good seed that was sown will take root in good ground and grow up to maturity. On Sunday the congregation was the largest one ever gathered at Gallimore. The house would not hold the people and we went to the grove. So we truly hope it will prove a blessing to all.

M. E. Taylor.

Executive Board Meeting

As per call of the President, the Executive Board of the N. B. I. held a meeting at Oregon on May 20.

The Secretary presented a survey of the work of the year up to date.

The last General Conference authorized our Board through its Executive Secretary to issue, if possible, a song book for the church; to prepare and publish a cook book; to extend its Greenhouse operations to include mail order service; to put out Christmas cards and other similar matter through mail order catalogs; to go forward with the Bible Training Class, as well as to keep up the various other activities already in hand.

At that time there were debts to the amount of \$12,500 still standing against the properties. It was estimated that if \$15,000 or \$16,000 should be contributed by the N. B. I., we could lift the debts on our property by March 1 and with the surplus for working capital a small start could be made in the direction of carrying out the program as authorized.

From the start it was realized that it would be impossible to do more than break even financially on the new undertakings in the mail order work. And as we studied the matter more thoroughly with others of experience we were informed that no one could possibly expect to break even the first year in such an undertaking.

It was quickly realized that the song book, if compiled so as to meet the wishes of the people, as understood by the Committee, would cost us upwards of \$3,000 more than we could hope to receive for the books. That is, there would be at least a \$3,000 deficit.

As to the Cook Book, there is reason for thinking that the same would be both desirable and profitable. The copy—good copy—has been ready for some time, but it has seemed unwise to obligate the finances therefor until we know the financial outcome of the other lines undertaken. (Continued on page 280)

The Sunday School

By Alta King

THE CHURCH AT ANTIOCH

Lesson 11 June 14, 1925
Lesson Text: Acts 11:19-30
Responsive Reading: Isaiah 56:1-12

Golden Text: The disciples were called Christians first in Antioch.—Acts 11:26.

For Study

Review: To what was Peter converted in last week's lesson? How was this final step in Peter's full conversion accomplished? What other conversion, a few years earlier than Peter's, pointed the controlling elements in the church toward Gentile activities, as did Peter's?

The New Lesson: Even before the controlling leadership of the early church had been thus miraculously turned into Gentile fields, the Christ had gained a strong and vigorous foothold among Gentiles through the activities of laymen—laymen who needed not a miracle to teach them the power and spirit of love which Jesus manifested were a universal need, and capable of universal application. In the simplicity of this conviction, they extended the power and spirit of the Christ to whomsoever they met, regardless of the attitude of the Jerusalem church.

Later, the Jerusalem church, headed by the apostles, was swung beautifully into line by a miracle, and the worldwide field of the Christ's mission was acknowledged and accepted by the church.

The Christ's first activities in Gentile fields is the subject of this week's lesson.

Peter must have ever been kept humble by the knowledge that it took a miracle to make him grasp the essence of the Christ's spirit and mission, while some who had never been with the Christ personally, sensed it through merely hearing the Word.

I. The First Preaching to Gentiles. Acts 11:19-21. What was the attitude toward Gentiles of those who first went out from Jerusalem? Though Jews were the Christ's chief enemies, the disciples deemed them the only ones worthy to receive the gospel message. Circumcised Gentiles, as naturalized citizens of their beloved nation, might receive the message. But Gentiles, as Gentiles, were not worthy. Just so deeply was national pride and class spirit ingrained into their thinking.

When believers went out from the Gentile quarters of Cyprus and Cyrene, what departure did they make from the course accepted by the church at Jerusalem? Verse 20.

These believers were either circumcised Gentiles who had become Christians, or Jewish Christians. If Jews, they were Jews who had lived much among Gentiles, and by this living had become conscious of the humanity that is common to all peoples; of mankind's oneness before God. Whether circumcised Gentiles or Jews, they were quick to recognize and act upon the possibility of universal service which lies within the scope of the Christ's power. Seeing this possibility and recognizing, from the Christ's life, His universal love and desire, they set to work to do a bit toward making that possibility a reality, never stopping to argue with the Jerusalem church about the necessity of making Gentiles naturalized Jews before offering to

them the Christ's salvation.

How did the Lord manifest His approval of these laymen that went from Cyprus and Cyrene? Verse 21.

II. Investigation. Acts 11:22-24. Who was sent by the Jerusalem church to the center of church activities among Gentiles? We cannot conclude that the Jerusalem church had hostile intentions against uncircumcised Gentile believers of whom she was receiving tidings. But she was at least taking precautions against what might prove to be a dangerous departure from what was right (as she saw it).

What induced Barnabas to accept unquestioningly the Gentile believers he found at Antioch? Verse 23. Why was Barnabas especially fitted to see through his background of Jewish education and training, and recognize the rightness of God's mercy to all? Verse 24. Recall also how he manifested a quickness of understanding and sympathy when Saul was seeking fellowship with the disciples.

III. Barnabas a Worker Among Gentiles. Verses 23-26. What was his first care? Verse 23. What was the result of these labors? Verse 24.

As the church at Antioch grew, what did he do to further help her? Verse 25. What did he probably know about the conversion of Saul that would induce him to seek him out as a helper among Gentiles? Acts 9:15, 16 with 26, 27.

What statement in Acts 11:26 proves that the Antioch Christians had gained a reputation for loyalty to Christ? It may be that those who first called them Christians did not honor this loyalty, but that makes, to the church, but little difference. Their testimony of the Antioch Christians' loyalty to Christ must have reached the Jerusalem church, and it reaches us today.

IV. Communion Between the Antioch Church and the Jerusalem Church. Verses 27-30. During the time the Antioch church had been growing, Saul and Peter had been converted to the truth that the Christ's service of salvation belongs to mankind, not to one nation or class. Through Peter the church at Jerusalem had experienced the same conversion. And all "held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life." Acts 11:18.

Thus did the human touch and sympathy that lay buried in their hearts beneath dogmatic doctrines, supposed zealotry for righteousness, national patriotism, pride, self-righteousness, and what not, speak forth itself in joyous freedom.

What expression of the changed attitude of the Jerusalem church is given in verses 27, 28? How did the Antioch Christians respond? Verse 29.

THE CHRISTIAN RACE-COURSE

(Continued from page 275)

adroit that it is both popular and respectable. To epitomize, it is one thing to confess Christianity, but quite another matter to practice it, these days.

To about every hour that the average Christian devotes to adornment, the soul gets a miserly minute's consideration of its spiritual welfare. And the latter usually dines at the last table. Such methods mean retrogression; while God intends us to keep on the forward movement, not to be wasting time gazing about, and taking part in Babylon's panorama. The universe

proves our Father to be a God of motion, though the fixed stars and mountains appear to our pigmy minds otherwise. The earth, and its atmosphere, is whirling through space at nineteen miles a second; it travels a thousand miles an hour on its axis; and astronomers agree on the fact that the sun is moving through space toward a point in Lyra with a velocity of about twelve miles a second. The whole solar system is necessarily involved in this motion. Many texts admonish us to be continuously moving toward His kingdom. We can lubricate our activities by helping others on the way, and by honoring God in all our walks. It is clearly intimated by Jesus and His apostles that unless we keep in action in various ways we shall soon get into serious trouble, now that the goal is in sight.

And we must not allow our witnesses to divert our attention. A great concourse usually witnesses the racing athletes. But they are too busy straining every muscle and nerve to reach the goal to be disturbed. So we, though surrounded by a cloud of witnesses, should lay aside every encumbrance, and keep to the course marked out for us; and keep clear of the close-girding sin of doubt. It is the man that never doubts his ability that wins the contest.

And now that we are in the closing days, yea, moments of our race for immortality, time is a mighty factor. In every racing contest, whether it be man or beast, the great tug-of-war is on the home stretch. So it is with us, we are on the last lap, the crucial test. Let us dig in our toes and grit our teeth, as it were. And just keep going. The great Prize will be ours, very soon.

It is written: "Blessed are they that do His commandments (wash their robes) that they may have right to the tree of life, and may enter in through the gates into the city". "And he that overcometh, and keepeth My words unto the end, to him will I give power over the nations; and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of My Father. And I will give him the morning star."

The Children's Column

THE CHURCH IN ANTIOCH

Acts 11:19-30

By Lois Hunt

DO YOU go to church and listen to the true stories about Paul and Peter and Stephen, and many others, and the things they taught many years ago? Those same teachings are for us today, too. But it is much easier for us to worship than it was back in that first church in Jerusalem.

After Stephen was stoned, the disciples were so persecuted that most of them left Jerusalem and went in all directions. They continued their teaching, however, although to Jews only.

Finally, some disciples from Cyprus and Cyrene reached the wealthy city of Antioch, where they preached to the Greeks about Jesus. Many believed, and God was with them, blessing their work.

When the news of this great belief came to the disciples in Jerusalem they immediately sent Barnabas to help those al-

ready at work in Antioch. Barnabas was a good man, full of the Holy Spirit and faith; and was glad to find so many Christians in Antioch. He urged them all to hold fast to the Lord, and many were added to the church.

Barnabas saw that very much good could be done if he had a helper. So he thought of Saul, who had gone to Tarsus to avoid his enemies. Saul, or Paul, came to Antioch when Barnabas sought him; and together they taught there for a whole happy year, adding many more to the congregation.

Today we speak of all these early church people as Christians; but in those days they were called saints, disciples or brethren up until the time of this church at Antioch. Thus it is said. "The disciples were called Christians first in Antioch."

"The disciples were called Christians because they were followers of Christ. A true Christian has the spirit of Christ and is like Him in his words and actions. He loves to make others happy, and does and gives all he can to bring them blessings. The Lord helps those who love Him to comfort and aid others who are in need. The child of God knows that it is more blessed to give than to receive and he finds great peace and joy in doing what Jesus did while He was on earth."

So well did these people of Antioch learn the true spirit of Jesus that when the famine came to pass which Agabus had prophesied, the Antioch people all gave as they could, and sent their gifts to the elders in Judea by Saul and Barnabas.

And who do you suppose was the happier—the ones who gave the gift, or those who received it?

Now learn this little verse and think of it often—"What kind of a church would my church be, if every member was just like me?"

Some people try to justify themselves in doing things that are wrong by citing instances where others have committed similar wrongs. Such action is not only cowardly but unchristian. An attempt to justify sin becomes a greater wrong than the act of committing the original sin. The day is coming when all sin and unrighteousness shall be uncovered and the doer of sin shall be justly dealt with in accordance with the measure of sin which he has committed.—C. E. Randall.

OUR FIRST PARENTS

By Alex. Allan

IN my reply, under the above caption, to Sr. Horn's letter through The Herald, it was hoped that it might prove satisfactory, but it seems this was not the case: for in the May 5 issue of this paper our sister writes: "I feel by his (Allan's) way of reasoning, that he has not given the matter the careful consideration it deserves".

No one is "competent" of himself to discuss spiritual truth. "The secret of the Lord is with them that fear Him, and He will show them His covenant". Psa. 25. The apostle Paul calls this secret of the Lord, "the mystery in Christ", the mystery of God which was hidden from ages and generations, and now made known to the saints. Our sister seems to think this mystery was hidden somewhere in God's deal-

ings with Adam, and she adds: "I gather from this, that it was not God's eternal purpose to show forth His manifold wisdom in natural man", etc.

God's promise of eternal inheritance was given to Abraham and his seed. The hidden mystery was how that Gentiles who were aliens from the commonwealth of Israel, and strangers to the covenants, were now admitted as fellow heirs to the promised inheritance, while the great majority of Israelites to whom belonged the adoption, and the glory, were cast out as heirs of promise. This mystery was hidden in that covenant, confirmed over the dead bodies of animals, to Abraham and his seed, as it is written: "In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land". But when God vested the eternal inheritance in that seed which is Christ, He there and then had cut off the seed of Abraham according to the flesh, that the promise of inheritance might be given to all the seed of Abraham according to his faith. Thus Paul says: "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise".

It is quite true, as the sister says, that it was not God's eternal purpose to show forth His manifold wisdom in natural man. It is in the church glorified—those who now are having fellowship in the mystery in Christ—that God will show forth His manifold wisdom unto the principalities and powers in heavenly places. Ephesians 3: 6-11. While Sr. Horn may understand these things, she has very seriously misapplied them, seemingly, because of some preconceived notion concerning the status of Adam.

Again quoting the sister's letter: "I had never before understood that it was Adam who subjected the creation in hope". Rom. 8:20. When all our great authorities disagree among themselves, as in the meaning of this verse, one who is not a scholar, and of no authority, my well be pardoned for intruding his understanding, acquired by following the divine method of comparing scripture with scripture. In our Authorized Version, the sense of this scripture (Rom. 8:18-24) has been obscured by a faulty division of the text into verse. In the Revised Version this is corrected. We are told by eminent authority, that verse 20 should be regarded as wholly parenthetical, and we hope to make it quite clear further on, that it is, no doubt, intended as a parenthesis. By leaving out this parenthetical verse 20, the full meaning and true sense of this scripture from verse 18, run naturally into and are carried out in these verses from 21 to 24. Reading from verse 19 and following the Revised Version, with slight variation, but omitting verse 20, we have this: "For the anxious expectancy of the creation awaits the revelation of the sons of God with a hope, that the creation itself also shall 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; and not only so, but ourselves also which have the firstfruits of the Spirit, even we ourselves groan within ourselves awaiting adoption, to wit, the redemption from our body." The Greek word for redemption here does not mean redemption of, but redemption from.

Why then is verse 20? It is the answer

to the intruding question: Why should the children and heirs of God suffer pain together with the world? Verse 20 gives the answer: "Because the creation was subjected to vanity (to weakness), not of its own will, but by reason of him (the one) who subjected it". The one who subjected the creation to weakness under the bondage of corruption was Adam. For by one man sin entered into the world, and death by sin; so death, with its attendant pain and suffering, came unto all men.

The underlying thought that seems to pervade our sister's letter, is that Adam from his creation was predisposed to sin, so that, "God trusted him not", but "muzzled him" under a law—Thou shalt not. From this we might well draw the conclusion, that Sr. Horn would be ready to admit, that had Adam been perfectly sinless, then God had not muzzled him; for law is the acknowledgment of sin, even as God's law is the knowledge of sin. Paul says: "I had not known sin, but by the law". But to eat of the fruit of a tree, as did Adam, is not in itself sinful. Evidently then, Adam by his disobedience did not receive the knowledge of sin. But God's law is the knowledge of sin. Adam learned the cost of disobedience by the things which he suffered; even as Christ, though He was a Son, learned obedience by the things which He suffered.

In the letter under review, the sister intimates that Adam from his creation, and by his very nature as he came from the hand of his Creator, possessed a "spirit of disobedience", which she calls "a carnal mind". Also, that condemnation and death came upon all men, because they had inherited the carnal mind from Adam. The Scriptures teach, to the contrary, that condemnation and death came unto all men through Adam's offense, through his disobedience. But if condemnation and death came unto all men, because they inherited Adam's carnal mind, then the disobedience of Adam had nothing to do with these things. If we profess to be Bible students, we should stick to the Bible. Paul says that "the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be". To say that all this calamity of sin, and death, and suffering, came upon mankind because God created our first parents with a spirit of disobedience in a carnal mind, is to accuse God as the author of sin and confusion, but we read: "God is not the author of confusion".

Was Adam created with a "carnal mind", and therefore predisposed to sin? He was not. He had neither the knowledge of sin, nor the disposition to commit sin. What is our authority for this? The Scriptures clearly and positively assure us "that God hath made man upright; but they have sought out many inventions". So "there is none upright among men". See Eccl. 7: 29; Micah 7:2. No one with a carnal mind is upright in the sight of God.

The question to be answered is this: Was Adam, the son of God, put to death under a law in satisfaction of God's justice; or, did Adam, the carnal man, die by the corruption of sin working in the flesh to bring forth death? We leave this question open for any one who can find the analogy, where a law having a death penalty, was ever made for an innocent and sinless person, having no knowledge as to what is right, or what is wrong.

REPORTS

(Continued from page 277)

As to the financial results of the other phases of the work report will be made soon. The mail order work will show a deficit—as has been expected from the start for the first year.

To take care of the balance due on properties the Executive Board in session authorized that, instead of re-mortgaging the property, we offer ten year bonds against the Greenhouse property, the same to draw a stated interest, payable semi-annually, these to be offered to the church throughout the country.

Such bonds would return to the purchasers a regular semi-annual interest, and would be transferable at any time.

This matter will be worked out at once and reported with definite information and particulars at earliest possible date.

The other matters were left by the Board for further consideration, but will be decided very soon.

F. L. Austin, Secretary.

OBITUARY

Mrs. Adaline West

Addie Aldrich was born July 24, 1847, in Lower Canada, and fell asleep in Blanchard, Michigan, May 20, 1925, after a brief illness of fourteen hours. She was married in Millbrook, Michigan, March 31, 1867, to Wm. Staley. To this union were born four daughters, Lucy, Luelle, Nora and Mary. Only one, Luelle, lived to reach womanhood; she married Wm. Main, and to them were born a son, Wesley, and a daughter, Nora. These two grandchildren are the only surviving relatives of Sr. West's family. Wm. Staley, a soldier of the Civil War, died Sept. 21, 1875.

On January 23, 1881, Sr. Staley was married to Bro. Clark West, and lived in Millbrook, until Bro. West's death. Sr. Clara Chaffee, and Sr. Emma Main, Bro. West's daughters, always had a home and sweet mother love in Sr. West; another daughter, Ettie, reared by foster parents, always found a welcome with father and mother. Two sisters, Mrs. Clarisa Campbell, of Miles, Oklahoma, and Mrs. Salina Thompson, of Port Angeles, Washington, both lovers of the gospel, will mourn for her comforting letters which gladdened for them many dark hours of life.

Sr. West was baptized when about the age of fourteen, by Bro. John Bowers.

She fell asleep, as she had hoped to, without suffering, or being a burden to her friends. Her house, her business, everything was in perfect order. She was nearly blind, and had been in poor health for years, but well enough to care for her cozy little home, which was always a place of rest for the gospel workers. Always ready to help the sick, or poor; always in her place at the church, how she will be missed.

Sr. Woodward was called from Lansing to preach the funeral sermon, after which she was laid beside Bro. West to await the glad resurrection morning.

M. A. Woodward.

JESUS

By T. A. Drinkard

BUT we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that He by the grace of God should taste death for every man." (Heb. 2:9.)

The expression "should taste death for every man" would indicate that there was a necessity for the death of Christ, or else man would remain in that condition. Why "taste death"? Was He under a death sentence Himself?

From the text the thought is this, that man was helpless and unable to lift the burden resting upon him. Thus Jesus comes to the rescue. He comes at the right time, and brings the message that tends to bind up the broken hearted, and give the weary the rest so much needed. To my mind, the word "for" would mean, in his interest.

If it were possible that man could have redeemed himself, then no necessity for the death of Christ.

The question seems to be plainly settled in the Scriptures themselves, as I wish to show. The text under consideration plainly shows the Jesus "tasted death" for every man. Then if He died for every man then every man is entitled to the benefits resulting. That you may get my thought, I mean that redemption from the death herein mentioned is unconditional. There is no room for doubt here. If Jesus tasted death for every man then every man is entitled to the blessings resulting therefrom. When we meditate upon these scriptures, let us do so that we may arrive at a correct conclusion as to their true import. In Paul's discussion of the question he says, "For since by man came death", showing there was a death penalty placed at some time upon man. There was but one kind of death, and all may clearly see and understand just what nature it was by referring to Genesis 2:17 and 3:17-19.

The expression, "Thou shalt surely die", (Gen. 2:17) would clearly show that there was no death until after Adam disobeyed the Father's command. Then too there was no curse placed upon the earth (ground) until Adam had sinned. Thus is brought to mind the saying of Paul, "By one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned." (Rom. 5:12.)

My thought is that when we clearly consider the word "passed" we will see that it shows that the death sentence was transferred upon the human family. The death sentence placed upon Adam was cessation of life—returning to the dust. The various passages of Scripture clearly testify to the fact that we today are under the same penalty. Every cemetery in our land verifies this fact. Then with all this evidence before us, we have little difficulty in find-

ing out what death it was that Jesus died to release us from. Don't forget, "By man came death." And "by man came also the resurrection of the dead." (1 Cor. 15:21.) Again, "Christ died for the ungodly". (Rom. 5:6.) See Rom. 5:8, "Christ died for us".

Our redemption from death "in Adam" is unconditional, while our escape from the second death depends upon our faith and obedience. (Rev. 20:6; see also Rom. 2:6, 7.)

OPENING THE BOOKS

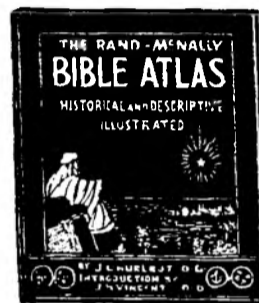
(Continued from front page)

"Remember now thy Creator in the days of thy youth". Eccl. 11:9, 10; 12:1.

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ISRAEL'S FAVORED TIME HAS COME

By C. K. Ingler

THE Jews will never go back to Palestine in large numbers," so thinks a certain major, according to an interview published recently in a New York daily. He gives as his reason that it is a backward country. However, the major is not as selfish and pessimistic as many professed Christians who are certain that God is through with the Jews; that they are henceforth and forever barred from any place of prominence in the divine economy.

This makes the position of the anti-Jews rather awkward in the face of the fact that the sons of Abraham returned homeward in 1924 in greater numbers than in any previous year of their history. Such bigoted Gentiles are snowed under so deep by the snows of prejudice and arrogance that we fear multitudes of them will perish before May's warming sunbeams can thaw them sufficiently to behold the budding fig tree—the unfailing symbol of Israel's resurrection.

Commenting on the major's unbelief concerning the restoration of Israel and of Palestine, a writer says:

"As one who has actually lived in Palestine I wish to show how inaccurate and misleading this statement is. If he had only stayed and visited the eighty-five Jewish colonies which are thriving in Palestine; if he had only gone on the fields and watched the Jewish pioneers working the soil with the most modern agricultural implements imported from the United States; if he had only stayed to witness the dedication exercises of the Hebrew University on the Mount of Olives, to attend which 5,000 Jews from all over the world have made a pilgrimage to Palestine—then he would have come to an entirely different conclusion.

"Jewish immigrants are coming into Palestine at the rate of 2,000 a month from various parts of Europe where they are being persecuted. Every ship that lands at Haifa brings its quota of settlers. They are living proof that Palestine has a golden future."

Col. Frederick H. Kisch, a member of the Palestine Zionist Executive, in an address in New York recently said that the attitude of the Arabs toward Jewish immigrants was not disturbing his sleep in the least. What opposition the Arabs are making is largely the result of propaganda arising from the usual source. They have learned among other things the past three years that the Jew has not come back to exploit the land, but because he really loves his country. New York Jews are more afraid of the Arab than are their brothers in Palestine.

In the Holy Land there are about 600,000 Arab Mohammedans and 95,000 Jews, of whom 40,000 have arrived since the war. Palestine is a real melting-pot, but Col. Kisch believes it is possible to brew the different classes.

It is only to be expected that the Jews would meet with opposition in any attempt to return and rebuild the land of their fathers, which should be ample proof that God is moving perceptibly in the valley of dry bones. "What do these feeble Jews?"

cynically asked Sanballat of old, when he and his accomplices saw the stones of the wall being revived from the rubbish heaps. But all their sarcasm, indignation, and calls for conferences availed nothing. Nehemiah's men had a mind to work, and night and day they watched, worked and prayed until the wall was finished.

The objection is being made that the present exodus is largely from eastern Europe and therefore not the class of people desirable for pioneer work, but even proud Nebuchadnezzar found out by a most humiliating experience that "the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will" (Daniel 4:25).

"A process of economic uprooting is visibly in progress in Poland, Roumania and Hungary, and from numerous reports, millions of Jews in Russia find the economic ground literally slipping from under their feet," says Dr.

Chaim Weizmann, President of the World's Zionist Organization. "It is not an exaggeration to say that from the Vistula to the Urals, nine million of our people find themselves economically uprooted and dislocated and facing a blind alley. Never before in the checkered history of our people have we been faced with a problem of such magnitude and seriousness.

"From what I have said, it becomes clear why the pressure upon the gates of Palestine is so tremendous. It is true, of course, that thousands are coming into the new Land of Promise for Zionist or idealistic reasons, but economic pressure is driving many thousands into the country, and many more thousands whom Palestine cannot now absorb are being compelled to turn their faces toward the Land of Israel. It is undoubtedly true that even were the gates of Palestine thrown open as wide as they possibly could be, the jam would be still greater than those gates could admit."

Referring to the increase of immigration from four hundred a month to two thousand a month Dr. Weizmann said, "The number is greater than we were prepared for. Nevertheless it has been absorbed into the life of the country with surprising completeness. The test of such absorption is, of course, the employment situation; and the fact is that in Palestine today there is no unemployment. Palestine, the land which is now the main hope of the Jewish wanderer, equals any European country in process of post-war readjustment. It is our opportunity to establish Jewish life in Palestine within the next five years on unshakable foundations."

Jewish leaders may think it is "economic pressure that is forcing their brethren out of the war stricken areas, but the Almighty knows how to bring nations and peoples to time. The restoration hour has begun to strike and the sons of Jacob will be forced out of every country and isle whither the Lord has scattered them in His fury and great wrath (Jeremiah 32:37). Truly the set time to favor Zion has at last arrived.—Pillar of Fire.

MY WISH

O, sing a song of hope to me,
To soothe the anguish in my heart,
Tell me of love deep as the sea,
And joys from which I ne'er shall part.

Tell me of Jesus' tender love,
How He will help my sorrow bear;
How broken hearts His pity move,
And He will raise them from despair.

I want to know He's with me most,
When deep affliction weighs me down;
In Him I then would fully trust,
And realize, "No cross, no crown."

O, blessed Jesus, let me still
Like patient Job e'er trust in Thee;
Tho' sorrow's frost each hope should kill,
Thy grace sufficient is for me.

Then let this wayward heart of mine,
Within Thy crucible be tried
Until Thy face shall in it shine
And with me Thou shalt e'er abide.

—Alice B. Curtis

WHAT DIFFERENCE DOES IT MAKE WHAT WE BELIEVE?

By S. Roxana Wince

A FEW days ago I happened to say that before disease had thrown its dark shadow over Omar's mind, he was a valiant defender of the truth that this earth, and not heaven, would be the future inheritance of the children of God. But the woman to whom I was talking replied, "What difference does it make what we believe? It is all a matter of bringing up, anyhow. If your father and mother had been Presbyterians, you would have been a Presbyterian; if they had been Methodists, you would have been a Methodist." I did not tell her that she was mistaken; that I was not a member of the Church of God because my parents were but because I had studied the Bible for myself and had been convinced that they had the truth. I did not tell her how many times I had cried over the knotty questions I could not understand before my faith in the promises of God became firmly fixed and settled, nor did I tell her what difference it makes whether we believe God or the devil. I did not because I could not; she would not listen. I could not get a word in edgewise.

But it does make a difference, for God hangs our future and eternal salvation upon our belief, not of a lie, but of the truth. The woman in question would not be quite so sure of its making no difference what we believe, if the things to be believed related to an inheritance that was to be hers in this present earthly life.

Let me illustrate: Suppose Florida, the land of flowers, to be without an inhabitant and owned by a rich friend of that woman. He wants it settled with the very best of people and he makes a deed signed by his own hand, sealed with his own seal, and fully attested by witnesses, offering to give her and her friends the beautiful mansions in that land that he is having built for them, each with a lovely garden and orchard attached, if for a period of five years they will carefully observe the laws he has given them in a little book he will put into their hands. They read the laws and some of them they keep. But an enemy of the woman, and of her rich friend, does not want Florida given away; he wants to get possession of it himself.

So he starts the story going that Mr. L has deeded Mrs. C and her friends the entire state of California if they will come under his rule.

The woman believes the liar. The majority of her friends believe him. But when the time is up and Mrs. C and her friends take the deed given them by Mr. L and try to lay claim to California by virtue thereof, can they hold it? Not a single foot thereof. And no more can we hold heaven as our inheritance by virtue of the deed that gave the land of Canaan to Abraham.

Let us read it and see: "And the Lord said unto Abram, after that Lot was separated from him. Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest (Canaan), to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length

of it and in the breadth of it; for I will give it unto thee." Gen. 13:14-17.

And, "I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee", (kings for the everlasting ages?) Gen 17:6. "Abraham believed God and it was counted to him for righteousness."

The land of Canaan was not in heaven; it is on this earth, and Abraham received promise of Canaan for an everlasting possession "when as yet he had no child".

That certainly meant that that land would be his inheritance at a time when he would be immortalized, for he could not inherit the land forever unless he were going to live forever.

And the same promise that was made to Abraham was also made to his seed; they, too, were to have the land of Canaan for an everlasting inheritance.

But what says Galatians 3:29? Just this: "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise?" What promise? The promise that gave to Abraham and his seed the land of Canaan for an everlasting inheritance. We become co-heirs with Abraham to the entire world, by faith in Christ; who is pre-eminently "The Seed", by being "the head of all things to the church", who redeemed "the purchased possession", and was in reality "The Seed to whom the promise was made", and was therefore the only One through whom a part in the heirship of the world could be secured.

And we must "walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised" if we would have the righteousness of faith imputed to us. We must believe God when He says to Abraham, "To Christ and to you I give all these countries."

AN ANSWER

By E. O. Stewart

BROTHER Randall wishes to know why I made the statement: "The long cherished view that we are now fulfilling the righteousness of the law is foolishness to me." He wishes to know what I mean by the righteousness of the law, also the difference between the righteousness of the law spoken of in Rom. 8:4 and in Rom. 2:26. I mean by fulfilling the righteousness of the law, doing exactly right according to the law. I do not mean the Mosaic law either. I mean the law of life which was broken by Adam, the only law that was ever given man, by obedience to which he could continue life. The Mosaic law could not do this. For if there had been a law that could have given life, verily righteousness should have been by the law. Christ was made of a woman, made under the law (the law of life) broken by Adam, to redeem them that were under the law (the law of bondage).

Christ was not under Adamic condemnation. He was made under the law Adam was under before he sinned, which was the law of life. He lived up to its demands. This is the reason Christ answered Pilate as He did, when Pilate said, "Knowest Thou not that I have power to release Thee or crucify Thee?" Jesus answered, "You could have no power over Me, except it were given thee from above". "No man taketh My life from Me. I lay it down of Myself." Thus He sacrificed His life, that others might live. He thus was made sin

for us, who knew no sin. By His doing this, we are counted righteous, but in reality we are not righteous, because if we by our own acts were righteous, we could be exempt from death. We are reckoned as being alive from the dead, but in reality we are not alive from the dead, yet. Paul declares that we wait for the hope of righteousness by faith.

Now read Rom. 2:25: "For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision." To be circumcised was an obligation to keep the whole law. And if it had not been for the High Priest, their sins could not have been pardoned. In baptism we obligate ourselves to keep the law of the Spirit of life, but we sin, hence we have a Mediator, and the very fact that we have a Mediator is positive proof that we are not actually fulfilling the law of righteousness.

In Rom. 2:26 Paul says, "Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?" Now read verse 14: "For when the Gentiles, which have not the law, do by nature the things contained in the law, these having not the law, are a law unto themselves."

Do the Gentiles do this now by nature? If they do, then conversion is not necessary, for they naturally keep the law. Verses 15 and 16 will clear the whole thing up. They read: ". . . Which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another); in the day when God shall judge the secrets of men . . . according to my gospel". That is, the day when the Gentiles shall by nature show the law written in their hearts. Then He brings Israel back, and writes His law also in their hearts.

Then the law of life which was broken in Eden shall be restored, and both the circumcision and uncircumcision shall then understand how to love his neighbor as himself; while those in Christ of the present age, who are neither circumcision nor uncircumcision, but who have accepted Christ as their Wisdom, and Righteousness, and Sanctification, and Redemption, shall be putting into execution the actual righteousness of the law in the sight of the nations of the earth.

"IF God didn't do any more for man than man does for God, life would be most miserable."

"Patience is the guardian of faith, the preserver of peace, the cherisher of love, the teacher of humility. Patience governs the flesh, sweetens the temper, stifles anger, extinguishes envy, subdues pride; she bridles the tongue, refrains the hand, tramples upon temptation, endures persecution, consummates martyrdom. Patience produces unity in the church, harmony in families and societies; she comforts the poor and moderates the rich; she makes us humble in prosperity, cheerful in adversity, unmoved by calumny and reproach; she teaches us to forgive those who have injured us; she adorns the woman, and approves the man; is loved in a child, praised in a young man, admired in an old man; she is beautiful in either sex, and every age."

Young People's Page

A Department for the Edification of Youth
Edited by

Alexander D. Donaldson
37 S. 12th Ave., Mt. Vernon, N. Y.
"HAVE FAITH IN GOD"

Golden Texts: Ephesians 2:19-22

TAKE TIME TO BE HOLY

Take time to be holy, speak oft with thy Lord;
Abide in Him always, and feed on His Word;
Make friends of God's children, help those who
are weak,
Forgetting in nothing His blessing to seek.

Take time to be holy, the world rushes on;
Spend time in secret, with Jesus alone;
By looking to Jesus, like Him thou shalt be;
Thy friends in thy conduct His likeness shall see.

Take time to be holy, let Him be thy Guide;
And run not before Him, whatever betide;
In joy or in sorrow still follow thy Lord,
And looking to Jesus still trust in His Word.

Take time to be holy, be calm in thy soul,
Each thought and each motive beneath His control;

Thus led by His spirit we'll have a new birth,
And reign in God's kingdom to be on this earth.
—W. D. Longstaff.

I Can Do All Things Through Christ Which
Strengtheneth Me.

Lesson: Kindly read Ephesians 5:25-33.
Text: Verse 27.

Paul in his epistle to the church at Ephesus shows an anxiety that the saints live in conformity with the will of God, "who hath blessed us with all spiritual blessings in heavenly things in Christ." "In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace;" "that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God," "that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace." "That we . . . be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into Him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." "Be ye therefore followers of God as dear children: and walk in love, as Christ also hath loved us, and hath given Himself for us an offering and a sacrifice to God for a sweetsmelling savour." "Have no fellowship with the unfruitful works of darkness, but rather reprove them," "giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ."

And why as individuals, as well as a church, are we to follow these admonitions of Paul?

That He (Christ) might present it to

Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."

No body is, nor can be, superior to its individual members. Our faith, our disposition, our character forms the character of the church. The church is the bride of Christ. Christ desires His bride to be pure, chaste, holy, without spot or wrinkle. In the words of the text He desires it to be a glorious church. He has set a high standard of holiness, and that standard is none other than our heavenly Father. Peter in writing uses these words, "Gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance: but as He which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy: for I am holy." And Paul writes the Romans, "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. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."

Would it be a hardship to live this life of sacrifice? To be a non-conformist as to the ways and doings of this world? To have our minds transformed so absolutely that our every thought would be pleasing to our God? Your answer is, "It cannot be done." Still, Paul says it is but our reasonable service. Is a thing that is impossible reasonable? We may be able to find a solution to this in our lesson. Suppose we reread verses 29 and 30, "For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: for we are members of His body, of His flesh, and of His bones." Until the time of the coming of the Redeemer we shall be sinful, we shall be unprofitable to God. The best among us will fall far short of perfection. No human, mortal being ever will of himself be absolutely obedient to God's will. Our bodies will have to be changed from mortal to immortal, our nature from human to spiritual, before we will be able to walk before God in perfect obedience to His law, and this change will not take place until the King cometh in His beauty, in power and great glory. Then in reality we shall partake of His nature; being spiritual, we shall do spiritual things as a natural consequence. But while we await the coming and appearing of the Savior we are as was Abraham of old, of whom it is written, "Abraham believed God, and it was accounted to him for righteousness." To us Christ is all-sufficient. We believe in Him as the Son of God. We accept Him as our "wisdom, and righteousness, and sanctification, and redemption." We constantly look for His return, long for His appearing; our ambition is to be like Him in all His ways; our desire is to follow Him wherever He leadeth. To the best of our ability we walk in His footsteps, loving, honoring, glorifying our God and Father, whom we acknowledge as the Creator of the worlds and all things therein, and through whose love we received the gift of Jesus the Christ. And on account of this faith we are admitted to the family of God. Jesus

the perfect One covers us with His perfectness. Christ the righteous One encircles us with His righteousness. The Redeemer who was absolutely pure blots out our sins with His purity, and the Son of God who was altogether holy hides our every shortcoming under His cloak of holiness. Yea, verily, we are members of His body, of His flesh and of His bones. The Bridegroom and the Bride are one. Christ is all-sufficient and His sufficiency takes the place of our insufficiency.

"Rejoice in the Lord alway: and again I say, Rejoice. Let your moderation be known to all men. The Lord is at hand. 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 Jesus Christ."

THE ONE THING NEEDFUL

The trouble with our present day civilization is there is too much rush, bustle, hurry. The average man feels he has no time for the things of God. In other words, there are far too many "Marthas" among the male population. Too many men who are "cumbered about much serving." Too many who are "careful and troubled about many things," yet lack the one thing needful, the sitting at the feet of Jesus and learning of Him, learning from Him regarding the love of the Father, also learning regarding Him who said, "I am the light of the world", and continuing in another place, "If any man walk in the day, he stumbleth not, because he seeth the light of this world. But if a man walk in the night, he stumbleth, because there is no light in him."

While we still have time let us so arrange our affairs that we will have time to do our walking by day, when the Light of this world will shine within our hearts so we will not stumble over the unnecessary things. Let us study the one thing needful that will not be taken from us, leaving the cares, the troubles at the foot of the cross. For we cannot carry the "one thing needful" unless we unencumber ourselves of the cares and troubles of this life.

BIBLE QUESTIONS

- 1 What does love do for fear?
- 2 Who conducted the first trial of Christ?
- 3 What did the officers sent by the chief priests and Pharisees to arrest Christ reply when asked: "Why have ye not brought Him?"
- 4 What did the chief priests and Pharisees request of Pilate after the burial of Christ, and what did they do?
- 5 What prophecy did Agabus speak about Paul and how did he illustrate it?
- 6 What is said about sowing sparingly and sowing bountifully?
- 7 What did Christ say He would request the Father to send when He went away?
- 8 In the discourse which followed the Lord's Supper what did Thomas say and what was the reply of Jesus?
- 9 In what spirit shall we give of our substance to God?
- 10 What fine lesson had Paul learned since he became a Christian?

ANSWERS TO LAST SERIES OF QUESTIONS

- | | |
|---------------------|---------------------|
| 1 Matthew 3:2. | 8 Colossians 2:8. |
| 2 1 Cor. 11:24, 25. | 9 John 3:14, 15. |
| 3 Acts 4:31-35. | 10 Luke 23:34, 43; |
| 4 John 3:36. | John 19:26, 27, 28; |
| 5 Romans 16:3, 4. | Matthew 27:46; |
| 6 Philippians 4:5. | Luke 23:46. |
| 7 Acts 28:8. | |

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 for 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

FROM the announcement made elsewhere of the Sisters' Meeting to be held at Dutton, Michigan, we infer that the Michigan Conference is to be held at Dutton, and have therefore so indicated in the notices for Summer Meetings.

THE Brush Creek, Ohio, meeting convenes June 10-14. It is hoped that a very large and spiritually minded attendance will be present. Bro. M. W. Lyon will be one of the workers at this meeting.

THE Minnesota meeting convenes June 11-14. This is a center at which many will gather for service and consecrated work.

INDIANA dates are June 16-28. At this meeting Bro. H. A. Sheets and the editor expect to be present. It is also rumored that one or two others from Oregon, Illinois, may attend at North Salem, Indiana.

AT the Michigan meeting, June 21-28, we understand that Bro. G. E. Marsh of Niagara Falls will assist.

AT the Louisiana meeting, beginning June 19, Bro. F. E. Siple will be a speaker.

LET everybody in these several sections attend these conferences and do all possible, not only to be present, but to be present for the purpose of encouraging, helping, strengthening the work. Remember, that those responsible for directing the work are all human and will make many mistakes. It is beneficial to note the errors to the end that they may be corrected, but it is far more beneficial to note the things that have been done rightly and co-

operate to carry them still farther forward.

It is the Master's work we are all striving to do. Let us help each other therein.

THE HERALD solicits the help of all of its friends to secure many new subscribers. The several conferences afford opportunity to impress upon the minds of all the benefits to be derived from getting the results of the studies of others, as also the benefits coming from keeping informed about the church and its work in all sections.

Remember, "It is Our work." Let us all work to forward the same.

BIBLE INVESTIGATOR

BEING compelled to realize that it is impossible to finance at the present time the second paper for the purpose of studying numerous Biblical subjects concerning which there may be honest and conscientious differences of opinion, we have returned the advanced monies for subscriptions to each of those who have advanced same. If anyone has not received a return of the money advanced for Bible Investigator please notify the N. B. I. office at once; excepting that some indicated that rather than return their money the same should be turned into the Wince Fund, the Helping Fund or such like. These amounts were not returned to senders.

The editor especially feels that it is a mistake not to cooperate in the publishing of a paper for above mentioned purposes. The effort of the N. B. I. has been to unify the sentiment and labors of the people. To this end conscientious effort has been made to avoid publishing articles that would tend to draw forth opposing answers. This has not been altogether possible. The editor has written numerous letters to different writers calling attention to certain things presented, asking for the cooperation of the authors in maintaining this unity by respecting the conscientious convictions of others and not antagonizing them in the presentation of thoughts that would wound.

By publishing a paper that would have for its object the candid and earnest study of all Bible subjects, with a view to arriving at the Biblical truth regarding the same, and this without any thought of the organ being a missionary organ, should prove to be a most valuable aid to every earnest student. The editor still hopes that the time may not be far distant when such an organ can be put out.

THE SIGNS OF THE TIMES

THE Signs of the Times is in different ways one of the most practical subjects for Christians. These signs stand out so prominently in current events as to intensify one's belief in the accuracy of the Scripture. They also give one optimism in days when pessimism would otherwise penetrate to the core of one's heart. And, as they indicate the position we occupy on the route of the ages we can very much better determine present duty in accordance with present circumstances. An earnestness for the faithful performance of duty is a natural consequence, inasmuch as with increased evidence of truthfulness and optimism as to outcome one looks forward with greater vividness of vision as to the certainty and desirability of the reward in view.

There are numerous signs upon the horizon of current history which indicate that we are living in the end-time of the Gen-

tile age; that the feet of the prophetic image of Daniel two are nigh unto smiting. The activities of the Jewish race, the shaking of the dry bones, as it were, of Ezekiel's prophecy, strikingly stand out as fulfilling prophecy and therefore as a signpost by the way. But behind this movement toward the promised land there are numerous causes prompting the movement or making the movement possible, which also are in themselves definite signs indicative of our day.

The migration of Jewish people from eastern European countries to Palestine has increased from a few hundred per month two years ago to about 2000 per month. There must be reason for this increase. The present conditions and circumstances in Palestine are not such as to especially attract people to those regions. Hardship is undoubtedly the experience of great numbers who are settling in that land.

As yet the land is quite unproductive. Manufacturing and commerce are undeveloped. Improvement, financial and commercial enterprises are, so to speak, in their infancy. The newly planted trees have not reached the stage of fruiting.

What then is the reason for such vast numbers of Jewish people to become dissatisfied with their former places of abode and settle in the land of promise? True, there is a certain spiritual leading that guides numbers of them to this land of their fathers. But back in Europe there is such an unrest and turmoil provoked by the newly developed and developing social and political conditions as to make the European home of many of these Jewish people most undesirable. As in the dark ages, they have been again almost forced to rove, to migrate. Moving from place to place within the regions of the different countries only wastes and wears the strength, the life and the savings of these people. What more natural than for them under such circumstances to look elsewhere for relief? And looking for relief, what more natural than to look toward the land where now dawns the light of a new day—the promised day for the promised land?

Does not this carry out and make possible the very thing that God assured? He said they would come back to their land. He said He would gather them again. "Like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, to build, and to plant, saith the Lord", Jer. 31:28. The very fact of unrest in these foreign countries, the hardships which make them despair of continuance therein, forces one to think of this promise of Jehovah and of (Continued on page 288)

HERALD RECEIPTS

Mrs. I. W. Brown; Miss Ervena S. Emery; Mrs. Edward Riley; Mrs. R. A. Robinson; Nicholas Goodreau; Chas. Stedman; Mrs. W. A. Lee; Mrs. Lanie Lovelace; Mrs. Lillie H. Willis; Mrs. J. C. Adams; James Tilton; Mrs. Blanche Hart; Mrs. J. A. Swihart; Bessie S. Dittmar; Mrs. A. M. Siple; Mrs. E. L. Griffin; Samuel E. Haney; Ida Vogel; Bertha Logan; Mrs. J. C. Young; Rufus A. Curtis; Mrs. Letitia Waller; Mrs. F. C. Montross; Joshua Miller; Ora Worley; J. F. Richardson; Eugene Howard; C. Wilbur Mosby; Mrs. Ollie Wood.

HELPING FUND

Alex. Allan	\$1.00
Mrs. J. F. Miller	2.00
Ida Vogel	1.00

Among the Churches

Sr. Jane Pyper, of Leaf River, Illinois, died Saturday, June 6, at a ripe old age. Funeral today.

Miss Esta Lansbery, of the N. B. I. office, is spending a few days with her people at Casey, Illinois.

A carbuncle on Bro. C. E. Randall's arm does not interfere with his talking. It's a good time to solicit him for an evangelistic meeting.

The death of Bro. George Francis, Albany, Wisconsin, at the age of 87 is reported. The Herald hopes to be able to give fuller information later.

Sr. M. A. Woodward, after spending two weeks at Blanchard, Michigan, and vicinity, and delivering the Baccalaureate address at East Millbrook (instead of Blanchard, as reported last week) has again returned to 223 West St. Joseph St., Lansing, Michigan.

Attention should have been called to the marriage early in May of Miss Helen Nell and Mr. Samuel Kee. Students of the Illinois Bible School of 1921 will remember Helen well. She is the younger daughter of Bro. and Sr. George Nell, who now reside near Ripley. Mr. Kee is an industrious young man engaged in business in Plymouth, Illinois, where the couple reside and at which post office they may be addressed.

Our best wishes attend these young people as they travel life's road.

NOTICES

SUMMER MEETINGS

The following are probable dates of some of the annual summer meetings for Bible Study and Conference work, as recently gleaned from the mail. Most of them are official. Others will follow as soon as received.

BRUSH CREEK, OHIO.	JUNE 10-14
EDEN VALLEY, MINNESOTA	JUNE 11-14
NORTH SALEM, INDIANA,	JUNE 16-28
DUTTON, MICHIGAN.	JUNE 21-28
HAMMOND, LA.,	JUNE 19 to JULY 8
GOLDTHWAITE, TEXAS,	JULY 10-19
FELIDA, WASHINGTON,	JULY 9-12
OREGON, ILLINOIS,	AUGUST 4-16
HOLBROOK, NEBRASKA,	AUGUST 15-23
ARKANSAS CITY, KANSAS,	AUGUST 20-30
WATERLOO, IOWA,	AUGUST 22-30

The New Song Book

Word dated June 4 reads: "Gospel In Song is now in the bindery."

We certainly hope—that is, desire and expect—to be filling orders by the tenth of June.

Though we were unable to get many of the pieces for this book that were selected by the Song Book Committee, yet we believe the book will give general satisfaction. From the first "dummy" that was made up about twenty-five songs were thrown out to be replaced by better selections. We did not delay the book by having the second dummy sent for inspection, but explained why each piece was refused and feel certain that the publisher conscientiously endeavored to conform to our wishes in selecting others to replace them.

We feel that the book is much superior to anything we now have, and therefore we recommend the book to all.

The Advance Order price is very low in comparison with cost price. It does not include the full overhead expense at office for handling the book. At these prices, orders for prepaid shipment to distant points are sold at a loss.

After receiving the books and putting them in stock the price must necessarily be increased about 10 cents per single copy, or \$7 to \$8 per hundred.

Prices for advance orders with cash are: Single copies, postpaid—Manila, 30 cents; Flexible Cloth, 33 cents; Board Cloth, 40 cents.

Per 100, by express or freight, not prepaid—Manila, \$22.50; Flexible Cloth, \$25.50; Board Cloth, \$33.50.

25 or more may be ordered at the "per 100" rate.

A dozen of any one binding may be ordered at the price of 11 single copies.

Put your order in at once and save money.

Address the National Bible Institution, Oregon, Illinois.

No More

10407 Westchester Avenue is no more the address of Bro. L. E. Conner and family. They have moved to 13906 Chautauqua Avenue, Cleveland, Ohio.

Alamiss Conference

The Restitution Herald: With pleasure we announce that (D.V.) Bro. Frank Siple will be with us from June 19 to July 8 at the Happy Woods School House, for the Alamiss Conference. We desire that as many as can will attend.

Alfred Anthon, Secretary.

Northwest Conference

The Northwest Conference of the Church of God will be held at Felida, Washington, from July 9 to 12, inclusive.

Come and join with us.

J. W. Wolfe, President.

Grace M. West, Secretary.

101 E. 69th St., N. Portland, Oregon.

Sisters' Meeting

As June 21, the time for the Michigan Conference to convene in Dutton, is very near, I wish every one of the Conference who belongs to the Sisters' Meeting would make a special effort to be present on Saturday afternoon, as near six o'clock as other duties will permit. I find so many unable to take The Restitution Herald, therefore they are almost entirely without knowledge of our work. I feel we ought to make a special effort in that direction.

Other topics of interest will be talked over.

Let us all be present.

M. A. Woodward, President Sisters' Meeting.

Meet With Auntie Wince

Dear Bro. Austin: Will you kindly say in The Restitution Herald that a meeting will be held in Auntie Wince's front yard the second Sunday in July (July 12) and that all who can are cordially invited to attend?

The times are very evil, we must work with our might while the day lasts. We may be able to gather in a few more precious sheaves to lay at the Master's feet. I am trying to do my best to win souls for Christ and to "strengthen the things that remain". "If God be for us who can be against us?" All might is ours, for we lean on a mighty arm. We trust not in man in whom there is no help, but in One who has never failed and never will.

"Blessed are all they that put their trust in Him". They shall be as Mount Zion that cannot be moved, but abideth forever. No one can snatch them out of the hand of Jesus, nor out of the Father's hand.

"In the patience of hope and the labor of love,"

Your sister in Jesus,

S. R. Wince.

Scatter Seed

You may save a soul from death by handing out good tracts. For 10 cents the Herald office will send you a collection of one each of the following tracts.

Our Stewardship, Jas. A. Patrick; God's Promises, Anna E. Drew; God. R. H. Judd; Essential Truths; Coming of Christ, S. J. Lindsay; Life! Life! Eternal Life!, R. H. Judd; The Resurrection, John L. Wince; Where Are the Dead?, L. S. Bronson; The Resurrection, S. J. Lindsay; Spiritualism, R. A. Curtis; A Study of the Word Soul, E. W. Bullinger.

Most of these are provided by contributions of those who desire to spread the truth. Will you help?

A Chance to Help

As president of the Illinois Conference I feel that it is proper to call attention to the fact that the church building at Adeline, Illinois, was struck by a severe storm recently, demanding extensive repairs. In the years gone by the late Bro. Ernest Gesin, who was the main founder of the work at that place, gladly and liberally assisted other points over the country in building churches. But he is gone, and the ones left in charge now are going to feel this unexpected strain very deeply. What more fitting tribute could we make to the memory of Bro. Gesin than to share with his friends and relatives in this burden which has come to them?

Their local treasurer is Mrs. Marie Coffman, German Valley, Ill., or any remittance sent to the writer will be gladly gotten to them.

F. E. Siple.

Annuity Bond

The Annuity Bond is a safe and sound way to donate money to the National Bible Institution while one lives and at the same time receive semi-annual interest on the amount during one's lifetime.

See The Herald of May 19.

Write for information to the National Bible Institution, Oregon, Illinois.

REPORTS

Some New Members

It has been our privilege to visit Macomb, Illinois, on two occasions this spring, and the earnestness and interest on the part of the class there is to be highly commended.

From May 16 to 19 we held services both night and day, and are glad to report that three were obedient in baptism. They are: Mrs. Wm. C. McGraw, 328 E. Franklin St., Macomb, Ill., Mrs. Harry Unterkircher, Sherrard, Ill., and Mrs. Douglas Cheeseman, 327 S. College St., Macomb. These ladies are earnest in their faith and convictions, the first two being young mothers with the opportunity of rearing their families in the service of God. The latter is a woman of high regard who will be of value to the work there.

May the Father richly guide them all.

F. E. Siple.

Ripley, Illinois

After a one night sojourn with the class at Kewanee, and four days at Macomb, we went to Ripley on the 30th of May, where a busy week end was spent. Services were held at our church there on Saturday night, Sunday morning and Sunday night. The memorial service held in the afternoon was also largely attended.

The brethren have increased the seating capacity of the church there, and it was well filled for both night services.

Ripley presents one of the best points of interest in the state.

F. E. Siple.

Report for May

Sermons: Hillisburg, 2; Rensselaer, 2; Burr Oak, 1; Plymouth, 2; North Salem, 1; Gallimore, N. C., 7; Welcome, S. C., 3; Blush, Mo., 3.

Baptisms: 3.

Money collected in Indiana: Rensselaer, \$25.00; Burr Oak, \$5.00; Plymouth, \$15.00; North Salem, \$6.00.

Expense in Indiana, \$6.73.

J. H. Anderson.

OBITUARY

Benjamin E. Sharp

Benjamin E. Sharp, infant son of Mr. and Mrs. B. W. Sharp, was born April 26, 1924, and after an illness of five weeks fell asleep May 27, 1925. Three other little boys still remain in the home. Mr. Sharp is in very poor health. Sr. Sharp, the granddaughter of our beloved Sr. Dopp, was baptized into the Christ several years ago, by the writer. She has the earnest prayers and sympathy of the church. May God comfort and give her strength for the coming days. Funeral services were from the Church of God in Blanchard.

M. A. Woodward.

The Sunday School

By Alta King

PETER DELIVERED FROM PRISON

Lesson 12 June 21, 1925
Lesson Text: Acts 12:1-25
Responsive Reading: Psalm 91

Golden Text: The angel of the Lord encampeth round about them that fear Him and delivereth them.—Psalm 34:7.

Memory Verse: Acts 12:11.

For Study

Review: How, when and through whom did the Christ begin His work among the Gentiles? What evidence that the work was fully accepted by the Jerusalem church, was given? What leadership conversions influenced the Jerusalem church toward such acceptance?

The New Lesson: The conversion of the church to the Christ's activities among Gentiles as well as among Jews, was a wonderful triumph for the Christ among His own people. This week's lesson records another victory of the Christ's power in the church, a victory which came through the medium of prayer.

I. The Church's Need. Acts 12:1-5. During the first year of the Antioch church's flourishing growth, what was happening in the Jerusalem church? What was Herod's motive? Why should his designs fall upon Peter? Why would the loss of Peter be a special loss to the church? How did the church meet her trouble?

"What could a little band of well-wishers effect in the teeth of great worldly powers? Had they been faithless, they would have taken to plotting; but being faithful, they took to praying instead. We can often accomplish a great deal more by prayer than by all the plots and plans that seem so clever."—Geo. H. Morrison.

II. Efficacy of Prayer. Acts 12:6-11. How did Herod make doubly sure against escape? What incident in the history of the church would cause him to take such precaution? Acts 5:18-20.

Herod did not ascribe the escape of Acts 5 to angels. Being an unbeliever, he could conceive of nothing higher than secret machinations of the disciples in the escape of the apostles. If he had realized that he was resisting the power of God, Himself, his resistance must have ceased. Man resists the power that is beyond his own only through ignorance and unbelief and his foolish pride.

What evidence do you find in verse six that Peter had learned patience, and faith and submission when he could do nothing to help matters? At one time, when Jesus would not permit him to use the sword to help themselves out of a difficulty, his patience broke leash and he denied his Lord.

What seemingly insurmountable difficulties did the angel and Peter meet and pass out of? When and how did the angel withdraw his visible presence? Why? Of what did Peter suddenly become conscious?

"Yes, 'He shall give His angel charge over thee.' Many a time Peter had read and sung that Psalm; but the day came when the promise leaped from his soul with such life and meaning as it never had before. That day is coming when we shall see that we had more servants to wait

upon us than we took knowledge of, and were far safer than we had allowed ourselves to think."—John McNeill.

"The angel has to be gone before we are sure he was really here. Reflection discovers more of heaven and of God in the great moments of our lives than was visible to us while we were living through them."—Alexander McClaren.

III. Reception Accorded to Answered Prayer: Acts 12:12-19. How did Rhoda receive the news of Peter's escape? How did the disciples receive the message that was an answer to their prayers? Why should they be astonished?

Sometimes things or conditions come into our lives which have been the subjects of our prayers, but often we fail to make the conscious connection between the things and conditions received and the prayers. As a consequence, we do not give ready testimony that prayers are answered.

How were the disciples finally convinced of Peter's escape?

How dependent upon tangible evidence received through the physical senses is the development of faith. That stage of faith which reaches out in assurance above and beyond tangible evidence is reached only after much of such evidence has been received through varied experiences, and after much reasoning and pondering on the things of God, all guided by prayer. Faith in God is not a natural instinct, neither is it of spontaneous and easy growth. It is a mental development possible only through God's grace in His Self-revelations through the Christ.

How did Peter's escape affect the unbelievers, especially Herod?

IV. Herod's Death. Acts 12:20-23. How and why did Herod meet his death? Recall similar Biblical instances of God's power in punishment.

Why were not the apostles directed and permitted to administer death to Herod? Of what covenant would they have been the ministers if they had been permitted to bring death upon Herod?

Jesus, the Christ, is without exception presented as the minister of the New Covenant, the covenant of forgiveness and salvation. All of His activities among men of which we have any knowledge are in harmony with such ministry.

God has given Himself to mankind in another covenant, the law covenant, the covenant of death for broken law. But Jesus the Christ is not the minister of that covenant. Always some other agency is its minister—Moses, angels, governments vested in flesh man, sickness, calamities, etc. Never once, in the activities of Christ among men, do we find the least indication that He is the minister of the death covenant. The covenant of which He is the Minister is the covenant of life. It is above, overshadows, supersedes, and displaces the law covenant of death. Never do we find the activities of the two covenants merged and combined in the Christ. Read the contrast which Paul draws between the two covenants, 2 Cor. 3:1-11.

The disciple of the Christ should examine himself and decide whether or not he is trying to stand with one foot in the field of law covenant activities and the other in the field of new covenant activities.

If he finds in his heart coldness, indifference, dislike, from all of which it is only a step to scorn and hatred of others, his

mind is active in those fields that minister to death, spiritual and physical. Under such conditions he can not serve as a minister of the new covenant, the covenant of Light, Life, Love, through forgiveness.

For Class

By what was the Christ shown to be victorious in the last week's lesson?

After relating the story of this week's lesson, discuss it from the following viewpoints:

1. The Christ's power victorious.
2. The faith of Peter.
3. The efficacy of prayer.
4. Reception of answers to prayer.
5. The "sight" faith of the church.
6. Peter's coming to himself.
7. The death of Herod.

The Children's Column

PETER DELIVERED FROM PRISON

Acts 12:1-24

By Lois Hunt

WHAT kind of person is usually put into prison? Why is he put there? A bad person because he has done wrong? However, this story is of a good man put into prison because he was doing good. Now, isn't that strange?

This good man was Peter, and his good work was performing miracles and preaching about Jesus. The rulers at Jerusalem had told him to stop his preaching, and had put him into prison before when he did not obey. But this time he was to be put to death.

The ruler, Herod, was a very wicked, strict Jew, and hated the Christians. He had already caused the death of James, but was holding Peter until after the Passover. He thought Peter's death would please the Jews, so had him fastened with two chains between two soldiers, and the prison doors guarded.

But Peter's friends were praying very earnestly, without stopping, and the One who answered their prayers was stronger than prison bars, soldiers, chains and all. Peter's work was not finished, so God put forth His hand.

The night before Peter was to have been killed a great light shone in the prison, and the angel of the Lord smote Peter on the side, and raised him up, saying, "Arise up quickly." The chains fell right off Peter's hands. After dressing himself as the angel told him he followed the angel out past the two wards, even through the great iron gate which swung open of itself, and out into the street where the angel left him.

Peter had thought it all a dream, or vision, but now he came to himself, saying, "Now I know of a surety, that the Lord hath sent His angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews."

Then he went to the house of Mary, John Mark's mother, where the prayers were being uttered. Peter knocked at the door. A little girl, Rhoda, came in answer to his knock, and when she heard Peter's voice she was so glad she did not stop to let him in, but ran to tell the others. In spite of their belief in prayer, they would hardly believe Rhoda, some saying, "It is his angel." But as Peter continued knocking,

they finally opened the door, and when they saw Peter they were astonished. He told them all about his escape, and then went into another place.

In the morning the jailors, too, were astonished, not knowing what had become of Peter. And when Herod heard of it, and talked with the keepers he became so angry that he ordered them put to death. Not long afterward, he himself was killed by the angel of the Lord.

Very little is told us further of the work of Peter. Yet we know he continued to serve the Master, because we have the letters he wrote to the Christians, which you may read in First and Second Peter.

CHRISTIAN PASSOVER

By Alex. Allan

SIX days before the passover, Jesus came to Bethany. This was Friday, the eighth, of the Jewish month Nisan. After resting over the Sabbath (Saturday), in the evening He rode into Jerusalem, and going into the temple, He looked round upon all things, then went out with His disciples, and back again to Bethany. This was Palm Saturday evening. On the morrow (Sunday) coming from Bethany, Jesus cursed the barren fig tree, and going up to the temple, He drove out the money changers. This was the tenth day of Nisan. On the next day, Monday a. m., the eleventh of Nisan, when Jesus was returning to the city, His disciples called attention to the fig tree, how soon it was dried up. The next two days Jesus was teaching in the temple, and at night abode in the Mount of Olives. On the evening of Monday, the beginning of Nisan twelve, Jesus went out from the city into the Mount of Olives, where He discoursed to the disciples upon the signs of "the time of the end"; and after He had finished, said to them: "Ye know that after two days is the passover (not the feast of), and the Son of man is betrayed to be crucified". The day following was Tuesday, and after that was Wednesday, and after these two days was Thursday—the day which Jesus predicted should be the day of His crucifixion. In the investigation of this subject herein, all these supplied words, "the feast of" and the word "day" are omitted in every instance.

Wednesday was the day on which came the unleavened bread at sundown. On the morrow the passover was killed. This was on Thursday, and Thursday night was the fifteenth of Nisan; and from this to the twenty-first was the feast of the passover.

Eating the passover is never called a supper. Originally it was eaten, standing up, and not while sitting down, or reclining. It was a memorial to commemorate the deliverance of the children of Israel from Egyptian bondage.

On this Wednesday evening came the passover and the unleavened bread, and Jesus came with His disciples to an upper room which had been prepared for the passover by a thorough cleaning up, and searching out for any trace of leaven. Here they sat down to supper. While the disciples were dining, Jesus arose from the table and washed the disciples' feet. Again sitting down, or reclining at the table, He explained to the disciples the significance of feet washing. What followed this is given by the apostle Paul, just as he received it from the Lord—"that the Lord Jesus the same night in which He was betrayed took

bread: and when He had given thanks, He brake it, and said, Take, eat: this is My body, which is broken for you: this do in remembrance of Me". "After the same manner also He took the cup, when He had supped (when He had finished supper), saying, This cup is the new testament in My blood: this do you, as often as you may drink, for My remembrance" (last clause Diaglott).

The word "remembrance", in both places here, is from the Greek *anamnesis*, and signifies an act or a service in commemoration. On the authority of three persons who can speak Greek in their mother tongue, this Greek word contains the thought of annual—a service in commemoration of the death of Christ; and therefore, His memorial—**This do you, as often as you may drink, for My memorial.**

At Matthew 26:13, the word "memorial" is from the Greek *mnemouonon*. This word does not mean a memorial; it is not a noun, but an adjective, and signifies, reminiscent of a person. It does not mean a monument, but monumental. The Greek word meaning a monument is *mnemeion*. See Donnegan's Lexicon page 854. The word Matthew used signifies, "in memory of"—what she has done, will also be spoken for in memory of her.

In the second century, and according to Polycarp, a disciple of St John, it was the custom of the church to celebrate the Christian Passover on the 14th of Nisan, in commemoration of our Lord's death. The Greek Church, even to this day, holds communion on the Passover, and this only once a year. The Roman Church lost sight of the Christian Passover and substituted Easter. It is no credit to our translators that they put the word Easter in Acts 12:4, where it should be Passover.

The Roman Church got the idea that the communion was for the forgiveness of sins. This laid the foundation for the doctrine of the "mass". Then the observance of the communion became more frequent, even as often as once a week, and now three, or four times on Sunday.

The reformer, Martin Luther, merely took from the mass "transubstantiation", and then handed it over to the Protestant Church. And in the Augsburg Confession (Lutheran) the idea that the bread is indeed the body of Christ, is strongly insisted from the words, "This is My body".

Those who contend for a weekly-on-Sunday observance of communion, are wont to claim support for this in Acts 20:7—"And upon the first day of the week . . . the disciples came together to break bread". This does no more imply that they held communion because of the term "break bread", than to say break-fast. Besides the word "day" here is supplied, and that first of the week was Saturday evening, and just two weeks after the Passover. On a Sunday, two disciples on their way to Emmaus, met the risen Lord. All three went into a tavern to have a bite to eat—to break bread. It came to pass as the Lord reclined with them He took bread and blessed it and brake it. If anything ever looked like observing communion, surely this does; but it was not, and no one has ever said it was.

The Christian Passover is not a feast, and is not a supper, but a memorial throughout—*ana*, throughout; *mnesis*, a memorial. It is to be observed at the same time as the Jewish passover on which it

was instituted—"on the night in which He was betrayed". It is Jewish, and Gentiles have no authority for changing times and seasons. But "Christ our Passover is sacrificed for us", for the church which is the body of Christ, and in which there is neither Jew nor Gentile.

The Christian Feast of the Passover is not a feast of bread and wine, but is spiritual. "Therefore let us keep the feast . . . with the unleavened bread of sincerity and truth".

It became a custom of the early church when they came together, to partake of a light repast after, and sometimes before the service. This was the "agapa", or love feast. Some in the Corinthian church began to observe this as a remembrance of the Lord's Supper, and they seemed to be in danger of losing sight of His memorial. Paul found fault with them for this, and especially with their unseemly way of conducting the observance, in something like these words: "When you come together in the church assembly, it is not at all eating the Lord's supper; for in the eating, each one takes hold first on his own supper, and one is hungry and another is filled up. What, have you not houses in which to dine and to drink?" The Apostle found no fault with the love feast as such, but he ridiculed them for thinking such barbarian conduct could be called observing the Lord's supper. He then tells them what he had received of the Lord, and which he already had delivered unto them; but said not one word about the Lord's supper, and only what the Lord Jesus said and did after the supper on the night in which He was betrayed. It is quite evident from this that, for what the Corinthians observed, they had no authority from the Lord.

If we keep the Lord's supper; why then not observe also feet washing? The sect called the "Dunkers" are consistent in respect to this; for while they keep the Lord's supper, they also practice the washing of feet. And they draw a sharp distinction between this and our Lord's memorial, which they celebrate after feet washing.

In itself, there is no harm in the weekly Sunday communion in the bread and wine. But doing this which the Lord has not commanded, to the neglecting of what He has enjoined upon the church, is to lose much spiritual blessing.

CONDEMNING SELF

MANY people bring condemnation to themselves when they pray, "Forgive us our debts as we forgive our debtors." People want their sins forgiven, but are not willing to forgive their neighbors, relatives or fellow-churchmen. People cannot live Christian lives and have malice and envy in their hearts for their fellowmen. The Father's forgiveness of our sins begins with our forgiving those who have trespassed against us. "Forgive and forget" is a proper attitude to maintain. It was this spirit that prompted Christ to say on the cross, "Father, forgive them; for they know not what they do." Stephen was a great exemplar of this kind of Christianity; and when his life was ebbing out as the stones were being hurled against him, he said from the depths of his heart, "Lord, lay not this sin to their charge." Forgive others as ye would that God should forgive you.—C. E. Randall.

FROM JERUSALEM TO CAIRO

By Lottie E. Young

AN EARLY start was made the next morning, and as the modern Jerusalem faded from vision I thought of the time when His feet shall again stand on the Mount of Olives, and how different all shall be then. "Now we know in part" but some day all our questions will be answered in a perfect way. Out for the last time through Jaffa Gate, past the walls, and down the road to the railway station, thankful for the bright sunshine which had been with us all the time, and longing for the day when the Sun of righteousness shall arise with healing in His beams. I had found my knowledge of Bible history very helpful, recognizing names of places famous long ago, even when spoken in the somewhat broken English of our dragoman. Down and down our train took us, past high barren cliffs, and others terraced so that vines could grow over the walls, and amidst all many a bright hued flower, the narcissus of today being the Rose of Sharon of Bible times. The town of Lydda is quite a busy railroad center, and it was here that Aeneas lay sick and Peter was called from Joppa to heal him, which he did with the words, "Aeneas, Jesus Christ maketh thee whole", while the English St. George was born and buried here. Gaza recalled Samson and his carrying away the gates of the city in the turbulent time when the Judges ruled Israel.

We were in the carriage that day with a very pleasant American lady and gentleman, who had left Boston the last August and had been traveling ever since, having already been in twenty-seven different countries. They were to join the S. S. "Samaria" at Port Said the next day and go with a Cook party to India, China, Japan, Hawaii, finally reaching New York. It is astonishing how much money and leisure many business men and their wives seem to have nowadays, and I heard the comment more than once, "It is you Americans who have advanced the prices of everything, and bring whole villages down upon us by the way you throw your money around", and I am afraid the accusation is too true, although "tipping" is a custom imported from Europe. Now everybody, and everywhere we went, in Palestine especially, was holding out the hand pleading for "bakhshesh", even babies in their mothers' arms trying to say the word. Sometimes the older ones would endeavor to squeeze out a tear or two, but when we laughed at them they would generally do the same. An Arab, of which people many of the inhabitants of the Holy Land are, is never satisfied with what he gets and tries to "bleed" the foreigner to the limit.

We were passing through the Sinai desert all the afternoon, seeing great hills of sand in the background at times, but realizing the desert could blossom as the rose if water could be procured, as some quite flourishing gardens were visible, with orchards of almonds in full bloom, looking like peach trees but smaller. A sand storm is greatly to be dreaded as sometimes a whole season's growth will be destroyed in a few moments when a simoon blows. A great number of palm trees were seen at El Arish, which is an important place, where the Mediterranean comes to view. Bonaparte landed here 125 years ago try-

ing to establish a French empire in the East, but after several fierce battles with the English, who were anxious to protect their possessions in India, had to retire. We crossed the Suez Canal (from East to West Kantara) about 5:30 p. m., had passports and baggage again examined, and were glad the train for Cairo was due to start at 7:15, which city was reached three hours later. My American companions and myself were alone in the train carriage, but hearing "My Old Kentucky Home" being softly whistled in the corridor, looked out and saw an elderly American gentleman whose thoughts were thousands of miles away even though his eyes were looking at Egyptian scenery. We had met English soldiers in Egypt and quite a number of American sailors (on leave of absence) in Jerusalem, but we could all sing the same song, "There's no place like home."

THE SIGNS OF THE TIMES

(Continued from page 284)

Him building and planting them in the Holy Land.

Another sign of God's hand is found in the rapid development of transportation, communication, manufacturing, merchandising and such things throughout the world. All this, together with many, many new inventions, has placed the Jew everywhere in a very peculiar position. Because of rapid communication and transportation the world has been drawn together into a closeness and nearness never before imagined. The world of today is as a small country of yesterday, as regards the ability of its inhabitants to communicate with each other by word and deed. Because of this new condition merchandising upon vast scales has been made possible. This in turn has been engaged in by the Jewish people making them a people of immense wealth, and giving to the Jewish race as a whole a very strong position among their Gentile neighbors. Thus the hardships of those of one section may be rapidly eliminated by the capital of those of another. In this way again God has apparently provided that one portion of His chosen people shall be made able to assist the other portion, and thus all of them are aided to escape the hardships and perplexities of the land of their birth by migrating to the land of promise.

What outstanding evidences, signs, these are of the accuracy of God's Word, the authority of prophecy, the reliability of promise, the certainty of hope; all of which intensify faith and give to the Christian thinker and doer encouragement to press on through whatsoever pathway of life one may be led until the day may dawn and the day star arise. As Nebuchadnezzar's army standing around Jerusalem confirmed the accuracy of Jeremiah's words, so do these Jewish conditions and circumstances confirm God's words and promises all.

Thus over the roiling, raging billows, and through the entwining, whirling winds of social, political and commercial strife, the child of Christian hope vividly sees the bright background of God's promised kingdom with its ever increasing domain of righteousness, and its quiet rest of peace.

The day of trouble and resultant effort for relief bespeaks the "manifestation of the sons of God", and the glad day of relief and joy.

GREETINGS

Dear brothers and sisters everywhere: I send my love to all. It doesn't make any difference where you are, my love reaches far and near. I am living with one of my children, am 73 years old, and in poor health. My Bible reading and religious papers are a great comfort to me; I have just about worn my Bible out. I think I have worn it out for a good cause.

If you have any good tracts that you can spare, send me some. I don't care if they have been read. I am not able to order any; I am dependent on my children, and they all have large families and are poor, but those I live with and two more are strong in the faith. I ask the prayers of all that we may hold out faithful to the end.

A few thoughts from Rev. 21: "I saw a new heaven and a new earth"; the first had passed away. This is the heavenly Jerusalem, which John saw. He gives a full description of that city, and he says, "The nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it", but he doesn't say they themselves shall enter in. "And the gates of it shall not be shut at all by day: for there shall be no night there". It looks as though that is after the thousand-year reign. And they shall bring the glory and honour of the nations into it". There will be nations. "There shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life. And he shewed me a pure river of water of life". In the midst of the street is the tree of life. Will the immortalized saints need healing? I think not, but there will be some who will need healing.

In Psalm 146:4, we read concerning man: "His breath goeth forth, he returneth to his earth". Psa. 104:29 reads: "Thou hidest Thy face, they are troubled: Thou takest away their breath, they die". Verse 30: "Thou sendest forth Thy spirit, they are created: and Thou renewest the face of the earth". Look at Isa. 32:15, 16: "Until the spirit be poured upon us from on high, and the wilderness be a fruitful field. Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field". Psa. 19:14: "Let the words of my mouth, and the meditation of my heart, be acceptable in Thy sight, O Lord, my Strength, and my Redeemer."

My mind is on so much that I can't get it like I can see it when I read it, but my whole heart is on things of God and the dear Lord.

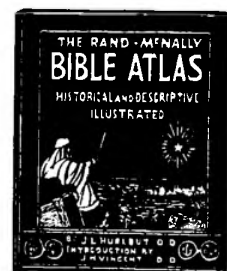
Callie Skinner

The Lord will not suffer the soul of the righteous to famish: but He casteth away the substance of the wicked.

He becometh poor that dealeth with a slack hand: but the hand of the diligent maketh rich.—Proverbs 10:3-4.

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That He Might Be Just

By Alex. Allan

IN one of his epistles Paul speaks of God justifying the ungodly, but before this he has assured us that God is perfectly just in the transaction.

Theologians who have engaged in writing up a "plan of salvation" for God have labored to explain how God's justice was fully satisfied in the death of His Son, but in so doing they have generally misrepresented God's character in a way which shows our heavenly Father as vindictive, relentless, and One who will not forgive a debt until it is paid in full, and if the debtor has nothing to pay, then someone else must settle by assuming the debt, or punishment ensue. This is the thought brought out in the verse:—

"Hear the voice of Jesus say,
Verily thou hast nothing to pay;
Paid is the debt, and the debtor free,
Now I ask thee, Lovest thou Me?"

This was written as portraying Christ's parable of a certain creditor who had two debtors, and when they had nothing to pay, he frankly forgave them all. But in this poetic verse the creditor does not at all forgive the debt; for it is settled by another in satisfaction of the creditor's claim.

It is a problem how God may be just to justify the ungodly without setting His law aside; and yet, it is written: "By the deeds (righteousness) of the law there shall no flesh be justified in His sight". This problem was solved in the obedience of Christ, even unto death; as it is written: "So by the obedience of one shall many be made righteous". The solution of the problem, then, is this: that the ungodly are first made, or constituted righteous persons, and then they may be justified through the righteousness of the law of faith. It was to this end that Christ gave Himself as a ransom for all; to redeem from the law them that were under the law, and that we who were aliens from the commonwealth of Israel might receive the adoption as fellow heirs with them; for the promise was not to Abraham or his seed through the law, but through the righteousness of faith.

The law was therefore set aside when Christ, through faith and love of the Father, offered Himself up to suffering and death, that He might establish in righteousness the law of faith for all men. So Paul says: "But now the righteousness of God without the law is manifested (is declared), being witnessed by (under) the law and the prophets; even that righteousness of God which is by faith of Jesus Christ". How then was God's righteousness by faith witnessed in the law?

The answer is, In the testimony of the

Be Ye Also Ready

READY when the dawning
Comes creeping cold and grey,
And we waken up from slumber
To greet another day.

Ready when the noon-tide
Is quickening with heat,
And there stealeth o'er the spirit
A languor, dreamy, sweet.

Ready when evening falls,
And lilies fill with dew
As the westering sun's last gleam
Is fading from our view.

Ready at midnight hour
A vigil still to keep;
The heart awake, though weary eyes
Have closed themselves in sleep.

Blessed the servant found,
What time the Lord returns,
Who ready in his hand doth hold
A lamp that brightly burns.
—The (London) Christian.

mercy seat, which was Christ, whom God set beforehand a mercy seat through faith, in the sprinkling of His blood—"To declare at this time His (God's) righteousness (by faith), that He might be (shown) just and the justifier of him that believeth into Jesus". "By what law? of works? Nay, but by the law of faith. Do we then make void the law through faith? God forbid; yea, we establish the law"—confirming its testimony.

But all this is not enough justice for the theologian, who can see in Christ's sacrifice only the paying of our penalty as a satisfaction of the law and justice, and on this ground only, he claims, is the basis on which God may be just to justify the sinner. But what does all this mean? It means that, according to such theology, Christ paid the penalty to bribe justice, by vicariously substituting the innocent One in satisfaction of the law against the guilty one.

True, Christ gave Himself, the just One on behalf of unjust ones, but it was not to pay their penalty, but, on the contrary, to lead them to God, that He might have mercy on them; and to our God, that He might abundantly pardon them.

"If Christ is to be followed at all, he must be followed at all times. The apostles did not follow Christ on Sundays and go back home for the week days."

"A great shock that upsets the whole life often casts the soul on God; prayer suddenly becomes a real and vital thing. Such a trial is a door into a new and better life."

"The individual life is small, infinitely small in the face of the vast universe. But touching each small life is the mighty infinite life of God. The Christian may have a meager lot, but he touches Christ, who is all-glorious, and whose promises cannot fail." Young People.

The Bridegroom Cometh

By B. F. Shipp

LOOK aloft, and be charmed by the grand and wonderful spectacle, the unnumbered glittering orbs that gem the heavens, all sparkling in unfading beauty; declaring forever the matchless and unequalled power of the Omnipotent Creator, the great Sovereign of the whole universe! Truly, as said the Psalmist, "The heavens declare the glory of God, and the firmament sheweth His handiwork."

O, never will the Sovereign rest till the troubled earth be won back from its sin-stricken, fallen state, and peopled with immortals; shining then resplendently before Him in perpetual, majestic grandeur; for the skilled Architect, the Master Builder, has so planned, and is shaping all things terrestrial to this marvelous, brilliant consummation.

The Sovereign's beloved Son has appeared here, fulfilled all the Divine requirements, and won paternal smile of approval by a devoted, spotless life, freely given at last in atonement for the sins of the world, thereby acquiring the right to ultimately rule it in righteousness jointly with His redeemed ones purchased by the shedding of His precious blood, till it be thoroughly cleansed and perfected; the glorious scepter then relinquished to the hand of the honored, well-pleased Father.

Now this Son is styled the Bridegroom and the saints, in their collective capacity, the Bride, who wait with longing hearts of love His early appearance.

The Father has proclaimed a magnificent wedding feast in celebration of the great marriage. Long has sounded, and still is ringing loud and clear, His kind invitation; but the glad call wins only a few, comparatively, to walk the needful strait and narrow way, the rugged path, which alone leads to the serving of the royal banquet.

Alas! the greater part of the bidden, a vast multitude, prefer to perambulate the fatal, broad, smooth boulevard of worldly pleasure; enticed by the beautiful, fragrant, but soon withering flowers that garnish its borders; sauntering unconcernedly along in the shade of its stately but soon fading trees; entranced with melody's sweet but evanescent strains that waft on balmy breeze; their footsteps tending ever farther and still farther away from the sumptuous table so bountifully spread by the Sovereign's generous hand, away from the lasting joys of the crowning day!

O, how blest shall be the white-robed Queen-elect, when heard the thrilling cry, "Behold! the Bridegroom cometh!"—The Faith.

IMMORTALITY

To Whom Immortality Belongs

1 Timothy 1:17—The King eternal, immortal, invisible." 1 Timothy 4:16—"Who only hath immortality". 2 Timothy 1:10—"Jesus Christ, Who hath brought life and immortality to light through the Gospel". Rom. 2:7—"To them, who by patient continuance in well-doing seek for honour, and glory, and immortality (God will render) eternal life". 1 Cor. 15:53, 54, 57—"For this corruptible must put on incorruption, and this mortal must PUT ON immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

Here, at last, is the well defined Bible statement of immortality. Claimed by the proud philosophers of this world as the inalienable possession of the whole human family, it is by the Divine Giver restricted to those who, by patient continuance in well doing, seek for it; and by them received as a gift: it is not to be "put on" until the day when they are invested with the spiritual body, and mortality is swallowed up of life! A future immortality is thus plainly declared to be the special portion of the righteous.

Is This Immortality of the Righteous Revealed in Both Testaments?

Certainly it is; and, as such, inseparably associated with the resurrection. Dan. 12:2: "And many of them that sleep in the dust of the earth shall awake; some to everlasting life, and some to shame and everlasting contempt." Ezek. 37:12: "Thus saith the Lord God, Behold, O my people, I will open your graves, and cause you to come up out of your graves." Isa. 26:19: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead." Chap. 55:3: "Hear, and your soul shall live: and I will make an everlasting covenant with you." Psa. 17:15: "I shall be satisfied when I awake with Thy likeness." Job 14:14, 15: "If a man die, shall he live again? All the days of my appointed time will I wait till my change come. Thou shalt call, and I will answer Thee." A future re-living is assumed in the covenant with Abraham: Gen. 13:17; "I will give it (the land) unto thee." This promise, it will be observed, is distinct from the promise to his posterity, in Gen. 15:18, 21, where the precise limits of their future possession are defined by the enumeration of the tribes then holding it.

And, farther back still, in the story of the fall itself, is enwrapt the promise of future immortality, in the announcement of the Deliverer, the Seed of the woman, who should bruise (crush) the serpent's head, and in the cherubim and the sword of flame, Jehovah's symbol, which kept (preserved, guarded) the way of the tree of life! It is easy to understand how that, in the years before the deluge, while paradise, lost to the race yet kept for them, still remained, it must have been a constant reminder of that future life in which the lost paradise should be regained through the coming Deliverer. And, after the flood, the truths connected with that

sacred spot, traditionally handed down through the family of Noah, are still evidenced in the sacred tree of the Assyrians, and the cherubic forms of Assyria and Egypt.

A belief in the necessity of the resurrection to a future life, which was, as we have seen, the basis of Christ's argument with the Sadducees, is recognized in the importance the Egyptians attached to embalming the dead, who, as they believed, were one day to be recalled to life. Every Egyptian mummy is a silent witness for our times of that ancient Bible doctrine,—“No future life without a resurrection.” It is interesting to observe in the early religious belief of this most ancient of peoples, how much of originally-revealed truth is preserved, even in the midst of so much corruption. We quote from a standard authority on these subjects: “Although all bodies were to descend into the lower world, they were not, however, all assured of resurrection. To obtain this, it was necessary never to have committed any great sin either in act or thought. The deceased was to be judged by Osiris and his forty-two assessors: on this judgment depended the irrevocable lot of the soul. If the deceased was convicted of inexcusable faults, he was decapitated by Horus, or the nemma, or block, of Hades. Annihilation, was believed by the Egyptians to be the punishment reserved for the wicked.”

From this ancient country, arts and literature were brought to the Greeks; and we may readily perceive why their philosophers were led to drop the old, truthful restriction of future life to the good alone, and proclaim it for all; since such a doctrine is more flattering to man's pride, while it the better enabled the priests to control the masses. But sad it is to see how early this worldly philosophy invaded the churches, notwithstanding Paul's warning against oppositions of science, “falsely so called” (1 Tim. 6:20), until, at last, the church, as a body, came fully to accept as true the serpent's lie, “Ye shall not, surely die”; that is, “Ye are immortals!”

Let it not be thought, however, that during all these centuries there have not been a faithful few to protest against this error; but their voices have been lost in the shouts of the multitude; or, perchance, smothered in the fires of persecution. Witness the following reply to the Romanist, Sir Thomas More, by William Tyndale, that old English translator and student of the Bible, who for his opinions was burned at the stake in 1536. He says: “In putting departed souls in heaven, hell, and purgatory, you destroy the arguments wherewith Christ and Paul prove the resurrection. What God doth with them, that shall we know when we come to them. The true faith putteth the resurrection, which we be warned to look for every hour. The heathen philosophers denying that, did put that souls did ever live. And the Pope joineth the spiritual doctrine of Christ, and the fleshly doctrine of philosophers together—things so contrary that they cannot agree. And because the fleshly-minded Pope consenteth unto heathen doctrine, therefore he corrupteth the Scriptures to establish it. If the souls be in heaven, tell me why they be not in as good case as the angels be, and then what cause is there of the resurrection?”

Immortality for the righteous alone is the truth originally revealed to the race.

Is it not time for the church to return to the good old paths?—Selected by R. A. Curtis.

A BOLD FRONT

NEVER in the history of the church has there been a greater demand or a louder call for “a bold front” than at present. The perilous times have come. Men are “lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, . . . lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof.” It is in view of these Scriptural facts that we need more men who will make no compromise with sin, and will not turn cowards when the finger of scorn or the voice of wrath is raised.

Some years ago a sailor at the close of a prayer meeting laid a blank card before his friend, and requested him to write a few words on it, because, as he said, “You will do it more plainly than I can. Write these words, sir: ‘I love Jesus. Do you?’”

After he had written them he said, “Now you must tell me what you are going to do with the card.”

He replied, “I am going to sea tomorrow, and I am afraid if I do not take a stand at once I may begin to be ashamed of my religion, and let myself be laughed out of it altogether. Now as soon as I go on board I shall walk straight to my bunk and nail this card upon it, that every one may know that I am a Christian.”

The spirit of boldness as manifested by the young sailor is the present need on the part of individual members at large. Carry out your religious convictions to the letter, meet the enemy with boldness, let him understand where you stand and under what flag you sail.—Selected.

HOW A BEAUTIFUL HYMN WAS WRITTEN

From My Scrap-Book

By Lyman Booth

ONE day Mr. Wesley was sitting by an open window, looking out over the beautiful fields. Presently a little bird flitting about in the sunshine, attracted his attention. Just then a hawk came sweeping down toward the little bird. The poor thing, very much frightened, was darting here and there, trying to find some place of refuge. In the bright sunny air, in the leafy trees, in the green fields there was no hiding place from the fierce grasp of the hawk. But seeing an open window and a man sitting by it, the bird, in its extremity, flew toward it and with a beating heart and a quivering wing, found refuge in Mr. Wesley's bosom. He sheltered it from the threatening danger and saved it from a cruel death.

Mr. Wesley was, at that time, suffering from severe trials, and was feeling the need of refuge in his own time of trouble, as much as did the little bird that nestled in his bosom. So he took his pen and wrote that sweet hymn:

“Jesus lover of my soul,
Let me to Thy bosom fly,
While the waves of trouble roll,
While the tempest still is high.”

That prayer grew into one of the most beautiful hymns in our language, and multitudes of people have, when in sorrow and danger, found comfort while singing those lines.

"THOU SHALT NOT"

By S. Roxana Wince

THOU shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me; and shewing mercy unto thousands of them that love Me, and keep My commandments."

And that God's people Israel might not be tempted to disobey these two commands, they were forbidden to make any covenant with the Hittites, Gergashites, or other nations of the land of Canaan, but were to "smite them and utterly destroy them". "Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son."

Why? "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 thee suddenly".

Good and sufficient reason, was it not? The Lord was giving them "great and goodly cities", which they had not built, and houses full of all good things which they had not filled, and wells which they had not digged, and vineyards and olive trees which they had not planted; and He certainly deserved their willing and implicit obedience when He ordered them to destroy every altar and break or burn every image in the land that He was giving to them for an inheritance. They were not even to take the gold or the silver that was on the gods, lest they be snared therein. They were not to bring an abomination into any of their houses lest they become a cursed thing like it. They were utterly to detest it and utterly to abhor it as a cursed thing.

But why was God so anxious to have this people keep His commandments, His statutes and His judgments?

Moses says, "Hear, O Israel, and observe to do it; that it may be well with thee, and that ye may increase mightily, as the Lord God of thy fathers hath promised thee, in the land that floweth with milk and honey". It was for this reason that they were to love the Lord their God with all their heart and with all their soul and with all their might. It was for this reason that God's words were to be in their hearts, taught diligently to their children, talked of when sitting in their houses and when walking by the way, when lying down and when rising up, bound as a sign on their hands and to be as frontlets between their eyes and to be written on the posts of their houses and on their gates.

They were to be a holy people unto the Lord their God, a special people unto Himself above all people that were upon the face of the earth. God had set His love upon them, not because they were more in number than any people, for they were the fewest, but He had loved them and brought them out with a strong hand and redeemed them from the house of bondage because He would keep the oath He had sworn to their fathers; that they might know that their God was the faithful God, which keepeth covenant and mer-

cy with them that love Him and keep His commandments, to a thousand generations, or forever and forever.

If Israel did so keep them, they would be multiplied and blessed above all people; all sickness would be taken away and none of the evil diseases of Egypt would be put upon them.

But they were not to think that it was because of their righteousness that the Lord was casting out these nations before them that they might possess the land, for it was not; it was because of their wickedness that He was driving them out.

Every place upon which the feet of Israel should tread, from the River Euphrates to the uttermost sea, was to be theirs, if they kept the commandments of the Lord their God, and a blessing too was to be theirs; and contrariwise, a curse. They too would be utterly destroyed (as a nation).

But Israel, after the Lord had put her in possession of that goodly land, forgot Him and turned aside from following Him, was divided by Him into two nations ("this thing is done of Me" 2 Chron. 11:4); Judah was sent to Babylon to be cured of her idolatry, and Israel of the ten-tribed house was deported from Samaria by her enemies to Halah and Habor by the river Gozan and to the cities of the Medes and, escaping from her captors, was made to wander through Europe, no more to return to the Holy Land in her entirety (they could not, there would be too many of them), but to come to the place appointed for her by the Lord (2 Sam. 7:10). They were to forsake the worship of idols and come under the new covenant instituted by the Lord Jesus Christ, and made known to them by Paul and his fellow-laborers of the tribe of Benjamin. That "appointed place" must have been the British Isles. We know of no other that became a resting place for the feet of those wandering Israelites who were to multiply and fill the earth with their fruit, as they are indeed doing at the present day, if so be we Anglo-Saxons are really Israel, as so many contend. We have only to ask ourselves a few questions to make it evident that the Jews are not the ten-tribed Israel of prophecy. Are the Jews as multitudinous as the stars of heaven? Have they the gates or strongholds of the world in their possession, and having these, do they have the dominion of the seas? Are they a nation and a company of nations? Are they ruling over many nations? Are they an unconquerable people? Have they had a hand everywhere in liberating the slaves? Do they possess an island home northwest of Europe?

To whom was the kingdom given when it was taken from the Jews, if not to ten-tribed Israel?

I will not stop to argue the question. It would take too long, and I have not the time to spend just now.

So, as the Anglo-Saxons are "the people of the Book", we will assume that they are God's chosen people Israel, and let it go at that.

What I want to show is, that they are still idolaters: worshiping the Virgin Mary as queen of heaven, the crucifix, and images of Jesus.

One writer in a magazine published in London thinks it would be impossible for any well-instructed Christian Englishman to become an idolater, but would it be im-

possible if God's commands were disobeyed as to making covenants with idolaters, and inter-marrying into idol-worshipping families, as Israel did in olden times?

Would the danger of being turned away from God be any the less, or the punishment for the heinous sin be any the less certain to fall on the heads of the guilty ones? I will not stop to name the crowned heads of England who have incurred the wrath of God by taking Popish women for their consorts, but if I am not mistaken, not one who has done so has died a natural death. And England has not yet learned her lesson, as the recent visit of her king to Rome attests. Remonstrated with, and begged not to go, he went. What will God do with him? Watch and see. And of course, retribution will come. God will not tolerate idolatry, or the affiliating of His people with idol-servers. If the sinful ones are not stoned to death now, as they were in former days, He will see to it they are put to death in some other fearful way.

I have not the data by me that tells how the common people of the British Isles are being snared by the evil one—I gave the paper away just a little too soon that contained it. But the writer of the article said that on the side of a hill, there was a building the door of which was seldom opened. It was opened for him, and what do you suppose he saw? A woman bending before a figure that was meant to represent Jesus. A little farther up the hill was another building within which was an image of Jesus on the cross!

How easy it is to slip down, down, when once we let go of our dear Mediator's hand!

But here in these United States—"Surely," you say, "there is no danger here."

No danger? No danger when there are thousands on the top of thousands of Roman Catholics among us, and inter-marriages with Roman Catholics constantly taking place, and the Protestant promising that his or her children shall be brought up in the Catholic faith, i. e., be taught to worship idols!

I have been reading the book of Deuteronomy lately and the reading of it has stirred me to give the people of my country at least one solemn warning: Flee idolatry. It is an accursed thing, an abominable thing.

O, if you could but visit the homes of the idol-worshippers of India you would see why God so sternly and emphatically forbids idol worship. He does it for your own good, that "it may be well with you, and that your days may be prolonged upon the earth".

Even you, the youthful members of the Church of the living God, are in danger. Do not, I beg of you, choose as life-companions members of the Roman Catholic church, nor of any other idolatrous cult.

There are idolaters in Minnesota and must also be on our Pacific coast. Form no intimate alliances with any of these. Bless them, do them good if you can, they are strangers; but whatever else you do, keep the commands and the precepts of God.

So oft the doing of God's will
Our foolish wills undoeth;
And yet what idle dream breaks ill
Which morning light subdueth?
And who would murmur and misdoubt
When God's great sunrise finds him out?
—E. B. Browning.

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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 for 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 KINGS OF THE EAST

THE book of Revelation is regarded by the majority of people as a book of symbols. Many presume it to be the most highly figurative piece of literature in the Bible, perhaps in the world.

The writer has been forced to change completely his view in this respect. He regards the book of Revelation as being a book of very few symbols. There are numerous figures of speech, as throughout the Bible, but not many symbols. He believes it to be a book of wonderful facts.

Its introduction declares it to be a Revelation of Jesus Christ. As such its language reveals best and clearest by declaring facts. Revelation 1:10 locates the period of the Revelation of Christ as being in the day of the Lord. Comparison of scripture with scripture locates the day of the Lord as beginning a little previous to the return of Christ to occupy His throne.

The seven vials of Revelation 16 are so many subdivisions of the seventh seal.

In the pouring of the sixth vial John sees the River Euphrates dried up that the "way of the kings of the east might be prepared." Who these kings of the east are is not stated. It is evident from the context of the chapter and the section that if these kings in their movements correspond in character to the other conditions described in this section of the book, their mission is one of severity and conflict. This being true such kings must previously arise unto established strength preparatory for such movement westward toward the Euphrates.

It is common knowledge that the great majority of statesmen today anticipate that, after a short period, the world will be gathered again in battle array of such magnitude as to overthrow all previous conflicts. It is also an open secret that the same statesmen expect that the great eastern multitudes of people in Asia will be very active factors in this anticipated conflict.

At the present time there is no little unrest in the eastern Asia regarding governmental status. Apparently one of the great disturbing factors is that factor which withdrew Russia so suddenly from the great war of the recent past. Her political agitators are no longer focusing their attacks against the eastern European states, exclusively, but seem to have sent their agitators as political missionaries into China and Japan and eastern Siberia, fomenting the peoples of these governments until these peoples have arisen today in confused conflict relative to governmental establishment.

These thoughts are given, not with the intent of asserting that the kings of the east are assuredly being developed by this agitation, but they are given to the end that Bible students may watch these uprisings and ascertain, as time moves on, whether this is a developing of such nations preparatory for a great strike westward across the Euphrates.

Zionism was only an agitation in 1890. It began to take form in 1896. It began to show power in 1918. Today it is an established fact recognized by every government of the world.

So the kings of the east must undoubtedly be looked upon as a mere speck at the time of their beginnings, which beginnings must grow and take form and strength before the picture seen by John in Revelation 16 can be enacted.

THE DRYING OF THE EUPHRATES

THOUGHT at once queries how the Euphrates, dried or undried, could affect the marching of a nation's armies in these days of scientific attainment. But there are other things that should be noted in this connection. Babylon is evidently to rapidly arise into a great commercial and sea-going power. Her ocean wharves are undoubtedly to be on the banks of the Euphrates miles from the sea. Babylon is to fall suddenly. Because of her destruction nations and kings are to wail. Read Revelation eighteen and nineteen. The drying of the Euphrates could but weaken Babylon's strength most wonderfully, and Babylon being thus weakened would be little hindrance to any nations pressing against her either from east or west. In such an event the drying of the river would have much greater meaning than merely the drying of a river bed. In the weakening of the power built upon its banks would be felt its greatest result.

IMMORTALITY

MORE and more does the Christian world incline to the idea that it makes little difference as to the theory of dogma which the individual Christian holds to. It is presumed that the determining factor of Christianity is one's character and conduct and attitude toward Christ. True, these things are important. But is it not also true that the theory of dogma which one

entertains does, in great measure, determine the character, activity and consecration?

The question of immortality is particularly important in this connection. If it be true, as Christendom mostly claims, that immortality is a present possession; that Christ has nothing to do in the giving of immortality; that, consequently, being immortal one must ever and always live, if not in the bliss of righteousness, then in the agony and remorse of unrighteousness and in the agony of hell fire: then it behooves one to conduct himself accordingly and to escape the latter and enter into the former condition.

But if, on the other hand, immortality is a "gift of God" through Jesus Christ, and if the church of God is to be given that immortality as Christ was given it at His resurrection, and this to the end that Christ, with the aid of the church, may have strength and life to restore the earth to its former uncursed condition and to restore the living conditions of earth to their former pre-cursed condition, when all was good and very good, then immortality means vastly different to the believer and holds before him a much different aim and ideal. The latter we believe to be true. That is, we believe the Bible definitely teaches that immortality is not a characteristic of the Adamic family, that it is given to the second Adamic family only, namely to Christ and to those who are in Christ. It is only to those in Christ whom Paul addresses at Philippians 3:20, when he says, speaking of the Lord, "Who shall change our vile body that it may be fashioned like unto His glorious body". It is only of the brethren of Christ, His called-out ones, of whom it is said in 1 Corinthians 15, "This mortal must put on immortality". It is only of the Christians of whom it is said at Romans 8:17, "If children then heirs, heirs of God and joint heirs with Christ". It is only of the Christians that Christ prophesied when He said, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved".

This gospel and this preaching is for this age. It is for the calling out of a people for His name. It is to the end that faith may be established in the minds of men and women that they shall turn to the Lord and turning that they shall be accepted and given position in the body, 1 Cor. 12:18, "as it hath pleased Him". All those who are "baptized into Christ", who become "Abraham's seed and heirs according to the promise", are promised joint heirship with Christ—new life, even immortality with Him, glorified bodies and rulership.

Immortality to such means the pro-longevity and the power and character of life which enables them to go forth in the everlasting work of righteousness to fill the earth with the glory of the Lord.

HERALD RECEIPTS

I. O. Rogers; Lynn Leighty; Miss Elta Fitz; Jacob Christensen; T. F. Presley; George Alley; Mrs. Harvey Krogh; Clarence C. Carpenter; Kittie Watt; Mrs. C. E. Turkington; Mrs. Edith Rossiter; Mrs. Nettie M. Daharsh; Jessie M. Wilson; Glenn M. Birkey; Mrs. Minnie B. Porter; Mrs. Dewey King.

HELPING FUND

Lynn Leighty	\$1.00
Alex. Allan	1.00
Milton Long	3.50
Jacob Christensen	3.00

Among the Churches

Bro. Sydney Magaw has been holding meetings near Backus, Minnesota.

Sr. Martha Pope leaves today for a visit with her sister at Akron, Indiana. She expects to attend the Indiana Bible School before returning.

Sr. F. E. Siple has been enjoying a few days at Dixon hospital while Bro. Siple learns the story of watching five little girls around home.

The Eden Valley, Minnesota, congregation drove to St. Cloud, Sunday evening, May 31, where they joined in service with the brethren at that place.

The Indiana Bible School and Conference begins today, continuing over two Sundays. Bro. H. A. Sheets will be one of the teachers throughout the session.

All Wolverines and as many others as possible should meet with the Michigan Conference, where Brothers G. E. Marsh and J. A. Patrick will be the speakers.

Bro. M. W. Lyon will fill Bro. F. E. Siple's appointments at Kewanee, Macomb and Ripley, Illinois, June 18, 19 and 20. We bespeak a good hearing for Bro. Lyon.

Bro. Harry A. Sheets was the happy host of his old college chum, Mr. Irett Ferris, over the last week end. Mr. Ferris stopped over enroute from Des Moines, Iowa, to his home in Michigan.

Bro. and Sr. S. J. Lindsay are again welcome visitors to their home town. It is very evident that, after all, Oregon has charms that the roses and sunshine of California can not down.

Bro. and Sr. F. E. Siple and family are motoring to Adrian, Michigan, the first of this week. Bro. Siple expects to hold one or two services at the Raisin Center church, out from Adrian. Sr. Siple and family will remain at Adrian while Bro. Siple fills his appointments in Louisiana, Texas and Oklahoma.

Word has just come to this office of the death, on March 13, of Maurice Southwick Findlay, of Fort Dodge, Iowa, son of Mr. and Mrs. C. V. Findlay. Maurice was regarded as an exceptionally bright, clean and promising boy for one of eighteen years. His death is a very hard blow to his expectant parents and numerous friends.

Bro. George Siple, of Hammond, Louisiana, is expected to join his family at Oregon early this week. We are glad to report that Bro. and Sr. Siple have purchased a home in Oregon, where Sr. Siple enjoys much better health than she did in the south. Bro. Siple is a mail clerk and is hopeful that he can exchange positions with someone so as to be with or near his family soon.

Kimball, Minnesota—"My mother, takes The Restitution Herald, and I enjoy reading every copy of it, especially those letters from S. Roxana Wince. How I should like to see that dear old lady and tell her how much I enjoy her letters. I never pass one of her writings by. They always have so many good thoughts in them.

"Yours in the Master's service,"

NOTICES

"Gospel In Song"

The first rush orders for "Gospel in Song" were shipped direct from the bindery, June 9. Several other orders were shipped from Chicago, June 13. The balance are expected in Oregon on the 16th or the 17th, when all remaining advance orders will be filled at once.

The advance orders amount to about 1400 copies. These orders have been of much aid in determining the number of books to have bound. Thanks to all.

From now on the prices will be as follows:
Single copies, postpaid, Manila, 40 cents;
Flexible Cloth, 45 cents; Board Cloth, 50 cents.

Ten copies, postpaid, Manila, \$3.60; Flexible Cloth, \$4.00; Board Cloth, \$4.50.

Per 100, by express, not prepaid, Manila, \$30.00; Flexible Cloth, \$33.00; Board Cloth, \$40.00.

Five or more at rate of ten. Twenty-five or more at rate of one hundred.

Send orders to the National Bible Institution, Oregon, Illinois.

Illinois Bible School and Conference

The time is drawing near for the Annual Bible School and Conference at Oregon, Illinois. The dates this year are August 4 to 16. A splendid list of preachers and teachers is arranged, and every effort is being made to see that the meeting shall be a success. Indications already point to a large attendance.

Make your plans now to attend. Bring your Bibles, and help us to spend two weeks to the honor of God and to the betterment of ourselves.

Everybody Welcome!

F. E. Siple, President.

Michigan Annual Bible School and Conference

The Michigan Annual Bible School and Conference will be held at Dutton during the week from June 21 to June 27, inclusive. There will be regular preaching services, Sunday, June 21, and Bible School will start the following Monday and continue until our regular Conference session.

Bro. Marsh, from Fonthill, Ontario, who has not been with us for some time, will be present to assist Bro. Patrick with the Bible School and preaching services.

There will be sufficient accommodations for everybody and all who possibly can are urged to be present.

Fred E. Hall, Secretary.

SUMMER MEETINGS

NORTH SALEM, INDIANA,	JUNE 16-28
DUTTON, MICHIGAN,	JUNE 21-28
HAMMOND, LA.,	JUNE 19 to JULY 8
GOLDTHWAITE, TEXAS,	JULY 10-19
FELIDA, WASHINGTON,	JULY 9-12
OREGON, ILLINOIS,	AUGUST 4-16
HOLBROOK, NEBRASKA,	AUGUST 15-23
ARKANSAS CITY, KANSAS,	AUGUST 20-30
WATERLOO, IOWA,	AUGUST 22-30

OBITUARY

"Grandma" Pyper

Mrs. Jane Emsley Pyper was born near Aberdeen, Scotland, December 11, 1834, and died at her home in Leaf River, Illinois, June 6, 1925, being 90 years, 6 months and 25 days old. The deceased was married to George Pyper on December 11, 1853, at Fettercarin, Scotland. In the summer of 1854 they immigrated to America, crossing the Atlantic after a long voyage of six weeks in a sailing vessel, landing in the city of New York in the month of July. After living several years in New York and Pennsylvania, they started westward and landed in Ogle county, Illinois, in 1858. The remainder of their lives was spent in Ogle county, with the exception of two years spent in Carroll county, Iowa.

In 1905 they moved to the village of Leaf River, where Mr. Pyper died on June 15, 1907.

Nine children were born to this family, four of whom preceded their parents in death. Those who survive are Chester G. and Ernest S., of Leaf River; John S., of Freeport; Oscar H., of Cincinnati, Ohio; and Philip, of Pontiac, Illinois. There remain to mourn Grandmother Pyper's loss, twenty grandchildren and twenty-seven great-grandchildren. Mrs. Pyper more than 65 years ago joined the Church of God and remained a faithful member until death.

The funeral was held on Tuesday afternoon, June 9. After a brief service at the home we went to the commodious Methodist church. The large gathering of friends and relatives, some of whom had come long distances, and the beautiful display of flowers bore testimony of the

love and esteem in which Sr. Pyper was held. She was one of the pioneers of the faith in northern Illinois, and she shall be greatly missed.

Her fight is done, her race run, and she kept the faith. She sleeps, but the resurrection morn will soon call her forth.

F. E. Siple.

"No More Sorrow"

The above, by Bro. Lyman Booth, in The Herald of April 14, binds, as it were, the messages together, reminding one of the sermon on the Mount, Matt. 5; 6; 7. Such plain language is suited to little ones like me. "An Inquiry" by Sr. James Hendricks, seemed to me to be providentially and correctly answered on the same page by Bro. Jas. A. Patrick, in an article entitled, "The Works of the Devil." Sr. Hendricks, in your reference to 2 Cor. 11:3, notice the gender Paul uses, please. And what he says in Rom. 5:12 and Gen. 3:22-24 emphatically blames the man, and he was driven from the garden of Eden. Eve was deceived. The man Adam was not deceived. 1 Tim. 2:13, 14; 2 Tim. 3:13-17. This last reference gives a glimpse of Cain's class. Gen. 4:8, 9, R. V. If (as some writers teach) it was for the love that Adam had for his wife, and not his carnal desires, what more could anyone do? John 8:44. John 4:17, 31, 33; Isa. 14:12-16; 17:43, 25-27.

Yours in hope of life eternal,

R. A. Humphreys.

KNOWLEDGE

By E. Dorothy Magaw

PETER admonishes us (2 Peter 1:5-7) to add various virtues to our faith, among which is knowledge. The writer used to believe that knowledge was the least of these virtues, but finds she was mistaken, for knowledge, if rightly acquired and assimilated, not only helps one to build up the other virtues in his character, but actually stimulates in such an one a desire to perfect his character to the highest degree attainable. Therefore knowledge is most important to true Christianity.

Dear reader, do you not, as you read the inspired messages of the Bible, have a feeling which almost seems to come directly from above, which inspires in you the desire to do your best? Such a feeling, I believe, is God-given to every true Christian. Is it any wonder then that we are admonished to study the Scriptures daily?

The Bible, of course, stands first among the writings from which we can gain the knowledge of our Lord and Savior, Jesus Christ.

Next, I believe, we should study histories of the Christian church, written, so far as we can ascertain, by reliable Christian authorities; thus gaining a more thorough knowledge than the Bible alone affords.

Some degree of the knowledge of world history would be helpful in the study of church history, in order to get facts fixed in our minds which would enable us to better understand the progress of the church down through the centuries succeeding the ascension of Christ.

To the person whose education is meager, this might seem a staggering amount of study—yet he will probably find, as he slowly works his way through, that it gives him much pleasure, besides a certain satisfaction in having gained more knowledge, and the help it will give in Bible study is inestimable.

While gaining this knowledge it is safe to say we will be kept out of mischief, and armed with this knowledge we can fight a much better warfare in Christian experience.

The Sunday School

By Alta King

REVIEW—THE VICTORIOUS CHRIST IN THE CHURCH

Lesson 13 June 28, 1925
Responsive Reading: Psalm 98 and 99

Golden Text: Ye shall be witnesses unto Me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.—Acts 1:8.

For Study

The lessons of the quarter have centered around the activities of the Christ among men after His ascension to the Father's right hand.

Several characters have figured largely in these activities as mediums through which the Christ's power worked—Peter, Saul, Stephen, Philip and Barnabas.

For review and summary, the lessons have been grouped around these five characters. This review will mean much more if we keep in mind the purpose of the Christ's activities through these men—the establishment and growth of the church; and the wonderful, light-giving truth into which the early disciples entered through these activities—the truth that the Christ's mission is world wide.

As we consider these characters we should discern what the Christ has contributed, through each, to these two phases of His work.

I. Peter:

Lesson 1. Acts 2. Peter's sermon under Holy Spirit guidance, the burden of which was the living Christ (the resurrection of Jesus whom the Jews crucified) and the living Christ's mission to all flesh. The results of the sermon.

Lesson 2. Acts 3. The Christ's gift to the cripple through Peter; the faith of the cripple and the part he played in his own salvation; his response to the gift and results of the miracle. How far does Christ go in meeting the needs of individuals?

Lesson 3. Acts 4:1 to 5:11. Opposition from without and within and the Christ's victory over each. The sin of Ananias and Sapphira.

Lesson 9. Acts 9:32-43. Peter's faithfulness to the Christ's charge in John 21:5-17 and the results.

Lesson 10. Acts 10:1 to 11:18. Peter's vision. Before reviewing this lesson, it should be remembered that the Jerusalem church was in the period of peace and growth that came after the conversion of Saul; that the gospel had spread from Jerusalem to surrounding cities; that some disciples in these cities were stepping across Jewish lines and preaching to Grecians, a move not sanctioned by the leaders in the Jerusalem church; and that Philip, by special appointment through the Holy Spirit, had preached to the eunuch who was going into a distinctly Gentile country. We catch something of the significance of Peter's vision when we view it in this background.

Cause of Peter's narrow vision. Peter's full conversion and its results to the Jerusalem church, and to Gentiles.

Lesson 12. Acts 12:1-24. The Peter of full faith. The prayer of the church and its answer. The "sight" faith of the church.

II. Stephen:

Lesson 4. Acts 6:1 to 7:60. Stephen's official status. His services. His testimony for the living Christ and his martyrdom.

III. Lesson 6. Acts 8:26-39. The Ethiopian's need. How the Christ met it through Philip. The possible result in spreading the gospel outside of Jewish circles. The relationship between belief with all the heart and baptism.

IV. Saul:

Lesson 4. Acts 7:58; 8:1. Saul's part in Stephen's martyrdom.

Lesson 7. Acts 9:1-19. The influence that accomplished Saul's conversion. The contribution which his conversion has made toward the accomplishment of the Christ's world wide mission.

Lesson 8. Acts 9:20-31; Gal. 1:15-24. Saul's preparation for service; the authority of his apostleship; His work in Damascus and Jerusalem.

Lesson 11. Acts 11:25-30. Saul's part in the development of the Antioch church.

V. Barnabas:

Lesson 3. Acts 4:1 to 5:11. Barnabas' free and sincere giving, in contrast to the selfish and pretended giving rendered by Ananias and Sapphira. Stewardship in the early church.

Lesson 8. Acts 9:20-31. Barnabas as a friend to Saul and there his contribution to the widening of the Christ's mission.

Lesson 11. Acts 11:19-30. Barnabas as a factor in the development of the Antioch Gentile church.

VI. The benefits of Total Abstinence lesson. Daniel 1:1-20.

LIFTING UP THE VALLEYS

By A Palestinian Expert

WHEN the Jews first came to Palestine in the early eighties they saw the Arabs dwelling on the hills and it would have been natural for them to conclude that the hillsides were best adapted for cultivation. Upon further investigation, moreover, they found that the valleys were unhealthy, being infested with the malaria-bearing mosquito. So, in the ordinary course of events, the Jew should have settled upon the hills also, content, as was the Arab, to eke out a wretched existence from the stony soil.

To the Arabs the unsanitary condition of the valleys was no cause for wonder or speculation. Everything comes from Allah. If Palestine was unhealthy it was "min Allah." They knew that if they lived in the swampy valleys they would die. In the valleys were the ruins of cities whose entire population had died of malaria. But why the valleys were infested with malaria was not known by the Arabs. It never occurred to the Arab that the little mosquito who shared the valley with him was the cause of his misfortune. The valleys were unfit for habitation and so the Arabs moved, whole villages of them, to the hilly parts of the land. And here they dwelt, safe from the mosquito, but compelled to toil for a living on the stony hills. For the water, which was too plentiful in the valley, did not cover the hillsides, and every day the poor Arab women had to trudge miles from the valleys up to their hill homes with their water pails. The life was hard but it was "min Allah." So what could be done?

So, then, when the Jews surveyed Palestine, they found that, roughly speaking, it

was, like Gaul, divided into three parts: the hills, the valley and the seashore. This survey was the first step in the work of reclamation. The most fertile ground and that best adapted to supporting agricultural families was found to be the valley land. And here, as we saw, were the mosquito beds. Here was the very ground which the Arabs shunned! But drained and properly irrigated this was certainly the best land in the country. The Roman ruins extant in Herzlia indicate that even in ancient times this district was drained. Here may still be seen the remains of an old Roman tunnel which was used to carry the water, which came from the mountains in the East, through the hills to the sea, so that it would not remain in the valley and thereby cause swamps. And here the American Zion Commonwealth is now building its second colony.

Cesaria, a tract of land which was given to the Jewish Colonization Association by the Government, was an exceedingly swampy and mosquito-infested place. This land could not be cultivated at all without drainage and so a great stone dam had to be built, at a large expenditure of money. When all the water was placed under control the colony flourished.

So it can readily be seen that water, which should have been the mainstay of the land and a blessing to the inhabitants, became instead a curse. In Chederah, a colony which was established in 1890, the first generation of colonists died out and it was only after planting great numbers of eucalyptus trees, which had been imported from Australia, that the colony became habitable. These eucalyptus trees, which the Arab's call "The Jew's Trees", have very deep roots and drink enormous quantities of water. In this way Chederah was drained by afforestation and it is now a most fertile and healthful place.

The most important piece of work done in this connection is in the Emek Jezreel. In 1921 the Jewish National Fund bought a large strip of land between Haifa and the lake of Galilee. How the Jews came into possession of this land is a story in itself. With the help of the Jewish National Fund and the Keren Hayesod the Chaluzim have made it a habitable place. Two colonies, Nahalal and Nouris, were established here as agricultural centers and, in order to assure their success, all the water was gathered into one huge reservoir from which it may be used as needed.

Two hundred thousand dollars has been spent for this work and it has been worth the expenditure. Two years ago, when the first workers came to this place, 80 per cent of them were stricken with malaria; the second year of the work this percentage had been decreased to 50; and in the spring of 1923 there were no cases of malaria in Nahalal and in Nouris.

The River Goliath, on which Nouris is situated, is one of the largest rivers in the country and could be one of the most important factors in the cultivation of the soil as it was in the past. In the many years of neglect it has made the land around it an uninhabitable swamp. Since the Jews have commenced the work of reclamation, startling changes have been produced. The water is being piped and an aqueduct which will irrigate 7,000 dunams of land, sufficient to maintain 500 agricultural families or 2,000 souls, is being conducted. Thus has the valley been exalted.

At Kinereth, where no human being could live without running the risk of being stricken with malaria, the "dead" branch of the River Jordan has been filled, eucalyptus trees planted, and conditions so improved that the Colony of Kinereth is now a healthy place. Large sums are needed for this work but the Jews have proved conclusively that one dunam of irrigated land is equal in productivity to four dunams of unirrigated land. The reclaimed land is worth much more than the funds expended upon it.

With the malaria gone there is no other disease to fear in Palestine. The climate is mild and healthful and its effect is so beneficial and curative that many of the ailments which exist in other climates are known to be cured there. And malaria is speedily being annihilated, at the same times as the rich soil of the valleys is being steadily uncovered.

This is another ancient prophecy being fulfilled, for the valleys are being lifted up, and are again beginning to teem with a rich and plenteous Jewish life.—The New Palestine.

A CONTRAST

By Samuel E. Haney

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." He was pronounced "very good".

"And the Lord God planted a garden eastward in Eden; and there He put the man whom He had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food: the tree of life also in the midst of the garden, and the tree of knowledge of good and evil". Gen. 2:7; 1:31; 2:8, 9.

IT IS difficult to conceive of a more auspicious condition; only disobedience to interrupt an everlasting life of health and happiness, and a personal fellowship with his Creator.

But Adam, who was a son of God, disobeyed and suffered the consequence, death. The penalty, however, for the same offense is still in vogue with Christians, who are sons and daughters of God by adoption.

We are not in a position to know, but likely Adam's lack of experience and observation was compensated by his perfect physical and mental status.

Adam's transgression involved more than his own life. It entailed the existence of his posterity and the fecundity of Mother Earth: "Accursed be the ground for thy sake. In pain shalt thou eat of it all the days of thy life; thorn also and thistle shall it shoot forth to thee, when thou hast come to eat of the herb of the field". Gen. 3: 17, 18, Rotherham.

This awful sentence has been operative ever since its delivery; and is in evidence wherever one goes.

Let us consider this subject in both the concrete and abstract. The Sahara desert has an area of 3,500,000 square miles, while continental United States has but 3,026,789. With Alaska and our island possessions, our territory is slightly larger than the Sahara desert.

The boundaries of the American territory covered by desert are vague. The outer limits are the Rockies and the continuing ranges in New Mexico and Texas on the east; the Sierra Nevadas and Cascade ranges on the west. The north and south

limits are British Columbia and the Mexican boundary. Only a part of the area is actually arid wasteland, comprising about 550,000 square miles.

As to the abstract: the person not having traveled beyond the confines of his juvenile abode is unable to grasp the actuality of this phase of the subject. And education is a poor substitute for observation in such matters. One must see to be fully convinced.

The idle fertile soil of the earth is astounding. Only the margin of Australia is inhabited by civilized man. The central portion is populated by the black aborigines who make practically no use of the soil. I have traveled over thousands of acres of prairie in Texas that produce nothing but grass. Much the most one sees growing in northern Mexico is unsightly and unused. Think of the wilderness and solitary places of Africa with its 11,500,000 square miles. And, so on, the story goes—"Accursed be the ground for thy sake"! Surely this sentence has been carried out to the limit.

The matter of provision for earth's 1,800,000,000 persons is a perplexing question that puzzles the leaders of state, church and society. Some wise ones of the world tell us there are too many people and therefore wars are requisite blessings in disguise, as they reduce the population. Others inform us that education is the panacea. But the disrepute of mental culture as a cure-all is increasing daily. Education in our day tends to drive man further from God and His true, and only solution of the problem. But were man to cease gazing at this world's ignis fatuus illusions and look upward to God, he might hear "a still small voice", saying, "All power is given unto Me in heaven and in earth".—Jesus. Then he would begin to understand that the earth and man's wretched condition is due to sin, the transgression of God's fiat commandments; and that the only way for Adam and his posterity to recover their original estate of "very good", in a perfect environment, is by the return of Christ the Son of God.

Well, although unknown to the world, Jesus Christ's return is imminent. And, just as Daniel was informed, (only) "the wise (watchers) shall understand" the events of His "day"; such as the perfecting of the earth, and such persons as will acquiesce in His plans.

An inkling of His "all power" was demonstrated when He "rebuked the winds and the sea, and caused a great calm"; and when He, with "five loaves and two fishes", fed 5,000 men. (Mark's account "this is a desert place", 6:35, is significant). Such a One will accomplish all that is written by the prophets on this subject, in His day, 1,000 years.

Job says, "Why, seeing times are not hidden from the Almighty, do they that know Him not see His day?" No; the world does not see, but the watching saints see a transformation of the high places (mountains), valleys, wildernesses and deserts. And they see the cities of these waste places; and hear the inhabitants singing: "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 shittah tree, and the myrtle, and the oil tree; I will set in the desert the fir tree, and the

pine, and box tree together. . . Let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit: let the inhabitants of the rock sing, let them shout from the top of the mountains. Let them give glory unto the LORD, and declare His praise in the islands. . . . Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the LORD for a name, for an everlasting sign that shall not be cut off". Isa. 41:18, 19; 42:11, 12; 55:13; and many other texts, constituting a nullification of Gen. 3:17-19.

But how is this to come about? Blind Samson was given strength to remove the "pillars upon which the house stood". And he died with the Philistines, Judges 16. "Blind" men are unconsciously doing the same thing today. The part that "pillars" play in supporting mine roofs, petroleum and gases serve in sustaining the earth's crust. The force by which these elements leave the earth proves their office. It was about sixty years ago that the earth was first tapped for oil; and the number of wells has paralleled the number of automobiles over all the earth. The United States has about 285,000 wells; other countries have their quota. This accounts for the increasing number of earthquakes and tremors, a premonition of "a great earthquake, such as was not since men were upon the earth". This is but one of many synchronizing conditions, aside from prophecy, proving the end of the age. We thus see "blind, drunken" man in his hilarious, mad pursuit of pleasure bringing about his own destruction, and serving God in the readjustment of the earth's surface. Even "the wrath of man shall praise Thee", Psalm 76:10.

Dear reader, let us prayerfully consider Paul's words, "All things are naked and opened unto the eyes of Him with whom we have to do". Think of Him, who a million trillion years ago, was. For He had no beginning, Psa. 90:2. The bringing of this planet into a perfect paradisiacal existence, inhabited by as many of the human race as desire everlasting life, after receiving a knowledge of Truth (which Paul epitomizes thus, "Who was delivered for our offences, and was raised again for our justification") is as but yesterday with Jehovah.

In meditating on the foregoing, is it any wonder we are admonished to "Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." "For the great day of His wrath is come; and who shall be able to stand?" Luke 21:36; Rev. 6:17. The Lord only can answer this question. It is for us to "work out" our own salvation with fear and trembling.

Soon a herald from heaven summoning the sleeping and living saints from the greatest trouble that has ever befallen mankind, will be heard. To be negligent now—in the end—would seem like "drawing back" (Heb. 10:38), and intently defying the wrath of God.

How careful we should be in our fellowship with the world; always alive to the necessity of avoiding the things that the world is striving for things so gratifying to the flesh, but venomous to the soul.

To the living it would mean much to be "deaf" to the summons when He comes.

THE TRINITY

By R. H. Judd

IN OUR former articles on The Trinity the subject of the virgin birth of Jesus Christ has been dealt with specifically. But as it has direct bearing on the subject of the Trinity it seems necessary to refer to it, even if but briefly.

It is, perhaps, one of the main points of attack by the avowed infidel, and the modernist. The former makes no claim to Christianity, and naturally seeks to disprove the virgin birth as its very source, while the latter, eager to keep in the forefront of theoretical science, discards it as impossible, and disclaims it as foundation truth.

The two accounts, one in Matthew and one in Luke, which contain the narrative, are therefore said by some to be spurious, and by others to be merely coincident with narratives of a similar teaching in heathen mythology. That a circumstance of momentous importance requires the most absolute proof we readily grant, and would express the wish that other foundations of the Christian religion, as revealed in God's Word, would excite a similar desire for examination as to their basis, for we heartily agree that true Christianity, in all points, is deeper than the surface.

We believe its truths are variously stated to meet the various needs of each individual seeker after truth and we believe its vital, fundamental facts are stated in language that the simplest believer may easily comprehend. We believe, also, that the harmonious unfolding of the same truths in their deeper aspects, expressed as they are by writers of different temperaments, living in centuries widely separated, must call forth the admiration of the keenest intelligence, and frank acknowledgement that such phenomena are absolute proof that one master mind pervades the whole.

The doctrine of the virgin birth will be found to be no exception. The fact of it is plainly stated, while the proofs of it lie embedded in the records that render collusion absolutely impossible.

Having admitted the right of the objector to question the validity of the Scriptural assertion, unless positive proof can be adduced, we will now show that his statement that "the narrative is spurious" cannot be sustained, and venture the remark that it can scarcely be accidental that timely proof of Biblical narrative is always forthcoming when the need for it is most urgent.

During recent decades the dissemination of the Scriptures, especially the gospel portions, has been phenomenal, and almost simultaneously and contemporaneously with it, infidelity, higher criticism, and modernism have flung their anathemas at this basic fact of Christianity, fully realizing that if proved untrue here, Christianity would be shaken in its foundations.

God's Answer to Infidelity and Criticism

What, then, is God's answer to this onslaught? Since the Authorized Version of the Bible was issued in 1611 more than fifteen hundred manuscripts of the New Testament have been discovered, three hundred and fifty-five of which are in the Greek. All except two of these contain the first two chapters of Matthew and Luke substantially as we have them today.

The two manuscripts excepted prove themselves to be spurious by self-contradictory statements which state on the one hand that "Joseph . . . begat Jesus" and on the other that "Mary his mother, to whom Joseph was betrothed, before he married her, discovered that she was with child by the Holy Spirit." Is the discovery of these manuscripts and the unique fact that not a single one proves the claim of those who seek to overthrow the virgin birth mere coincidence? It cannot be. Thus the documentary evidence is wholly on the side of the divine paternity.

So far we have considered only Matthew and Luke. Mark and John have not been considered by the objectors because they have failed to see any reference to the virgin birth in either of them. Mark opens with the words: "The beginning of the gospel of Jesus Christ the Son of God." This statement has in it a very definite allusion to a manner of entrance into life that was not normal.

John's statement is, if possible even more definite and wonderfully suggestive when considered in reference to other scriptures. Let us turn to John 1:13: "Who was not born of bloods (pl.), nor of the will of the flesh, nor of the will of man, but of God." Here it is plainly stated that Jesus Christ was "not born of the will of man", hence Joseph could not be his father, and in further proof the statement is made that He was born "not of bloods" (plural, see margin), thus clearly intimating that the blood of His mother only ran through His veins.

The question will be asked, "By what authority do you change the rendering from the received versions?" My first answer is that the context demands it, for not only does it follow in natural sequence to verse 12, but the statements of verse 13 cannot possibly apply to any but Christ, for of others it cannot be said that "they were born not of bloods, nor of the will of man", for these causes had entered into their being. Moreover, verse 14 continues in harmonious reference to the One who is the dominant subject of the passage.

Further I may say that the rendering "who was" in place of "which were" was common in the church until the fourth century, and among the fathers who held it were Justin Martyr (163), Iraeneus (202), Tertullian (230), as well as Hippolytus and Augustine and the critic Zahn. Also in the Codex Veronensis, one of the most ancient of codices, the words are, "who was", and not, "which were".

Now just a brief consideration of the line of thought that would put the virgin birth of the Lord Jesus on the same footing as other religions, which, in this matter, make the same profession. We have previously remarked that true Christianity does not seek to be known by its analogy to other tenets of belief, but glories in its contrasts to them, and rejoices in the fact that whereas other creeds base their profession upon theory, it alone can prove that which it professes.

The claim is made by Mr. Phillip Vivian in "Churches and Modern Thought" that "Krishna was born of a chaste virgin named Devaki." What are the facts? Krishna was the eighth son of his mother, for Dr. St. Clair Tisdale, noted Orientalist, says, "She had already, before the birth of Krishna, borne seven children to her husband."

Similar claims are made by the very

same writer (Phillip Vivian) regarding Buddha, Horus, and other heathen deities.

That God, in a number of instances in ancient times, intervened to impart fertility to women, who were barren, is abundantly attested in Scripture. There was Sarah, the wife of Abraham, who was barren; Rachel, the wife of Isaac; and Hannah, the mother of Samuel. There is also the case of the mother of Samson. The same God, who by His Spirit "visited" and "blessed" the women of old to make them fruitful, caused Mary to conceive by the "power of the Highest."

Among other points worthy of consideration on this question of the virgin birth, we feel we cannot but draw special attention to one remarkable phase of this subject. Much modern and supposedly advanced thought views the virgin birth as an unnecessary adjunct to Christianity, unscientific and unsound. But—and here is the remarkable point, according to Bible testimony—according to Hebrew law and history, if Jesus Christ was rightfully to obtain the throne of His father David, the virgin birth was an absolute necessity. Why?

The virgin birth of Jesus Christ was necessary because had He been the son of Joseph according to the flesh He would, as a direct descendant of Jeconiah, have been debarred the throne of David, for in Jeremiah 22:30 is the most drastic assertion that no man of the seed of Jeconiah should occupy the throne of David. Thus we have the fulfillment of another prophecy: "I will overturn, overturn, overturn it . . . , until He come whose right it is, and I will give it Him."

Still another point of valuable evidence concerning the virgin birth is the fact borne in upon any careful reader of the New Testament that the writers of the various books, some 27 books in all, regarded the Lord Jesus as the Son of God in a sense which they accorded to no other person in any period of the world's history. Ten of the books speak of Him fifty times as "the Son of God", the "Son of the Highest", and fifteen refer to Him eighty-six times as "the Son", or as "His Son", or as "My Son", or as "the Son" in relation to God.

Thus in the New Testament we have 186 direct references to the divine sonship of Jesus the Christ. Six times only is He spoken of as "the son of Mary," as "the son of Joseph", or "the son of the carpenter". Sixteen times is He spoken of as "the son of David". That He should, on occasion, naturally be identified as the son of Joseph is but additional evidence of the sincerity of the writers of the New Testament in recording facts. Even in our own time a child known to be of different blood to its "parents" is by common custom and courtesy recognized as belonging to them.

The question has been asked, Whom did Mary mean when she said, "Thy father and I have sought Thee sorrowing"? The reply was given by asking another question. Whom did Jesus mean when He said, "Wist ye not that I must be about My Father's business"?

Again, can anyone read the life story of the Lord Jesus without observing how frequently and how sincerely and naturally He spoke of His Father. Whom did He mean? Certainly not Joseph. Did any other man so speak before or since? Truly they said, "Never man spake like this Man."

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Sundry Times

By E. W. Bullinger

GOD has spoken at "sundry times" as well as "in divers manners" (Heb. 1:1). The time when He spoke to "the fathers" is distinguished from the time in which He has "spoken unto us". The time in which He spoke "by the prophets", stands in contrast with the time in which He spoke by (His) "Son". And the "time past" is obviously distinguished from "these last days" (Heb. 1:2). To "rightly divide the word of truth" (2 Tim. 2:15) it is essential to regard the times in which the words were spoken, as well as the times to which they refer.

Three Greek words in the New Testament call for careful consideration. These are:

1 Chronos, time, duration unlimited unless defined; occurs 53 times and is translated "time" in 32;

2 Kairos, a certain limited and definite portion of chronos, the right time or season; occurs 87 times, and is rendered "time" in 65 passages, "season" in 15;

3 Oikonomia, meaning literally administration of a household (Eng., economy, including the idea of stewardship), occurs 8 times, translated "dispensation" 4, "stewardship" 3, "edifying" 1 (1 Tim. 1:4), which the Revised Version rightly corrects to "dispensation", making 5 occurrences in all of that English term.

A dispensation, administration, or arrangement, during a portion of "chronos" may, or may not, be equal to "kairos", according as the context determines.

Nothing but confusion can arise from reading into one dispensation that which relates to another. To connect what God said and did in one dispensation with another, in which His administration was on an altogether different principle, is to insure error. And finally, to take doctrine of late revelation and read it into the time when it was "hidden" leads to disaster.

The nations, Israel the chosen nation, and the church are each dealt with in distinct "times" and on distinct principles, and the doctrines relating to each must be kept distinct. When our Lord spoke (Luke 21:24) of the "times (kairos) of the Gentiles," the implication is that there are times of the Jews (under Messiah, Isa. 33:6, etc.), whatever be the contrasted elements. So that what is recorded as connected with the times of the Jews is not necessarily applicable to the times of the Gentiles. The present administration of God is in grace, not in law, judgment, or glory, and belongs to the dispensation (oikonomia) of the mystery, that secret "which hath been hid from ages and from generations, but now is made manifest to His saints" (Col. 1:26), that secret "which in other ages was not made known unto the sons of men" (Eph. 3:5). Hid in God from the beginning of the world (see Eph.

Harvest and Vintage

By S. A. Chaplin

"And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God."—Rev. 14:16, 19.

"TIS the harvest of ages;—the seed that was sown
In the field of the world to ripeness has grown;
And the reaper has come to gather the grain,
That whitens on hill slope, o'er valley and plain.

"TIS the harvest of ages;—and see, the wild vine
Is purpled with clusters that swell with the wine
Of madness and hate that soon like a flood
Shall gush red from the treading in winepress
of God.

FOR the Lord of the harvest the plants of His
love,
Will gather and shelter in garners above;
While the full grapes are crushed by the press
of His ire,
And the wild vine that bore them is burned in
the fire.

3:9), it was kept secret since the world began (see Rom. 16:25).

There is no authority for taking enactments divinely fitted for the times of the Jews and transferring them to the present dispensation of God in grace. Similarly, the endeavor to read the precepts of the "sermon on the Mount" (Matt. 5 to 7), which are the laws of the kingdom of heaven, into such church epistles as Ephesians, Philippians, Colossians, not only obscures the truth, but antagonizes one part of Scripture with another.

The Seven Times

In the Bible seven distinct administrations are set before us. Each has its own beginning and ending; each is characterized by certain distinctive principles of God's dealings; each ends in a crisis or judgment peculiar to itself, save No. 7, which is without end. These may be tabulated thus:

- 1 The Edenic state of innocence.
End—The expulsion from Eden.
- 2 The period "without law" (the times of ignorance, Acts 17:30).
End—The flood and the judgment of Babel.
- 3 Era under the law.
End—The rejection of Israel.
- 4 The Period of Grace.
End—The "Day of the Lord".
- 5 The Epoch of Judgment.
End—The destruction of Antichrist.
- 6 The Millennial Age.
End—The destruction of Satan, and the judgment of the great white throne.
- 7 Eternal state of glory.
No End.

All seven dispensations exhibit differing characteristics which call for the close attention of the Bible student.

(Continued on page 304, column 2)

Value of Life

By C. E. Randall

LIFE is man's greatest boon, and is cherished by all. So priceless is it held by the children of men that all of their possessions are gladly sacrificed to keep life's fading spark aglow.

Wealth and science have combined their forces in vain searching for a way of maintaining this present life. But all attempts have proved futile. This present life is a passing one. Its duration varies from a few hours to a few score years, but at last it is cut off in weakness and "fleeth also as a shadow and continueth not", even as a "vapour that appeareth for a little time, and then vanisheth away." Job 14:1, 2; James 4:14.

This life which is bathed in tears is a natural heritage—the life which is endless in duration is a gift from God through Christ. Rom. 6:23. The natural life is mortal; the spiritual life is immortal. People come into possession of the mortal life at natural birth; and into the spiritual (immortal) life at the resurrection at the last day—"when this corruptible shall have put on incorruption, and this mortal shall have put on immortality." 1 Cor. 15:51-55.

Man cannot be in possession of both at the same time. When an individual comes into possession of immortality, mortality is swallowed up in victory. The natural life precedes the spiritual according to the Apostle Paul in 1 Cor. 15:46. If immortality was a natural inheritance man would not die, as immortality is not subject to death. This is the reason why God and Christ cannot die. Christ bears testimony to this truth when He says: "They which shall be accounted worthy to obtain that world,, neither marry, nor are they given in marriage: neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection." Luke 20:34-36.

If immortality is not subject to death, then we can understand why people die. It is because they are mortal and come under the condemnation brought upon the entire human race through the sin of our first parents in the garden. Rom. 5:12; Heb. 9:27.

Our first parents having the natural life, we inherit the same through the natural laws of nature. 1 Cor. 15:45. This is the reason why prophets and apostles speak of man as being mortal. Job 4:17; Rom. 6:12; 8:11; 1 Cor. 15:53.

Inasmuch as mortal life is uncertain and immortality only promised to them who have the Son; and abide faithful in Him unto the end, may one and all of Herald readers accept God's call during the day of salvation and, once they have accepted, walk worthily of Him, being fruitful unto every good work.

SNOW VERSES

By Auntie Wince

HOW beautiful they are, these Bible verses about the snow! I wrote about them twenty-four years ago for the little readers of the Young Pilgrim, and now I am going to write about them again, and this time for the young people of the Restitution Herald.

Job said, "If I wash myself with snow water, and make my hands never so clean; yet shalt Thou plunge me in the ditch, and mine own clothes shall abhor me."

You can see nothing beautiful in that verse, can you? Well, that is because you have not read the whole story. Job had washed his hands clean from sin. He was not doing any wrong things, but that wicked being, called Satan, thought he could soon make Job turn away from God, if God would only let him bring trouble upon Job. Permission was given. Job "was the greatest of all the men of the east". He owned seven thousand sheep, three thousand camels, hundreds of oxen and asses, and kept a very great household of servants to care for them and to use the camels, oxen and asses as such animals are used.

But robbers took the oxen, the asses and the camels, and killed his servants, "the fire of God", or burning wind, consumed the sheep. All his property was gone, but Job was as calm as ever.

Job had yet ten children left to him, seven boys and three girls; they could comfort him in his trouble, and all working together they could soon become rich again.

But no, Satan could lay his hand upon all that Job had, so the children had to go, too, and a fierce tornado swept up from the south and blew down the house where the young people were feasting together and killed them all, save the one that brought the message, if perchance the messenger were one of his sons.

But Job, to Satan's great astonishment, was bound with the torn cloak and shaven head of one grieving deeply over his dead, lying on the ground and worshiping God!

Not a curse did he fling against God, not a "why" did he ask, not a foolish word did he utter. O, but he was a grand, a faithful man!

I think you young people see something beautiful in Job's snow-verse now, do you not? And I trust you will be just as brave and true to the right when trouble comes as Job was.

The early Christians were. They, like Job, let all their goods be spoiled rather than deny Christ. They let wicked men kill them rather than give up their faith in God.

But there are more of these Bible verses about the washing that makes our raiment become "shining, exceeding white as snow; so as no fuller on earth can white them." Would you like to have your characters shine like that? That is the way that not only the outer dress, but the inner character of Jesus shone. He was "holy, harmless, undefiled, separate from sinners". (Heb. 7:26).

You must be like Jesus. You must say, "Wash me, and I shall be whiter than snow", remembering that God has said, "Though your sins be as scarlet, they shall be white as snow".

Nothing in nature is whiter than snow: stainless chrysanthemums, pure and spot-

less roses, snowy lilies, starry asters and sweet alyssum cannot rival the fleecy garment so typical of perfect innocence that God spreads over the earth in the winter time. So clean is it that God has chosen it to represent the forgiven sinner's state. No matter how deep and dark the stains, He

"Takes them all away, away",

forgets them, puts them behind His back forever.

Guilty, condemned and helpless, we come to Him and have our robes washed and made white in the blood of the Lamb (Rev. 7:14), having our bodies washed with pure water (Heb. 10:22) by being buried with Christ by baptism into His death (Rom. 6:3, 4). We are thus made ready to do service for Him by keeping the garment thrown over us clean and pure and in showing others how to live.

A drinking man aroused his Christian wife at midnight to get supper for himself and friends, wagering with them that she would do so without a murmur, which she did. Not a complaining word did she utter: every dish they asked for was prepared and when the meal was ready not one among her uninvited guests was brighter, more cheerful, than she.

Her gentleness and serenity under such great provocation, touched the heart of her husband, and, crying out, "I can't stand this", he dismissed his drinking companions, and falling on his knees gave himself to God in reverent surrender of will, purpose and life, to become thereafter, in humble obedience to the ordinances of the gospel, "a child of the King".

And so it ever is. No one can be washed and made whiter than snow but that others want to be like him and like the precious Savior whose life he is thus exemplifying.

THE HEBREW'S LAMENT

Thou art the land of all my dreams,—
Thy wanderer's heart is thine,
And oft he lingers by thy streams,
O holy Palestine!

A stranger in a stranger's land
O'er hill and vale I roam;
But hope forever points her hand
Towards my father's home.

They tell me that on Zion's hill
The Cross and Crescent shine:
But oh, my heart is with thee still,
Beloved Palestine.

I know that Israel's weary race
Are scorned on every shore,
And scarcely find a dwelling place
Where they were lords before.

Yet, 'mid the darkness and the gloom,
A light begins to break;
O Israel, from the dreary tomb
Thy buried hopes awake,—

And lips that raise the fervent prayer,
"How long, O Lord, how long?"
Shall change the wailings of despair
To the triumphant song.

And I may live to see the hour—
The hour that must be near,—
When in His royalty and power
Our Shiloh will appear.

Till then my prayers will rise for thee,
Till then my heart be thine,
O land beyond the stormy sea,
O holy Palestine.

—Miss Helen M. Johnson, in Hebrew Christian.

THE KING'S DAUGHTER

By Hanna Barber

IN Psalm 45 we read that "The King's daughter is all glorious within: her clothing is of wrought gold. She shall be brought unto the King in raiment of needlework." What a beautiful picture of the bride of God's dear Son!

It takes a long time to make this raiment. Day by day she puts a stitch in it as she has opportunity. Christian character cannot be formed in a day, but if we keep in close communion with our heavenly Father at all times, we may be able to perform all of our duties and overcome all obstacles that are in the way, thereby making the raiment that will make the King's daughter beautiful in that day that she shall be presented to the King.

Dearly beloved, if we expect to get a spiritual body in that day we must walk after the Spirit now. In order to do this we must empty ourselves of worldly things so that there will be room for the spiritual. We have presented ourselves a living sacrifice to God and we must crucify the "old" man.

Let us so live that when the trumpet sounds we may hear it. A deaf person cannot hear a literal trumpet when it sounds, neither can a person who is spiritually deaf hear the sound of the trumpet that will call the saints together to meet the Lord in the air.

Watchman, tell me, does the morning
Of fair Zion's glory dawn?
Have the signs that mark its coming
Yet upon thy pathway shone?
Pilgrim, yes! arise, look round thee;
Light is breaking in the skies;
Gird thy bridal robes around thee,
Morning dawns, Arise, Arise!

MAKE HASTE

SOME years ago, when traveling through Palestine, we were nearly benighted. We had left Hebron in the morning, and had come leisurely along, passing through Bethlehem, and visiting the gardens of Solomon on the way. The sun began to get low 'ere we caught our first glimpse of Jerusalem, and on reaching the plain of Rephaim we had to increase our speed. In a little the sun set, and we saw a man come out from the Jaffa gate and stand upon a small hillock, shouting with all his might, as if forewarning of danger, and gesticulating wildly, as if to call our attention to what he was announcing.

"What is the man saying?" we asked our guide. "He is shouting, 'Yellah! Yellah!'" "What does that mean?" "Come along! Come along!"

We now found that we were about to be shut out, and this messenger had come out to warn us that the gate was about to be closed. We made haste, as we did not at all relish the thought of being kept all night outside the walls. We were just in time; no more. We entered, and the gate closed behind us. "The door was shut." Matt. 25:10.

The lesson we learned was, "Make haste!" a lesson which some of us never forget. So near being shut out of the earthly Jerusalem! What if we were to be not almost, but altogether, shut out of the heavenly city? —Dr. H. Bonar.

Young People's Page

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

Golden Texts: Romans 13:8, 9, 10

F A M E

Fame is the fragrance, not the rose,
The beauty, not the thing;
To wear the crown of her renown
First one must be a king.

Fame follows service truly done,
She never takes the lead;
Who would be great in her estate
Must first supply the deed.

Fame is the ultimate reward
To grace the sturdy soul;
Who hopes to claim one smile from fame
Must pass beyond his goal.

Man cannot work for fame alone,
Nor violate her plan;
Who seeks to wear her laurels fair
Must prove himself a man.

THE NECESSITY OF LOVE

"There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love. We love Him (God), because He first loved us. 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? And this commandment have we from Him, That he who loveth God love his brother also." I John 4:18-21.

How well I remember a number of years back when our late Brother Robert Young presented to me a small volume by Henry Drummond, called "The Greatest Thing in the World." And how the reading of this little book first brought to my attention the great importance of the exercise of love. Love to our Creator, Love to our Savior, Love to each other! What the love of God has done for us, what Christ's love has accomplished! The necessity of love in our daily life, the absolute necessity of love in our spiritual life. Recently another writer has enlarged on the same subject, and a certain critic in his review stated he considered the idea altogether wrong. For while love was in reality a great thing, as compared to the atonement of Christ it was as nothing. Surely this exemplifies the statement of Jesus, "Having eyes, see ye not?" For was it not the love of God that gave unto us Jesus? And was it not the love that Jesus bore for the Father that created in Him a heart and a mind in full conformity to the will of God? In other words, was not Jesus a gift of God's love, and was it not the love of Jesus that made Him in all things obedient to the wishes of God? Therefore, in place of the atonement of Jesus being greater than love, the atonement simply is the result of the operation of love. This in no way belittles the atonement, it rather magnifies it. For the atonement of Jesus was a freewill offering on His part, backed by the desire and love of God the Father. Yea, Love is the greatest thing in the world—"Faith, hope, love, these three, but the greatest of these is love."

Yes, Love. What a wonderful thing is love. Its greatness, its bigness, its mar-

velousness, its sublimity, its nobleness, its magnanimity. Love is such that the person in the most humble position in life can practice it to his own benefit, and those in the most exalted places are made better by its use. There is nothing can go beyond love, nothing can approach unto it, nothing can be compared to it. It stands alone—the greatest thing in the world.

Verse 20 of our today's lesson contains a very direct statement. Note the clearness of expression, the directness of speech, "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?" If we have been fooling ourselves with the thought that we loved God when our hearts have been empty of love to those who are our kin, either by the tie of family or the Lord, we simply are liars, deceiving those about us, trying to make them believe something that has no truth in it. No, my friends, it is impossible to love God—whom we have not seen—when we allow to grow within us thoughts that crowd out from our sight the good that is in those about us. Not to see good in others shows vast selfishness in ourselves, and selfishness is as bad a fault as man can have. It not only is a base sin of itself, but it is at the foundation of pretty much all other sins. Get rid of selfishness and your fellow man will not have much to find fault with you.

The Apostle Paul in writing his memorable letter to the Romans says, "Thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor: therefore love is the fulfilling of the law." And the same apostle uses the same thought in writing his epistle to the churches of Galatia: "Brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbor as thyself." I know that in his argument the apostle is condemning those members of the church who once were Jews, for wanting to still live up to the laws and ordinances they observed before acknowledging Jesus as the Christ. But that does not change conditions, for love is the fulfilling of the law of God that came through and by Christ just the same as it does the law that came through Moses.

The Apostle John, to some known as the Apostle of Love, says regarding love in the fourth chapter of his first general epistle: "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 love 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." Then closely to this follows our lesson printed at the beginning of this article.

One of the best known passages in the Bible is John 3:16: "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." And it is the same writer that states, "If God so loved us, we ought also

to love one another." Yes, our Creator has set us an example. He hath bestowed upon us the evidence of His love. Is it too much to ask that we show our appreciation by shedding our love on each other? No matter whether we consider this too great a task or not, if we desire to be sons of God we must love one another; for "he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

HOW?

Kindly turn to the nineteenth chapter of Luke and read the first ten verses, specially noting verse ten: "For the Son of man is come to seek and to save that which was lost." And ask yourself the question, How did Jesus save men? Our lesson shows us many things. First, that Zacchaeus must have heard enough concerning Jesus to make him desirous of seeing Him, and went to some trouble to accomplish his purpose. Also, that Zacchaeus' desire to see Jesus was not out of idle curiosity, but that he had faith in the claims of Jesus and had an honest wish to honor and revere Him. Note with what haste he came down from his exalted position and the joy he had in accepting the Lord's self-invitation to spend the day at his home, as well as the remarks he made concerning himself and the reply of Jesus thereto. We must always keep in mind that in the reading of these narratives we simply are given a faint outline of the full occurrence, and much is left to the imagination. The details we must fill in through our reading of other parts of Scripture. But answering the question.

All through the recorded life of the Savior we find that He went to the "lost" one inviting him to a new way of living and offering Himself as the Leader. Jesus made no demand but for true repentance, and an acceptance of His claim that He was the Christ the Son of the living God. Acceptance was shown by obedience. All other things were a matter of growth.

The one thing that has value is the straightforward acceptance of the gift of new life that Christ ever offers to those who will accept it. And it is this gift of new life freely offered and freely received which brings renewed character and filial relation in the family of the Father.

What actually counts is Jesus. Jesus, my Lord, my Master!

ANSWERS TO LAST SERIES OF QUESTIONS

- 1 Who wrote the book of Revelation?
- 2 In what way, during the supper, did Jesus reveal the betrayer?
- 3 What beautiful promise did Christ give regarding death and the resurrection?
- 4 Tell the order of events when Jesus turned the water into wine.
- 5 What does Paul say, in his letter to Titus, that the aged men should be?
- 6 What caution is given to Christians in Hebrews regarding unbelief?
- 7 What did Barnabas do with his property when he became a Christian?
- 8 What did Martha say when she heard Christ was coming, and went to meet Him after the death of Lazarus?
- 9 How long did Christ fast in the wilderness before the temptation?
- 10 Describe the great experience at Pentecost.

BIBLE QUESTIONS

- | | |
|--------------------|----------------------|
| 1 John 4:18. | 6 2 Corinthians 9:6. |
| 2 Matthew 26:57. | 7 John 14:16. |
| 3 John 7:46. | 8 John 14:5-7. |
| 4 Matthew 27:62-63 | 9 2 Corinthians 9:7. |
| 5 Acts 21:10, 11. | 10 Philippians 4:11. |

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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 for 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

GOOD words have been received regarding the new song book, "Gospel In Song."
 See next page for prices.

IT was impossible to complete preparations for the N. B. I. bonds before leaving for the Indiana Bible School. This will be given first attention on returning to Oregon, D. V.

THE editor was unable to answer all of his correspondents before leaving for the Indiana Bible School and Conference.

Also several items of N. B. I. and Herald matters were left unfinished. All will be taken care of as promptly as strength will permit.

HAVE DOMINION

TOUCHING on the first commission God issued to man, Bro. Lyon, at the Indiana Bible School, at North Salem, well stated that to exercise such dominion man must first acquire the ability to control self by controlling the thoughts and intents of his own life.

WE are the product of our thoughts.

SIN is a matter of thought. Thought prompts actions. Sinful thought promotes injurious actions. Therefore God has condemned sin.

Faith is a matter of thought. Thought promotes work. Thoughts of faith in God prompt Godly action. Therefore God calls for faith-thought, for faith that will work, that will consecrate, that will dedicate the thinker unto God.

True faith in God and in His Son inspires one with a love for God that knows no fear in the effort to serve Him as He would be served. Faith that works by love works openly and arduously, refusing to be quieted. It falters not, despairs not. It renews its labors day by day, ever reaching for the good. It seeks not its own, but His good whom it loves. Such faith is reckoned as righteousness—even though it fails in attaining all of its pure ideals.

SAVE FROM SINS

"THOU shalt call His name Jesus (margin, Savior): for He shall save His people from their sins." This language of Matt. 1:21 states the reason why our Lord was named "Jesus". His work was to save; to "save His people from their sins."

"Sin" is a word of various shades of meaning. A careful study of the word and its meaning will amply repay every earnest follower of Him who saves from sin. Probably the best, the most accurate way, is to study the Greek words used by the Savior and the New Testament writers. The word most frequently used by Jesus and the apostles is "hamartia". Bagster's and Bullinger's Greek lexicons agree in their definitions of the word. The following definition is quoted from Bullinger's Lexicon inasmuch as it is more readable for the present purpose. It is:

"Hamartia, miss, failure, alteration from prescribed law or duty; hence, sin, considered not as an action, but as the quality of action, the evil principle, (from which the action springs) that is sin generally, all forms, phases and movements of sin, whether entertained in thought or consummated in act. In the singular, (only once in the first three gospels, Matt. 12:31, but frequently in the epistles) it denotes the generic idea of sin, or a single sinful action. With the article, it refers to the entire contents, not merely the representation of the idea. Sin is not merely, however, the quality of an action, but a principle manifesting itself in the activity of the subject. The 'man of sin', 2 Thess. 2:3, being the personal embodiment of sin.

"Also used of the sin offering, Heb. 10:6, 8, 18; 13:11."

Throughout the New Testament the word "sin" is translated from "hamartia" excepting at Mark 3:28; 4:12; Rom. 3:25; 1 Cor. 6:18; Eph. 1:7; 2:5; and Col. 2:13.

While the thought as to sin varies in one way or another it is to be noted that "hamartia", sin, is not the name of action so much as it is the name of the wrong principle, which principle is manifested in action. Thus the thinking to wrong a brother is the sin, even before the overt wrong is committed. Therefore Christ, in speaking of the law which said, "Thou shalt not kill", explains: "But I say unto you, that whosoever is angry with his brother" Matt. 5:22, (see also 5:28). It is the principle that God condemns. Without the sinful principle there would be no wrong action.

The one who entertains and nourishes the thought to kill is a dangerous sinner—even before he puts his thoughts into action. The action strikes the assailed party with horrid injury, but the assailant was sinner by virtue of entertaining the thought and purposing to do the act. The principle itself was sinful.

Jesus came to save from sin, from "ha-

martia". By being saved from the principle of wrong the man is saved from committing the wrong.

The Savior's great, powerful, just life, full of obedience to God, of love to man, of righteousness always, of hatred of iniquity, has been illuminated before all that all may be drawn to Him and His way. Faith in Him is recompensed by the believer being made a new creature in Him, which new creature presses toward the mark of the high calling of God in Christ Jesus.

The gospel "is the power of God unto salvation to every one that believeth".

BAPTIZED INTO CHRIST

"KNOW ye not that as many of us as were baptized into Jesus Christ were baptized into His death." Rom. 6:2-4.

Death is the one definite thing that must overtake one before Christ, the second Adam, will take him unto Himself. Nowhere does Christ accept one as a subject so long as that one holds allegiance to another, even to the first Adam. Therefore, the one who in this life would be a follower of Christ, and who would have Christ accept lordship and responsibility concerning him must renounce allegiance to the old man, to the first Adam; must die to that first Adam life. For death is the only thing that releases one from such former dominion. Death does free—though it leaves the released one helpless.

Right there Christ takes hold—there where one is utterly helpless, dead, Christ's first work is resurrection.

Therefore he who would become alive in Christ, today, by faith, must be previously buried by baptism into Christ's death; must become free from the former life, the life of the dominion of sin. Man, himself, can do this. Then God, through His Son, raises the individual to walk in newness of life. Death first, then the new life.

GOD'S PROMISES

THE promises of God are all that one can truly depend upon as an inspiration for life's efforts. It is not proper for mortal minds to undertake to design and devise ways of salvation or of restoration. The child can always see where the parent is making mistakes and should plan differently, and the human being can usually see where God's revealed plans and promises could best be changed and brought more nearly up to date.

But after all is said and done, the careful thinker very readily accepts Jehovah's revealed purposes as far surpassing anything that mortal mind could devise. The promises of God reveal more than all else God's provision and plan for bringing man to the height of his attainment.

These promises not only reveal God but reveal to man his privileges and opportunities. Wherever God directs it is safe for man to reach forward. Whatever God promises is safe for man to aspire unto. Thus man's course in life must of necessity be determined by the promises of God. All effort contrary thereto must of necessity be regarded as false effort with little possibility of success.

HERALD RECEIPTS

Fannie S. Knight; Mrs. C. H. Simpson; Emma C. Railsback; Mrs. Dell Herrick; Mrs. O. George.

Among the Churches

Bro. Leroy Austin, of Lapaz, Indiana, is taking a post graduate course in Manual Arts at the Northwestern University.

Announcement is made of the marriage of Sr. Carrie Partlow, of Casey, Illinois, to Mr. R. O. Taylor, of Arcola, Illinois. They will make their home in Casey.

*Mr. and Mrs. T. A. Cummings, of Maxwell, Iowa, announce the arrival of a 7¼ pound girl, Donna Jolene. Mrs. Cummings will be remembered as Stella Fish.

The report is that a son, William Christian, has arrived in the home of Mr. and Mrs. John MacDonald, of Lander, Wyoming. Sr. MacDonald was formerly Ella Hanson.

Bro. E. C. Railsback, of Los Angeles, is visiting his father, R. C. Railsback, at South Bend, Indiana. It has been six years since Bro. Railsback moved his family to the California city.

Four of the Grand Rapids, Michigan, congregation, Mr. and Mrs. C. H. Simpson and Mr. and Mrs. Adelbert Huff, visited in Oregon on Tuesday and Wednesday of last week. On Tuesday evening a number of the Oregon brethren gathered at Golden Rule Home to get better acquainted with them.

Echoes from the Brush Creek Meeting

Full house on Sunday—four services. M. W. Lyon conducted all services till Saturday evening. Sr. D. C. Robison spoke Sunday evening; also Bro. J. H. Anderson. Brush Creek is negotiating.

June Meeting at Argos, Indiana

The June meeting was held at Argos, Indiana, June 12 to 15. Miss Minnie Schuleman gave a very interesting series of addresses on "How a Russian Jewess found Christ". Preaching was by Elder C. C. Maple. Baptismal services were held Monday morning. A good spirit was manifested through the entire meeting. It was sixty-one years ago that the first meeting was held.

Marriage of Adams Sisters

At the home of Bro. and Sr. J. H. Adams, at Holbrook, Nebraska, June 10, occurred the wedding of the oldest and youngest daughters of Bro. and Sr. Adams. Miss Zoe Adams was married to Mr. F. J. Spence, of Buckeye, Texas, and Miss Lillian Adams, to Mr. C. C. Ganger, of Eustis, Nebraska. It was a very pleasant occasion, as the friends gathered from a distance for the service, which took place at 7:30 p. m. The beautiful double service was performed by Elder C. C. Maple, of Ohio, the ring ceremony being used.

Bro. and Sr. Adams have a fine family of boys and girls and they are to be congratulated that the daughters have been able to bring into the family circle these two fine young men, as Brothers Spence and Ganger. The best wishes of their many friends go with them.

Indiana Bible School Notes

About fifty were in attendance the second day of the school.

The school is divided into five classes, each having two class periods a day.

Bro. E. C. Railsback's happy face was again welcome at the Bible School.

Bro. M. W. Lyon, enroute from Dayton, Ohio, to Kewanee, Illinois, stopped off for Tuesday and Wednesday. He was promptly assigned the pulpit for Tuesday evening.

Bro. and Sr. J. H. Willey are regular attendants. Bro. Willey is 85 years old.

It is most pleasing to observe so many young people interested in Bible study.

Bro. Arthur Johnson and Sisters Cedric Pope

and Leland Hanson motored onto the church grounds, Wednesday, p. m., from Oregon, Illinois.

Bro. H. A. Sheets went home with Bro. M. Osborne, of the Burr Oak church, Friday evening and remained to preach Saturday evening. He returned to North Salem on Sunday.

NOTICES

SUMMER MEETINGS

NORTH SALEM, INDIANA,	JUNE 16-28
DUTTON, MICHIGAN,	JUNE 21-28
HAMMOND, LA.,	JUNE 19 to JULY 8
GOLDTHWAITE, TEXAS,	JULY 10-19
FELIDA, WASHINGTON,	JULY 9-12
WAVELAND, ARK.,	JULY 30 - AUG. 9
OREGON, ILLINOIS,	AUGUST 4-16
HOLBROOK, NEBRASKA,	AUGUST 15-23
ARKANSAS CITY, KANSAS,	AUGUST 20-30
WATERLOO, IOWA,	AUGUST 22-30

"Gospel In Song" Prices

Single copies, postpaid, Manila, 40 cents; Flexible Cloth, 45 cents; Board Cloth, 50 cents. Ten copies, postpaid, Manila, \$3.60; Flexible Cloth, \$4.00; Board Cloth, \$4.50. Per 100, by express, not prepaid, Manila, \$30.00; Flexible Cloth, \$33.00; Board Cloth, \$40.00. Five or more at rate of ten. Twenty-five or more at rate of one hundred. Send orders to the National Bible Institution, Oregon, Illinois.

General Conference of the Church of God

The Fifth General Conference of the Church of God will convene (D.V.) at Oregon, Illinois, August 4 to 16, 1925, concurrently with the Illinois State Conference and Bible School.

At 3 p. m. each afternoon of the first week a conference will be held for the study of such various Bible questions and topics as may be presented. The program for the rest of the day has been coordinated with the program of the Bible School. Beginning with Monday, August 10, business matters of the General Conference will be taken up at 3 p. m., on August 10, 11 and 12.

One of the items of business will be the consideration of the report of the committee appointed at last General Conference for amendment or revision of Working Rules, or Constitution, of the General Conference.

According to present Rules it is necessary that all persons and state conferences belonging to the General Conference do, so far as possible, attend the General Conference, or appoint, respectively, some one who will be in attendance to be their proxy to represent them thereat. Proxy blanks will be found in the next issue of The Herald.

F. L. Austin, Secretary.

An Inquiry

The Restitution Herald: My husband and I are isolated members of the Church of God, and we long to be where we can attend church and Sunday School of our own faith, so we thought we would write to you asking you if you could help us exchange our home here for property near Oregon or near one of our churches somewhere. We have 40 acres.

If you know of any one that would change or could help us out that way we would be very grateful to you for such help.

Yours very truly,

Mr. and Mrs. I. O. Rogers.
Rt. 1, Box 69, Doniphan, Missouri.

REPORTS

Nebraska Quarterly Conference

The third quarterly conference of the Church of God opened in the I. O. O. F. hall Saturday evening, June 6, and closed on Tuesday evening, June 9. Evangelist C. C. Maple of Ohio was the speaker. He delivered six very interesting and instructive sermons as follows: (1) The Seven Untils of Scripture, (2) The Great Central

Truth of Scripture, (3) God's Call to the Church to Come Out, (4) The Plan of God Revealed in the Dispensations, (5) What the Bible Says About Heaven, (6) Old Testament Questions and New Testament Answers.

There was a good attendance of the local church as well as of those outside the organization.

A Pleasant Gathering

The congregation of the church at Eden Valley, Minnesota, met one evening and gave Bro. and Sr. Drinkard a very pleasant surprise in the form of a "pound" party. The Eden Valley Concert Band very kindly donated their services for the occasion and the musical program rendered by them was very much appreciated. Bro. C. L. Randall gave an excellent talk on the duties of the congregation to their pastor and Bro. Drinkard very ably thanked the donors for their gifts and good-will. A delicious luncheon was served and all reported a good time.

Social gatherings of this nature promote unity and better team work among the brethren. Thus they cannot fail to help the work of the Master.

Mildred E. Coulter, Cor. Sec.

Fonthill May Meeting

One of the most profitable and interesting gatherings ever held by the Church of God at Fonthill, Ontario, has just passed into history. The interest and attendance was excellent, and a spirit of unity and goodwill was noticeable throughout the meeting. We feel that real and lasting benefit was produced.

Bible classes, which were largely devoted to the study of the spirit and its various usages, were conducted by Bro. F. L. Austin, of Illinois. Sermons were of both a practical and a doctrinal nature, the latter having to do with first principles especially. Bro. Marsh, the local pastor, spoke on Friday night and on Sunday morning; and Bro. Austin on Saturday night, and on Sunday afternoon and evening.

One especially pleasing feature of the Sunday program was the young people's meeting, conducted by Bro. Fred Jones, of St. Catharines, Ontario. Addresses and essays of unusual merit were given by Sr. Charlotte Gardiner, of Lancaster, N. Y., and brethren Maurice Anger, and Albert and Joseph Fletcher, of Fonthill.

On Sunday night the M. E. church of the village omitted their usual evening service, thus permitting their people to hear Bro. Austin give his final discourse.

On Monday morning, following the meeting, Sisters Charlotte and Dorothy Gardiner, of Lancaster, N. Y., were baptized by Bro. Austin into the name of the Lord Jesus. The service took place about twenty miles from Fonthill, at Morgan's Point, on Lake Erie.

Secretary.

Iowa Report

In May we had two Sundays at Gladbrook, as sickness in the family prevented going to Stanhope the second Sunday. So Bro. Jones filled the place there that day. Several from a distance were there and they had a good day of it. He and Bro. Hunt both spoke at the quarterly conference at Hickory Grove, which was held over the first Sunday in June, and both did creditably. It is a great satisfaction to have two men of such ability and character to depend on in the state for backing to the evangelist. We can highly recommend them to the brotherhood for service wherever they can go. Bro. Jones goes at times to Marathon, as they do not get other service, and he expects to go to Lake View soon and will also fill the fourth Sunday appointment at Hickory Grove in June, while the writer goes to Blair and Kennard, Nebraska. Will the Nebraska brethren please notice this announcement and be present with us from June 24 onward for a week or ten days.

The quarterly conference was a success in every way, and was well attended, some coming from a distance. We were favored with fine weather and enjoyed a good time together. The third Sunday we had a very good day at Koszta, with fair weather and good attendance.

The second Sunday in June the rainy weather hindered our plans for an all day meeting at the Saratoga church at Stanhope, but we had an interesting time and a small attendance at the

(Continued on page 304, column 3)

The Sunday School

By Alta King

THIRD QUARTER

July 5 to September 27, 1925

THE SPREAD OF CHRISTIANITY

THE BEGINNING OF FOREIGN MISSIONS

Lesson 1 July 5, 1925

Lesson Text: Acts 12:25 to 13:12

Responsive Reading: Isaiah 55

Golden Text: And He said unto them, Go ye into all the world, and preach the gospel to every creature.—Mark 16:15.

For Study

Review: The closing lessons of last quarter told the story of how the Christ's work spread from Jerusalem to the localities immediately surrounding, at first to Jews only. But gradually, through the activities of laymen from Gentile cities, through the vision granted to Peter, his consequent conversion and the conversion of the church, through Paul's conversion, and through the preaching of Philip to the Ethiopian, the followers of the Christ became conscious of the Christ's world-wide mission, and the work of the Christ began to find its way through its natural channel, out of which it could not be kept, to the world of people for whom Jesus had died.

This quarter's lessons tell the story of the Christ in the church at work among Gentiles in ever widening circles, carrying forth triumphantly His victory over Jewish prejudice against Gentiles, over nationalism and the narrow class spirit that is the heritage from Adam to us all.

The New Lesson: This week's lesson is the story of the church's first definitely planned and heartily supported work among Gentiles.

Although the Jerusalem church was converted to the extension of the services of Israel's Christ to Gentiles, making Jews and Gentiles one in Him, the extension of those services radiated from a Gentile center, but radiated through Jews, for salvation is of the Jews.

I. The Spiritual Wealth of the Antioch Church: Acts 13:1-3. Through what two leaders did the Christ build up the Antioch church? Why was each fitted to prepare and train the church in accordance with the spirit of the Christ's mission of world-salvation?

(Recall the large tolerance, patience, generosity, and keen human sympathy and understanding which Barnabas had manifested in various church activities. Recall also Paul's fiery earnestness coupled with his knowledge that the Christ had dedicated him to a Gentile mission.) What was the result of their influence? Verse 1 and first part of verse 2.

The spiritual condition of the Antioch church is a sample fulfillment of Joel 2: 28, 29. The power of God in teaching and prophesying was not given to few, but to many. It was a common possession.

Note what these leaders were doing when they heard the absent Christ's call to a larger field. How did they manifest their ready agreement? Why do we not hear them saying, "Not so, Lord", as Peter did when he received the vision? To what had the church, including Peter, been converted? Of what were they depriving themselves?

II. The Antioch Church a Channel of Service to Gentiles: Acts 13:4, 5. Trace on a map the journey of these first definitely Gentile missionaries. By whose power were they backed? How did even the old Jewish system of worship, though corrupt and blind, serve the Christ's mission in these places?

It is not impossible that the present centers of Christian worship in heathen lands will serve just such a purpose when the Christ returns, and the whole nation of Israel is organized into a world-wide missionary campaign under the direction of her King, Jesus of Nazareth.

III. An Illustration of Missionary Activities: Acts 13:6-12. From the first part of verse 6, discern the thoroughness of the evangelization project undertaken by these men.

From the brief record given discern the character of the deputy, a Gentile.

"A prudent man". He showed his desire to learn by summoning the two men of evidently great ability who had come to the island. He was not the man to neglect so good a chance of adding to his knowledge.

"And sought to hear the word of God", not of course recognizing Jehovah as the one true God, still less with any knowledge of Jesus Christ; but he wanted to know what these strangers had been preaching up and down his island.

Discern also the character of Bar-jesus, a Jew.

"A certain sorcerer". He pretended to possess magical powers, could use charms to control forces of nature, could furnish philters, cause commercial ventures to bring profit, and in many other ways fool people."

"A false prophet". A man who made lying pretense of unfolding the future, a fortune teller, a self-styled seer."

"A Jew". In spite of the laws against the use of sorcery, contained in the Old Testament, many Jews at this time practiced the gainful trade for which their keen minds and quick wits naturally adapted them."

"Withstood them, seeking to turn aside the proconsul from the faith'. Elymas was shrewd enough to see that Christianity and his sorceries would not mix; he knew that the missionaries' success meant the end of his influence over the proconsul."—Peloubet's Notes.

How did Saul, or Paul as he is called from now on, meet this hinderance from one of his own countrymen that a Gentile might be one with himself in the worship of God? Contrast this Paul with the former Paul. Why was the blindness a fitting judgment? What was the result? What did the deputy believe?—merely that a miracle had been performed? (Recall the basic theme of Paul's former preaching.)

Elymas, stricken blind, was a sample of the quick sureness of the Christ's judgment when He is to sit upon His throne; it is a sample of His power among nations against evil; it is a sample of His attitude toward all that Elymas stood for; all of which Paul must have preached and more too, when he preached "Christ". All of this is what the deputy's mind grasped and believed, in astonishment when he saw judgment passed upon Elymas. He saw also that this keen, sure and effective judgment of the Christ was the solution of the complex government and social problems which were perplexing him.

The Children's Column

PAUL AND BARNABAS—MISSIONARIES

Acts 12:25 to 13:12

By Lois Hunt

HE (Saul, or Paul) is a chosen vessel unto Me, to bear My name before the Gentiles, and kings, and the children of Israel". So said the Lord when sending Ananias to help restore Saul's sight. Peter had been sent to Cornelius, but now the gospel is to be carried to Gentiles in more distant countries, so the Holy Ghost said, "Separate me Barnabas and Saul for the work whereunto I have called them.

Barnabas and Saul had worked together successfully for a year at Antioch. They had been chosen to take the money-gift down to the famine sufferers near Jerusalem. And now, upon their return to Antioch, they were to go forth again on a longer and more dangerous journey. However, they did not start until they had fasted and prayed, and the Antioch brethren had laid their hands on them in blessing and farewell.

Now, find a map of this eastern country, and follow the journeys of these two, and John Mark who accompanied them part of the way. Their faith and trust in God gave them courage and the strength to do the work God should give them to do. Today we would call them missionaries.

The three disciples went to Seleucia, on the seacoast, about sixteen miles from Antioch, and there took boat to Cyprus, eighty miles from Seleucia. Cyprus was an island, and the homeland of Barnabas. Here, in the city of Salamis, they preached in the Jewish synagogues. From Salamis they went across the island to Paphos, the seat of government.

The deputy, or ruler, in this city was a wise man; and, having heard of Saul and Barnabas, sent for them to tell him the word of God. With the deputy was a Jewish sorcerer (Bar-jesus) who did all he could to prevent the missionaries from telling their story. He feared the deputy might turn him away if he heard the apostles and believed their doctrine.

However, when Saul (from now on called Paul, his Gentile name) saw the evil intentions of this man he looked at him very intently and openly accused him of being an enemy to all that was good. Moreover, to punish the sorcerer for his wrong doing, Paul told him that the hand of the Lord was upon him and that he should be blind for a time, just as Saul had once been. And immediately there came over his eyes a darkness, and he sought some one to lead him. When the deputy saw this miracle, and the great power and doctrine of the Lord he believed.

Then God's three workers went by boat to Perga in Pamphilia, where they separated—John Mark returning to Jerusalem, and Paul and Barnabas going on to another Antioch, farther north in Pisidia.

Would you like to be a missionary? How can you help to carry the gospel to others?

Auntie Wince has written an article on "Snow Verses" for the children, which will be found on page 298.

WILL OF PETER THE GREAT OF RUSSIA

PETER the Great, the fourth sovereign of the house of Romanoff, was the first Czar who assumed the title of Emperor and Autocrat of all the Russians. "He died in 1725, in the fifty-second year of his age, after a reign of thirty-six years. During that time he had raised that country from a state of barbarism, to a degree of military strength and political importance which placed her on a level with the first powers of Europe." He was a strange compound of vices and virtues. A few years ago the London Times gave a translation of his will, which we lay before our readers.

THE WILL

1. The Russian nation must be constantly on a war-footing, to keep the soldiers warlike and in good condition. No rest must be allowed except for the purpose of relieving the State finances, recruiting the army, or biding the favorable moment for attack. By these means peace is made subservient to war, and war to peace, in the interest of aggrandizement and increase in prosperity of Russia.

2. Every possible means must be used to invite the most cultivated European states, commanders in war and philosophers in peace, to enable the Russian nation to participate in the advantages of other countries without losing any of its own.

3. No opportunity must be lost of taking part in the affairs and disputes of Europe—especially in those of Germany, which, from its vicinity, is one of the most direct interest to us.

4. Poland must be divided by keeping up constant jealousies and confusions there. The authorities must be gained over with money, and the assemblies corrupted, so as to influence the election of the kings. We must get up a party of our own there, and Russian troops into the country, and let them sojourn there so long that they may ultimately find some pretext for remaining there forever. Should the neighboring states make difficulties, we must appease them for the moment by allowing them a share of the territory until we can safely resume what we have thus given away.

5. We must take away as much territory as possible from Sweden, and contrive that they shall attack us first, so as to give us a pretext for their subjugation. With this object in view, we must keep Sweden in opposition to Denmark, and Denmark to Sweden, and sedulously foster their mutual jealousies.

6. The consorts of the Russian princes must always be chosen from among the German princesses, in order to multiply our family alliances with the Germans, and so unite our interests with theirs; and thus by consolidating our influence in Germany, to cause it to attach itself to our policy.

7. We must be careful to keep up our commercial alliance with England, for she is the Power which has most need of our products for her navy, and at the same time may be of the greatest service to us in the development of our own. We must export wood, and other articles, in exchange for her gold, and establish permanent connections between her merchants and seamen and our own.

8. We must keep steadily extending our frontiers, northward along the Baltic, and southward along the shores of the Black Sea.

9. We must progress as much as possible in the direction of Constantinople and India. He who can once get possession of these places, is the real ruler of the world. With this view, we must provoke constant quarrels—at one time with Turkey, and at another with Persia. We must establish wharves and docks in the Euxine, and by degrees make ourselves masters of that sea, as well as of the Baltic, which is a doubly important element in the success of our plan. We must hasten the downfall of Persia, push on into the Persian Gulf if possible, reestablish the ancient commercial intercourse with the Levant through Syria, and force our way into the Indies, which are the storehouses of the world. Once there, we can dispense with English gold.

10. Moreover, we must take pains to establish and maintain an intimate union with Austria, apparently countenancing her schemes for future aggrandizement in Germany, and all the while secretly rousing the jealousy of the minor states against her. By this way we must bring it to pass that one or the other party will seek

the aid of Russia: and thus we shall exercise a sort of protectorate over the country, which will pave the way for future supremacy.

11. We must make the House of Austria interested in the expulsion of the Turks from Europe, and we must neutralize its jealousy at the capture of Constantinople, either by pre-occupying it with a war with the old European states, or by allowing it a share of the spoil, which we can afterwards resume at our leisure.

12. We must collect around our House, as round a center, all the detached sections of Greeks which are scattered abroad in Hungary, Turkey and South Poland. We must make them look to us for support, and then, by establishing beforehand a sort of ecclesiastical supremacy, we shall pave the way for universal sovereignty.

13. When Sweden is ours, Persia vanquished, Poland subjugated, Turkey conquered, and when our armies are united, and the Euxine and the Baltic are in the possession of our ships, then we must make separate and secret overtures: first to the court of Versailles, and then to that of Vienna, to share with them the dominion of the world. If either of them accepts our propositions—which is certain to happen if their ambition and self-interest are properly worked upon—we must make use of one to annihilate the other; this done, we have only to destroy the remaining one by finding a pretext for a quarrel, the issue of which cannot be doubtful, as Russia will then be already in the absolute possession of the East, and of the best part of Europe.

14. Should the improbable case happen of both refusing the propositions of Russia, then our policy will be to set one against the other, and make them tear each other to pieces. Russia must then watch for and seize the favorable moment, and pour her already assembled hosts into Germany; while two immense fleets laden with Asiatic hordes and conveyed by the armed squadrons of the Euxine and the Baltic, set sail simultaneously from the sea of Azoff and the harbor of Archangel; sweeping along the Mediterranean and the Atlantic, they will overrun France on the one side, while Germany is overpowered on the other. When these countries are fully conquered, the rest of Europe must fall easily and without a struggle, under our yoke. Thus Europe can, and must be subjugated.

(The foregoing is claimed to be a copy of the Will of Peter the Great of Russia. It has been reprinted many times, under different circumstances. It is given place in The Herald here because of the present interesting developments in Europe and Asia, as considered in connection with prophecy.—Editor.)

MORE OF EGYPT

By Lottie E. Young

THE next day we had to spend as we chose, so with two other ladies I went on a trolley ride. Even in the "trams" the women have to ride in separate compartments to the men in Egypt. Our destination was Heliopolis (ancient On, the daughter of the priest of which was the wife of Joseph) famous in the old days for its temples and statues, but its chief attraction now to tourists is the fact that it has "the most beautiful hotel in the world." It truly is a very fine building, both inside and out, with its carvings, pierced wood, carpets and rugs, soft lights, and lovely gardens. Here were many roses in full bloom, and dates further advanced toward ripeness than I had ever seen before, but, oh! the amount of water it takes to keep the grass green and flowers blooming, as outside it was barren sand. To use an American phrase, Heliopolis is being "boosted" for a suburban residential section.

In the afternoon I asked at the hotel how the Egyptian Museum could be reached by car, but was told I would have to take a cairage. I had had enough of these conveyances so I concluded to walk and look out for myself, and, even though some

of the streets (called sharias here) through which I passed were rather malodorous, I finally found the building and spent two hours there looking more attentively at some of the objects displayed than when our dragoman hurried us from place to place. The lower halls are filled with huge statues which old time monarchs of Egypt delighted to erect in their own honor, but which their successors were quite likely to take over for their own by cutting their names over that of their predecessors. Some of the statues of a king and queen with their arms entwined, were carved out of a single huge piece of stone, and the eyes were made with marvelous fidelity to life. Some of the crude knives and other tools used for cutting were noted, also a huge boat in which a dead king, thousands of years ago, had been carried on the Nile, which was buried in the pyramid with him. Upstairs I had another look at the wonderful furniture taken from King Tut-ankh-amen's tomb, the alabaster jars for perfumery, wine, etc., jewelry embracing rings, necklaces, coronets, bracelets, in enameled work, carnelian, etc., the wearing of which today would cause no astonishment.

That afternoon it was so hot a wrap of any kind was unnecessary, even though it was February 20th, and I wondered what July would be like. It was full moon that evening, and if I had had a gentleman companion would have liked to have had another look at the Pyramids and Sphinx, but an unaccompanied woman cannot do in the East as she can in the West, especially when her one language is English, as it takes a pretty decisive man to down the demands of those who are after your piastres.

I had quite a walk the next morning trying to find a place where I could buy some hard candy as my throat would get dry in the night, but such a store was not to be found. I did pass the American Mission, Y. M. C. A. and Bible rooms, and after seeing conditions in the eastern cities I shall have renewed admiration for the men and women who, giving their lives to God, are serving their fellowmen in these dark places of the earth. They will surely be rewarded some day, but the futility of thinking the world can be converted by man's effort alone is manifest.

SENTENCE SERMONS

The Restitution Herald

- is a weekly Bible paper;
- is for grace, knowledge and truth;
- is full of salvation's plan;
- is for boys and girls, men and women;
- is for Bereans, young and old;
- is for Sunday Schools everywhere;
- is for preachers and teachers a guide;
- is for churches a place for news;
- is a place to tell people you're married;
- is to tell when and how you died;
- is all of this for only two dollars.

—C. E. Randall.

The Gentiles "glorified the word of the Lord". Acts 13:48.

Manifestly they did not add glory to the word. Full glory is inherent in the word, and man cannot add to it. But they became conscious of its inherent glory and praiseworthiness and rendered to it the glory due.—Alta King.

EXCERPTS FROM LESSONS AND SERMONS AT INDIANA BIBLE SCHOOL.

OUR thoughts determine our actions.—
M. W. Lyon.

PASSING events indicate that we are nearing the end of the course of this age.—
H. A. Sheets.

JUST as every negro baby born of slave parents was a slave at birth, so every son born of sinful Adam is a sinner at birth.—
F. L. Austin.

IF Paul said "none other things than those which Moses and the prophets did say should come", Acts 26:22, and if in so doing he "shunned not to declare the whole counsel of God", then it follows that the whole counsel of God is, in some way, declared in "Moses and the prophets."—
J. H. Anderson.

WE shall be joint heirs with Him in that day of His glory if we will only prove faithful.—
J. A. Johnson.

ORIGIN OF SIN

By E. O. Stewart

I SEE so much grazing in the field of sin that I think I had better try and get into the field before it is all worked over, or before some brother turns all of the sin into beneficent goodness. I will submit a few questions for consideration.

If God did not foreknow Adam would sin, how was it that Christ was foreordained before the foundation of the world? 1 Peter 1:20.

How could Adam have been the figure of Him that was to come (Rom. 5:14) if it was not foreknown that Christ would come?

Would it have been necessary for Christ to have come, if Adam had not sinned?

Could God have foreknown that Christ would come as a Redeemer, if He had not foreknown Adam would sin?

Did He foreknow Christ would come, and at the same time not know for sure it would be necessary?

If it was necessary for Christ to fast forty days and nights in order to prepare Him for resisting the temptation, can we not see that a full stomach was Adam's hindering cause?

If God now foreknows that Satan shall be bound a thousand years, and then loosed for a little season to deceive the nations, and has foretold in Rev. 20 that he shall deceive them and they shall die, does His foretelling this make Him responsible for the deception at the close of the thousand years? Could He not in the same way, know that Adam would sin, and not be responsible?

Did God have Christ put to the test to see whether He would prove faithful or not, when He had sworn 1500 years prior to His testing, and would not repent, that He was a priest forever after the order of Melchisedec? Psa. 110:4.

Did He test Adam and Christ to test His own knowledge of what they would do, or was it for the purpose of letting them see their own weakness without His help to strengthen them?

Adam didn't see his weakness till it was too late for him to remedy it. This shows the difference in testing a man when he is hungry for the right thing and when he is hungry for the wrong thing.

God knew Adam would sin, but He did not force him to sin.

COMMUNICATIONS

The Restitution Herald: In your editions of April 14, and 21 I read with interest Mr. R. H. Judd's article, "They Took Up Stones to Stone Him."

For over two years I have pondered over this most wonderful mystery, searching diligently, with love for the truth always before me. I am enclosing a copy of a letter written to me by a brother in the faith who has been searching with me. His letter will show the conclusion we have arrived at.

Edward K. Goodliffe.

Dear Bro. Goodliffe: The question of the trinity, that is, the Father, the Son and the Holy Spirit, has been a subject of discussion as far back as I can remember. I feel positive that our minds are firmly settled on this topic, and that there remains no longer any room for further thought of this being a possibility.

However, another angle to this question presents itself as follows: If it is unscriptural to say there is a triune God, does it not appeal to you, that to preach a dual Godhead is likewise error? With further reference to our conversation regarding this subject, I have compiled the following references, which I quote for your reflection and consideration.

Ex. 3:11-15; 20:1-6; Isa. 54:4, 5; Zech. 9:9; Luke 2:25-32; John 1:1-4, 14; 6:60-63; 10:32, 33; 16:27, 28; 19:19-22; 20:26-28; Isa. 9:6; Jer. 23:6; Matt. 1:22, 23; John 12:44, 45; 14:6-11; Acts 7:59, 60; 20:28; 1 Cor. 15:47; 2 Cor. 5:16; Col. 1:17-19; 2:8-10; Heb. 1:7, 8; 1 John 5:20; 1 Tim. 3:16.

I would like to call your especial attention to my first reference, Ex. 3:11-15. Verse 14 states, "And God said unto Moses, I AM THAT I AM." The exact words, in Hebrew, used to express this thought were, "Jahvay asha Jahvay", which, correctly translated, is "I WILL BE WHO I WILL BE". Special thought must be given this expression, as "I am" indicates existence; whereas "I will be" signifies both existence and also some future manifestation.

After careful thought on this study, I have reached the following conclusion: God in making Himself known to mankind said, "I WILL BE", which through the Scripture teachings we know has been fulfilled, but more so, through the gospel teachings we know this to still be future. He indeed will be, in that day when He again returns in power and in glory to take unto Himself His own possession.

The Apostle John writes, at 3:17: "This is life eternal, that we may know Thee, the only true God; and Jesus Christ whom Thou has sent."

Paul, in 2 Cor. 5:16, 19, says: "Wherefore, henceforth know we no man after the flesh, yea, though we have known Christ after the flesh, yet henceforth know we Him no more. That God was in Christ, reconciling the world unto Himself."

Paul, speaking by the power of the Highest, taught that we are no longer to recognize Christ after the flesh; and we by following the Apostle's instructions, (removing the flesh) have nothing left but the spirit, which is God. (John 1:1-14.)

Your brother in the One Faith,
Charles E. Dietz.

Purity cannot be bought, borrowed, or sold. It is the priceless treasure of the pure.—C. E. R.

True Christianity is a reflection of Christ lighting men and women into the Haven of Eternal Rest.—C. E. R.

SUNDRY TIMES

(Continued from front page)

The Time of the Gentiles

While the seven dispensations above specified are the main divisions of the long period of the Divine dealings, there is still another dispensation referred to as "the times of the Gentiles" (Luke 21:24), a dispensation which overlaps two of the above divisions. These times began when

Jerusalem passed under the power of Babylon (477 B. C.) and continue while Jerusalem is "trodden down of the Gentiles" (Luke 21:24). These "times" are referred to in Rom. 11:25, which has no reference to the completion of "the church", as is so generally believed, but relates to the fulness—or filling up—of the times of the Gentiles, the word "Gentiles" being put for the times which they fill up.

Parenthesis of the Present Dispensation

In the Nazareth synagogue (Luke 4:16-20) our Lord stood up and read from the book of the prophet Isaiah. After reading the first verse and part of the second (ch. 61), He closed the book. Why stop there? Because the next sentence belonged, and still belongs, to a future dispensation. The acceptable "year of the Lord" had come, but "the day of vengeance of our God" has not even yet appeared. Thus did our Lord divide two dispensations. There is no mark in the Hebrew text of Isaiah 61:2 to indicate any break, yet an interval of nearly 2000 years separate the two clauses quoted. In this interval comes the whole of the church dispensation, following on the years after Israel's rejection (Acts 28:25-28).—Companion Bible.

Iowa Report

(Continued from page 301)

Sealine home. The Jones and Mead families from Eagle Grove were there. This was the first time the writer had seen Bro. Mead since he had his foot amputated some time ago. He is in considerable distress and hard circumstances as a result. Bro. Sealine, also, is in failing health, having been poorly for some time past. Sr. Oaks at Gladbrook has been quite sick, but is better.

G. P. and Edna Allard are in New York City at present, and Sr. Ellis and daughter and son are visiting her sister in Washington, D. C.

The fifth Sunday in May we had a very good time at Pleasant Prairie church at Lake View, but the wind was too strong to go to the lake for picnic lunch, so we ate at the Momsen home.

Some of the boys usually go along with me to appointments now, as I am driving in the car all the time. The trips over the country are enjoyable.

The first Sunday in July will be our special day at Gladbrook, with joint meeting and all day service and picnic lunch at Conant's Park, four miles east of town. The afternoon sermon will likely be at the park, but the forenoon at the church in town. Let visiting brethren from a distance come, all who can.

J. W. Williams.

A Letter of Thanks

My dear brothers and sisters and faithful Berean workers in Christ: Unto you I wish to write a few lines this evening. I was just looking over my paper and my eyes came to the Berean Column. As I was reading the contents thereof I got a glimpse of their slogan, "Unity, Truth and Righteousness", upon which I shall try to base my remarks.

But first I must say that some kind-hearted person has sent me The Restitution Herald for six months. I do not know who did this kind deed. I fell on this plan to extend my thanks and gratefulness to whoever it may be. Now I must get back to the point.

"Unity, Truth and Righteousness"! What a great thought this brings before us! I am wondering how many of our people are taking notice unto these words and are following the same example with a meek and lowly spirit and a contrite heart. Notwithstanding this there is something worthy of notice and it just makes me feel like I could rejoice could I be present in the midst of my brethren and be permitted to speak for myself. But alas, it cannot be, unless we can meet in that better country which is promised unto those who love our Lord.

Submitted in Christian love,

S. I. Herren.

THE RESTITUTION HERALD

Volume 14

Oregon, Illinois, June 30, 1925

Number 39

There Is a God

By S. Roxana Wince

THEY," not the two great lights alone, but all the other lights in the firmament of the heavens that He had set along the Ecliptic, were to be for signs. We talk of the twelve signs of the Zodiac. We put them in our almanacs. Superstitious people plant their seeds when the sign is right. To what do we refer?

We refer to the constellations. Every astronomical atlas is filled up with pictures of men, women, animals, serpents, and other strange things that we, in our youthful days, thought were placed to aid us in locating the stars, for each picture includes a certain set of stars and these groups we call "the constellations."

"In primeval astronomy," says Dr. Siess, in his "The Gospel of the Stars," "the number of these figures or star groups was forty-eight"—the twelve signs and their thirty-six decans, three decans to a sign. "Dozens more have since been added," he says, "but they have no connection with the primitive constellations and must be thrown out."

It is from the original ones that we must read the story that God has written in the very heavens—the story of the conflict between the serpent and our race as foretold in Gen. 3:14, 15, in the words, "And the Lord said unto the serpent, Because thou hast done this thou art cursed. . . . And I will put enmity between thee and the woman, and between thy seed and her seed; it (he) shall bruise thy head, and thou shalt bruise his heel."

God's Gospel Placed Beyond Destruction

God took no chances. If every Bible on earth was burned, His gospel is where no flaming torch can reach it. "Forever His word is settled in the heavens." God placed those early constellations there. They are all signs of coming events. He named them, or had them named. He named the stars, and their very names show that they go back further than antediluvian times.

Job is the oldest book in the world and Job knew about our Zodiac. The Egyptians knew about it 2700 years before Christ. The Oriental people knew of it 3447 years before Christ; and Arab astronomy makes it as old as Adam's time. When the Great Pyramid was built these signs were known and noted 2170 years before Christ.

Job says, "By His spirit He hath garnished the heavens: He hath formed the crooked (or fleeing) serpent." Garnish means, "overlay, cover, to set in order, adorn, beautify." That God, by Spirit-inspiring holy men to do it, overlaid the heavens with those pictorial signs, is proven by this very passage, when it says, "His hand formed the fleeing serpent", or Hydra, the largest figure in the heavens. If His hand

Molding Clay

I TOOK a piece of plastic clay
And idly fashioned it one day,
And as my fingers pressed it still
It moved and yielded at my will.
I came again when days were past,
The bit of clay was hard at last.
The form I gave it still it bore
But I could change that form no more.

I took a piece of living clay,
And gently formed it day by day,
And molded with my power and art
A young child's soft and yielding heart.
I came again when days were gone;
It was a man I looked upon;
He still that early impress bore
And I could change it never more.
—Author Unknown.

formed this picture, His hand formed all the others that make up the primeval Zodiac.

Men may laugh; they may say that what I am telling is all speculation, and that there is nothing in it to prove the existence of the ever-living Creator, who thus made known the way of salvation through Jesus Christ by means of primeval astronomy. Who was it that wrote the story of the virgin and her son up there? Virgo is the first of the signs. She holds the head of wheat in one hand emblematic of the woman's seed that is to bruise the serpent's head; and in the other hand the branch signifying Him who is to come from the stem of Jesse.

The ancient names of the stars in this constellation had the same meaning. How do you explain the first decan of Virgo that with the Chaldeans, Persians, and Egyptians was "a young woman whose Persian name meant a pure virgin," if there is nothing meant by these pictures?

Albumazar tells us about Virgo. He says those ancient people "represented her as sitting on a throne nourishing an infant boy having a Hebrew name which signified the Christ. So the two pictures are the same.

"The name of this decan is Coma, which in Hebrew and Oriental dialects means 'the desired,' 'the longed for,' the very word that Haggai uses when he speaks of Christ as 'the desire of all nations.'"

I might go on and tell you about the other constellations and their signs but space forbids. Many others tell of Christ. How came this to be? Who placed those prophetic signs in the heavens if there is no true and living God? Who? It is impossible to explain on any other hypothesis regarding those worlds and systems of worlds than that there must be a God.—The Restitution.

"Do all things without murmurings and disputings."—Phil. 2:14.

Let us help one another in General Conference.

Our Conversation

By Clarence L. Kirby

IT is human nature for human beings to want to tell what news they hear or see, be it good or bad. The world is full of gossipers, who boldly tell the bad news concerning persons. What is needed are gossipers proclaiming the good news of salvation through Christ. The question naturally coming to the mind of the man of the world is, "Why don't Christians tell of the One in whom they profess to believe?"

This question is proper; what is the answer? There are many church members who sing, "I love to tell the story . . . of Jesus and His love," with all the power of voice, and who are lying all the time they sing it. They never mention Christ to their neighbor, often even turning away from such a course when a man of the world opens the way. The man of the world hears one sing this song and then watches the life. He has to say in many cases, "Something is wrong with that person."

We shall not attempt in this article to give an opinion as to why professed Christians are so inconsistent. What we want to do is to make an appeal for all Christians to live up to the desires of Christ and the expectation of men of the world in the matter of telling the good news of Christ's salvation.

Paul said, "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Surely this is not only to our salvation but unto the salvation of others as well. Christ said, "Whosoever therefore shall confess Me before men, him will I confess also before My Father which is in heaven. But whosoever shall deny Me before men, him will I also deny before My Father which is in heaven."

Let us again recall Christ's words, "Ye are the salt of the earth: but if the salt have lost its savor, wherewith shall it be salted? . . . Ye are the light of the world. . . . Even so let your light so shine before men, that they may see your good works, and glorify your Father who is in heaven." Can you as a professed follower of Christ evade these words? Remember He said, "If a man love Me, he will keep My words."

There is no question that when you fail to confess Christ by mouth or pen before men as well as by your life, you are denying Him. Why sing, "I love to tell the story," when you know you never tell it? Just because a lie is sung does not sanctify it. You can talk about your neighbor when you are liable to be sued for slander; you can talk about politics, or business, or any number of things, and yet some of you who read this never talk to your friends or neighbors or acquaintances of Christ, though they expect it of you as a professed follower of Christ.

(Continued on page 312, column 3)

THE GRAND CHALLENGE

"If God be for us, who can be against us."
—Romans 8:31.

IT is something to be able to say this! In the midst of cares, in the face of difficulties, "groaning within ourselves," in sad harmony with a groaning creation around us, it is everything to say this! It is profanity to criticize the eighth of Romans! It is above and beyond literary art,—divine, unapproachable, glorious! It draws back for a moment the curtain which graciously hides the splendor of the divine palace from human gaze, and shows us the settled purpose of God, in relation to His children.

No merely human composition in this chapter. He who wrote it was under an influence which genius cannot bring into its service, which scholastic culture cannot secure, and intellectual power cannot command. Divine inspiration, however,—otherwise divine light upon the human mind regarding things supernatural,—asserts its presence without changing the mental characteristics of the man so enlightened. Even in this magnificent piece of writing, though the thoughts that sparkle in it are celestial gems of priceless value, the style and manner, and logic of our apostle are all his own.

Paul speaks God's thoughts, and Paul is so overwhelmed with the holy burden, that, having given us flash after flash of pure revelation, he looks like one exhausted, and finds relief in two pregnant questions: "What shall we then say to these things? If God be for us, who can be against us?"

Of course, the latter question answers itself, if you think of omnipotence on the side of feeble men exposed to ruthless foes and constant perils: for however weak the exposed, and strong the adversary, almighty is not a thing of comparison. It matters not how strong or how numerous the foes of the adopted and justified—the "heirs of God and fellow heirs with Christ"—may be, their numbers and strength can avail nothing against unlimited power. And this conclusion is obvious and irresistible in favor of the final safety and victory of God's children when we remember a most important part of the previous revelation, namely, that they are all known by Him "who searcheth the heart, and knoweth the mind of the Spirit."

There can be no mistake or failure when omnipotence and omniscience are allied. The safety of the redeemed, and each of them, of the sorely tried family of God, and of every member of that family, is a divine certainty. It is the purpose of God, our Father. It is clearly revealed in Scripture. It is necessary to the reward of Christ, and the realization of the eternal design of God. You need not turn to your creeds and catechisms regarding this thing. No matter what they say, for or against. If they speak with Paul, they have got their wisdom from him, and therefore their testimony is superfluous. If they contradict him, the wastepaper basket is their righteous destiny. In either case, men who wish to be strong in the Lord and the power of His might, will deny that they have the slightest authority, whilst cherishing becoming respect for the memory of their well-meaning compilers.

But is the idea of omnipotence charging itself with the care of weakness—divine power sheltering human feebleness—the

prominent thought in this wondrous list of Christian privileges? Happily, no! Irresistible energy, enormous force that rends rocks and mountains, simply appalls us. We reverentially bend in its presence, even though we are personally safe, and are unconscious of fear, in the midst of its terrible results.

We wish to discover the motive of the power that shields us. Is there a heart, warm, loving, paternal, at the center of this arrangement, by which all things cooperate for our good? Surely, yes. Ay, this is it! The great challenge springs from the knowledge that the Father's power is moved by GRACE. The gems of heavenly splendor that form the constellation in the eighth of Romans are all of grace. Omnipotence waits upon the Father's love; salvation in Christ regulates the movements of providence. "We are more than conquerors" because He loves us!

Thus we reach the intelligible and delightful reason for all that has been done, is doing, and will be done for those for whom there is "no condemnation." They are "in Christ Jesus." What a fathomless depth of meaning there is in these few words! In Christ Jesus,—one with Him, chosen in Him before the foundation of the world, and destined to share His glory in the ages to come, and in the kingdom of God, who can be against them?

Is their path through life, then, always strewn with flowers, music in the air, clear skies overhead, health of body, domestic joy, and worldly prosperity? No temptations, griefs, bereavements, heartrending visitations, sometimes driving them to the verge of despair? But why ask foolish questions? Their Father loves them too much to ruin them by such miserable prosperity. "The prosperity of fools destroys them"; but "whom the Lord loveth he chasteneth and scourgeth every son whom He receiveth." Some of them are placed at times in very hot furnaces, indeed, and feel as if they were utterly forsaken—all springs of comfort dried up, all hope gone; their prayerful plans frustrated, their holiest desires denied, and their nearest kindred piercing their very hearts with thorns. Who can be against them, indeed? Why, what does the illustrious apostle mean? No one better knew than he, that everybody, everything is most decidedly against them! The world and Satan are against them, and not unfrequently some of their fellow Christians belong to the school of Job's comforters, and manage to sting when they ought to soothe.

But the noble apostle is right, as usual! We adopt the grand challenge! It is part of the "earnest" of the inheritance, and is to be joyfully used now. We fling that challenge in the face of all the beings and all the things that are doing their worst against us, and in the Redeemer's name, we defy them to hurt us! The complete, splendid, eternal victory of the child of God is assured beforehand.

There is no peradventure about the matter, no contingency, no half finished portion of the arrangement which, in the hands of a skilful Satan, may yet rob God of a child, Christ of one of His brethren, and a Christian of immortality. Every thing is "well-ordered and sure." We know,—and earnestly implore any reader who may not be sure that he is in Christ, to ponder it,—we know that there are hundreds, thousands, nay,—but we have no heart to go far-

ther in this painful arithmetic—who bear the Christian name without the slightest title to it. Sham Christians will as surely come short of the prize, as rogues who adopt an alias come short of social respectability. The lapidary easily distinguishes a gem from a counterfeit; and Christ who is a perfect judge of His "jewels," values them too highly either to lose one of them, or to admit bits of worthless paste into His casket. The challenge must come from the soldiers, not from the camp followers; for thus our authority puts it:

"What shall we then say to these things? If God be for us, who can be against us? He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?"

"Who shall bring any charge against God's elect? Shall God that justifieth?"

"Who is he that condemneth? Is it Christ that died, yea, more, that is also risen again, who is also at the right hand of God, who also maketh intercession for us?"

"Who shall separate us from the love of Christ? Shall tribulation, or distress, or famine, or nakedness, or peril, or sword? Even as it is written, For Thy sake we are being 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 created thing shall be able to separate us from the love of God, which is in Christ Jesus our Lord."—Wm. Leask.

EARLIER LIFE-TRUTH EXPONENTS

John Milton, A. D. 1608-1674

THIS writer, justly called "the greatest of English sacred poets," was born in London, 1608. He received his education at Christ's College, Cambridge, becoming, on the establishment of the Commonwealth, Latin Secretary to Cromwell. His death took place in 1674, and he was buried in St. Giles, Cripplegate. In addition to his poems, for which his name is universally famous, he wrote a number of prose works, political and theological. The following extracts are taken from his "Treatise of Christian Doctrine." Chap. 13. "Of the death of the Body." "The death of the body is the loss or extinction of life. Here then arises an important question, which, owing to the prejudice of Divines in behalf of their preconceived opinions, has usually been dismissed without examination, instead of being treated with the attention it deserves. Is it the whole man, or his body alone, that is deprived of vitality? And as this is a subject which may be discussed without endangering our faith or devotion, whichever side of the controversy we espouse, I shall declare freely what seems to me the true doctrine, as collected from numberless passages of Scripture; without regarding the opinion of those, who think that truth is to be sought in the schools of philosophy, rather than in the sacred writings. Inasmuch then as the whole man is uniformly said to consist of body, spirit, and soul (whatever may be the distinct provinces severally assigned to these divisions), I will show, that in death, first, the whole man, and secondly, each component part, suffers privation of life." A very large number of Scripture passages:

are examined, the author showing the absolute necessity of resurrection to eternal life and reward for the righteous, at the appearing of Christ. Chap. 27. "Of the Gospel of Christian Liberty." The general heading, under which the chapter is discussed, in sections, is, "The Gospel is the New Dispensation of the Covenant of Grace, far more excellent and perfect than the Law, . . . ordained to continue even to the end of the world, containing a promise of Eternal Life to all in all nations who shall believe in Christ when revealed (preached) to them, and a threat of Eternal death to such as shall not believe." 1

THE BUILDER AND HIS VISION

By a Palestinian Expert

It is not generally known that the building of houses, villages and towns in Palestine is not left to mere chance or individual caprice, but receives careful control and direction by competent authorities with a view to avoiding mistakes made in other lands, and with a view, also, to providing the best type of dwelling and the most desirable community structure both from the point of view of usefulness as well as beauty. It is interesting to trace the steps by which the first uncontrolled building activities carried on by Jews in Palestine obtained the guiding help of trained architects and town planners.

In the first period of Jewish colonization, the building industry in Palestine was entirely in the hands of the Arabs. The Jewish home builder was, therefore, obliged to accept the plans and materials of the Arab contractor whom he engaged and who worked in accordance with the age-old traditions to which he was accustomed. Of course, these traditions were entirely out of harmony with the standards of housing conditions to which the European Jew coming into Palestine was accustomed. But there was no help for it. It appeared, therefore, that insofar as the matter of housing was concerned, the Jew would have to adapt himself to the standards of the native.

When it came to the matter, not of individual house plans, but of community building or town-planning, the very concept was absent from the mind of the Arab contractor. Practical town planning is of comparatively recent origin. It presupposes a high degree of community conscience and communal organization.

The first effective demand for a departure from the helter-skelter methods of the Arabs arose in connection with the establishment of Tel Aviv in the year 1909. Many of the first members of this new community came from highly civilized and even from architecturally beautiful communities. They had before them, also, a model of a community which they did not wish to follow, namely, the dingy old city of Jaffa, their neighbor. Not much technical assistance, however, could be obtained by the builders of Tel Aviv. There were no competent architects and town planners available, and above all, the building industry was not in Jewish hands. Something, however, was accomplished with the help of the surveyors and through the efforts of the town officials themselves. When, however, the Hadar-ha-Carmel was started it was considered imperative to get better technical assistance.

How to get experts was a problem. It

was risky for individual engineers to come to Palestine, there being no guarantee of sufficient employment. After due deliberation the Palestine Office (as it was then called) of the Zionist Organization decided to bring to Palestine two engineers of good standing from Germany, at a fixed salary and in this way, technical assistance to any builder who desired it. In 1913, therefore, a so-called Technical Department was established and for the first time it was possible to obtain modern house plans. Building activities increased and the work of making the houses architecturally beautiful as well as comfortable was making headway when the war broke out, and the Department had to be discontinued.

With the renewal of building activities after the war, a number of private architects came to Palestine and, as usually happens, the field became over-crowded. It was now possible to build houses right, but an expert in town planning was still lacking.

When Tel Aviv had been laid out, the first Committee of the City was induced by the Palestine Office to rule that not more than thirty per cent of every plot should be built upon, and, also, that the houses should be detached one from the other. These rules were taken from the German "Garden City" plans and have been adhered to in Tel Aviv. There are no slums in the city. Tel Aviv continued to develop and new sections were planned for Jerusalem and Tiberias. The situation was becoming daily more complicated, and the need for experts who could help to correct past mistakes became imperative.

The Palestine Land Development Company thereupon decided to call to Palestine a town planning expert. Mr. Richard Kauffmann, who had been trained in Germany and who had worked in Christiania, arrived in Palestine in 1920 and opened the Town Planning office. This new department worked not only for the Palestine Land Development Company, but was placed at the disposal of all other agencies for the laying out of new colonies.

Simultaneously with the opening of the Town Planning Department, a Surveying Department was opened and the two co-operated closely. From this time dates the laying out of towns in a scientific manner. Much remodeling and building was done in Jerusalem in the new section called Beth Ha-Kerem and in the building plans of Tel Aviv. It is most interesting to see how differently the new colonies are laid out from the old. The plan of the old colonies usually called for a central road with a row of houses on either side. This was, of course, an extremely primitive method and disregarded the future development and the special location of the settlement. The idea of the town Planning Department was to make the settlement fit its environment or in other words to make it a part of the landscape. The plans for Nahalal and Nouris and the other Keren Hayesod colonies in the Emek Jezreel set up on the land of the National Fund, show the advantage of utilizing the individual locations to the fullest extent.

The Turkish government, if it can be dignified by that name, had no laws governing building operations. Anyone able to pay for a license could go ahead and build. However, the English Government, realizing the importance of good ordinances in town planning, has passed laws governing the building of houses and towns. And

with the cooperation of the Government and the Building department of the Palestine Land Development Company and with the practical example of the model Keren Hayesod colonies already established, it is assured that Palestine will grow very quickly into a land of modern and beautifully planned communities. Every plan for houses must be approved on technical and artistic grounds. Room measurements, even rooms for domestic help, must be up to the minimum requirements; bath rooms are now required by law. The towns have restricted residential quarters, separated from the business sections. Public buildings, parks, playgrounds and synagogues are provided for. What makes all this possible is not only the laws and expert guidance, but, above all, the fact that the building industry is now entirely in Jewish hands.

Palestine is therefore not being rebuilt haphazardly. The work is always being done with a regard to future necessities. Individual wishes are taken into consideration but a community, after all, must be built for the common weal. The beginning of a colony, as indeed the beginning of all things, determines its development. A wrong start cannot wholly be rectified. It is for this reason that the rebuilders of Palestine are taking such pains to make Palestine a place of beauty as well as of usefulness. The Jews of Palestine are obviating the possibility of their posterity holding them responsible for mistakes. The future generations of Jews will be able to bless their ancestors.

The above is the third of a series of articles by a Palestine Expert which appeared in The New Palestine. The writer is of the highest standing and has himself played a leading role in practically every phase of Palestinian development.

ASLEEP

"While the bridegroom tarried they all slumbered and slept."

No danger now! for just the same
The earth wheels round as in our fathers' day,
There is no change: no fiery flames
Of war, our beauteous cities raze.
Destruction waits—all lands are now at peace;
The dread Messiah's cloud-attested car
Yet tarries in the ether depths, and blest release
Is given us from fear.

What if the notes from far
Strike on our ears like blasts of coming doom?
And famine gaunt in smitten myriads say
The end is near? or fever, ply her pestilential
loom,
And wicked spirits bind themselves for coming
fray?

There still is time for sleep, for peace and restful ease,
Elijah has not come, and just such things as these

Our fathers saw. The earthquake shock
They felt, and many a beauteous flock
Saw quick cut down by pestilential hand,
While sword and fire made desolate the land.
Not yet! not yet will Christ come back to earth;
The years will still go on and grander things
have built,

Before that awful day: we yet may dance
In pleasure's giddy whirl, and gain
The coins of wealth and world's approving glance,
And drown in Lethean cups, our pain!

—S. Roxana Wince.

"THOSE who wait for great opportunities, so that they may suddenly do great deeds, are of very little use in the meanwhile to anybody else, and are losing a lot of practice in small things. In the end, their waiting comes to nothing, for they could not grasp an opportunity even if they saw it."

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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 for 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

GENERAL CONFERENCE

THE Fifth General Conference of the Church of God will, D. V., be held at Oregon, Illinois, August 4 to 16 next. For four years these General Conferences have been well attended and during each one there has prevailed a spirit of true, earnest effort to know the right and to do the right.

For many years the people of the church have been praying for this General Conference. There are many possible benefits to be derived from this effort. And, if the effort is put forth with due and proper submission to God, there can be no injuries resulting therefrom. It therefore behooves every prayerful and earnest worker of the church to strive diligently to see that the effort is at all times properly conducted.

The Conference exists because those who are upholding it have each, in one way or another, dropped certain personal wishes and have united in sincere Christian endeavor to further the labor of Christian love and edification. The greatest good to the cause of Christ, is the true, underlying, prompting motive.

It is therefore with freedom that one and all of the Church of God are earnestly requested to unite in this common effort to more perfectly discover the way of faith and the way of service to one another and to the world. The larger the number who will unitedly serve under the common leadership of God the greater will be the results for good.

Oregon invites you, welcomes you. Will not many try to be in attendance?

Will every interested one, who finds it

impossible to attend in person, kindly use a proxy blank, which will be found on the back page of this and succeeding issues of The Herald, to appoint one who will be in attendance to represent you by proxy? Please do this at once and thus facilitate the work of the secretary.

In His name unite in service.

REMISSION OF SINS

In all instances but one in the New Testament "remission" is the same as "forgiveness", these being the English words equivalent to the Greek word "aphesis". The meaning is, "dismissal, discharge, setting free. . . . Hence the forgiveness of sins on the part of God, and with reference to the future judgment; total remission and forgiveness excluding all idea of punishment." It is the result of "remitting", that is, of pardoning, forgiving.

But in one only instance "remission" has a very different meaning. That instance is in Romans 3:20, which reads:

"Whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God."

In this text the word "remission" is used to express the thought of the Greek word "paresis", which is found in the New Testament only here. Its meaning is, "a letting pass, overlooking, not punishing."

"Paresis is the word which describes the Old Testament remission of punishment, solely traceable to the Divine patience; while aphasis is the New Testament remission of sins as characteristic of the New Testament salvation. Before the death of Christ, there was remission (paresis) as a work of forbearance. After it there was remission (aphesis) as a work of grace."—Critical Lexicon and Concordance.

God "winked at" the former times of ignorance, Acts 17:30, 31, overlooking (passing over, Rom. 3:25, margin) the sins, "through the forbearance of God". But now, having raised Christ from the dead He hath afforded faith to all men and commands all men, everywhere, to repent, and obtain forgiveness of sins through Jesus Christ.

MADE FREE

AT Romans 6:17, 18 Paul teaches that having "obeyed from the heart that form of doctrine which was delivered you", you were "made free from sin". The obedience referred to is evidently the obedience in baptism which is carefully presented in verses 1 to 6 of the context. The whole is in complete agreement with Peter's instruction on the day of Pentecost when, earnestly instructing those who had engaged in the crucifixion of Christ, and who became "pricked in their heart", Peter said, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, . . ." Evidently the "remission of sins" makes one "free from sin."

So, true, effective Christian baptism carries with it God's forgiveness of sin and the acceptance by God for service of righteousness. It is a raising out of one's death "to the old" unto that "newness of life" made opportune and possible by God.

But Jesus explained, Matt. 6:14, 15, that God will forgive us of our sins only if we, from our hearts, Matt. 18:35, "forgive men their trespasses (sins)".

Therefore, any person who would earnestly seek freedom from sin by God's forgive-

ness (and there is no other way to obtain such freedom) must, without exception, first forgive every offender and every offense against self. Only on this condition does God promise forgiveness to us. Therefore, the one seeking forgiveness of sin and newness of life through the obedience of faith, repentance and baptism will obtain such only on condition that he first forgives fully and freely all offenses against him.

FATHER, FORGIVE THEM

HAD our Savior treasured non-forgiveness against those who so unjustly crucified Him it would have been an act of sin; He would have died a sinner. But No. "In Him was no sin".

"Father, forgive them".

And His prayer was answered when, on Pentecost, they sought the "remission of sins".

The two weeks of Bible School at Oregon will have five classes—one of them will be helpful to you. August 4 to 16.

THE HEAVENS DECLARE THE GLORY OF GOD

THE yearning of Paul's heart for Israel is fervently pictured in Romans 10. His "heart's desire and prayer for Israel is that they might be saved."

Quickly his thoughts race across the centuries of God's faithful dealings with that people; he recalls the instructions of different prophets; he focuses everything in Jesus Christ and makes all dependent upon faith. In verses 14 to 17 he realizes that "faith cometh by hearing". Questioning as to whether Israel had heard he replies in full conviction, "Yes, verily, their sound went into all the earth, and their words unto the ends of the world".

We ask, Whose sound? Whose word?

The answer is at first startling when we realize that Psalm 19:4, from which Paul here quoted, has to do specifically with the starry heavens. "The heavens declare the glory of God; and the firmament sheweth His handiwork." It is their line, or "sound", that has gone into all the earth; it is their words that have been heard unto the ends of the world. They have told of God; yes, they have told of His Son. Therefore Israel was without excuse for their unbelief. For, registered across the dome of the heavens in studded letters of glittering gold the prophetic story of the prolonged labors of the Seed of the woman, ere He should crush the serpent's head, had been written by the very positions and relations of sun, moon and stars. Indeed, these heavenly bodies were from the beginning, and continue throughout all time, Gen. 1:14, to be "for signs, and for seasons (cycles)", as well as "for days, and years".

The pioneers of the race were without the written word for two and a half thousand years. During this long period, and for centuries after, the declarations of the heavens were eagerly studied. Therein was the glory of the Lord declared, yea, rehearsed. For day after day constantly poureth forth speech; and night after night information is revealed.

This heavenly speech and information went forth into, and was heard in all the world. The rock-hewn records of the ancients, of late unearthed, reveal that ev-

(Continued on page 312, column 3)

Among the Churches

Bro. M. W. Lyon will fill Bro. F. E. Siple's appointment at Dixon, Illinois, Sunday, July 5.

The largest attendance in its history was the Indiana Bible School and Conference record on Saturday, the twenty-seventh.

Agitation is rife for a church building at Mora, Minnesota. A business meeting will be held soon in view of formulating a plan of action. Pray for its success.

Bro. Sydney Magaw held a few meetings near Mora following the conference held at Eden Valley. Plans are being perfected for a series of meetings near Aitkin, Minnesota.

After working daily throughout the Indiana Bible School and Conference, Bro. H. A. Sheets left for Virginia where he has appointments for July. His first labor will probably be at Seven Fountains, over Sunday, July 5.

On Sunday morning at eight o'clock, the Indiana Bible School left the church for the lake to baptize into Jesus Christ twelve who confessed His all-saving name. Two were baptized at Plymouth, Friday, the twenty-fifth.

Mr. and Mrs. John W. Oaks, of Gladbrook, Iowa, announce the marriage of their daughter, Lora Pearl, to Mr. Carl H. Reinhard, on Wednesday, June 24, 1925. The young folks will be at home in Gladbrook, after July 1.

Our Ohio Brethren

It was with much regret that we left the brethren and sisters of Ohio. With but few exceptions the associations with the brethren there were very pleasant and we found some of the warmest friends of our long experience in this work.

The last day at Lawrenceville we had two services with a pot luck dinner between. The day was much enjoyed.

The last night we spent in our West Milton home, about seventy of the Brush Creek folk came in and gave us a delightful surprise. After a very enjoyable social evening spent together Bro. Chas. Doll, in a neat presentation speech, in behalf of the church, gave us some silverware consisting of two sets of knives and forks, one set of tablespoons, and one gravy ladle given to Sr. Patrick by her Sunday School class. Ice cream was then served and the gathering broke up and the people went to their homes leaving us with very pleasant memories.

The thirty-first of May we were with the Delta folk. There we had three services and a pot luck dinner at the church. The attendance at these services was very good. Our brethren at Delta, though few in numbers, are very loyal to the truth. The attendance of others than our own folk has been very good at all our services there.

Jas. A. Patrick.

NOTICES

SUMMER MEETINGS

HAMMOND, LA.,	JUNE 19 to JULY 8
GOLDTHWAITE, TEXAS,	JULY 10-19
FELIDA, WASHINGTON,	JULY 9-12
WAVELAND, ARK.,	JULY 30 - AUG. 9
OREGON, ILLINOIS,	AUGUST 4-16
HOLBROOK, NEBRASKA,	AUGUST 15-23
ARKANSAS CITY, KANSAS,	AUGUST 20-30
WATERLOO, IOWA,	AUGUST 22-30

"Gospel In Song" Prices

Single copies, postpaid, Manila, 40 cents; Flexible Cloth, 45 cents; Board Cloth, 50 cents. Ten copies, postpaid, Manila, \$3.60; Flexible Cloth, \$4.00; Board Cloth, \$4.50. Per 100, by express, not prepaid, Manila, \$30.00; Flexible Cloth, \$33.00; Board Cloth, \$40.00. Five or more at rate of ten. Twenty-five or more at rate of one hundred. Send orders to the National Bible Institution, Oregon, Illinois.

General Conference of the Church of God

The Fifth General Conference of the Church of God will convene (D. V.) at Oregon, Illinois, August 4 to 16, 1925, concurrently with the Illinois State Conference and Bible School.

At 3 p. m. each afternoon of the first week a conference will be held for the study of such various Bible questions and topics as may be presented. The program for the rest of the day has been coordinated with the program of the Bible School. Beginning with Monday, August 10, business matters of the General Conference will be taken up at 3 p. m., on August 10, 11 and 12.

One of the items of business will be the consideration of the report of the committee appointed at last General Conference for amendment or revision of Working Rules, or Constitution, of the General Conference.

According to present Rules it is necessary that all persons and state conferences belonging to the General Conference do, so far as possible, attend the General Conference, or appoint, respectively, some one who will be in attendance to be their proxy to represent them thereat. Proxy blank will be found on page 312.

F. L. Austin, Secretary.

REPORTS

From Ripley, Illinois

As Bro. Siple was unable to fill his appointment at Ripley this month, we had the pleasure of meeting Bro. M. W. Lyon, who gave us three interesting discourses. We bespeak for Bro. Lyon a bright future in the ministry.

Tessa Laning, Secretary.

HERALD RECEIPTS

Mrs. Delmar Adams; M. C. Brake; Fred E. Hall; Mrs. Ed. Tomlin; John M. Railsback; Mrs. Valura Maher; Davis Pearson; Peleg Chase; Moody Holcomb; Joe Gaspar; Emma Jackman; C. A. Nokes.

WINCE MEMORIAL FUND

Previously mentioned	\$615.70
Peleg Chase	5.00
Total	\$620.70

OBITUARY

Pearle Frances Buckley-Hixson

Pearle Frances Wood was born, April 22, 1892, at Ripley, Illinois, and passed away, June 20, 1925, her age being 33 years, 1 month, 28 days. In the year 1907 her parents, Mr. and Mrs. S. E. Wood, removed to Kewanee. Pearle residing with them until her marriage 13 years ago to Mr. Karl Buckley.

They made their home in Indianapolis, Indiana, until it was broken up by the death of Mr. Buckley five years ago.

She then returned to Kewanee to live and over a year ago was married to Mr. Fred Hixson, with whom she had not lived for several months prior to her death.

Pearle united with the Church of God when 16 years of age, to which faith she held firmly to the end.

Funeral services were held on Tuesday afternoon, June 23, at the Christian church, Rev. S. J. Lindsay, an old friend of the family, officiating, assisted by Rev. Oliver. Three songs, "Beautiful Isle of Somewhere," "The Old Rugged Cross," "Jesus Lover of My Soul," were beautifully rendered, the first two being sung by Pearle's own request.

She leaves to mourn, beside her parents, two children, Rosemary, age 9, Leybourne, age 6; two sisters, Mrs. William Lindsay, Miss Phyllis Wood; and one brother, Harry Wood, with a host of other near relatives and friends. The great wealth of beautiful floral tokens and tributes gave expression of the love and esteem in which she was held, not only by her friends but by the entire community.

Pearle met her death at the hand of

Perry DePew, who inflicted the fatal gun shot wounds. DePew had gained entrance into this peaceful home through mutual friends, all of whom thought him worthy of respect and confidence.

After attending our Scripture studies for awhile which are conducted at the Wood home once each week, it soon became apparent that he wished to assume the role of Pearle's suitor. The family in a kindly way let him know that she was not in a position to accept attentions from him, or anyone, which offended him very much and he continued to impose himself on them at any time or place, becoming very obnoxious and a nuisance. This finally called forth a personal rebuke from both Pearle and her father, she writing him a letter not to try to see her again.

She and her sister Phyllis with two other friends, while down town Saturday night, noticed that DePew followed them from place to place. Stopping at the restaurant of her cousin, Geo. Dennis, she finally gave him the letter which she had intended to mail. After reading it he asked her what she meant and she replied, "I'm through." And then the terrible tragedy took place.

We feel that God thought her worthy of being taken out of the great time of trouble, and that she is peacefully sleeping, awaiting her Master's call on the resurrection morn, to take her place in the restitution of all things.

It testifies to the true Christian character of this family that they request that DePew be not hanged, because he has a mother, brother and friends. But they desire the prayers of all the brethren that they may be able to bear up under this sudden and dreadful bereavement.

President of Berean Society,

Mrs. E. H. Howell,

Kewanee, Illinois.

PRAYER

WHAT the church needs today is not more machinery or better, not new organizations or more novel methods, but men whom the Holy Ghost can use—men of prayer, men mighty in prayer. The Holy Ghost does not flow through methods, but through men. He does not come on machinery, but on men. He does not anoint plans, but men—men of prayer."

"Talking to men for God is a great thing, but talking to God for men is greater still. He will never talk well and with real success to men for God who has not learned well how to talk to God for men."

"Prayer, as a mere habit, as a performance gone through by routine or in a professional way, is a dead thing. True prayer is borne of vital oneness with Christ and the fulness of the Holy Ghost, it springs from the deep, overflowing fountains of tender compassion, deathless solicitude for man's eternal good; a consuming zeal for the glory of God."

"It is prayer-force which makes saints. Holy characters are formed by the power of real praying. The more of true saints, the more of praying; the more of praying, the more of true saints."

"More time and early hours for prayer would act like magic to revive and invigorate many a decayed spiritual life. More time and early hours for prayer would be manifest in holy living. A holy life would not be so rare or so difficult a thing if our devotions were not short and hurried."

"To pray is the greatest thing we can do; and to do it well there must be calmness, time, and deliberation; otherwise it is degraded into the littlest and meanest of things. True praying has the largest results for good; and poor praying, the least. We cannot do too much of real praying; we cannot do too little of the sham. We must learn anew the worth of prayer, enter anew the school of prayer."—E. M. Bounds.

The Sunday School

By Alta King

THE GOSPEL IN ANTIOCH OF PISIDIA

Lesson 2 July 12, 1925
Lesson Text: Acts 13:13-52
Responsive Reading: Isaiah 55

Golden Text: Behold, I have given Him for a witness to the people, a leader and a commander to the people.—Isaiah 55:4.
Memory Verses: Isaiah 55:3, 4.

For Study

Review: What was done in last week's lesson toward the fulfillment of Jesus' last command? Why was the conversion of the deputy at Paphos a signal victory for the Christ? What three men took direct part in this missionary activity? Which one took the dominant lead? How did John Mark help?

The New Lesson: The account does not say how long Paul and his helpers stayed in Paphos where Paul began in earnest the discharge of the mission to which the Christ had assigned him some years before; but he did not remain longer than was necessary to give the Truth concerning the Christ a good solid start. In this week's lesson we find him in a new locality on the mainland some distance north of Paphos in Cyprus.

I. John Mark's Return: Acts 13:13. We can only surmise the reasons for Mark's quitting the missionary venture. For such surmises read accounts given by Bible dictionaries and other commentaries. That the reason was not one approved of by Paul is evident from Acts 15:36-39.

II. Paul's Presentation of Jesus to the Jews. Acts 13:14-37. Locate Antioch of Pisidia. Where did Paul, as usual, seek to begin his work? How did he get a hearing?

The Jews held two main objections against the acceptance of Jesus as the Christ.

First, they held that He was ignoring and setting aside Moses (the law) and the prophets, and by so doing was disregarding God's hand in the development of their nation.

Second, they held that His utter disregard of physical force, of the pride of kingly station; His humility and lowliness; His friendship with sinners and the raff of the world, and finally the shame of His death, were evidence that He was not the royal King of prophecy.

How well Paul knew these objections by personal experience in fleshly reasoning. And how earnestly he must have endeavored to set them aside in the minds of his Jewish brethren.

Verses 16-22. These verses contain a brief account of Israel's history. Can you see the wisdom in thus beginning an appeal to the Jews concerning Jesus as the Christ? What does Paul declare to be the climax of Israel's history? Verse 22.

Verses 23-25. What does Paul declare to be the fulfillment of this promise that was the climax of Israel's history? Thus did Paul show Jesus to be the continuation of God's hand in Israel's history and guard against the objection that acceptance of Jesus as the Christ was a breaking away from and setting aside of Moses and the prophets.

What promise is referred to in verse 23. See Psa. 89:34-37. What had been John's

testimony concerning Jesus? It is not likely that Paul's full speech is recorded here. How his voice must have challenged forth John's clear, ringing testimony in John 1:19-36.

Verses 26-37. In these verses Paul endeavors to remove the second objection against acceptance of Jesus as the Christ, the objection based upon His humility, lowliness, death, and His apparently shameful station in life. He answers this objection by presenting all this in the light of His resurrection. He tells them, furthermore, that the offer of salvation in Christ was being sent to them for (because) through the ignorance of the Jews (verse 27) and their hatred (verse 28) they accomplished His death, but God raised Him from the dead. Their ignorance and hatred evolved, through God's power, into a blessing upon themselves. See verses 26-37. When and how had Jesus been raised by God's power as a Savior unto Israel the first time? See verse 23. Why had it been necessary to raise Him "again". Compare Jesus "raised again" with Jesus before death and resurrection. Did the Jews gain or lose in the accomplishment of their purposes?

It was necessary to raise Jesus again not only because of human ignorance and hatred, but also because Jesus' full perfection into Christship depended upon it.

What three prophecies did Paul quote as foretelling the resurrection of Israel's Christ? What bearing does His resurrection have upon the sureness of God's covenant to David?

III. Paul's Final Appeal and Warning. Acts 13:38-41. Having cleared away objections against acceptance of Jesus as Christ, Paul stated the great and basic mission of the Christ, a phase of His mission which had not figured so largely in Israel's conception of the mission of her Christ. What is this basic mission? Verses 38, 39.

Because of Israel's proud confidence in an inherent power to develop law-salvation and her conviction that salvation must come by this road, she felt little need of such a mission toward herself. Because she saw no place in God's plan for Gentiles, she felt no need of it for others. Hence the Christ with such a mission was not her Christ.

Upon what did Paul base his warning?

IV. Reception of Paul's Message. Acts 13:42-52. What did the much-learned Jews do? (Perhaps to consider caustically what Paul had preached.) What did the Gentiles do? Was Paul's message entirely without effect among Jews and those Gentiles who had become Jews in religion? What did these accomplish during the week? What began to work in the hearts of the leadership? What did this envy cause them to do?

Honest conviction that Paul was in error played no part in their opposition. Instead of seeing Jesus as the living Leader and their own leadership established and maintained in following Him, they saw Paul and Barnabas as leaders undermining their leadership. Thus they, themselves, doomed their own leadership, by opposing the Christ's leadership in Paul and Barnabas. Thus will all flesh leadership doom itself. True and eternal leadership centers in Jesus alone. See Isaiah 55.

How did Paul and Barnabas receive this opposition? Verses 46, 47.

Why were the Gentiles glad? Who believed?

In verses 50-52, the Jews resorted to the final stand that is open to flesh opposition and victory—the device of physical eradication. How did Paul and Barnabas show their scorn of such opposition and victory? Were the new disciples affected by it? What power was with them that no flesh authority could eradicate?

For Class

Give a brief account of Paul's initial steps in accomplishment of the mission assigned to him by the Christ at his conversion.

Discuss Paul's work in Antioch of Pisidia, using the topics as given in the study section as the means of outlining the text.

The Children's Column

THE GOSPEL IN ANTIOCH OF PISIDIA
Acts 13:13-52
By Lois Hunt

PAUL and Barnabas were chosen by God to carry His gospel to others outside of their own country. They had come by way of the isle of Cyprus, and had now reached Antioch of Pisidia—in Asia Minor. Here, on the Sabbath day, they went to the synagogue and sat down.

After the reading of the Scriptures the rulers asked Paul to speak to the people. He stood up and told them the history of the Jewish people, of their putting Jesus to death, of Jesus' resurrection, and that their sins would be forgiven through Jesus rather than the law of Moses.

This first sermon pleased the people in Antioch; for when the Jews left the synagogue, the Gentiles asked Paul to preach again the next Sabbath. Some of the Jews, too, followed Paul and he urged them to continue in the grace of God.

When the next Sabbath arrived nearly the whole city came to hear Paul preach. Just imagine nearly everyone in your city coming to church.

Then, of course, the Jews grew envious and spoke against Paul's sermon. But Paul and Barnabas were very brave and told the Jews that they ought to have received the gospel first, for it had been preached to them first. But they had rejected it and proved so unworthy that God had turned to the Gentiles. This made the Gentiles so very happy that they glorified God, and the good news was carried through all that region.

In the meantime the leaders of the jealous Jews went to the chief men of the city and influenced them against Paul and Barnabas—probably told them untrue things. Whereupon Paul and Barnabas were greatly persecuted and cast out of the country. However, they "shook off the dust of their feet" against their enemies—a sign of disdain or scorn for their wickedness. Then they went to another town called Iconium—about forty-five miles southeast of Antioch.

Even if their faithful teachers were removed, the converts at Antioch were not discouraged, because they were filled with joy and the Holy Ghost.

Have the Jews ever been sorry that they did not accept Jesus or God's plan of salvation?

Did you start to follow Paul and Barnabas on your map?

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

CHRISTIAN AGGRESSIVENESS

By Alta King

SAUL'S nature was aggressive. Before his conversion that aggressiveness manifested itself in physical combat and destruction of life. His road to victory at that time was physical destruction of opponents by superior physical force.

After conversion, Saul's aggressiveness manifested itself in mental combat and destruction of ignorance. His road to victory at this time was destruction of ignorance and error through superior mental and spiritual force. Physical life and being were left intact.

How truly this change portrays the difference between law and grace. The first is victorious through superior physical force and its use in physical destruction. The opponents are put out of existence. The second is victorious through superior mental and spiritual force and the destruction of ignorance and error. Opponents are put out of existence, but not physically. They are made into loyal supporters of what they formerly opposed. Physically, they are more alive than ever before.

And this is the road to victory which Jesus was traveling when He said to James and John, "Ye know not what manner of spirit ye are of, for the Son of man is not come to destroy men's lives, but to save them." A slow road to travel, perhaps, but the victory at its end is the only true victory.

May we, as does Jesus, keep that victory ever before our minds. We will have less time to argue and defend the belief that the vast majority of the human race will go down in eternal destruction (even though this be true) and more time and spirit and power to put forth for the salvation of those lives loved by Jesus as He loves yours and mine.

If a portion of God's victory over sin and death is the victory of physical destruction through superior physical strength, well and good. God's wisdom cannot be questioned.

But, of this we are assured—such victory is not to be won through Jesus, if we may judge from His life and teachings while among men, personally and through the inspired apostles. And Paul tells us that His life and teachings are a foretaste of the powers of the world to come. Heb. 6:4-6. If such victory is no part of God's victory through the Christ, it can be no part of God's victory through us, if we are Christ's. Neither can the law-spirit back of such victory be our spirit, for it is not the spirit of Christ, and if we have not the spirit of Christ, we are none of His.

Christianity is aggressive and Christianity is destructive, but hers is the aggressiveness and destruction of grace, not of law. Christians should early begin to discern the difference between the two types. There is far too much mixing and confounding of the two. It is the discernment

of this difference and the absorption of the spirit of the former that makes one a Christian.

GIVE SERVICE

By Verna Himmelright

CHRIST'S life on earth was spent helping and ministering unto others. We cannot do the great things which Christ did—we have not the power of raising people from the dead and healing the sick of their infirmities. We cannot perform miracles. Yet we can, each in his own way, follow the example of Christ by helping unfortunate persons and bringing joy and gladness to others.

Christ has said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matt. 25:40. Prior to this statement Christ had portrayed a picture of the judgment day. The assemblage had been divided into two companies, one stationed at the right hand and one upon the left hand of our Savior. Those on the right hand had been doing acts of charity, such as feeding the hungry and providing clothing. They had visited the sick, had given drink to those who were thirsty, and had cared for the stranger. Those on the left hand had lived selfish lives, seeking contentment and happiness for themselves. They had not noticed any one whom they might have helped as they traveled along life's road.

This parable is ended by a statement of the punishment in store for those on the left and a promise of a reward of eternal life to the righteous or those on the right.

A personal examination of our actions will determine whether we belong to one group or to the other. Are we doing all we can each day? Are we giving food and clothing; are we caring for the stranger and visiting the sick? Are we helping "the least of these" and thus ministering to Christ?

LOYAL, LOVING, BRAVE

AN English writer in a little book called *Religious Perplexities* has given us a text that fairly illumines life.

"This world," he says, "is ill adapted to the fearful and the unbelieving; but most exquisitely adapted to the loyal, the loving and the brave."

The same thought was in the mind of John, the beloved disciple, when he referred over and over again to the rewards of "him that overcometh."

What a principle to adopt as a chart of life! Abraham Lincoln, Joan of Arc, Paul of Tarsus—they were neither fearful nor unbelieving, but loyal and loving and brave. And of those we know who travel "life's common way," who seem the happiest and most beloved? Never those fearful and unbelieving ones who go their way doubting and complaining. Memory lingers fondly only over those who were loyal and loving and brave.

Each person knows somewhat the limits of his bodily strength. But the measure of our spiritual powers we know pitifully little as yet. Only we know that some seem to have access to them in greater degree than others. And those who possess this power to draw upon unseen reservoirs of strength are the loyal, the loving and the brave.—Selected.

"THY KINGDOM COME"

By Edward J. Orr

IT is safe to say that the part of the Lord's Prayer which is taken as the headline for this article, is repeated in at least fifty per cent of all Protestant churches of our land, (where services of any kind are held) at least once every Sunday.

And how few who repeat the words probably consider the significance of the prayer, and what it means to the one who offers it, or to the church and the world. "Thy kingdom come, Thy will be done on earth as it is done in heaven," involves the second coming of our Lord Jesus Christ in awful majesty and glory, to judge the world in righteousness. It means the raising to life of billions held in the grip of the Grim Reaper. It means the assembling of the living and the resurrected ones before the "great white throne," for each person to receive his or her final decree—the gift of eternal life, to be enjoyed in the Paradise of God, which is to be restored on the purified and re-created earth—or it must be "eternal destruction from the presence of the Lord and the glory of His power," in other words, the second death in the "lake of fire." Rev. 20:14, 15.

Surely, these momentous events—the closing scenes just before us of the gospel age, should cause every thoughtless man or woman, the most giddy boy or girl, to pause for a moment, and seriously consider the import of the words, "Thy kingdom come," before giving utterance to them. We should think what would be the immediate answer to this prayer—say tomorrow, next week, or next month; mean to me, as an individual. Have I made all necessary preparation for these awfully grand and awe-inspiring events, and to have no more opportunities to complete my arrangements to close my career in this mortal life? Have I an undoubted title to the white robe and the crown of righteousness, which the Lord, the righteous Judge, will give in that day to all who have loved His appearing? 2 Tim. 4:8.

Again, before repeating this prayer, "Thy kingdom come," we should consider what the immediate granting of this petition would mean to my husband, my wife, my sister, or other members of my family. And as true religion is not selfish, we should think about neighbor A or Mrs. B. They care nothing, apparently, for anything religious. The Lord's day is to them simply a day of rest from labor and the gratification of sensual pleasure, and amusements. And oh! to think of Mr. C. who scoffs at the Bible, and calls the Savior, who offered up His life that men like him might be saved, just a mere man.

The true Christian, as he or she considers what the sudden answer to the prayer, "Thy kingdom come," means, does not stop with being concerned about members of family, about neighbors and friends, but looks out upon a world immersed in the pursuit of pleasure and in business, with never a thought of having to give account of their actions in this life. "As the days of Noah were, SO shall it be in the days of the Son of man." These things grip the heart of the true believer and send him often to his knees. He shares with the compassionate, loving Savior, in that heart-sick lament: "They would not come unto Me that they might have life."—Our Hope.

BABYLON

IT is now believed that the ancient city of Babylon was fourteen miles square, surrounded by a wall sixty miles in length, 300 feet high, 100 feet broad at the base, and wide enough on the top for two chariots to race abreast.

The writer disagrees with Bible students who believe this ancient city is to be reconstructed. Rather, my thought is, that the present order of things, both physical and spiritual, is antitype of the physical Babylon of old, the great city of confusion. And that modern Babylon, so frequently referred to in Revelation, is soon to end, as specifically depicted in Revelation 18, the fall even now being in an incipient stage.—Samuel E. Haney.

"Recompense to no man evil for evil."

ALEXANDRIA

By Lottie E. Young

CAIRO was left about noon, and the mad scramble there is over the baggage each time we make a move makes me think the American system of checking a nearly perfect one. Alexandria was reached in about three hours, and my room in the hotel there faced on the Mediterranean. This city was founded by Alexander the Great over 300 years B. C., but has a generally unfinished look after all these centuries, great spaces having neither pavement, grass, trees, nor anything else which we consider attractive. They have a good looking square, and here the demands of the men on the street are not to buy postal cards, beads and bags, as in Cairo, but slippers, stockings, and fountain pens, while money changers are seen by the doz-

en. Restaurants are all out of doors, where quantities of men seem to be eating and drinking all day long. Once this city was the chief seat of Greek learning, boasting a magnificent library, while Pharos, at the entrance of the harbor, was one of the wonders of the ancient world, and the fore-runner of all our lighthouses.

In the morning four of us took a small carriage and drove through some of the streets, narrow and filthy. Meat was hanging exposed but not as many flies were seen as later on probably. "Germs" are evidently unknown here. Most of the people seemed to be squatting around doing nothing, but where one's heart ached was for the children brought up in such surroundings; school has no terrors for them as there is no education for the lower class.

We went down into some catacombs where both mummies (Egyptian) and funeral urns (Roman) had been found in dusty beds. Pompey's Pillar is here 88 feet in height, while we went 51 feet underground. A male and female Sphinx, brought from Assouan to this city, and also what has been a Roman bath, were seen, but everything was dusty and dry, even though this was the wet season. Alexandria has a population of about 500,000 and is a thoroughly cosmopolitan place, people in the streets, and ships in the harbor coming from all parts of the world. We left it about 4:00 p. m., watching first the city, then the fine breakwater fade from view, and I, for one, was very glad of the fact that for five days I would not have to do anything or go anywhere.

GENERAL CONFERENCE OF THE CHURCH OF GOD

Oregon, Illinois, June 30, 1925.

Dear Co-worker:

The Fifth Annual General Conference will convene at Oregon, Illinois, August 4 to 16, 1925, 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 the 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, Secretary.

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 10, 11 and 12, 1925, and at any adjourned meeting thereof.

In witness whereof I have hereunto set my hand this day of 1925.

Signed

In the presence of

OUR CONVERSATION

(Continued from front page)

Surely you are not expected to bore people with your experiences, or even with the Bible, but you can drop a sentence, or a word now and then, and very often this will lead to a profitable conversation in which you may have the joy of leading a lost soul to Christ the Savior.—Messiah's Advocate.

THE HEAVENS DECLARE THE GLORY OF GOD

(Continued from front page)

erywhere the story of the heavens was earnestly studied. There emblazoned, in starry outline over and above the long stretched out serpent (Hydra constellation) is the Virgin of promised seed. And next to her and over the same serpent in the attitude of having sprung at and being about to alight upon the serpent's head, is Leo, the Lion of the tribe of Judah (Rev. 5:5), in the act of vanquishing the enemy.

"Have they (Israel) not heard?"

"Yes, verily, their sound went into all the earth; and their words unto the ends of the world."

And all these signs placed by Creator hand upon the great open scroll of the heavens tell their unimpeachable story in complete accord with the same story told by the same Jehovah as He inspired human life to write it in the alphabetical symbols of thought more commonly used and therefore more readily perused by man.

Both are that man may hear the voice of God. Both are that faith may spring forth. Both are to turn the heart of man to the heart of God through His conquering Son.

THE RESTITUTION HERALD

Volume 14

Oregon, Illinois, July 7, 1925

Number 40

Antioch's Determination

By Alta King

WHEN therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question." Acts 15:2.

Believers, today, can follow Antioch's course when there is no small dissension and discussion among them.

They can determine that men, well versed in the Scriptures, able to call up quickly, and intelligently, and in an unprejudiced manner the testimony of the various apostles and prophets on a given question, shall meet and thus confer with the apostles, and elders, and prophets; not of course in their physical presence, but nevertheless just as effectively in their presence through their word.

It would probably take longer for the apostles and prophets to get their concurring decision across to their audience than it did when they were here physically, but such decision is bound to reach hearing ears that continue in conference with the apostles and prophets through the word with prayer and patience. "The flesh profiteth nothing."

In the present day church there is too much conferring of the "laymen" with their "leaders." To be sure, there is in this, some conferring with the apostles and prophets, but it is not direct. It is colored by leadership opinions and personalities, and, to some degree, by the leader's desire to maintain his leadership.

The church today needs direct, unified (in spirit) conferring between the "leaders" and the apostles and prophets, that the Christ's leadership might become effective over all, each leadership contributing toward that end. The church needs to "wait" on the apostles, and elders, and prophets for their concurring decision. Then will it be received, and believers will enter into silence, and peace and joy and consolation.

If believers, as a body, do not determine that their Paul and Barnabas type of men, and "certain other of them," shall meet in such Scriptural conference with the apostles and elders, then it behooves the "leaders" to betake themselves to such a conference, and continue in such conference until the apostles, and elders, and prophets sound forth their One Word to them. A few days of such conferring, in the collective capacity of as many leaders as may meet, and continued individually and in twos and threes as convenient throughout the year, would be worth more to the Christ's leadership than several weeks of conferring among ourselves, where there

He Knows

HE KNOWS the bitter, weary way,
The endless striving, day by day,
The souls that weep, the souls that pray.
He knows!

He knows how hard the fight hath been,
The clouds that come our lives between,
The wound the world hath seen.
He knows!

He knows when faint and worn we drink;
How deep the pain, how near the brink
Of dark despair we pause and shrink,
He knows!

He knows! O heart, take up thy cross,
And know earth's treasures are but dross,
And He will prove as gain our loss.
He knows!

—Selected

is much disputing to deaden the ears to the concurring decision of the apostles and prophets.

As one of the laymen, we ask, "Why can not such a conference take place?" There is much need of it that our present divergent leaderships might converge into one leadership—the Christ's—and that this might be done without compromising and sacrificing truth as is being done so largely in popular church federation movements.

Social contact with worldly people never brightens or enhances Christian character.

THE COMING SHAKING

THE Word of God declares: "And they shall go into the holes of the rocks, and into the caves of the earth for fear of the Lord, and for the glory of His majesty, when He ariseth to shake terribly the earth. In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats; to go into the clefts of the rocks, and into the tops of the ragged rocks for fear of the Lord, and for the glory of His majesty, when He ariseth to shake terribly the earth."—Isa. 2:19-21.

When the Lord shall arise to smite the earth He shall "rule the nations with a rod of iron and break them in pieces like a potter's vessel". He shall show Himself strong. The whirlwind and the fire, the earthquake and the still small voice!

"When He ariseth to shake terribly the earth"! You read it, and that is all you know about it. Man knows nothing about it. No man living can tell the shakings the earth went through when He brought forth the Alps, the Himalayas, the Andes, the Rockies. Those were nothing to what it will be when He rises to shake TERRIBLY the earth to avenge the murder of His Son, and the accumulated insults on the murdered Son and the One who gave the Son.—The Pentecostal Evangel.

A Confession of Faith

By A. J. Mills

A CONFESSION of Faith, written for presentation to Queen Elizabeth in 1575, contains definite teaching on resurrection, such as would be given by men holding Conditionalist views. The writers were Flemish Baptists who had come to England to escape the persecution then raging in the Low Countries, but, alas! they found no hospitality in a Protestant country, and no mercy from a Protestant Queen, or her advisers. They were taken on Easter day, April 3rd, 1575, whilst meeting in a private house in the suburbs of London, just without Aldgate Bars. They numbered about thirty persons. Two of their number were burnt at Smithfield, some were sent back to the continent, to almost certain death, and others ended their days in prison cells under terrible conditions. Their confession makes noble reading. It is signed:—

"In our prison in London, the 21st of July, in the year of our Lord, 1575.

By me, Hendrik Terwoort.

By me, Jan Pieters."

The confession consists of 13 Articles, from which we give a brief extract. After stating that their hope for everlasting life was in the Lord Jesus Christ, who died for their sins, was raised from the dead, and is now seated at the Father's right hand, Article 12 states—"We believe in the resurrection of the dead, as it is written, Isaiah 26:19; John 11:25; Dan. 12:2; John 5:25; 22; 1 Thess. 4:16. That we shall rise from the dead in our own bodies, Job 19:25; Isaiah 26:19; 1 Cor. 15, when the Lord shall come in the clouds with His angels, then shall each one be judged according to his works, Matt. 25:34; Rom. 2:6." Article 13. "We believe all that is contained both in the Old and in the New Testaments."

Their answer to the letter of John Fox, the Martyrologist, is to the same effect. After thanking him for his interest in their behalf, and expressing sorrow that he so misunderstood their reasons for refusing to recant, they conclude—"Lastly, we are men, and what is more, unlearned men, who can indeed err. Therefore, we will always behave with docility towards those who by Scripture can teach us better. But if they will drive us thereto with fire and sword it seems to us to be vain, and to fight against reason. For it is indeed possible that we may be made to speak otherwise than we think through fear of death; but that we should think differently to what we believe, you know is indeed impossible.

"Thus they who treat us in this manner, set before us one of two things, temporal or eternal death. Temporal, if we adhere

(Continued on page 320, column 3)

BLINDNESS

By C. E. Randall

FOR I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob."—Rom. 11:25-26.

Are all Israel going to be saved? Yes. Saved from what? Their sins and unrighteousness? No. The salvation as mentioned in verse 26 is not a saving unto eternal life. Immortality or eternal life is not under consideration. The subject matter of the text and context is, "blindness" and that only "in part". Israel's belief in Moses and the prophets, and their inability to see to the end of that which was abolished—even the first covenant given on Sinai, has blinded them that they cannot see afar off. The preaching and teaching of the "gospel of the kingdom" to them was a stumbling block. Matt. 9:35; 4:35; 1 Cor. 1:23.

The many attempts of Christ and His followers to gather Israel were met with a sneering scorn by the hosts that were camping in the shadow of the Mosaic law. "O Jerusalem, Jerusalem, thou that 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.

The responsibility for Israel's failure to come under the wings of the Almighty is charged against the ones that would not come. "Ye", Israel, are still blindly walking in the shades of the law of Moses, which was ratified by the blood of animals—unable to see that He who came and claimed to be Christ is the very Son of God that ratified with His own blood a better covenant made upon better promises. Even in the present, when Moses and the prophets are read and accepted as a basis for our faith, there remains upon the heart a veil, which can only be taken away by the accepting of the ministration of grace. It is this blindness the apostle is speaking concerning; and it is this blindness Israel will be "saved" from. Nowhere does Scripture infer that Israel will have a national salvation unto eternal life. Christ is Mediator to Israel as well as Gentile and each individual that comes to God must acknowledge and accept the Son.

When Israel shall look on Him whom they have pierced, they will mourn for Him as one mourneth for his only son, and will fully realize that the claims made by Christ were truly given Him by the Father. When they see Christ coming in power and great glory according to their expectation, the shadows of the first covenant will have disappeared before their eyes, and they will clearly see the light of the new covenant.

Will they then be saved from their blindness? Yes. Will their believing that Christ is the Son of God remove their sins? No. They will stand before Christ as Gentiles of today, crying out, "What must we do to be saved?" It will then be that a fountain for sin and uncleanness will be opened to the house of David and inhabitants of Jerusalem. Zech. 13:12.

All will not pass through this "door of hope" and drink at the fountain of living waters. There will be rebels. And all who will not come into the bond of the covenant will be thrust out of the kingdom: for many shall come and see Abraham, Isaac and Jacob in the kingdom, but themselves cast out. Ezek. 20:33-38; Matt. 8:11, 12.

RESTITUTION

By Samuel E. Haney

IN a previous article we briefly considered the Scriptural and temporal evidence of a transformation of the earth's surface, and the wherefore. Now let us take up the Why viewpoint of the subject. What is the object of all this tumult in nature that so specifically and harshly affects our race?

While philosophers, statesmen and editors write and speak hopefully, in a euphemistic mood, they privately recognize an inevitable crisis that is destined to be humanly unconquerable. They offer remedies, but hardly two of their remedial suggestions agree; and the rapid change of events causes the most auspicious ideas to become obsolete over night. Hence, the necessity of a more stable and definite authority. So we go to God the Creator and Regulator of all creation, even puny man "Thou art mindful of". Psa. 8:4; 115:12; Job 25.

There seems to be an unwarranted disagreement among Bible students as to what is implied by the "restitution of all things", especially when restitution (restoring) means the restoration of things that previously existed. This does not include modern inventions, such as telegraphy, telephone, radio, electric light, trolley cars, automobiles, aeroplanes, etc. But it does include the restoration of human beings to their "very good" and "upright" estate; and their "very good" environment. The modern utilization of the elements, however, is a precursor of the promised blessing of "all the families of the earth." Gen. 28:14.

The inmates of penitentiaries, hospitals, insane asylums and almshouses have not a Very Good and Upright appearance; but better, doubtless, than the habitues of cabarets and the semi-transparent, half-clad women of the street. These degenerate and depraved conditions are due to Adam's posterity having begun after the fall. Of the foregoing, "The book of life" has not been "opened"—no divine record made a memorial of.

Man and woman have been fruitful, and replenished the earth. But this having been done under the domination of sin, their reclamation must necessarily include a betterment of Mother Earth's productivity. But, Scripturally and logically, how is all this to be accomplished if all that have no part in the "first resurrection", Rev. 20:6, remain in their graves (sheol) until the end of the next age; and there be no physical eruption of the earth? From God's viewpoint all that have not been accepted as servants, and sons and daughters, have been reckoned dead. Matt. 8:22; 1 John 5:12. But all, both sides of Calvary, that have striven for a better resurrection (Heb. 11:35) through a Redeemer, who is to "bruise the serpent's head", having been reckonedly alive in God's sight. So, to be charitable, granting that the

(Continued on page 319, column 2)

THE DISTINGUISHING MARK

THE Lord is coming for those who have been washed from their defilement, those who have been washed in the precious blood, and they will be translated to be with Himself. The blood will be the distinguishing mark. The mark that is so despised by the world is the very one that the Father has chosen. The command to Moses concerning the Passover was not made known to those who were oppressing the chosen ones; and had it been, they would have derided it, and it would not have been believed in; and the precious blood of the Lamb is today treated in like manner. It is distasteful to the majority.

But God has chosen His own way. Wise and glorious are the people who choose God's way. The blood is to have the highest place. It is to be over the door, signifying going in and out under its protection. It is so simple, and yet such a mystery to those who value it not that they put it aside altogether.

On the night of the passover the blood had not only to be shed but gathered into a basin, and then only to be used as divinely appointed. Not a portion of it was to be wasted. It was precious. It meant so much, not only to the firstborn, not only to the father, it spoke of the exodus. It was in the eleventh hour, the final stage in the divine plan of dealing with Egypt. The departure was soon afterwards. It was a hasty departure. Only that which had been under the covenant of blood was allowed to proceed out with the prospect of reaching the promised land.

The divine pillar preceded, the cloud was manifest, and the cloud will be manifested at the time of the departure of the saints. Lift up your heads, the gathering together of the elect, the exodus of the People of God, is coming, is hastening. Wait. Watch. Pray.—The Pentecostal Evangel.

Uniting in General Conference to learn and do helps all.

THE BOOK OF BOOKS

By Eva J. DeMarsh

WITHIN the sixty-odd books comprising our one precious Book, the Bible, lies everything of human love, and hope, and fear; all of human weakness, human strength, passion, degradation, spirituality, virility, nobility; all of human woe and human joy; and, best of all, all of divine love and compassion. And yet, this precious Book, widely known as it is, is only too often neglected, even by professing Christians. Daily readings and excerpts from the Scriptures have their place, but they should never be used as substitutes for the real thing—a thorough and systematic reading and study of God's Word.

For comfort and praise, we seek the Psalms; for practical wisdom, Proverbs and Ecclesiastes; for beauty of imagery, Isaiah; for courage, Daniel; for loyalty and tender affection, Ruth; for patience, Job; for virtue and unselfishness, Esther; for the message of love, John; for logic and strength, the matchless writings of Paul; for the story of a crucified Savior and His apostles, the four Gospels and Acts; for the vision of the Holy City and the Lamb, Revelation. Where, within so small a compass, may we find so much?—Young People.

Young People's Page

A Department for the Edification of Youth
Edited by

Alexander D. Donaldson

37 S. 12th Ave., Mt. Vernon, N. Y.
"HAVE FAITH IN GOD"

(Golden Text: Proverbs 23:15-25)

WHEN THE TASK IS ENDED

When the task is finished happy those who say:
"He we cherished as a babe is a man today!
She who was our little girl is a woman true,
Sin and shame have harmed them not,
God has brought them through."

When the task is ended, in the setting sun
Age must sit and rest awhile, pondering all it's
done;
Then the child who is a man and the daughter
fair
Pay with pride and happiness for their years of
care.

There's no glory like to this, there's no gift from
fame
Which excelleth children grown, worthy of their
name!
Strive for fortune as you may; but as time shall
go,
If with joy your age shall shine, they shall make
it so.

Here's the summit of success, when the race is
run;
Not the wealth which you have gained, not the
tasks you've done,
But at last to sit and see, all your babies grown,
Sturdy men and women true, fit to stand alone.

Loyal to your training, devoted to their God,
Following in the footsteps which their Savior
trod.

Learning of Him daily, trusting what e're betide,
Faithful to His teaching, walking by His side.

SILVER AND GOLD

"If ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear: forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot."

The other evening while conversing with a gentlement of mature years—the son of a French nobleman, and who at the age of sixteen ran away from home, settling in the United States—he remarked that in spite of his early hardships he had been a successful man. And what do you think his measure of success was? Not that he had brought many to the throne of God; not that he had made known the love of God as exemplified in the person of Jesus Christ; not that he had done some great deed that had aided his fellow man; not really that he had done anything worth while, but that he had accumulated enough money that he could live for the balance of his life independent of his fellows. This is what the world calls success. This is the "silver and gold" of the world. This is the treasure of which the Master spoke when He said: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also.

We are a "purchased possession", but we were not purchased with silver nor gold, nor any other thing that man can gain through his brightness or his smartness. The price paid for our purchase was the life blood of Jesus Christ. Jesus the Son of God gave up His life that we aliens might become sons. The Perfect surrendering His all that the imperfect might become perfect. Was ever greater love? Should we not show our appreciation of this great sacrifice by being obedient to the will of God? Yea, my young friends, we have a gift beyond money and above price, without cost to us, even without effort, granted solely through the love of the Father and the obedience of the Son. With thanksgiving to God let us accept of His mercy, and become members of the body of Christ; heirs of God and joint heirs with Christ, sons of the living God. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew Him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when He shall appear, we shall be like Him; for we shall see Him as He is. And every one that hath this hope in him purifieth himself, even as He is pure."

From the beginning the great majority of men have known only the silver and gold of the world. The higher things, the spiritual things, have been known and accepted only by the few. In the days of the Redeemer the world knew Him not because He was a Son of God. That is, He acknowledged and accepted God as the Father. He did the will of God. He was obedient to the commands of God. And today, those who accept the silver and gold of the world are known of the world, are accepted of the world, and made much of by the world. But the few who ignore the silver and gold of worldly things, and accept the plan of God as made known through Christ the Lord, are belittled by the world, the world knoweth them not. Jesus, for being what He was, was tormented by the world. He even was spat upon, and in the end was crucified. And "the world knoweth us not, because it knew Him not." "But we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." For one I am glad to be without the world's silver and gold today so as to partake of the endless, glorious nature of Jesus Christ when He appears. Which of the two do you select? This is the time to decide. The world invites you: God invites you. Would you rather have the pleasures of the world for this short life, or the glory of God with Christ in the presence of the Father throughout eternity? Each is offered you and you can have whichever you desire. I pray that you come out on the side of Jesus Christ and accept the offer of God. Here you may not have prosperity, but you will have peace, and throughout eternity you will have joy with pleasure for evermore.

James says, "Draw nigh to God, and He will draw nigh to you." Then he continues with a description of the shortcomings and limitations of this mortal life. Further he lectures those rich who oppress the poor and severely condemns them for their attitude toward their more humble fellows. He says, "Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it

were fire. Ye have heaped treasure together for the last days." James does not condemn the wealthy. Wealth, to some, is a talent given by the Lord to be used in His service. The wealthy he is speaking of are that class that trust in their riches, that have heaped up gold and silver and placed their reliance upon the things of this world, ignoring God's plan through His gift of love.

Do you remember the episode of Peter, and John, and the lame beggar at the gate of the temple, called Beautiful? As Peter and John were about to enter the temple the beggar asked alms. In response, Peter said, "Look on us"; the poor man complied and this is what Peter said, "Silver and gold have I none; but such as I have give I thee." And what was it Peter gave him? He restored the poor man to health and usefulness. He made him a whole man, using these words, "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." What the man received was more than silver and gold. And this simply is a taste of the future. Those who now place their trust in God through Jesus Christ, in the future shall receive life eternal in the kingdom of God, where all defects of nature shall be done away, where sin and every result of sin shall be removed, and they shall live with Jesus in the presence of God. And if you have a tendency to trust too much in the silver and gold of carnal things I beseech that you accept the invitation of God as given through John: "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see." This gold is everlasting. It will give you joy and peace while here, also throughout that age of eternity that will be yours, if you accept.

BIBLE QUESTIONS

1. Who did Jesus say were His mother and brethren?
2. What was the cry of the disciples of Christ when in a great tempest on the sea of Galilee, and what did Christ do?
3. When the disciples went forth to preach what did they take, what did they leave, and what did they preach?
4. What are we to covet?
5. Who wrote the letter to the Galatians?
6. What is the benediction with which Paul closes the second letter to Timothy?
7. For whom did Christ die?
8. Who is the true vine and who is the husbandman?
9. What remarkable statement did Christ make to the woman of Samaria regarding the well water and the water He would give her?
10. What is necessary if the followers of Christ bear fruit?

ANSWERS TO LAST SERIES OF QUESTIONS

- | | |
|--------------------|--------------------|
| 1. Revelation 1:1. | 6. Hebrews 3:12. |
| 2. Matthew 26:23. | 7. Acts 4:36, 37. |
| 3. John 11:25, 26. | 8. John 11:21, 22. |
| 4. John 2:1-10. | 9. Matthew 4:2. |
| 5. Titus 2:2. | 10. Acts 2:1-4. |

Love is a spring of water flowing into every good work, causing the seeds of righteousness to grow unto eternal life.—C. E. R.

"When pride cometh, then cometh shame: but with the lowly is wisdom." Prov. 11:2.

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 for 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

ATTENTION is again called to the matter of Proxies for General Conference, August 4 to 16. Those who cannot attend in person will greatly help the work if they will each appoint some one who is expected to be in attendance to represent them.

Use Proxy form on last page of this issue.

THE RIGHT WAY

"GIVE, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again."—Luke 6:38.

Minnesota has hit the right trail. She is going to boost Herald subscriptions among her own people as a means to quicken interest among them and to carry the word of the gospel farther afield.

And why not? Why not one and all stand united and firm behind one paper—the one published by the General Conference of the Church of God—the one published for the church as a whole in the interest of all, to the end that the cause may be prospered everywhere alike. By so doing, thus uniting our common effort and support we can the more quickly enlarge the paper with no added cost per subscription, and with enlarged paper we can give correspondingly increased and better service to everyone.

The Herald solicits brief, well written reports of the work throughout the whole country. A page is set aside for that purpose. Every district will be served alike by the Herald so far as it is possible with

the copy that comes to the office.

It was not the final thought of the editor in conversation with Bro. Randall that a special column should be given to Minnesota as indicated in the report of their meeting, but rather that the report of Minnesota work and articles by Minnesota brethren would be gladly welcomed and given space and would thus do the work for their state which they have been trying to do with the "Evangel," which they have been publishing. The Herald will, however, in accordance with their understanding, undertake to give special space to Minnesota church items.

In this connection attention is again called to the fact that the Herald tries to advance and proclaim those views which the Church of God as a whole stands for as already announced. There are a number of good articles on file which—had the writers kindly omitted some little statements which indicate definitely thoughts and teachings adverse to what the church as a whole endeavors to support—would very gladly be printed. But with such adverse statements, the articles would severally call for critical answers from others and the Herald would soon come to be anything but an affirmative paper which the church could use in its evangelistic and missionary efforts.

It therefore seems necessary to carefully maintain so far as possible the standard and character of the Herald that it conform to the tenets of the church as already accepted and published.

This again calls attention to the fact that a second paper, through which one and all might freely present kindly written views for the consideration of others, is a much needed addition to our work. The editor of the Herald still feels that such a paper must soon come into existence.

Again let us express our hearty approval of the program of the Minnesota Conference with reference to pushing the Herald. In return the Herald will be able to help them and others that much more.

Like cooperation from one and all of the various conferences is heartily solicited.

"We ourselves the better serve by serving others best."

THE KINGDOM OF HEAVEN

"WILL you kindly give your thought on Matthew 22:11-13?" The parable of Matt. 22:2 is relative to the kingdom of heaven which "is like unto a certain king, which made a marriage for his son."

The invited guests are evidently not members of the bridal party as repeated in this parable. The kingdom of heaven is herein likened unto the invited guests. Therefore the kingdom of heaven as here understood is not of the bride class. This distinction should be carefully discerned. So many have considered the kingdom of heaven and the church of God as synonymous. The kingdom will not be established until the return of our Lord. The church has already been established and is being developed unto perfection. The church will have been united with Christ when He shall have returned.

Israel as a nation was distinctly mentioned as the kingdom of God in 1 Chron. 28:5 and 29:23-25. Israel will be the national phase of the kingdom upon the return of our Lord of whom the Father said, "I will give unto Him the throne of His father Da-

vid and He shall reign over the house of Jacob for ever". It appeals strongly to the writer that this, as the other parables of the kingdom, were given by the Savior to His Israelitish listeners instructing them in parables relative to the kingdom as it will pertain to Israel in later days.

There are many of that race who look with ardent longing to the restoration of the nation, who joyfully anticipate shelter and comfort within its peaceful fold, but who have no thought of doing honor to Jesus of Nazareth, the Redeemer of Israel. They would gladly take part in the festivities attendant upon the reestablishment of the kingdom in its glory, but would shrink from indicating homage to the King of the Jews.

FALSE TEACHERS

THERE are numbers now in the public eye who are boldly speaking and writing against the reliability of the Bible. Some of national notoriety, who, in their legal profession, have had great success in protecting self-confessed, and other criminals—criminals most dangerous to the public—from the legally just processes of the law, are also coming forth in their efforts to convince the public that the word of the Judge of all the earth is no more to be feared than is the word of judges of the law of our land. Having become expert in distorting and devitalizing law and the judicial machinery of the land, they would now calm the conscience of the criminal element and of those criminally inclined, by boasting man's superior knowledge of the creation, growth and destiny of the world to that of the omniscient God.

The writer is unable to think but that any person who will use his position of attorney-at-law to purposely bring about the miscarriage of legal justice in relation to his client—a known criminal—is, at heart, as great a criminal as the one whom he may be thus defending. Such people are rapidly undermining the structure of civil government and encouraging anarchy.

But some of these people are in the forefront of those who are now engaged defying the tried and tested Word of God as they have defied the State's word and law.

The surpassing strange thing about it is that some of the nation's leading publications welcome the opportunity to broadcast these defamations of God and His Word.

What the effect of such procedure will be is clearly stated by the prophets and our Lord. The whole is but one more evidence that our day is closely approaching the last days of Gentile times.

Let us not be deceived by the cries of these deceivers. But let us still be sober in that we shall continue to stand boldly in defense of the word of the Gospel.

HERALD RECEIPTS

F. L. Spence; J. E. Hammond; Mrs. John H. Long; Wm. Moore; Mrs. Ella Ayers; Mrs. Fred Stevens; Mrs. Emma Main; Harvey Quinn; Mary L. Bailie; I. E. Arnold; Mrs. Chas. Moore; Myrtle Houser; I. C. McChesney; Mrs. Pearl Zechiel; Miss Mary Yates; Warren J. Burch; H. M. Kinney; Mrs. Hugh Shafer; Mrs. Martha Fields; Perry W. Smith; R. H. Judd; Alex. Williams; Mrs. Ella Skeels; Guy A. Neal; Roy Neal; H. D. Hunt; Mrs. C. A. Barton; Mrs. Leo Nokes.

HELPING FUND

Mrs. Bertha Henry \$2.00
A Friend in Michigan 10.00

Among the Churches

Bro. H. A. Sheets is now working among the churches in Virginia.

Bro. M. W. Lyon will fill Bro. F. E. Siple's appointment at Adeline, Illinois, Sunday, July 12.

Mrs. H. J. Thomas, of South Bend, Indiana, has been visiting her sister, Mrs. F. L. Austin.

Mrs. Austin's health is again slightly improved, she being able to sit up about an hour a day.

Sr. Chas. Gesin has been assisting at Golden Rule Home for a few days that Sr. Musselman might visit her children and friends in Indiana.

Sr. Gladys Swanson, of Sac City, Iowa, was married on June 26, to Mr. Hugh Longman. Sr. Longman was president of the Iowa Berean Society for several years.

Mrs. Charles Houghton Nye, Rt. 2, North Anson, Maine, is entitled to the congratulations of the many friends of Miss Ervena Sophia Emery, who was married on June 26. Mail addressed as above will reach her "At Home, East New Portland, Maine."

Elder. J. M. Morgan will be glad to have all tune in on K. R. F. U., Bristow, Oklahoma, each Sunday at 3 p. m., and join him in his Radio Bible Class program. Then send him word about it.

The indications are that the General Conference, and Bible School, and Illinois Conference will be largely attended this year. A few improvements are being made at the dormitory and dining hall.

Niagara Falls, Ont.—Dear Bro. Austin: We received the new Song Books. We wish to let you and any of the brothers and sisters, who have not seen them yet, know how much we are pleased with them. We have used them two Sundays in our Sunday School and meetings.

Your Brother and Sister
William and Louise Jenter.

MINNESOTA

Bro. Sydney Magaw reports the baptism of Roy Sandean, near Mora. Bro. Magaw began a series of meetings, on June 27, at Waldeck.

INDIANA

In response to an invitation from Sr. Wince, the editor expects to attend the meeting to be held at her home, July 12.

MICHIGAN

A good Bible School is reported at Dutton, Michigan.

Sr. Chaffee, of Golden Rule Home, attended her old home conference in Michigan.

Sr. Edwin Coats, of Coats Grove, Michigan, is reported to be in the hospital, seriously ill.

Bro. and Sr. Chas. Kenyon expect to leave their home at Grand Rapids, Michigan, the last of July for Los Angeles.

Sr. Gertrude Miller, of Adrian, Michigan, and Cleveland, Ohio, is spending six weeks at Columbia University, New York.

SUMMER MEETINGS

GOLDTHWAITE, TEXAS,	JULY 10-19
FELIDA, WASHINGTON,	JULY 9-12
WAVELAND, ARK.,	JULY 30-AUG. 9
OREGON, ILLINOIS,	AUGUST 4-16
HOLBROOK, NEBRASKA,	AUGUST 15-23
ARKANSAS CITY, KANSAS,	AUGUST 20-30
WATERLOO, IOWA,	AUGUST 22-30

REPORTS

Report for June

Sermons: Rensselaer, 2; Brush Creek, Ohio, 3; North Salem, 3. Bible Lessons: 18.

Baptisms: 14.
Money Collected: Rensselaer, \$25.00
Expense for Month: \$9.24.

J. H. Anderson.

Macomb, Illinois

The Macomb Bereans enjoyed a sermon by Bro. Melville W. Lyon, of Oregon, Illinois, on Friday evening, June 19. About twenty gathered at one of the homes and all hoped to have the opportunity to hear Bro. Lyon again in the near future.

Mrs. Wm. C. McGraw, Sec.

Blair, Nebraska

On Wednesday, June 24, Bro. J. W. Williams came to Blair and held meetings until June 30. Wednesday evening we met at the home of Bro. Harvey Krogh, where a number of the members and neighbors had gathered. Thursday night he began preaching in the Latter Day Saints' church in town.

Sunday morning he preached after the Saints' Sunday School. A number of families having brought basket dinners, we went to the park and ate our dinner together. Meeting again at the church at 2:30, and again in the evening.

Tuesday evening closed the meetings. All went home hoping to hear Bro. Williams again in the not distant future.

Birdie Krogh.

Some New Members

After motoring to Michigan and leaving the family there I boarded the train for the old Louisiana home. One service was conducted with the brethren and friends of the Raisin Center church, near Adrian, Michigan, before leaving that state.

The work in and near Hammond, Louisiana, is being divided up somewhat this time. We have spoken on the two Sundays at the Christian church in Hammond, which we used to attend as a Sunday School boy in the days gone by. There was a real inspiration in being present again with the old friends and acquaintances.

Our first real series of meetings of this trip was held in the Methodist church at Springfield, where we were all very agreeably surprised with the interest taken and the results obtained. On June 30 five were baptized. They were: Mr. and Mrs. Geo. Threaton; Mr. Ed. Foster, and two of Mr. Foster's children, Miss Ellen, just blossoming into young womanhood, and Elmer, a fine young man just her junior. Bro. and Sr. Threaton are dependable people past middle life, and this step will mean much to them. The Foster home becomes most happily united now, as Mrs. Foster has been a faithful believer for some years. The happiness that one beholds upon such occasions as this is one of the biggest rewards a minister receives in this present life.

At this writing meetings are being conducted at the old Happy Woods school house, three miles west of Hammond.

Yes, it is hot down here!

F. E. Siple.

Report of June Conference

The fifty-second Annual Conference of the Church of God in Minnesota, met with the church at Eden Valley, June 11 to 14, inclusive.

Thursday evening sermon was delivered by Elder C. E. Randall. The two day sessions Friday were given over to Bible study, the subjects covered being, "How to Study the Bible," and "New Heavens and New Earth." Bro. Randall conducted the lessons and our regret is that no more were present to enjoy these helpful sessions. Bro. Sydney Magaw preached Friday evening very acceptably. On Saturday morning the business of the Conference was taken up, Elder C. E. Randall, President, in the chair.

The president's address to the Conference was given at this time and was replete with plans for furthering the work in Minnesota. Several plans were offered for the consideration of the

assembly, including a District pastor and an evangelist. We were sorry to hear that the "Evangel" was to be discontinued but a Minnesota column in The Restitution Herald was promised us if forty additional subscriptions are obtained. This can be easily done if all will help.

The following committees were appointed: Committee on Isolated Members: Sisters Jessie Groves, Sadie Savage and Madge Hoskins; Evangelistic Committee: Carl Broberg, Thos. Savage and W. F. Hoskins; Committee to Amend By-Laws: Sydney Magaw, Mrs. Geo. Savage and Ray Dalbey.

The minutes of the last annual conference were read, and accepted as read.

The treasurer's report was given verbally by C. E. Randall, as the treasurer, S. E. Kirkpatrick, was not present. Our treasury shows a blank, as the bank in which the funds were deposited has recently suspended payment. However the bank hopes to soon be able to pay 50 per cent with the remaining 50 per cent given in three certificates payable in three years.

Moved and seconded that Bro. Kirkpatrick be released from responsibility for funds lost through default of bank, excepting so far as funds are returned by bank.

The Saturday afternoon session was called to order by the president. Bro. Savage offered prayer.

Committee on Isolated Members reported with several recommendations including keeping in touch with isolated ones by means of The Restitution Herald, personal letters, typewritten sermons, tracts, lists of tracts, etc. Some of these isolated members do not hear a Scriptural sermon one a year and younger ones especially drift away. In the discussion that followed both Thos. Savage and G. W. Randall pledged themselves to finance the sending of The Herald to a number of isolated members who are unable to subscribe. The report of the Committee was accepted.

Election of officers followed, with the following officers being chosen: C. E. Randall, president; Mrs. Charles Thoms, vice-president; Mrs. Mae Randall, secretary; Ezra Johnson, treasurer.

Bro. C. E. Randall was unanimously chosen to edit the Minnesota Column in The Restitution Herald.

The Conference board was authorized to carry on what evangelistic work was possible with incoming funds.

Bergen reported by letter. T. Savage reported for St. Cloud. Mrs. E. J. Randall reported for Mora. Mrs. Jessie L. Groves reported on the work in her community near Bemidji.

Moved and seconded we adjourn to call of the chair. Bro. T. Savage preached the evening sermon and was, as always, interesting and instructive and helpful.

The Sunday morning love-feast was conducted by Elder H. A. Dingman, of Ft. Ripley, and was a feast indeed. Following this the local pastor, Elder T. A. Drinkard, preached a powerful sermon on Ephesians four. The mid-day meal was served by the ladies of the church at a big picnic table in a lovely spot one mile north of the town, and was all that could be wished. Bro. Dingman delivered a heartfelt and heart-reaching plea for unity in his afternoon sermon. How good it is to hear again the dear message from our beloved brother who has been unable to attend so many conferences. Elder P. L. Sweaney followed Bro. Dingman with a sermon on the sacredness of the first chapter of Genesis. Following this service four dear young girls were buried in baptism in Eden Lake. May God bless and keep them. The evening service was by Bro. R. M. Abbott, of Grove City, on "What Does It Cost for a Ticket to the Kingdom of God?" and was very helpful. The president expressed the thanks of the visiting delegates to the Eden Valley people and conference adjourned to the call of the chair.

Altogether the Conference was a very beneficial one and much good should result. An unusually good attendance of both ministers and laymen was present and at many meetings the church was taxed to capacity.

We were glad to have with us a sister in the faith, Mrs. Kramer, from Portland, Oregon.

Receipts were as follows: Dues and donations, \$14.60; collections, \$23.20; fund to buy flowers for Mrs. I. M. Abbott, \$2.50. Total \$40.30.

Mae Randall Secretary..

The Sunday School

By Alta King

THE GOSPEL IN LYSTRA

Lesson 3 July 19, 1925
Lesson Text: Acts 14:1-28
Responsive Reading: Psalm 46

Golden Text: Blessed are they which are persecuted for righteousness' sake; for theirs is the kingdom of heaven.—Matt. 5:10.

For Study

Review: Where were Paul and Barnabas on the first missionary journey in last week's lesson? How did they introduce themselves in their new locality? How did Paul make evident that they were not preaching a new religion foreign to Judaism? Describe his reception and the results of his labors.

The New Lesson: This week's lesson gives the closing events of the first missionary journey and leaves the church rejoicing that God had opened the door of faith to the Gentiles.

I. In Iconium. Acts 14:1-6. Find Iconium on the map. What evidence in verse one that Paul's turning from the Jews in last week's lesson was not a final casting them off? Why did Paul persist in beginning his work in Iconium as he had begun it in Pisidia? Why did Paul and Barnabas abide in Iconium a long time? Why did they finally go on to new places?

II. In Lycaonia. Acts 14:6-20. Locate the cities of Lycaonia to which they fled. What was their chief business? What opportunity for demonstrating the gospel message did Paul find?

"He had faith to be healed". We wonder how this cripple could have faith to be healed. He probably knew little or nothing about Israel's religion or Israel's God, and what little he did know would be flavored with Israel's proud self-righteousness and intolerance of Gentiles. He was listening to a man of Israel preach the life of another Man of Israel, a life of miracles, and entirely beyond the range of human experiences. Whence then, his faith to be healed?

There are two conditions that account for this wakening of faith.

First, his dire need, seemingly hopeless, that would cause him to grasp at the least possible chance.

Second, the ring of earnest truth, in Paul's voice, that always accompanies personal experience and conviction. As Paul told about the Christ among men, His miracles of healing, His concern for such as he himself was, and above all, His present life and power, there must have dawned in his own mind the possibility of his own healing, and not only the possibility, but also a childlike hope and faith that such would be done for him. And the Christ in Paul met the awakening hope and faith more than half way.

He did not wait for the man to voice his desire, or demand that he confess his faith. He did not require that the man learn and accept "essential truths" concerning Israel and Israel's Christ. He did not explain the symbolism of baptism and require compliance with it. He gave quickly and unstintingly that portion and phase of salvation to which the man was ready to re-

spond.

Not that all the foregoing were not important to the man's salvation. They were merely not important at that moment. The important thing, at that time, was response to awakening faith that it might live and grow into larger truth, and knowledge, and full personal fellowship with the Christ.

The Christ's service to this cripple is a rebuke to the belief that He extends and confines His services to those only who have first accepted a certain well-defined set of truths.

All truth is sacred, and essential to full and complete fellowship with the Christ, but the first step in this fellowship may be the outgrowth of one truth for one and of another truth for another. It is not for any one to deny another's claim to personal fellowship with the Christ, whatever difference there may be in doctrine and degree of fellowship.

What door to a mighty influence over these people was opened up to Paul and Barnabas through the miracle? Why did they not take advantage? What "vanities" are referred to in verse 15? Why was Paul's simple presentation of the true God especially suited to his hearers? To what did Paul point as proof of the true God's past existence, even though He had not revealed Himself in judgments and personal ways?

From what source did opposition finally come? So determined were the Jews to destroy Paul that they consorted with hated Gentiles to that end.

Did the gospel fail utterly to gain a foothold in Lycaonia? Verse 20. Who may have been one of these disciples? Acts 16:1, 2.

III. The Return Trip. Acts 14:21-25. What was the chief purpose of the return trip? What had Paul's experiences taught him about entrance into the kingdom? Why were the elders appointed? Acts 20:17, 28, 35.

IV. Report of Work Done. Acts 14:26-28. "All that God had done with them", not "All that we or I had done."

What truth was still holding chief attention among early believers? Last part of verse 27.

The opening of the door of faith to Gentiles was an astounding revelation. It was so entirely foreign to all Jewish thinking, and foreign, too, to Gentile thinking. That the God of the proud Jews should ever break down the middle wall of partition and show favor to Gentiles equally with Jews, was an idea unthought of except in prophecies, the unveiling of which required the Christ Himself.

Church people are not entirely free of this ignorance today. That God will ever open the door of faith to the outcast dogs and sinners of our social system is as foreign to many a Christian's thinking as the thought that the door of faith should be opened to Gentiles was foreign to Jewish thinking. Is there joy in the knowledge of such truth? There is if we love such, as Jesus loves.

For Class

Give an account of Paul and Barnabas' work at Antioch of Pisidia.

Outline and discuss Acts 14. What would you choose as the two outstanding portions of this account of missionary activities in Lycaonia and the home report?

The Children's Column

THE GOSPEL IN LYSTRA

By Lois Hunt

LONG ago the Greeks did not worship the real God; but worshiped a whole family of gods, whom they believed lived way up on a high mountain. The greatest of these was Jupiter; his messenger god was Mercury; the god of war was Mars. You see, the Greeks could not understand how many things in the world came to be, so they made up stories to explain the unknown. And as anything that is told over and over for truth, finally comes to seem like the truth—so these myths came to be believed by the Greeks.

Now, one day two strangers came to Lystra, and healed a man who had never walked. When the people saw him leaping and walking, as though he wanted to make up for lost time, they cried out, "The gods are come down to us in the likeness of men."

Of course, you know they were wrong; but do you know who the strangers were? Paul and Barnabas. They had healed the man when they saw what faith he had to be healed.

However, the Greeks could not understand even like you do, so they said Barnabas must be Jupiter, because he was older and larger than Paul; and Paul must be Mercury, because he was the chief speaker. They even did so much as to have the priest of Jupiter bring oxen and garlands of flowers to make a great sacrifice to Paul and Barnabas.

Do you suppose these two apostles would allow such a heathen practice to proceed? No, indeed. They felt it greater honor to carry the message of Jesus than to be worshiped as gods. They were greatly shocked, and ran in among the people, tearing their clothes and crying out, "Why do ye these things? We are men like you, only we want to tell you about the true, living God, who made everything and has given you all things." Nevertheless, this protest scarcely convinced the Greeks; for Paul and Barnabas found it difficult to quiet the people and keep them from making the sacrifice.

Well, by this time, the Jews from Antioch and Iconium, who had plotted to stone Paul, came to Lystra, and turned the people of Lystra against Paul. And think of it! Instead of worshiping Paul as they first tried to do, they stoned him until they thought he was dead; and then threw him out of the city. But as the disciples stood round Paul, he rose up, and came back into the city.

The next day Paul and Barnabas went to Derbe—twenty miles farther east.

Are you not glad that Paul wasn't really dead?

Are you following Paul and Barnabas on your map?

ELEMENTS OF THE KINGDOM

1 King	Christ
2 Queen	Bride (Church)
3 Territory	Palestine—World
4 Capital City	Jerusalem
5 Throne	David's Throne
6 Law	New Covenant
7 Subjects	Nations
8 Under Rulers	Israel

A SHORT SERMON

Only melted gold is minted: only moistened clay is molded: only softened wax receives the die: only broken and contrite hearts can take and keep the impress of the Word of God as revealed in and through the person of Jesus Christ our Lord.

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. Seek ye the Lord while He may be found, call ye upon Him while He is near.—A. D. D.

HOW TO STUDY THE BIBLE

From My Scrap-Book

By Lyman Booth

1 Search the Scriptures. John 5:39; Acts 17:11; Isaiah 8:20.

2 The fear of the Lord is the beginning of wisdom. Prov. 9:10.

3 Study the whole Bible and study it prayerfully. 1 Cor. 14:9-14.

4 God designed the Bible for common people as well as the learned; therefore the common people may understand it just as well. Romans 16:25, 26.

5 It is unnecessary to understand Greek, Hebrew or Latin in order to understand the Bible. Let the Bible be its own commentary, dictionary, grammar, etc. The Word of God is a light to our path. Psalm 119:105; James 1:19, 22.

6 If what you have learned does not harmonize with the Bible, you are wrong; get right as soon as possible. Rightly divide the Word of Truth. 2 Timothy 2:15.

7 Pay no attention to man-made creeds, catechisms, or popular opinions; truth always has been unpopular. Make not the Word of God of no effect by tradition. Mark 7:9-13.

8 Before deciding any question find out all the Author has to say about it; a good concordance is a valuable help.

9 Always take the literal sense unless it conflicts with all other passages on the subject. Handle not the Word of God deceitfully. 2 Cor. 4:2.

10 All Scripture is given by inspiration of God. 2 Tim. 3:16, 17; 2 Peter 1:19-21.

11 Speak as the Oracles of God. 1 Peter 4:11; 2 Tim. 1:13; 1 Cor. 14:8, 9, 33, 40.

12 Reject not the Scriptures. John 12:48; Heb. 12:25; 2:3.

13 God curses man or angel who dares preach any other gospel. Gal. 1:18; Rev. 22:18, 19; Deut. 4:2; 12:32.

14 Always be able to give a reason for what you believe, and do not believe anything without a good reason. 1 Peter 3:15; 1 Thess. 5:20, 21.

15 He who cannot reason is a fool; he who does not is a bigot; but he who will reason freely is a MAN.

SENTENCE SERMONS

A HOME

—with a family altar is God's delight;
—with children is Heaven's best gift;
—with Christ as Head is the nation's greatest need;

—with peace is heaven on earth;
—without Christ is Satan's abode;
—without love is the seat of divorce;
—without children is our biggest curse;
—without a Bible is a home without God.

RESTITUTION

(Continued from page 314)

words, "The rest of the dead lived not again until the thousand years were finished" (Rev. 20:5) are authentic, they harmonize with the law of restitution to original perfection. God does not recognize imperfection. Hab. 1:13. For this purpose He hath appointed a day (Acts 17:31) to execute judgment and justice in the earth. Jer. 23:5. "His judgments are in all the earth." Ps. 105:7. "For when Thy judgments are in the earth, the inhabitants of the world will learn righteousness." Isa. 26:9. And "Let all the earth keep silence before Him" (Hab. 2:20) when Satan is bound to deceive the nations no more. Rev. 20:1-3. And in this day the light shall be turned on all the covered and hidden things (Matt. 10:26); when God shall judge the secrets of men by Jesus Christ (Rom. 2:16); and the giver of a cup of cold water, having given in His name, will receive his reward. Matt. 10:42.

Knowledge of the Truth is a serious matter. It entails responsibility to ourselves and to others of "hearing ears". We are accountable for every ray of light we get; and never more so than now. We are the Noahs of the hour. We dare not be reluctant about announcing the impending danger, for there are coma grains of "wheat" all about us: many doubtless of Mrs. Lot's type. Lot's wife was warned; and she started to leave the doomed cities; but by 'looking back, she disobeyed. Her saline body is a perpetual memorial, recorded for others to the end of Satan's reign.

The saddest thing in life to the writer is to see beautiful, loving characters that have "heard" the summons: "Come out from among them; and be ye separate", to be lingering, looking back, holding onto, and homogeneous with the people and things of the greater city (Babylon) than the "cities in the plain".

Paul says, "If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins". For such "hath trodden under foot the Son of God, and hath counted the blood of the covenant an unholy thing, and hath done despite unto the Spirit of grace". Read Heb. 6:4-6; 10:26-29.

But when Jesus comes with all His saints all "deaf ears and blind eyes" will be opened; for "he that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil." 1 John 3:8.

The fruition of sin is death; as we read: "Thou turnest (yield control of) man to destruction; and sayest, Return, ye children of men". Ps. 90:3. God is bringing "dead and blind" man back from destruction (death) that his mind may be enlightened by "Christ, the light of the world". For this purpose He first visits the Gentiles "to take out of them a people for His name", who are to reign with Christ as priests, kings and judges; assisting man back to perfect life, "according to their works", under a knowledge of the Truth: their worthiness of everlasting life.

Men (dead people) are not responsible for acts done in darkness. Peter succeeded in enlightening Jews that had been crying, "Crucify Him!" He told them, "I wot that through ignorance ye did it". Acts 3:17.

Stephen cried, "Lord, place not this sin against them!"

The earth is one great cemetery. Billions of skulls lie beneath its surface that have not been illuminated by Christ, the only source of light and life. Jesus said, "I am the light of the world"; "the way, the truth, and the life. No man cometh unto the Father, but by Me." These unnumbered billions of Adam's posterity are to have the spirit of enlightenment that alone reveals the truth of Christ's mission on earth. John says, "That was the true light which lighteth every man that cometh into the world."

If I understand the Word correctly there is going to be a measure of tolerableness in the next age for all who have not been enlightened during their Adam career, which even includes the Sodomites whose sin was "pride, fulness of bread, and abundance of idleness . . . , neither did she strengthen the hand of the poor and needy. And they were haughty, and committed abomination before Me; therefore I took them away as I saw good". Ezek. 16:49, 50.

The rejecters of the Word presented by the seventy whom Jesus sent "before His face", received the imprecation 'Eut I say unto you, that it shall be more tolerable in that day for Sodom, than for that city." Luke 10:1-16. We read that Sodom and Samaria are to return to their former estate: and shall be ashamed of their former ways, Ezek. 16:55, 61.

Catholicism, as all Protestants know who have had experience and opportunity of observing in Catholic countries, has been demoralizing and degrading to its adherents wherever it has had undisputed sway. Father and I were reared in papacy. I received the light at maturity. Father died at seventy-five in opaque spiritual darkness of the "Only Name;" the way, the truth, and the life. Is father, in common with count'ess millions in the dust, and other millions in the flesh, ever to get the light? John answers, Yes (1:9). The black curtain of death has been dropped, following the dramatic acts on the stage of life by myriads of born idiots and morons "that could not discern between their right hand and their left hand". Are they to have a chance of obtaining light and life through Christ, "who gave Himself a ransom for all"? 1 Tim 2:6. Paul answers, Yes. The testifying, due time, is still future.

Paradise and life were lost through Adam's transgression. By Christ's obedience unto death, even death on the accursed tree, paradise and life are to be restored, after the destruction of the incorrigible wicked. Rom. 5.

What a glorious place earth will then be to spend eternity on! Listen in on God's radio and catch these words: "And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away". We never hear anything like this on man-made radios, do we? Halleluiah, what a Savior!

AN ENCOURAGING LETTER

The Restitution Herald: I am sending my check to pay for the Herald. The paper is of great value, and especially so to those who are isolated. We are all human enough to relish a little praise, and those connected with the publication of the Herald justly deserve such. With the variety of explanation on Bible topics, certainly a cool head is needed to run a religious journal and keep in the bounds of reason. The age is closing according to prophecy, with a program of extremes in doctrine and manner of life. There is a full representation of every cult in California. Truly, the admonition: "In patience possess ye your souls", is most timely for our day.

I hope to help more in the future toward the General Conference work. There seems to be an earnest and sincere effort put forth for the general good. There may not be agreement in every detail but what forward movement ever did have? Perhaps there should be a better response to assist in a financial way. If we can-

not preach, teach, write or sing, we can give a little of our means with which the Father has entrusted us. If only a small per cent of those who belong to the Church of God would lay by a small amount each month or week the result would be encouraging to those in charge of the work, and would also receive God's approval. Are there not at least 200 believers in kingdom truth who will make an effort to donate \$25.00 as a Christmas gift for 1925? I will be one to do this.

Yours in the Hope of the Gospel,
J. E. Hammond,
Anaheim, California.

The Church of God is not "missionary" in practice, perhaps through lack of funds. But it should not fail in the missionary spirit and desire. It can not fail in this if it is in fellowship with the Christ. This fellowship guarantees the missionary attitude toward those near and far.

GENERAL CONFERENCE OF THE CHURCH OF GOD

Oregon, Illinois, June 30, 1925.

Dear Co-worker:

The Fifth Annual General Conference will convene at Oregon, Illinois, August 4 to 16, 1925, 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 the 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, Secretary.

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 10, 11 and 12, 1925, and at any adjourned meeting thereof.

In witness whereof I have hereunto set my hand this day of 1925.

Signed

In the presence of

"But seeing ye put it (God's word) from you and judge yourselves unworthy of eternal life".

Paul's opposers judged, showed themselves to be unworthy of eternal life by putting from them God's word offering forgiveness through Christ. They realized their inherent need so faintly that envy blinded them to it entirely and they spoke against the word and contradicted. No person is fit to receive eternal life until he realizes his need of forgiveness and accepts it.—Alta King.

A CONFESSION OF FAITH

(Continued from front page)

to what our consciences witness to be right and true. Eternal, if we speak contrary to the dictates of conscience. But we have better hope of the Queen's clemency, knowing well, that true faith is a special gift of God implanted in man, not by fire and sword, but by the Holy Ghost, and by the preaching of the pure Word of God.

"And we ought indeed to consider, that afore-time we all have been heretics, and if we had then been put to death, both body and soul must have perished. But we will here make an end".

The two whose names are given above were selected to pay the supreme penalty demanded in those days for liberty of faith and conscience. The warrant for their execution was signed by Queen Elizabeth at Gorbambury, on the 15th of July, 1575. On Friday, 22nd July, they were burnt at Smithfield. Their names are not found written amongst those politico-religious reformers who are called the "martyrs of the church" in England, but their "names are written in heaven."

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THE RESTITUTION HERALD

Volume 14

Oregon, Illinois, July 14, 1925

Number 41

BEHOLD HE COMETH!

By Dr. Lilian B. Yeomans

THE Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.—1 Thess. 4:16, 17.

These words describe a supreme moment, a heavenly consummation, a great divine event towards which the whole Creation moves, for which the very stocks and stones under our feet are inarticulately groaning, for "the whole creation groaneth and travaileth in pain together until now" (Rom 8:22), "For the earnest expectation of the creature waiteth for the manifestation of the sons of God" (Rom. 8:19), and for which the church of God has been longing, praying, and sighing ever since the day when, from the summit of that hill near Jerusalem, the Lord Jesus Christ, when He had promised that they should receive power, the Holy Ghost coming upon them, and appointed His apostles witnesses of Him, and His resurrection, in Jerusalem, Judea, Samaria, and the uttermost parts of the earth, was taken up, a cloud receiving Him out of their sight.

All the events in the divine order that precede this supreme moment look towards it, and are, in a sense, but the necessary steps leading to this crowning consummation; for, before the Lord Himself could descend from heaven with that shout of triumph which shall ring from heaven's heights, to hell's deepest depths, and from end to end of the uttermost bounds of the universe, He had to give Himself for our sins—had to tread the path that led to Gethsemane and Calvary. It required the incarnation of the Son of God, His spotless lamb life among the children of men, His sacrificial death, His glorious resurrection, His ascension, the gift of the Holy Spirit to take out a people for His name, to make this moment possible.

But now all has been accomplished, the last one has been taken in and in two great companies, those who sleep in Jesus, and those who are alive and remain, with blood-washed garments, lamps aflame, and vessels full of oil, the church awaits her Lord, the bride her Bridegroom; when suddenly, as the lightning flashes from east to west, the Lord Himself, HIMSELF—Oh, I am so glad of that, for no one else can satisfy the longing of our hearts; "None but Christ can satisfy"—shall descend from heaven with a shout, "Descend from heaven with a shout?" How is that? I can imagine going up with a shout, but descending from heaven with a shout—I do not understand it.

Leave all those glories, the sea of glass mingled with fire, the rainbow-circled throne on the pavement of sapphire, the ceaseless worship of the adoring cherubim, the Father's throne set in depths of burning light, and SHOUT as He does it? I can understand that, out of His boundless compassion and mercy, He might even be willing to turn His face again towards this wrecked and ruined earth, which had only a cross on which to die to offer Him when He was here last; but to shout as though His great heart of love was actually bursting with rapture as He does it, oh, I cannot tell what it means.

Shortly after the close of the recent war I was working in a

Government office beside a very quiet demure young girl, a war bride. Though she was so quiet, like a little statue, I got to know and love her. She was carefully trained, and I liked to watch her as she handled difficult and important business with expedition and assured efficiency. She was diligent and faithful as well as expert, and the more I watched her the more highly I valued her service. But she had a surprise in store for me. One day the statue came to life. She seemed to glow with an inward rosy flame, and her eyes shone as I had never imagined they could shine, as she said to me, "I shall not be here tomorrow. He is coming. And I have everything all ready; the house is shining and spotless; the flowers in the front garden are all in bloom. What he likes best is all cooked and ready in the cupboard. And I am longing for him. Oh I am so happy!"

And the next day when the troop train drew in and that quiet little girl stood in the front rank of people meeting it, with eyes full of love and longing, waiting and watching for him, what do you think that boy, who was standing on the platform of the train, one mass of bandages, did? Why he just gave one great

shout of joy that nearly tore his young heart out of his breast, and leaping from the platform clasped his little bride in his strong arms.

He had fought an awful fight in the bloody trenches of France for that moment, but, thank God! It had come at last.

And Jesus, the heavenly Bridegroom, fought an awful fight to win His Bride, gave Himself for the church, didn't keep back one drop of His heart's blood. Why? "That He might present it to Himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish" (Eph. 5:27). And well may He shout as He returns to claim His own! Yes; this poor, sin-stained earth now holds the dearest treasure of the heavenly Bridegroom's heart, His Bride!

And when that soldier boy had met his bride, he took her home, away from the crowd, up the flower-bordered walk

to the little cottage, into the house, and the door was shut. No outsider would ever attempt to intrude on their sacred privacy.

And so the heavenly Bridegroom is going to take His bride to the place which He has prepared for her, and which no outsider can ever hope to enter. "The King hath brought me into His chamber. We will be glad and rejoice" (S. of S. 1:4). And the happy bride will be ever with her Lord.

No wonder we long with a longing that no words can express, for that ineffable moment! But stay! Are you ready if He should come tonight? If not, let me warn you that never since the world began was there such a volume of prayer for the quick return of the Lord Jesus Christ ascending to the throne as is going up now. And He longs to come. His great heart is bursting with love and longing. It cannot be long delayed. Oh get ready!

Do you ask how? If so, let me answer the question by the story of the life of a woman to whom the Word of God came about fifty years ago in far India, when she was in as dire a plight as mortal could well be in.

She was a widow, a young Hindoo widow! Oh, the depth of anguish that the words cover! (Continued on page 328, column 1)

Zion

God, for His rest, hath Zion chose.
He will not pass her by;
Her priests shall His salvation clothe,
And there make sacrifice.

There shall the horn of David bud,
His lamp forever shine;
That goodly land our heritage
From hand of God divine.

It shall His habitation be,
There will He dwell for aye,
For this hath long been His desire,
And for that time we pray.

Hold fast your trust in God, dear ones,
Unmoved till Christ shall come;
For lo! that glorious time draws near
When He shall call us home.

—S. Roxana Wince.

THE TWO THRONES

By Lyman Booth

TO HIM that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne." Rev. 3:21.

This word of our Lord spoken from the throne of the Father in heaven is a magnificent variation of His words spoken in the days of His flesh. "The glory which Thou gavest Me, I have given them. . . . Father, I will that they also, whom Thou hast given Me, be with Me where I am." This is a most wonderful promise and wish, which being His last and crowning, is also the highest and most glorious of all promises for His followers. They have advanced step by step till they have attained the height than which no higher can be conceived by mortals.

If we consider to whom this promise is spoken it will appear still more wonderful. He had just threatened to reject them with disgust out of His mouth, and now He offers them a place with Him in His throne, upon easy terms. How wonderful to think the highest place is within reach of the most lowly, showing that only a spark of grace may be fanned into a mighty flame of divine love. Who would not be satisfied with a promise even of the lowest place of honor among the mighty throng of conquerors? But to the overcomer nothing less than the highest of all, the place of honor, not on the footstool, but in the center of the throne. A promise like this, so full of hope and of far reaching possibilities, could originate only in the mind of an all wise and loving Father. A promise that will require an eternity to fully comprehend and enjoy in its true import. Then open wide your hearts and give it entrance therein, and overcome. We should remember that the crown is a thousandfold worthy of the struggle, and that He who offers it is faithful and true.

In our text we find two thrones mentioned. "My throne", the one which the glorified saints are to share with Him. "My Father's throne", the one of divine power and majesty in which none may sit but the Father and His Son. To be enthroned in heaven on the Father's throne, to sit at His right hand, is a godlike royalty in which only the Son is to share.

The offer to the overcomer is one of paramount interest. Therefore let us not avoid the moment of Gethsemane if it should, in the providence of our Lord, come to us: but let us also, like Him, with strong cryings and tears look up to Him who is able to save us out of death by a part in the first resurrection, all of which is dependent upon our abiding continually in His love.

To sit with Him in His throne was a promise which meant much to the early church. The promises of kingdom honor and heirship with our Lord were strong incentives to faithful service under severe trials and persecutions, and should be none the less to all Christians.

While, in this verse, we have both thrones mentioned, most people in reading the Scriptures fail to recognize this fact. They do not perceive the distinction between the two thrones. They suppose that our Lord never will leave the throne of the Father, and yet the Scriptures plainly teach that the exalted position which He now occupies will last only until the times of res-

titution of all things which God hath spoken by the mouth of all His holy prophets since the world began. Acts 3:21.

People generally agree as to what is meant by the throne of the Father, also as to its location. In Ps. 97:1, 2 we read, "The Lord reigneth: let the earth rejoice; let the multitude of isles be glad thereof. Clouds and darkness are round about Him: righteousness and judgment are the habitation of His throne." To this the prophet Isaiah adds testimony (66:1): "The heaven is My throne, and the earth is My footstool." From this we learn that heaven is where the Father dwells and of course His throne would also be located there. It is into the presence of the Father that our Lord has entered, and that by the invitation of the Father, saying, "The Lord said unto My Lord, Sit Thou at My right hand, until I make Thine enemies Thy footstool," Ps. 110:1, and Heb. 1:13. It is from the throne of the Father in heaven that the laws go forth to govern the universe. From thence came the glorious promises and sweet message of peace and good will to man. From thence came the Spirit of God, and a voice, saying, "This is My beloved Son in whom I am well pleased." See Matt. 3:16, 17.

From our text and the above scriptures we see that Jesus has been exalted to a position in the Father's throne, and while this is true we should search further to see, if we can, what royal office He fills. While He is permitted to be at the right hand of the Father He is not yet King because the day of His coronation has not yet arrived. He has not yet been crowned King. He is now occupying the position of great High Priest. Paul has so declared in Hebrews 4:14-16: "Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Also in chapter 8:1, 2, Paul sums up a number of statements into this conclusion: "Now of the things which we have spoken this is the sum: We have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man."

Herein we discover that Jesus is represented as occupying the position as our High Priest in heaven. He is now within the Holy of Holies, in the heavenly temple or tabernacle which the Lord pitched. He is where no one except the High Priest is permitted to enter. Jesus' own words are proof of this statement that where He is no man can enter. See John 13:33, "Little children, yet a little while am I with you. Ye shall seek Me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you". If we now turn to John 7:33 we will find the words that Jesus said to the Jews, "Then said Jesus unto them, Yet a little while am I with you, and then I go unto Him that sent Me. Ye shall seek Me, and shall not find Me: and where I am, thither ye cannot come." If our Lord's apostles to whom He said, "Whither I go ye cannot come", can not go to heaven, at death, as most people teach,

(Continued on page 327, column 2)

TENNESSEE EVOLUTION CASE

By Gilbert O. Nations

THE controlled newspaper press has devoted thousands of columns within the last few weeks to the concerted effort to ridicule out of court the case of the State of Tennessee against John T. Scopes on the charge of having violated a penal statute of that State by teaching the hypotheses of Darwinism in a public high school.

Newspaper editors with little or no expert knowledge of either legal or scientific issues that may develop in the case lecture the Christian scholarship of the United States as though the crude and immature views of those editors were a finality and should forever dispose of the issues involved.

If the Darwinists are as sure of their footing as they and their editorial propagandists assume, it is not clear why they are so excited over the Tennessee case. That a State has the right to prohibit the teaching of pernicious doctrines in school or elsewhere is apparently conceded by reason and precedent.

It has long been a penal offense in most jurisdictions to teach the doctrines of anarchy. Nobody but anarchists seem to question the righteousness and constitutionality of such statutory prohibitions. The Mormons have finally been compelled to obey statutes that prohibit the teaching or practice polygamy.

But the question of Tennessee's constitutional right to enact a statute prohibiting the teaching of Darwinian theories is a question of constitutional law. It should be decided in the same manner as other constitutional questions. Its decision by judicial authority in the light of arguments and briefs prepared by able and careful lawyers will be safer than any prejudiced opinions which the controlled and agnostic press can bring about. Let the courts decide the case.

It has long been the custom of the controlled and agnostic press and of the Darwinists to answer all critics by calling them ignoramuses. No custom could be more unscientific or intolerant. But the tons of deceptive propaganda now being directed against the prosecution in the Tennessee evolution case indicates that apologists of Darwinism fear that Mr. Bryan is not so ignorant as they have been pretending.

The fact that two lawyers as talented and renowned as Clarence Darrow and Bainbridge Colby have been retained to defend the case indicates the grave misgivings with which the Darwinists face their adversaries in a judicial forum. It will require more than vituperation to sustain their hypothesis there. The case will be considered on the basis of law and fact. Charges of ignorance hurled at opposing advocates may avail in the controlled press and in the class room. But it will not suffice in court.

The methods that have been used to propagate Darwinism cannot endure the light of searching investigation. They consist largely of sophistry and unverified assumption. It is not strange that they face judicial investigation with grave misgivings.

But if Clarence Darrow and Bainbridge Colby cannot establish the Darwinian guesses in court, those guesses are too questionable to be imposed on immature minds in the class room as established principles of organic science.

The scoffing newspaper press has suggested that Tennessee might be consistent by enacting a statute to prohibit teaching that the earth is round. But the rotundity of the earth is better established than the theories of Darwinism. It can be established by a million witnesses who have gone around the earth, while Darwinism cannot produce one witness that man is the offspring of dumb brutes.

No issue of freedom of thought or speech is involved in the Tennessee case. If the question concerned mature minds of substantially equal attainments it might be considered in relation to freedom of thought. But the Tennessee statute is designed to protect children and youth from baseless and pernicious theories imposed on them by teachers whose maturity and authority and presumed scholarship give them an irresistible advantage over their pupils.

Let the pending case be tried according to law and facts. Let the decision be made in court where lawsuits are usually decided. If the final judgment is not satisfactory let other cases be filed and presented till the truth is judicially ascertained. The issues are too vital and profound for editorial charlatans. Let them be determined in the full light of truth.

There is more at issue in the Tennessee case than the Darwinists are willing to admit. With constantly increasing boldness have they been instilling their unverified theories into text books and propagating them in the class room as if those theories were as firmly established as the axioms of mathematics.

Of necessity and of right children and youth in our schools regard their teachers and especially the text books approved by school authorities as accurate and final in their statements purporting to be scientific. The pupils are hardly permitted to challenge such statements even if equipped by maturity and expert knowledge to do so. Millions of high school pupils are being mentally saturated every year with pure guesses and sophistries fitted and apparently designed to subvert their faith in God and in the Biblical account of creation, which, by the way, is the only account we have.

In spite of boundless arrogance and presumption, high school teachers, college and university professors and biologists and anthropologists of the most eminent attainments are utterly powerless to account for the origin of man and of the earth. They differ with one another by billions of years in their guesses as to the age of the earth.

Their theories and hypotheses present insuperable difficulties at every turn. Assuming that blind, insensate rocks by some unexplainable spontaneous generation have brought forth the infinitude of organic forms that inhabit and beautify the earth, the most eminent scientists are as powerless as the rude swain to produce from those rocks even the most elementary forms of organic life.

They as the finished product of evolution are totally unable to produce what they assert that the rocks produced millions of years ago—organic life. It is time to challenge the right to teach such sophistries to our boys and girls as science. The civil courts are a very good place to meet the issue. Let the Darwinists produce the evidence in support of their hypotheses. Let it be weighed by the stan-

dards applied to all evidence in the courts. Let the truth be ascertained.—Copyrighted by Gilbert O. Nations, Editor of The Protestant. Used by Permission.

TWO KINDS OF COURAGE

THERE are demands made continually upon the natural courage of men, and the way in which such demands are met is a tribute to human nature. When Floyd Collins was entombed in a Kentucky cave for dreary weeks there was no lack of volunteers eager to risk their own lives if he could be saved. If a North or a South Pole awaits discovery, leaders and followers are on hand. Mount Everest takes its toll of human lives, but other humans will go on until the peak is conquered. In countless lesser incidents that never get into the newspapers, but that call for just as real courage, this attribute shines out.

Yet there is another kind of courage, more unusual, and far more difficult for most human beings. It came out in an incident last winter on a very ordinary trip in a ferry boat making a short run between two cities near the Atlantic seaboard. It was on a week-day forenoon; there was a scattering of passengers in the cabin awaiting indifferently the boat's arrival at the other shore. They heard a voice at one end of the cabin addressing them all. Turning, they saw a well-dressed woman standing in the centre of the floor, and heard her saying courteously: "May I have your attention, friends, for a few minutes?"

All faces were turned in her direction, surprised by the unexpectedness of the diversion. They were not kept long in doubt as to what she had to say. She asked them to consider, in the midst of that workaday morning, whether they were saved. She told them with unmistakable frankness that their good conduct would not save them, or anything that they might do for themselves, no matter how worthy it should be.

The Christian people on board listened with admiration to the incisive, illuminating statement of the gospel of the Lord Jesus Christ which this woman gave. She told of God's plan of salvation. She showed that there was only One Way of eternal life, Christ, His death on the cross and His resurrection. She made it plain that any one in that boat, at that moment, who had never received Christ as Savior could do so then and there, and with all the earnestness and pleading at her command she urged this decision.

A white-haired old colored man, wearing a clerical coat, was among her listeners. She had not said many words before he reverently removed his hat. As she continued, and he recognized the words and truths that were more precious to him than silver or gold, those watching him saw a light shining in his face, and heard him quietly saying, with bowed head: "Amen, Amen."

The trip took about six minutes. In less time than that the speaker had shown how to pass from death to life, how to make the journey . . . by way of the Name which is above every name. As she concluded she asked all who were saved to raise their hands. A number of hands shot resolutely into the air.

Then she asked if there were any there who would like to be saved; and a number of hands were raised.

The boat jostled its way into the slip, and the passengers moved slowly ashore.

Some stepped up to the woman and thanked her for what she had done. Others, doubtless, will be thanking her in eternity.

Most of us have no doubt whether it would take more courage on our part to go into a Kentucky cavern after an entombed man or to stand up in a ferry boat and invite people to accept Christ as their Savior. But it is an interesting fact that the sort of courage, or boldness, that enables one to speak for Christ in a public gathering receives repeated mention in the New Testament. The words "bold" and "boldness" occur over and over again in the Book of Acts, recording the experiences of the early Christians.

Simon Peter, who broke down in cowardice and failure when a servant girl taunted him, and denied that he ever knew Christ, was changed into a man with the boldness of a lion after Christ's resurrection and when the Holy Spirit had fallen upon the believers on the Day of Pentecost. Before a mocking and incredulous audience of foreigners Peter launched out into an evangelistic sermon that is immortal and that resulted in three thousand conversions. Arrested and thrown into prison a little later, for his preaching and healing, he was brought before the highest Jewish court for examination, and he flamed out with such a Gospel message as amazed all who heard him.

It is not strange that the Jewish Sanhedrin, "when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, . . . marvelled." Immediately, however, the sacred record gives us the secret of the boldness of the men, "and they took knowledge of them, that they had been with Jesus."

And so the record continues, telling us over and over again that the early Christians had this unique spiritual courage. When Saul was converted suddenly, as by lightning, on his way to Damascus, "he spake boldly in the name of the Lord Jesus"—that was the first thing he wanted to do. Even when he was a prisoner in Rome, permitted to have his own hired house, the last word in the Book of Acts is that Paul kept right on "teaching the things concerning the Lord Jesus Christ with all boldness, none forbidding him."

The climax of the Christian's courage, however, is that he has boldness not only toward men, but toward God. His courage rests, not on what he is, but on what Christ is. The Apostle John writes "unto you that believe on the name of the Son of God," "And this is the boldness which we have toward Him, that, if we ask anything according to His will, He heareth us."—Toronto Globe.

ROOT OF ALL EVIL

By C. E. Randall

FOR the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows."

The "love of money" is one of the stumbling blocks of the present evil world. People of the world are seeking riches.

They are getting their hearts' desire, but it is costing them their eternal life. "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?" Wealth will win man a place in the world, but doesn't bring him a special

(Continued on page 327, column 1)

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 for 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 General Conference of the Church of God has taken a large issue of this number of the Herald, having the same mailed to the different members of the church through the country who are not subscribers.

Attention is called to notice of the General Conference on page 327 and to the proxy blank there printed, with the request that those who can not attend Conference will fill out proxy blank and mail to the Secretary of the Conference, appointing someone who will be present to represent them in said Conference.

DENYING THE POWER THEREOF

PAUL writing to Timothy says that in the last days men shall have a "form of godliness", but shall deny the power thereof. To the Thessalonian church, in his second epistle, chapter 2, he prophesies that in the day of the Lord there shall be a man of sin "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." In Revelation 13 John prophesies of a kingdom and its head which shall speak "great things and blasphemies", even "blasphemy against God, to blaspheme His name". In Paul's first letter to Timothy he says "that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils".

These and other texts rush to one's mind as interest in the great question of Biblical authenticity increases, as a result of the legal proceedings now progressing in

Tennessee. This local trial would not be of much importance if it were purely local. But when it is realized that throughout the so-called Christian world, on both continents, people of anti-Biblical views are uniting to force the several states to grant them freedom to deny the authenticity of the Scriptures in the different institutions of education which the people as a whole are largely maintaining through the processes of common law and taxation, it then becomes time for those individuals who believe in the authenticity of the Scriptures to arise in their strength and declare themselves therefor.

It is not to be presumed that in making such declaration believers in God and His word will be able to stem the tide of sentiment against the Creator and His revealed word. The Book itself reveals the fact that disbelief of God's word shall prevail in the last days and that the people as a whole will eventually abide by the political leadership that shall thus defy Jehovah Himself and whose head shall presume to sit in the temple of God and show that He is himself the God of the universe. Man worshipping himself. The onward march in such developments of blasphemy will be standing and living proof of the authenticity of the Bible which two thousand years in advance announced the arrival of such defiance of God and of such exaltation of man.

The onward, ever increasing development of such defiant teachings should startlingly admonish one and all to flee their charms and to avoid their chains.

The mark of that system which finally leads the world in such opposition against God and His word is the number of man.

BY ONE MAN SIN ENTERED INTO THE WORLD

SIN is not a commodity like wheat or nails to be transferred from one person to another. Rather it is the name of an attitude taken or an action performed. Paul says that "sin is the transgression of the law." And Jesus instructed in Matt. 5:28, that to think and purpose in terms of transgression is sinful like unto the overt act.

Sin did not originate in inanimate mountains, or trees, or eggs, but in animate man. Its first touch upon the human family came through the Creatures of God's hands—Eden's first pair. "By one man sin entered."

The Critical Greek Lexicon thus defines "by" in this text: "through, as proceeding from, by means of, denoting the instrument of an action". That is, through one man, as the instrument, sin came into the world.

It is evident to all on reflection that this sin entered prior to the formal act of partaking of the forbidden fruit. It was the carnal mind assuming the sovereignty granted it by Adam's will that directed unto the act of disobedience. This carnal mind was evidently at "enmity against God." Given its freedom it could not but oppose God; and Adam granted it its freedom.

"Temptation," as used by James at 1:13, has the meaning, according to the Greek Lexicon, of "tried," "tested." The original word comes from a root which means "to pierce or thrust through with a view to testing," as mother thrusts the testing stick through the baking cake to ascertain if it be "done."

James says, "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth He any man: but every man is tempted, when he is drawn away of his own lust, and enticed." God then did not tempt, try, Adam. God knew him; knew him just as he was, for He made him. He did not try him. He did not need to. Adam was drawn away by his own "inordinate desire"—Diaglott. Yielding to that desire, determining to gratify it, he sinned, and Paul declares, Rom. 5:12, that it was by (through) this man that sin entered into the world.

Matthew 4:1 recites an experience of the Savior who too was "tempted of the Devil". His likes, tastes, pleasures, were appealed to. But He declined to entertain the suggestions. He did not sin. He did righteously—was righteous.

There is a peculiar contrast in these historic actions of God's two sons—the first Adam and the last Adam. The first one was tried in the Garden with abundance around about him, every indication suggesting that he was probably already well fed. But he failed to control his own lusts, and having failed was turned from the Garden to the region without.

The Savior's temptation was without the Garden in the wilderness under great stress of hunger. He was obedient, righteous, and was directed from the wilderness to the regions of plenty and eventually, at crucifixion, to the Garden, soon to be raised and exalted to more perfect and eternal surroundings.

It is the "carnal mind" that "is enmity against God." This mind "is not subject to the law of God", for it can not be. It is opposite thereto.

Let us then as Christians pray for and submit to the eradication of this mind from ourselves. As certainly as and whenever we allow this mind sovereignty it must lead us to error.

Let us follow the examples of the last Adam in His temptations, rather than the example of the first Adam in his. Having renounced allegiance to the first Adam and having become new creatures in the Second, let us pattern after Him whose we are that sin may no longer have dominion over us.

HERALD RECEIPTS

G. E. Skeels; Mrs. Edna Gruber; Mrs. J. T. Williford; Mrs. Geo. Benaway; L. D. Decker; Mrs. Roy Riley; M. W. Perrine; Mrs. Myrtle Oliver; David Bowen; Mrs. Ray Saylor; Mrs. Sarah J. Knowles.

HELPING FUND

Milton Long	\$2.50
S. T. Shirley	3.00

WINCE MEMORIAL FUND

Previously mentioned	\$620.70
Mrs. E. N. Eames	5.00
Total	\$625.70

IN this "time of the end" you need spiritual strength; you need the best thought on Scriptural themes; you need the inspiration that comes from a close touch with those of like precious faith. THE RESTITUTION HERALD gives you all these, it tells you what the several churches are doing, provides columns for old and for young. It is your paper. Make sure of getting it each week by subscribing now.

Among the Churches

Sr. Goldie Appleby, Blair, Nebraska, is in poor health as a result of a spring attack of "flu."

An all-day meeting was announced at Maurertown, Virginia, last Sunday, July 12. Bro. H. A. Sheets was the speaker.

MINNESOTA

C. E. Randall started a series of meetings at Graytown, Wisconsin, Sunday, July 12.

C. E. Randall has been holding meetings in Hilman town hall, fifteen miles north of Mora. One signified his desire to put on the Lord by baptism. Efforts are being put forth to have regular appointments at this place. Several families have embraced the truth, and we hope will soon see the need of being re-baptized into the truth.

MICHIGAN

The twelfth was Bro. Patrick's appointment at Blanchard, Michigan. He will speak at Dutton on the nineteenth.

Sr. M. A. Woodward has been enjoying a few days among old neighbors and friends about Dutton, Michigan. She may now be addressed at West Branch, Michigan.

July third was supposed to be a good warm day. But friends of Bro. and Sr. Patrick thought it not warm enough, so surprised them with a good house warming at their Caledonia home. Brethren of Grand Rapids, Wayland and Dutton and local neighbors—about sixty strong—took part.

NOTICES

SUMMER MEETINGS

WAVELAND, ARK.,	JULY 30-AUG. 9
OREGON, ILLINOIS.	AUGUST 4-16
HOLBROOK, NEBRASKA.	AUGUST 15-23
ARKANSAS CITY, KANSAS.	AUGUST 22-30
WATERLOO, IOWA.	AUGUST 22-30

Kosztka Meeting

There will be a joint meeting and picnic at Koszta July 19th. with preaching forenoon and afternoon. Let all come who can.

J. W. Williams.

Illinois Bible School and Conference

The time is drawing near for the Annual Bible School and Conference at Oregon, Illinois. The dates this year are August 4 to 16. A splendid list of preachers and teachers is arranged, and every effort is being made to see that the meeting shall be a success. Indications already point to a large attendance.

Make your plans now to attend. Bring your Bibles, and help us to spend two weeks to the honor of God and to the betterment of ourselves.

Everybody Welcome!

F. E. Siple, President.

Kansas-Oklahoma Conference

The Kansas-Oklahoma Conference of the Church of God will hold their annual meeting at Arkansas City, Kansas. The services will commence Saturday evening, August 22, and will continue till Sunday night, August 30. The meetings are to be held in the rotunda at the Paris Park. Two preachers will be there, Brothers Siple and Heckman, besides a few local speakers.

All those wishing to be met at the trains should notify A. J. Chaplin, 702 North B. St., or Geo. Hobson, both of Arkansas City.

Board and room will be provided for all incoming brethren. Let every one make arrangements to come.

Lorena Waters, Secretary.

Newkirk, Okla., 402 E. 7th St.

REPORTS

Indiana Bible School and Conference

The Indiana Bible School and Conference which closed June 28, was without doubt the best we have ever had, and we feel that it is getting more interesting and inspiring each year. Bro. Austin, Bro. Anderson, Bro. H. A. Sheets and Sr. Verna Thayer were the teachers. Each class had two sessions daily.

Thirteen young people obeyed the call to follow Christ and were baptized into His name.

The Berean report showed more than 2600 meals served; and we hope for larger attendance next year.

The serving Conference officers were re-elected and are as follows: Pres., J. H. Willey; 1st Vice-pres., Floyd Stilson; 2nd Vice-pres., Cantwell Drabenstott; Treasurer, J. J. Snodgrass; Secretary, Maude Austin.

Maude Austin.

Bosworth, Missouri

Bro. S. J. Lindsay has just closed a series of meetings at this place, beginning June 20, and closing July 1.

We were all enjoying a basket dinner at the church when the sad news came that a dear sister had been killed and that Bro. Lindsay was wanted to preach the funeral. All said, "Go." Bro. Lindsay called the crowd to order, things were put out of the way. He gave us a short discourse and then Bro. and Sr. Bray hastened him to Carrollton to catch the fast train. It is a pleasure to have Bro. and Sr. Bray meet with us.

On Wednesday morning Bro. Lindsay returned, beginning the meeting again. We had a good attendance and the best of attention was given. Everyone seemed interested. Bro. Lindsay made every subject so plain it could not help being understood.

It is with great pleasure and thanksgiving I can report the meeting resulted in six stepping out and asking baptism: Ray and Mrs. Ray Huffmon, Loren Huffmon, Mrs. Emmitt Eric, Glessie Williford and J. Thomas Williford.

It is but natural that I would be exceeding glad and thankful, as Thomas and I have been very closely related for the past twenty-six years.

Our prayer is that those dear ones may hold out faithful to the end, which in our belief, seeing the prophecies so fast coming to pass, can not be long.

We hope and trust Bro. Lindsay's life and strength may be spared, and that he will be able to give us a series of meetings the coming year.

Wishing our brothers and sisters everywhere God's choicest blessings, I remain

Your sister in Christ,

Frances W. Williford, Sec.

Michigan Conference Report

Another Michigan Annual Conference has become pleasant history.

June 21st found Brothers Patrick and Marsh with us ready for work. The day was filled with good things from God's Word. Dinner and supper were served in the dining hall.

Monday morning Bible School began with both Bro. Patrick and Bro. Marsh following God's demptive plan from Genesis one on through the Old and New Testaments. We were so glad to see the young men who took part in the work. Bro. Patrick's three young people added much to the interest of the work, as they were there all the time and took an active part. We had only two classes, the Junior class being conducted by Sr. Ada Simpson, in the dining hall. The average attendance was twenty, which we thought good considering adverse circumstances. Dutton, Coats Grove, Grand Rapids, Battle Creek, Lansing, were all represented, with dear Sr. Chaffee, and her many good words for Golden Rule Home, of Oregon, Illinois.

The song books did not reach us until the middle of the week, but we went right for them learning some of the pieces, and glad for some of the good old ones that never do grow old. I

believe they were usually received favorably.

We went into this meeting with a very heavy cloud hanging over us, for our dear Sr. Edwin Coats had just gone to the hospital in Hastings for a very critical operation. Many prayers were offered for her and her sorrowing family, while we waited anxiously each day for reports from her bedside. We thank God for His abiding presence and care for her, for we are glad to report she is steadily improving, and (God willing) will soon be with her loved ones again.

On account of too much business Bro. Blakeley was with us but very little, which was his great loss. May we all be faithful until the Master comes. I have written this by request of the Secretary.

M. A. Woodward.

A QUERY

By O. J. Allard

AS I read the last two or three copies of The Herald I was reminded of a story that I heard once. A certain man that was a very zealous Christian was attending a revival meeting and was very profuse in his "Amens" at everything that pleased him; finally the boys who were attending got to making fun of him and it was a hindrance to the meeting, so the elders took him to one side and told him that he must refrain.

"Well", he says, "I will try." And he did very well for a little while, but all at once a very impulsive brother began to pray and before he had gone far the old gentleman could stand it no longer, so he blurted out, "Hit or miss, AMEN."

I am like that brother, "hit or miss". I want to ask Bros. Marsh, Patrick, Drinkard, and Judd to please quote Rom. 5:12, first part of the verse, "Wherefore, as by one man sin entered into the world". Now, brethren, what I want to know (and I presume there are some others as well who want to know) is, whether sin originated in the man or in the Serpent. I am sure all agree that righteousness originated in the second Man.

(See editorial—"By One Man Sin Entered into the World"—Editor.)

GOD'S FOREKNOWLEDGE

By E. O. Stewart

IT IS thought by many, that it is a strange doctrine and a denial of the faith, for a man to teach that God foreknew Adam and Eve would sin.

Why not count it the same for a man to teach that God foreknew Christ would not sin? Fifteen hundred years before Christ was born God made known to the Psalmist that "the Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek." Psal. 110. Why suffer Him to be tempted and tested, when He had sworn, and would not repent, that He should be the faithful high priest after this order? Did God foreknow this, or did He have to wait until after He was tested to know which course the second Adam would take?

Turning now to the book of Revelation, chapter one, we read, "The Revelation of Jesus Christ, which God gave unto Him, to shew unto His servants things which must shortly come to pass; and He sent and signified it by His angel unto His servant John: who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw."

What Did John See?

He saw Satan bound that he should de-
(Continued on page 328, column 1)

The Sunday School

By Alta King

THE COUNCIL AT JERUSALEM

Lesson 4

July 26, 1925

Lesson Text:

Acts 15:1-31

Golden Text: But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.—Acts 15:11.

For Study

Review: What were the chief events of the closing portion of Paul's first missionary journey? What had the journey taught Paul about entrance into the kingdom?

The New Lesson: This week's lesson is a break in the record of foreign missionary activities.

After the first journey was ended, Paul and Barnabas "abode a long time with the disciples" in Antioch. But they were not idle. The old antagonism of Jewish authorities against the Christ began to show itself, but this time under cover of having accepted the Christ. The spirit of pride and confidence in Israel's nationalism, laws, institutions, and customs as the means to salvation was left lurking in the hearts of some "believers", the same spirit that openly resisted the Christ when He was physically present. This spirit, in the hearts of "believers," demanded that Gentiles be circumcised, become naturalized Jews. The demand was based on the plea that Gentiles could not receive the Christ's salvation without this act being complied with first.

This incident in church history furnishes two lessons, both important to the church today.

First, the lesson that salvation is the result of God's grace, important because the theory of self-salvation is still prevalent, even among "believers," under the various guises of evolution, natural fitness, survival of the fittest, strength of will power, man's faith, etc., as the roads to salvation.

Second, the lesson that the apostles and the prophets, speaking the Holy Spirit's guidance, can and will guide our various understandings into oneness and harmony, if we will but "go up" to them in conference. This lesson is important because the church is ever discussing its differences in understanding with its various leaders, or rather each faction and its leader is discussing and defending its understanding against the understanding of another faction and its leader.

While considering the lesson, keep in mind these two outstanding points: Salvation by grace to all; the power of apostles and prophets to accomplish harmony and understanding.

I. The Lack of Harmony in the Antioch Church. Acts 15:1-5. Who and what was the first source of dissension? Identify this dissension with dissension which the Jewish authorities had shown against the Christ personally.

An insidious attack under cover of acceptance is more effective than an open attack. The open attack against salvation by grace, personified by the Christ, was quelled by His resurrection. The insidious attack, begun in Antioch, has persisted through centuries and has a large following of loyal believers among "Christians" who have not given up the natural desire to satiate human pride and self-sufficiency

in some degree at least.

Whose keen analysis detected the old conflict between the Christ and Jewish authorities in this teaching from Judea?

Had circumcision and loyalty to the law of Moses, as a system, been established in Christianity as prerequisites to receiving the Christ's salvation, then Jewish authorities would have gained their end—the promulgation of Israel's nationalism, institutions, laws and customs as the means of salvation, and their flesh-pride and self-sufficiency would have been maintained.

What attitude did the church as a whole take toward the disputants? Last part of verse 2.

Note that the congregation did not constitute itself as the court of decision. It "determined" that the dispute should be subjected to the apostles and elders. One apostle would not do, for Paul himself was there rendering his decision, but the concurring decision of all the apostles was demanded. Paul, as one of the apostles, knew that he was right, as is evidenced in verse 3. He did not give place for one moment to the Judean preachers, but he was willing to yield to the wise demand for the concurring opinion of all.

How did all the brethren receive Paul's message on the way? How and by whom was the discussion opened in the Jerusalem church?

II. The Lack of Harmony Under Consideration. Verse 6. Who came together for to consider of this matter?

III. The Results of the Consideration. Verses 7 to 21. By Acts 11:1-4, with verse 18 it is evident that the disputing spoken of in verse 7 was not among the apostles. They had been made one on this question by Peter's vision. Rather do we hear, in the disputations, the concerned voices of Gentiles who knew, by experience, of the salvation in Christ, and of converted Jews on the one side; and the proud voice of the Pharisee on the other side. And the fruitless disputing came about because the brethren did not "wait" for the one voice of the apostles.

After there had been much disputing, the apostles came back from their consideration of this matter, and presented the truth in the orderly and masterly manner that left no room for the dissenters to dissent. Three men spoke for the apostles. Peter and Paul, with Barnabas, presented the fact of God's grace to Gentiles without circumcision. James added the testimony of prophecy, showing that this fact was no departure from God's original plan, but was one of all His works known to Him from the beginning.

What fact did Peter point to as evidence of God's grace on Gentiles without Judaism? What effect did Peter's testimony have upon the disorderly and vain disputations? What fact did Paul and Barnabas point to? What was the congregation's state of mind by the time they were through testifying? There came into the hearts of the converted Gentiles and Jews, the peace of assurance which had been disturbed for a moment by a few dissenting voices. The dissenters, if not converted, at least realized the uselessness of trying to make theory deny facts, and hence held their peace.

In the midst of this peace, James arose and added the testimony of prophecy, thus adding God's spoken word as the background of fact.

What concessions to Jewish beliefs and customs did James advise Gentile and Jew Christians to make? Note that each was not only a concession; it was also an aid to the Gentiles' Christian living.

Refraining from fornication cannot be regarded as a concession, for it is a moral sin and must be refrained from as a matter of righteousness and not as a concession to peace. But fornication was a sin common among Gentiles and much hated by Jews, hence a special warning against it would be an aid to bridge the gap between Jews and Gentiles.

IV. The Result of Antioch's Wise Determination. Verses 22-31. Find proofs in these verses, that Antioch's determination to subject the dispute to the whole body of apostles brought peace and harmony without compromising truth.

The Children's Column

THE COUNCIL AT JERUSALEM

By Verna Himmelright

WHILE Paul and Barnabas were in Antioch certain men from Judea came to them and told them that they must follow the laws of the Jews, or the law given to Moses, if they would be saved. These disciples had been teaching that all who believed on the Lord Jesus Christ should be saved. To settle the dispute the church at Antioch sent these two men and others to the church at Jerusalem to talk with the elders there concerning the matter.

On the road to that place through Phenice and Samaria they told of the conversion of many Gentiles, which was news causing much joy to those who had already accepted Christ.

The people at Jerusalem were glad to receive this company of people and they were happy also to hear of the good work being done.

Then came up the question of the law which they had come to discuss. Some of the Christian Pharisees thought that the Christian Gentiles must obey all laws of the Jews. Peter then said that God had given the Gentiles the gift of the Holy Spirit. He said that God had not commanded them to make the Gentiles obey all the rules of the Jews. The matter was talked over and it was decided that Christian Gentiles did not have to keep all of the laws of the Jews, but the laws which God had given to all Christians to obey. They should be saved by the grace of the Lord Jesus Christ and not by the law given to the Jews.

They wrote letters containing this decision and they sent Judas and Silas to tell the people. The people rejoiced and were happy when they heard this.

Then Paul and Barnabas and others remained in Antioch teaching and preaching the word of the Lord.

OBITUARY

Mrs. Mattie Ramsay

died at the home of her son, Edwin R. Branson, 331 Normal St., E. Stroudsburg, Pa., June 14, 1925, aged 88 years, 11 months and 25 days.

Mattie Ruby was born at Bethel, Indiana, and was twice married, Mr. Edwin Branson being her only surviving child. She was the widow of Elder C. C. Ramsay, who was for many years

an able minister of the Church of God; and she was a willing and efficient helpmeet, devoted to her family, a faithful friend, ever loyal to the church, hoping and praying for the kingdom of God.

When offered the privilege of Golden Rule Home, she declined, as she did not wish to be separated from her son, with whom she had made her home since the death of her husband 15 years ago, and who had very generously provided for them after Bro. Ramsay's retirement from the active ministry.

Emilie R. Boyer.

Sallie A. Bucher

was born in Indianapolis, Indiana, March 14, 1835. She died June 27, 1925, at her home in Los Angeles, California, being 90 years, 3 months, 13 days old. She was the last of a family of fourteen children of Elder Hugh Barnhill, who was one of the pioneers of Marshall county, Indiana, and a minister of the Church of God. Her husband, John A. Bucher, died in 1916. She leaves two daughters, Mrs. Fannie B. White and Mrs. Jennie B. Hayner, also two granddaughters, the Misses Genevieve and Annabelle Hayner all of Los Angeles.

"Aunt Sallie," as she was familiarly known by everyone in the Los Angeles church, where she has been a regular attendant, had a kind and gentle disposition and had, therefore, a host of friends.

At the time of her death, her daughter, Mrs. Hayner, was in Alaska and the funeral services will be postponed until she can return.

Sr. Railsback.

William G. Rothe

After a short illness Bro. William G. Rothe fell asleep on June 26, 1925, at his home in Brooklyn, New York, in the 87th year of his age.

He was born in Germany, September 7, 1838, and removed to this country while still an infant, making his home in New York City while a boy, later moving to Newark, New Jersey, where he met and married Catherine Wanamaker on October 12, 1865. His wife's family had been members of the Church of God for a number of years, having first been brought to a knowledge of the truth through the preaching of Dr. Thomas. Although Bro. Rothe had been brought up in the Dutch Reformed church, Life and Advent truths when brought to his attention appealed to him as both reasonable and Scriptural, and when they moved to Brooklyn, in 1868, he and his wife united with the Church of God in that city, of which they remained active members until laid to rest to await the resurrection. Bro. Rothe's wife preceded him in death, having fallen asleep, February 2, 1907. He is survived by four children and seven grandchildren.

He might well say with the Apostle Paul, "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."

ROOT OF ALL EVIL

(Continued from page 323)

favor from God.

The love of money is causing the downfall of the world. Christendom is overflowing with wealth, yet the "Gospel of Christ" must needs go begging for funds to carry it to the millions living in darkness, alienated from God, and under the condemnation of death.

Professing Christians have been living in luxury; enjoying all the bountiful blessings God has bestowed upon them; increasing their bank deposits; buying more land, houses, automobiles, etc., while millions are dying for the want of food; freezing for the need of clothing; enduring the sufferings of a homeless, friendless and Godless life. Is this Christianity? There isn't any harm in having all of these things provided we give freely to God of all our

substance.

The great sin of the Sodomites was fullness of bread and idleness. Ezek. 16:49. They were idle in rendering service to God, and neglected ministrations to the poor and needy.

Who gives us our health and worldly possessions? Do we owe more to the world than to God?

We only have a life lease on our farms, factories, etc., and what shall it profit a man if he gain the whole world and lose his own soul?

THE TWO THRONES

(Continued from page 322)

how can any one hope to enter there? It seems to me that His words were timely warning that no one need hope to enter the sacred precincts of the Holy of Holies, even heaven itself.

But that does not mean that there will never come a time in the Father's economy when Jesus will meet and be with His people continually, for He left a cheering promise, saying, "Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house (or kingdom) are many mansions (or habitations, or places of abode): if it were not so, I would have told you. I go to prepare a place for you.

And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14:1-3. By this we learn that it is absolutely necessary for Jesus to leave His Father's throne and return to earth, in order for His saints to be with Him, because they can not go to Him where He is, at this time.

This truth is further set forth by Peter on the day of Pentecost when he quotes words from the Psalmist, saying, "Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this, which ye now see and hear. For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit Thou on My right hand, until I make Thy foes Thy footstool." Acts 2:33-35.

Turn now to Hebrews 10:12, 13, and we will learn how long Jesus will remain in the heavens. This shows that He is to sit at the right hand of the Father till His foes are made His footstool. "Till" is an adverb of time, and is used to limit His stay in heaven. When He leaves to return to earth, the time-limit will have expired. Then the time will have arrived for Him to occupy His own throne and to receive His faithful ones unto Himself.

(To be continued.)

GENERAL CONFERENCE OF THE CHURCH OF GOD

Oregon, Illinois, June 30, 1925.

Dear Co-worker:

The Fifth Annual General Conference will convene at Oregon, Illinois, August 4 to 16, 1925, 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 the 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, Secretary.

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 10, 11 and 12, 1925, and at any adjourned meeting thereof.

In witness whereof I have hereunto set my hand this day of 1925.

Signed

In the presence of

BEHOLD HE COMETH!

(Continued from front page)

An outcast, supposed, according to their religion, to be in some way responsible, through sins committed in a former life, for the death of her husband, and therefore sentenced to life-long condemnation and ostracism. She was without one gleam of hope when, one blessed day, the Word of God came to her. I do not know the name of the messenger; but the message of life eternal, through repentance towards God, and faith in a crucified, risen Redeemer. Jesus Christ, the Righteous, was faithfully laid at the door of that broken heart.

Oh, what will she do with it? We almost tremble as we ask the question. Now all depends on the woman herself. God has done His part, has not withheld His only Son; God's servants have done their part and delivered the message—

"Tonight, my soul, thy Savior, through the Word,
Is offered full and free;
And now, O now, I must, I must decide,
Will I accept of Thee?"

You alone can accept, or reject, this unspeakable gift for yourself, and you must do one or the other. Thank God this woman opened her broken heart to its utmost capacity, and received with meekness the engrafted Word which is able to make us wise unto salvation. Did not carp or doubt, but simply believed, and obeyed God, yielding to Him so completely under the faithful guidance of the Holy Spirit that a few months ago, when Pandita Ramabai (for it is of her that I am speaking) fell asleep at daybreak at Mukti, Kedgaon, India, practically the whole body of believers on earth, in India, China, Japan, Australia, America, Africa, and Europe, cried with one accord, "Truly a great servant of the Lord hath fallen this day in our midst;" for she became, from an outcast, a woman of apostolic power, who was used to the salvation of thousands.

Apparently her last thought was of the return of the King, for around her body, as she was laid to rest, was a white cloth, bearing in red letters, in the Marathi language, the words, "The trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed" (1 Cor. 15:52). Thus she flung a glorious defiance into the very teeth of the last enemy, death!

"With a mighty shout will the Lord draw nigh,
For the King is on His way!
We'll rise to meet Him in the sky,
For the King is on His way!
What bliss divine the saints will share,
As we meet our Savior in the air,
Get ready now if you would be there,
For the King is on His way!

—The Pentecostal Evangel.

GOD'S FOREKNOWLEDGE

(Continued from page 325)

ceive the nations no more until the thousand years should be fulfilled, and after that he must be loosed a little season. Rev. 20:2, 3. Now read verse 7: "And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations." Verse 10 shows positively that he shall deceive them.

Does this not prove that God can foresee, and has foretold that Satan shall be bound, then loosed; and does He not tell positively that he shall deceive the nations? Does

He state the truth, or shall poor frail, puny man call Him in question as to His foreknowledge?

Now get ready to scratch your head. Do you think that it is charging God with being responsible for the deception that shall come to those nations when Satan shall be loosed to deceive them, just because He has the knowledge to foretell that Satan shall deceive them? Is it any more unreasonable to think that God foreknew he would deceive Eve, than it is for Him to not only foreknow but foretell what he shall do to the nations at the expiration of the thousand years? If to state that God foreknew Adam and Eve would sin would be equal to saying that He is responsible for the sin, would it not be equal to saying that He will be responsible for the deception by Satan at the close of the thousand years, just because He has foretold what shall be done?

Our trouble is we generally think that the testing of Adam and Eve was for the purpose of letting God know whether they would stand the test, or not. On the other hand, I wonder if it is His object in loosing Satan to deceive the nations, to find out whether they will be deceived or not when He has already foretold that they shall be deceived?

Christ was not tested for this purpose. God already knew that He would stand the test. The testing is to let man realize the end of his own strength or realize his own weakness, and not to test God's knowledge.

Now the spirit speaketh expressly, that in the latter times some shall depart from the faith giving heed to seducing spirits and doctrines of devils. Just because the spirit foretells this shall we say God is responsible for it? He knows man's weakness; man didn't realize it in the beginning until he had made a mistake. It was too late then for him, so God sent His Son to condemn sin that the righteousness of the law might be fulfilled. If man could fulfill it without this help what was the use for this to be done?

Think before you speak.
—Coming Age Herald.

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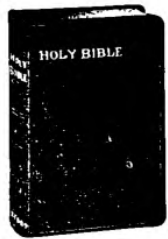
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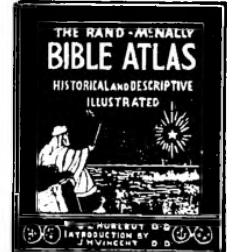
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NATIONAL BIBLE INSTITUTION
OREGON ILLINOIS

THE RESTITUTION HERALD

Volume 14

Oregon, Illinois, July 21, 1925

Number 42

AMBASSADORS FOR CHRIST

By Samuel E. Haney

NOW then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." 2 Cor. 5:20. "For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak." Ephesians 6:20. (The Greek word for "ambassador" in these texts is "presbyoo".)

"Or else, while the other is yet a great way off, he sendeth an ambassage (embassy—presbiah) and desireth conditions of peace." Luke 14:32.

Strong's definition of presbyoo: "a representative, preacher"; of presbiah: "embassage, message". There is a difference here of considerable distinction. One, the representative in a foreign country, of a sovereign; the other, an embassy-message, either in writing, or a living epistle. Paul doubtless had the latter in mind when he wrote, "If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord",—living messages. 1 Cor. 9:2.

So much for the Scriptural phase of ambassador. American Dictionary definition: "A diplomatic minister of the highest order sent by one sovereign power to another." Funk and Wagnalls Dictionary: "A diplomatic agent of highest rank; a minister plenipotentiary; any official messenger or agent."

The duties of an ambassador according to Encyclopedia Britannica: "He is the eye of the government he serves . . . he ought to be thoroughly acquainted with the course of policy of the country in which he resides. His next duty is to protect and defend, if necessary, the persons, and interests of his fellow countrymen. (1 John 3:16.) A third, but not less important duty of an ambassador is to maintain the most amicable relations with the sovereign to whom he is accredited. (2 Peter 2:11; Jude 9.) Because, no state which respects itself will tolerate, on the part of a foreign envoy, a direct interference in the internal affairs of government." (Matt. 8:29; John 14:30.)

With the foregoing data before us let us consider our ambassadorial work, both as representatives and living epistles read of men, of a great Sovereign. Paul says, "We are ambassadors for Christ"—the King of kings and Lord of lords, who is destined to be "King over all the earth." Zech. 14:9.

What an honorable position this is! What an ado would be made were one of us appointed ambassador to the court of St. James! But how infinitesimal would such a position be, compared with that of representing our King, and our commonwealth—"Our conversation (citizenship, R. V.) is in heaven." Big job for us poor, weak mortals, isn't it? And what a mess we would make of it were we to follow our natural propensities. However, our Sovereign's instructions, if obeyed, will make us adequate for the task: "If a man love Me, he will keep My words: and My Father will love him, and we will come unto him, and make our abode with him." John 14:23. We are reminded also, by Peter's experience, to attend to our own business, and not to concern our-

selves about our brother's status—"Follow thou Me." John 21:21, 22.

Our position requires the greatest diplomatic wisdom and skill, for the sovereign to whom we are accredited is no less than the wily devil, whose sovereignty, usurped though it is, is a sovereignty, notwithstanding. But by having our eternal Father, and Redeemer, represented by the Holy Spirit, always with us, and by avoiding "the rudiments of the world," we can make a creditable showing.

In the matter of procedure we have the sacred Record of our

King and His apostles' works as ambassadors in the enemy's country. Jesus said, "I must be about My Father's business." And His assistant's principal business was preaching and otherwise promulgating the Good News; "not shunning to declare all the counsel of God." "Necessity is laid upon me; yea, woe is unto me, if I preach not the gospel," said Paul. The apostle took his position quite seriously: his body, the natural man, was his greatest obstacle. "But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." Castaway: to be "recalled," as it were, as an ambassador; but not the loss of "heavenly citizenship." My fountain pen ceases to function. I lay it aside (a souvenir), and get a new one, is the thought.

When ambassadors disobey their sovereign's instructions, or disregard their official duties, they are promptly recalled or dismissed. Let us remember these facts.

Some proposition, to "keep under our bodies, and bring them into subjection." The "Old Man" is proud of his priority. To him the New Creature is a usurper; and ever since the fall pride has played havoc with nations and individuals. It is one of the characteristics of the Laodicean church, "I have need of nothing." Pride thrust Nebuchadnezzar out of the kingdom of Babylon; and Babylon's termination was brought about

through Belshazzar's pride. Pride caused the division of David's kingdom in the time of Rehoboam. Pride has caused the spiritual wreckage of many persons since, and will be the medium of keeping many out of the kingdom of God.

To analyze pride, we find it only another way of spelling self, with its many suffixes: self-esteem; self-consideration; self-righteousness, etc. Rather, let us abnegate this arrogant self by keeping ourselves behind the cross of Christ. We all experience the re-assertion of this monster self that was abandoned at baptism. This "body of sin" has no better mediator with the demons of darkness than this very omnifarious self. Hence, the source of the New Creature's greatest danger. A wise man said, "Pride goeth before destruction, and an haughty spirit before a fall."

Jesus once said (the words are now applicable), "The harvest truly is plenteous, but the labourers are few." Why so few laborers—ambassadors? One reason (Continued on page 336, column 2)

The Tool Box

By Edgar A. Guest

I SAW a tool box on a bench,
Equipped with saw and plane and wrench,
A hammer and a set of drills,
A bevel for the doors and sills.
Then came the man and said to me:
"I keep them under lock and key.

"Though now these things I never use,
Not one of them I want to lose.
Perhaps some day I'll need again
The hammer or the wrench or plane,
And they are handy things to own
If ever should the need be known."

Above those tools I seemed to view
The marvelous things which they could do,
The happy homes which they could build,
The rooms with childish laughter filled,
If only he would set them free
Who kept them under lock and key.

Am I not like this man, afraid
That I shall miss some shining blade
Or need the substance I might lend
When I am asked to play the friend?
Is not the better side of me
Too often under lock and key?

I have the tools with which to build
A round of years with mercy filled.
A man of cheer I might become
But, oh, too oft my lips are dumb!
With means to serve my life is stocked,
But, like the tools, I keep them locked.

THE TWO THRONES

By Lyman Booth

(Continued from last week.)

HAVING shown that our Lord Jesus CHRIST is now occupying a position in the Father's throne, as our great High Priest, that He is to remain there till His enemies become His footstool, and that He will then return to earth and receive His saints unto Himself, we will continue and endeavor to show the nature of their work during the time He will occupy His own throne.

I am fully aware that many people oppose any such doctrine, and some may ask, "If the Lord Jesus Christ is to leave His Father's throne, of such transcendent glory, will He not be assuming a much less dignified position? Will He take unto Himself the power and authority to reign as sovereign King?" My answer is that He will reign as King of kings and Lord of lords. He does not assume the power and authority, for they are given to Him of the Father. We have Jesus' words for it in Luke 22:29, 30: "And I appoint unto you a kingdom, as My Father hath appointed unto Me; that ye may eat and drink at My table in My kingdom, and sit on thrones judging the twelve tribes of Israel."

Turning to Matthew 25, beginning at verse 31, we will learn when He is to take the throne of His glory and reign:

"When the Son of man shall come in His glory and all the holy angels with Him, then shall He sit upon the throne of His glory: and before Him shall be gathered all nations: and He shall separate them one from another, as a shepherd divideth his sheep from the goats: and He shall set the sheep on His right hand, but the goats on the left. Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." We might introduce other scriptures to prove that Jesus' throne and kingdom will be established at His second coming; but the foregoing is quite sufficient.

Our Lord also stated that the apostles are to sit upon twelve thrones to judge the twelve tribes of Israel, which also will be on the earth, or else the twelve tribes would have to be transported to some other locality. While this may seem beyond dispute, still some may be puzzled to know how His kingdom can be connected with things on the earth.

In order to make this point clear, I will invite the reader's attention to the covenant God made with David. This covenant will show that the throne promised to Christ is none other than the one promised to David: and that He is to reign over the house of Jacob forever: that His throne and kingdom will be on this earth. That is the very reason why He is to return to this earth. That covenant is recorded in Second Samuel seven, commencing at the twelfth verse. Through the prophet Nathan God said to David: "And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for My name, and I will establish the throne of his kingdom for ever. I will be his Father, and he shall be My son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: but My mercy shall

not depart away from him, as I took it from Saul, whom I put away before thee. And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever."

How did David understand those words? Did he think he was to go to heaven in order to realize the things thus promised to him? Let him answer: "Then went king David in, and sat before the Lord, and he said, Who am I, O Lord God? and what is my house (kingdom), that Thou hast brought me hitherto? And this was yet a small thing in Thy sight, O Lord God; but Thou hast spoken also of Thy servant's house for a great while to come." Skipping from the nineteenth verse to the twenty-third, we find him saying, "What one nation in the earth is like Thy people, even like Israel, whom God went to redeem for a people to Himself, and to make Him a name and to do for you great things, and terrible, for thy land, before thy people, which Thou redeemedst to Thee from Egypt, from the nations and their gods? For Thou hast confirmed to Thyself Thy people Israel to be a people unto Thee for ever; and Thou, Lord, art become their God. And now, O Lord God, the word which Thou hast spoken concerning Thy servant, and concerning his house, establish it for ever, and do as Thou hast said." Then in the twenty-ninth verse, "Therefore now, let it please Thee to bless the house of Thy servant, that it may continue for ever before Thee: for Thou, O Lord God, hast spoken it: and with Thy blessing let the house of Thy servant be blessed for ever."

In this scripture we find David speaking of the nation of Israel, "Thy people Israel," and calls it, "Thy servant's house," and asks God's blessing to rest upon it forever. His house was his kingdom—the kingdom of Israel of which he was then king. David was looking forward with prophetic vision to the time when God would bless his people, his nation, his house, his kingdom—to the time when the covenant concerning his throne and kingdom would be fulfilled.

All covenants must be confirmed in order to be binding upon both interested parties. We will find the oath of confirmation to this covenant recorded in Psalm 89, where David repeats this promise, declaring that this most solemn covenant of the Almighty was confirmed with an oath. Listen to his words in the twenty-seventh verse:

"Also I will make him My firstborn, higher than the kings of the earth. My mercy will I keep for him for evermore, and My covenant shall stand fast with him. His seed also will I make to endure for ever, and his throne as the days of heaven." Verses 34 to 37: "My covenant will I not break, nor alter the thing that has gone out of My lips. Once have I sworn by My holiness that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before Me. It shall be established for ever as the moon, and as a faithful witness in heaven."

This is a repetition of God's promise made to David through the prophet Nathan. It is language so positive that none need doubt it. It is an oath so binding that none need fear as to its ultimate fulfillment. David undoubtedly understood it to mean that he should never want for a successor to sit upon his throne. With this

(Continued on page 335, column 3)

SOME THINGS WE REMEMBER

By Phebe Thompson Willey

WE ARE asked to recount some early recollections and on first thought as we rashly promise we feel that we remember many things. As memories of our very early days appear through a backward vista how uncertain are we of the boundary line between the real memories and imaginary fancies.

Another suggestion to us is—"Tell some reminiscences as you have heard them"—so we take refuge in the tales our grandmothers told us as their knitting needles flashed before the winter fire. As all good tales begin, they said, "Once upon a time"—a long time ago their forefathers concluded they must find a place where they could indulge in freedom of religious convictions as well as develop their best efforts in a material way. So more than one hundred years ago, nearer one hundred and fifty, a number of them took their small possessions and with their lives in their hands, embarked for the New World—the Land of Promise and freedom.

From the highlands of Scotland came James Brownlee, who married Jean Rankin in Pennsylvania. From these descended the Brownlees of all Indiana and many other states. They were stalwart Scotchmen—James was 6 feet 4 inches, as was also his son James, who served in the first Indiana Assembly. They were Covenanters of the strictest faith and practice.

From the north of Ireland came Patrick Logan who married Nancy Sallie Harper, also of Pennsylvania. Patrick Logan was a typical Irishman and brought with him a fiery temper, a rich brogue and abundant wit as the present generation of Logans in this county exemplify. He was a Covenanter, but became a Newlight Christian in Rush county, Indiana, where he is buried.

Christopher Elias Dickson, tall and stately, left his Jersey Island home for the new west. He married Phebe Lewis-Bayless. From these are numbered the Dicksons of this county.

James Thompson, a shepherd lad from the lowlands of Scotland, left his sheep and stole passage to the New World, coming to Maryland in time to help build the White House, as an apprentice. He afterwards became a Baptist preacher. He was drowned in Blue Lick Creek, Kentucky. His wife was Ann Perry—cousin of Oliver Perry.

John Lewis added Welsh blood to this Anglo-Saxon mixture. These five pioneers were helpers in gaining independence in the American Revolution. Not satisfied, these people kept pushing westward until they settled in Rush and Fayette counties, Indiana. In Ohio they were joined by the McDonalds. In southern Indiana the Vories from Holland and the Houghtons from England entered the clan. These families married and inter-married until it is a real cross-word puzzle to decipher the degree of relationship among their descendants, though it is safe to say very few have married blood relations.

In 1835 and 1836 again loading their covered wagons with their families and household belongings they, the second generation, began tracking northward, landing in midsummer 1836 near Maxinkuckee lake in what is now Marshall county. The graves of these pioneers are scattered throughout Union, Green and Center townships. Their names appear in all the records of the early days in the county—these names cannot be rubbed out of the stirring records of the past century. In review of religious education for the past fifty years we learn that the Sunday School, or Church School as it is known today did not exist in many places. I note that just fifty years ago the first "Church of God" Sunday School was organized in Plymouth, April 18, 1875.

It does not follow that the young people were without religious instruction. They did not have such a variety of "Helps", but the ones they had were efficient. Their methods were of the individual type. The Bible was their only lesson leaf and story book. Parents were the willing teachers and grandparents gave a helping hand in keeping the doctrinal points free from any modern errors. How well the old family Bible served us! It was a storehouse of romance and art as well as a sacred guide to keep us in the narrow path of rectitude. Father was always ready to lay aside his work to answer questions. No doubts were in our minds about Daniel's safety in the lions' den when we saw their firmly shut teeth. And who ever in those days doubted the personality of his Satanic majesty, for was he not pictured with cloven feet, dragon's teeth and a terrible chain? Of course we were a little confused about the use of a chain in a bottomless pit! How our blood curdled at the "Handwriting" on the wall—"Thou art weighed in the balance and found wanting."

Since we are the product of all the yesterdays we need not wonder why we are as we are. With no known exceptions the families before mentioned were Protestants of the strictest type in the migratory period. They were one class of people with similar characteristics, tastes, methods of thought and aspirations. They have mingled with other people because of marriage and social relations, but left to themselves, they usually arrive at the same religious convictions. The foundation principle has been to interpret:

(Continued on page 335, column 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: **Philippians 2:1, 5**

THE THINGS I MUST NOT DO

"Some things there are I must not do,
To self I must not be untrue,
I must not for a profit's sake
A false or mean advantage take,
Or risk an everlasting stain
For selfish pride or paltry gain.

"I must not thoughtlessly deride
The things which are my neighbor's pride,
Or hold my head so high that he
May fear to make a friend of me.
I must not, though it be my right,
Disturb his comfort, day or night.

"I must not disregard life's laws,
Or think myself secure, because
The vile may prosper and the cheat
May seem to flourish in deceit.
If happiness I hope to reap,
Both health and honor I must keep.

"Lord, when temptation comes along,
'Tis then, I pray Thee, make me strong,
Let neither fame, nor wealth, nor prize
To what is manly blind my eyes,
Let it be said, when life is through,
Some things there were I would not do."

WHAT IS EXPECTED OF US

"We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor for his good to edification. For even Christ pleased not Himself; but, as it is written, The reproaches of them that reproached Thee fell on Me." Romans 15:1-3.

What a high calling is that of a Christian, for to be Christian is to be an imitator of Christ. What Christ did we must do. In this we do not refer to His working of miracles, nor the power He displayed as the Son of God. But we do refer to His sacrifices of the every day comforts and conveniences so coveted by the average mortal. He lived in an age—as we also do—of covetousness, selfishness and conceit, a bold trinity, so closely allied they can not be separated, neither being able to stand without the support of the other two. And yet His entire life, His every word and act were directly opposed to these earthly things that surrounded Him. We know He had no pride, except in the fact that He was an obedient Son of God. He had no conceit; He was the most humble of men, His associates were the poor and down-trodden. Selfishness was unknown to Him; His every thought was for the benefit of the needy and those who had no helper. He coveted no man's possessions, on the contrary He liberally gave of His own, even to the sacrificing of His life for the benefit of those who desired to overcome the penalty of Adam's transgression, be reconciled to God, and live forever. His life was indeed a life of sacrifice, a life of love for man, a life of devotion to God. And as Christians what is our attitude? Our today's lesson tells us. The answer is there, and condensed into two words it reads, Follow Christ. We know that Christ did good to all men. He fed the hungry, He relieved suffering and distress, His sympathy always was with the meek, the hum-

ble, the poor, the contrite, and He did not always stop at sympathy either. He was practical as well, and all that He did was to manifest the love, the power, the honor and the glory of the Father, whose He was and whom He served. For you will remember He said, "My meat is to do the will of Him that sent Me, and to finish His work." If He, who was—and is—"our wisdom, and righteousness, and sanctification, and redemption" placed the will of God above everything on earth, should we be backward in our exaltation of the will of the everlasting Father? Should it not be our aim, our life's ambition to follow Christ in doing the will of God; in placing our entire faith in Jesus, as the Christ, the Son of God, through whom all of God's promises shall be fulfilled, who shall regenerate this world and who shall preside over the kingdom of God? Likewise should we not follow Him in doing good to all men, especially unto those of the household of faith, in bearing one another's burdens, in cultivating the fruits of the spirit, in practicing the golden rule?

Have we all our faculties? Do we claim that our faith is well founded, and well grounded? Are we strong in the Lord? Then what is our duty? For answer let us again read the opening verse of our lesson and see in what direction the Apostle Paul says our duty lies. "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves." Now the second verse goes into this a trifle further. Not always are we to please the other person. We are to please our neighbor only when it is "for his good to edification." To edify is to build up, to strengthen, to educate. Truth must be upheld. God's truth never must be compromised. We are to bear the burden of our Christian brother just to the extent that it will make him stronger in the way of the Lord. At no time are we to be selfish. At all times are we to show that same generosity of spirit that Christ—in His unselfishness—has shown unto us. The Scripture has been given unto us by inspiration of God, and is profitable for doctrine, but it equally is profitable for reproof. It is given us for instruction in righteousness, but it also is given us for correction. And why? "That the man of God may be perfect." At all times our aim must be the improvement of our brother as an individual, and the church—of which we are a part—as a body. To this end we must receive instruction as well as give it, as also, to accept correction as we would tender it. As Christians we must be as broad as the ocean in our helpfulness to man, and as narrow as a brook in the presentation of truth. For we must neither add to nor take from that which has been revealed unto us by the spirit of God in His most holy word. We are to be careful in all things, and whatsoever we do must be done in the name of Jesus Christ our Lord to the glory and honor of God the Father. This is the only attitude the Christian can assume, and having it constantly in mind we'll experience no difficulty in bearing the infirmities of others to our own humbleness and their upbuilding.

THE WILLING HEART

LESSON—Read Luke 18:18 to 30.

TEXT—Verses 29 and 30. "There is no man that hath left house, or parents, or brethren, or wife, or children, for the king-

dom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting."

MEDITATION—The rich young man had a willingness of heart, sufficient for Him to desire to know the teachings of the Master concerning the things pertaining to the kingdom of God. But Jesus saw there still was selfishness in the young man's nature, and that his trust was still in the power of his riches, making it impossible for him to be a true friend of man and a faithful disciple. The young man had not the ability to master his money—his money mastered him. There are many rich men and women who continually bless the world by their wealth because in the name of Christ they have learned how to use it for others. The world needs love and sympathy more than it needs material things, and this greatest gift we all can give if we possess the willing heart. Let each one ask, What is it that stands in my way to largest usefulness?

"Not Thy gifts, I seek, O Lord:

Not Thy gifts, but Thee.

What were all Thy boundless store

Without Thyself, what less or more?

Not Thy gifts, but Thee."

PRAYER—O, our Father, satisfy the secret places of our hearts that we may follow Thee in ministry to others. Make us rich with a knowledge of Thy will, also a willingness to impart our knowledge to others. Deliver us from selfishness. Help us to do good to all Thy needy children in bearing their burdens, fulfilling the law of Christ, in whose name we ask all things. Amen.

WILLIAM G. ROTHE

On the morning of Friday, June 26, 1925, there passed away at Brooklyn, N. Y., a brother that, to the mind of the writer, was one of the most humble and sincere Christians that ever breathed the breath of life. I refer to Bro. William G. Rothe. To those who knew him no word of praise would sound too strong, for he loved His God and had a firm faith in Him who is the Christ the Son of God. Having this love and this faith he could do nought else but love, and do good to the creatures of God. He ever was ready to help the needy and strengthen the weak. He constantly watched for and expected the coming of the Lord, and shall be among those who shall have a part in the first resurrection to be with the Master in the presence of the Father evermore.

Bro. Rothe was a widower, in his eighty-sixth year. He leaves two sons and two daughters, and four grandchildren.

BIBLE QUESTIONS

1. What is the condition of prevailing prayer?
2. What demand did Herod make of the chief priests and scribes?
3. What great apostle consented unto and assisted at the stoning of Stephen?
4. Who stood by and strengthened Paul in his preaching?
5. What great invitation is given to all in the last chapter of Revelation?
6. In what way was the prisoner Paul honored in Rome and how did he honor his Master Christ?
7. In the prayer after the discourse at the Lord's Supper what did Christ say is life eternal?
8. What did Paul write of his unselfish love for the Christians in Corinth?
9. What is the fruit of the spirit?
10. What change takes place when a sinner becomes Christian?

ANSWERS TO LAST SERIES OF QUESTIONS

- | | |
|----------------------|--------------------|
| 1. Mark 3:35. | 6. 2 Timothy 4:22. |
| 2. Matthew 8:25, 26. | 7. Romans 5:6. |
| 3. Mark 6:8, 9, 12. | 8. John 15:1. |
| 4. 1 Cor. 12:31. | 9. John 4:13, 14. |
| 5. Galatians 1:1, 2. | 10. John 15:4, 5. |

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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 for 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

CALL HIS NAME JESUS for

He Shall Save His People from Their Sins

IS salvation from sin a gradual process, the natural result and consequence to mortal man from right living in accordance with fundamental laws for righteousness of the natural, soulful man? and, Is Christ nature's great Leader and Example unto such natural righteousness and consequent salvation? Is this the status of man and the way by which He "shall save His people"? or, is salvation the result of external help from One who in power and wisdom is superior to man, help that is purely a gift beyond anything that man could justly require; and does it result in a condition or status beyond anything that man could attain unto no matter how perfectly he should be led by or might follow exalted example?

Upon the answer of these two questions very much depends. If the problem be solved by affirming the first question, then there must be a natural scientific path for man to discover and follow unto the natural and scientific consummation, called salvation; and God's Son must be the scientist of scientists to have first discovered and blazed the trail leading thereunto. But if the problem be answered by affirming the last question then there must be an unexplainable change from one status, or character (soulful) unto another (spiritual), a gulf or chasm across which science can not bridge, and beyond which science knows nought of character or environment or governing law.

It is sincerely believed that salvation is

a free gift of God through Christ to man. As such it is beyond the reach and power of science to shed any light. Therefore science could never, unaided, have designed, foreseen or discovered that salvation which changes "this vile body" and fashions it "like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself," Phil. 3:21; nor has it any appliances whereby it can analyze or compute the laws and workings pertaining to Him who is no longer known "after the flesh," nor of those who, through the gift of God, will yet be "fashioned like unto" Him.

Knowledge pertaining to such salvation is the gift of God—revelation. It is recorded for the information of man, and has been through the ages repeatedly attested by miracles and signs and wonders in evidence to man of its truthfulness. It makes known many of God's ways and purposes and makes known His provisions whereby any member of the human family may be laid hold of by God for this great destiny described in Romans 8:17 as glorified together with Christ.

Believing that this is a subject of vital importance it will be continued, D. V., in future issues of the Herald.

General Conference, Oregon, Illinois
August 4 to 16

CHURCH HISTORY AND YEAR BOOK

IN this issue, on page 330, will be found an article by Sr. Willey, of Plymouth, Indiana, taken from the Plymouth Daily Pilot, on Church of God history in that part of Indiana.

It was written for local purposes only in connection with county Sunday School work. Though much too long an article of that kind for Herald use, yet it has been copied in full to give a suggestion for a Church Year Book that might contain also a history of the Church of God in various places.

If different ones will write an account of church activities in the different places we can soon gather copy that would provide for a book of value and interest. Good photographs of various prominent members and of various churches, etc., would add much of interest.

If all will cooperate in this the work can be done.

Waterloo Bible School and Conference
August 22 to 30

THE company that is to be caught up "to meet the Lord in the air", 1 Thess 4: 16-18, will be a company made up of resurrected ones and living ones "changed." From these two sources they will be caught up "together"; not one by one, following apparent natural death, but without apparent resurrection; not during a period of forty years, as some have been constrained to affirm, but "together", "changed in a moment, in the twinkling of an eye."

ALL are requested to read and consider carefully the article "To the Brotherhood" which follows. Many wish to help carry forward the Conference work and yet feel they cannot contribute much in a financial way. Such ones can now let their money work for the Lord, and at the same time receive interest on the investment. The

work and its responsibility belongs to us all. "How hast thou used My talents?"

HERALD RECEIPTS

Mrs. Ellen Morse; Miss M. L. Kauffman; H. H. Hawkins; Mary B. Goddard; George Hodson; Mrs. Frances McCroden; Mrs. Etta Elton; Mrs. Rosa McCurry; Claus Storjohann; Enos E. Elton.

HELPING FUND

H. H. Hawkins \$5.00
Mrs. C. Seely 2.00

WINCE MEMORIAL FUND

Previously mentioned \$625.70
Chas. E. Anderson 2.00
M. A. Woodward 7.00
Mrs. Mazie Marsh 1.00

Total \$635.70

TO THE BROTHERHOOD

National Bible Institution First Mortgage Bonds

NEARLY a year ago effort was made to raise by contribution about \$15,000 with which to pay off the mortgage on the properties of the National Bible Institution and to furnish a small amount of working capital. Nearly \$2,000 of this was subscribed during the General Conference meeting. A similar amount was afterward subscribed. In the meantime the \$11,000 mortgage upon the Greenhouse property became due. This has been taken care of temporarily in addition to paying the balance of \$1,500 indebtedness against Golden Rule Home, and interest on all.

At a recent Board meeting it was decided best to raise the money with which to take care of this balance due on the Greenhouse property by authorizing the issuance of First Mortgage Bonds against Farm and Greenhouse for \$12,000, and selling enough of these Bonds to take care of indebtedness on purchase of the property. This will leave a small balance of Bonds that can be sold for working capital or improvements or enlargement, should such seem to be advisable.

Accordingly steps have been taken to carry out this decision of the Executive Board of the National Bible Institution. And the brotherhood is hereby solicited to consider the desirability of buying these bonds upon a strictly business basis with a view to placing the Institution on a basis where its officers are not continually cramped by the fact of early maturing debts.

Valuations

The following figures of estimated valuations and earnings are, to the best of our knowledge, dependable:

The 15 acres of land in farm and greenhouse property are appraised at	\$5000.00
60 per cent. of this as first mortgage value is	\$3000.00
Valuation of buildings on Greenhouse property according to appraisement made by appraiser of "The Home Insurance Co." is as follows:	
"Replacement Value" of buildings	17500.00
"Sound Value" of buildings	10030.00
Total Values	22500.00 13030.00

On this 60 per cent. of land value plus present "Sound Value" of buildings, \$13030, the Board has authorized the issuance of First Mortgage 10 year Coupon Bonds for \$12000, with interest at 6 per cent. per annum payable semi-annually on June 30 and December 31 of each year, at the offices of the National Bible Institution through its banker at Oregon, Illinois, Bonds subject to call and payment by the National Bible Institution at any interest paying date. The interest coupons need only be clipped by owner and cashed at his home bank in the regular manner.

Earnings

In addition to providing quantities of vegetables and milk to the Golden Rule Home, the earnings of the Greenhouse and its lands from August 1, 1924, to May 31, 1925, were as follows:

(Continued on page 336, column 1)

Among the Churches

An Oregon brother at once speaks for a \$500 N. E. I. Bond. See description on opposite page.

In the absence of the editor, who filled Bro. Siple's appointment at Ripley, Illinois, last Sunday, Brothers E. Cedric Pope and Paul C. Johnson supplied at Oregon.

Bro. and Sr. Arthur Gilbey and son, of Rochester, N. Y., and formerly of Fonthill, Ontario, spent Sunday and Monday, July 19 and 20, in Oregon visiting their old friends from that region.

Healdsburg, California—Dear Herald: I am sending \$2.00 so you can go to some one who is not able to take you. I hope you will be as much comfort to them as you are to me.

Mrs. C. Seely.

Bro. and Sr. J. E. Cross, of Oregon, are enjoying a visit from their daughters, Mrs. Ward J. Scott, of Lockport, Illinois, and Sr. Rolland Stilson, of South Bend, Indiana. The grandchildren are here, and also Bro. Stilson, whose timely arrival was much appreciated, as Monday was annual clean-up day at the Conference hall.

MINNESOTA

The Eden Valley church has purchased a new piano. Pleasant music glorifies the Lord.

Bro. Fred Daubanton is taking a two weeks' camp outing with his Boy Scouts.

Send the Herald to some isolated member or friend.

Minnesota members will please fill out proxies and mail to F. L. Austin, General Conference Secretary.

Get Bibles at Oregon for Bible School

NOTICES

SUMMER MEETINGS

WAVELAND, ARK.,	JULY 30-AUG. 9
OREGON, ILLINOIS,	AUGUST 4-16
HOLBROOK, NEBRASKA,	AUGUST 15-23
ARKANSAS CITY, KANSAS,	AUGUST 22-30
WATERLOO, IOWA,	AUGUST 22-30

All who are contemplating taking Bible Class work at Oregon for the year beginning September 14, please write the National Bible Institution, Oregon, Illinois, at once.

You'll want to follow the "crowd" to the Illinois Bible School. All indications are that it will be bigger and better than ever.

Oregon will be all ready, D. V.
Remember, Oregon is on the Burlington Route.
Any Taxi will take you to the Church of God—a mile from the depot. Or, if you want to be met at the depot write Paul C. Johnson, stating time of arrival.

To My Dear Sisters Everywhere

Greeting: I am very anxious, as I feel you all are, to see our Wince Fund grow faster than it has been doing; for there are needy ones who are waiting for a home, and this fund will help at least one more in finding a pleasant place to spend life's remaining days. For several weeks past I have been making different articles for that purpose, and at our annual Michigan Conference I sold them to the amount of \$6.00, with more left to sell, and received several orders for more dish aprons, pillow slips, etc. Who wants to fall in line and work with this object in view? Make any thing you wish that is salable—nothing too elaborate.

Shall we talk to each other about it? My present address is 223 W. St. Joseph St., Lansing, Michigan.

M. A. Woodward.

Bro. Austin contemplates taking up a study of the book of Revelation during the Bible School and Conference at Oregon.

Iowa Conference Announcement

To the members of the Church of God in Christ Jesus, Greetings:

Another year has passed, again Conference time draws near.

During the strenuous times in which we are living, every Christian needs the spiritual help and comfort to be had from the Bible lessons and sermons. Who can think of a more profitable way in which to spend a week than in joining with those of "like precious faith," at the Conference grounds at Waterloo, Iowa, August 22 to 30, 1925?

We expect to have as preachers and teachers this year, Brothers F. L. Austin, G. E. Marsh, J. W. Williams and A. J. Eychaner. There will be two sermons and two Bible lessons daily.

Meals will be served as usual at the dining hall at 15 cents each, with no additional charge for Sunday meals.

All preachers and teachers expect to be on the ground the first day, so let us make our plans accordingly and go for the first sermon, then stay right through the last one.

The Conference Board.

Our Meeting With Sister Wince



Over 60 people gathered at the home of Sr. S. Roxana Wince, near Pierceton, Ind., Sunday, the 12th. Bro. Brown, editor of The Restitution and Pastor of the Lee Avenue Church of God, of Cleveland, Ohio, had charge of the services, and gave a good practical talk and exhortation at 11 a. m.

A shower arose, making it necessary for all to enter the house for basket dinner.

Following this, order was again called when Sr. Wince called on the writer for a short talk, after which she read a paper, which was followed by brief exhortations, and the Communion service.

With "God bless you," and good-byes the company dispersed for their several homes, glad to have met once again in Christian fellowship with Sr. Wince.

The above photo of Sr. Wince was taken at the North Salem church, on Sunday, June 28, the last day of the Indiana Conference.

F. L. Austin.

The National Bereans are going to Oregon August 4 to 16

MARRIAGES

Dear Editor and Friends: John 15:12-15; Jas. 2: 21-23; 4:4. Yesterday forenoon in Hot Springs, Arkansas, Ruth Elizabeth, our second daughter, a first grade and first class school teacher, married a widower, Mr. "Jim" Kinsey, 43 years of age, with one little girl. Ruth is 24.

They came in his auto some 15 miles and took supper with us, then returned to Hot Springs, where they have been at work. Please see 1 Sam. 2:30; 15:30. "Jim" is our second son-in-law, a Baptist in belief. See Luke 3:2-20; 1 Tim. 6:3-16.

Your brother in hope of life when Jesus comes. 1 Peter 2:9-25; 5:4-11.

R. A. Humphreys.

All who would like to receive a Golden Rule Nurseries and Greenhouse 1926 catalog please write for one. Give name and address plainly.

REPORTS

Louisiana

Our work in Tangipahoa and Livingston parishes, Louisiana, came to a close on Wednesday night, July 8. Almost 3 weeks had been busily spent in that section, and the meetings were by far the most interesting it has ever been our privilege to conduct with the brethren there. This was partly due, no doubt, to the fact that a part of the time was spent in a new locality where considerable questioning was aroused. It was at this point that the ones were baptized who were reported last week.

On our trip from Louisiana to Texas we stopped off over night at Crowley, Louisiana, where we visited in the home of our old time friends, Bro. and Sr. J. G. Haupt. They had advertised for us to speak in the Christian church that night, so we met a number of their friends, too. It was a pleasant stop-off, if only for a few hours.

This leaves us beginning work in the Texas Bible School and Conference.

F. E. Siple.

Waldeck, Minnesota

Sunday, July 12, was a day of great rejoicing. God has been with us, and has answered our prayers, for on that day I baptized six in Esquagama Lake near where I have been preaching.

For years it seems the work in Minnesota has been hardly holding its own, and prayer must be the remedy.

Those who were baptized are: Birdie Wilson, Lawrence Wagner, Lila Wagner, Mr. Burchard Crabtree, Mrs. Pearl Crabtree, Mrs. Ernest Kile. Pray for God to keep them His.

Birdie Wilson is a young lady about fourteen or fifteen, a quiet yet influential girl.

Lawrence Wagner and Lila Wagner are brother and sister, about twenty and seventeen, respectively, both under strong conviction.

Bro. and Sr. Crabtree, husband and wife, are the head of a family of five children. Mr. Crabtree when young studied to be a Methodist minister, but somehow was never led into active work.

Mrs. Ernest Kile is an elderly lady who was reared a Catholic, but the power of God unto salvation in the gospel of Jesus Christ has revealed to her a Savior and the desire to be with Him in His kingdom.

As a humble servant of God let me ask the interest of the Church of God people for these new "babes in Christ", and pray for me that I may walk worthy of my vocation.

Sydney Magaw.

Send name for catalog of Christmas cards.

PRAY

Without ceasing,
—for the cause;
—for the Church;
—for the truth;
—for greater faith;
—for deliverance;
—for forgiveness;
—for your neighbor;
—for those in authority.—C. E. R.

The Sunday School

By Alta King

THE EPISTLE OF JAMES

Lesson 5 August 2, 1925
Lesson Text: The Book of James
Responsive Reading: 1 John 3
James 1:19-27

Golden Text: Be ye doers of the word, and not hearers only.—James 1:22.

Memory Verses: 1 John 3:18, 19.

For Study

Review: Paul has finished his first missionary journey spreading and establishing the knowledge and influence of the Christ among Jews and Gentiles. But the Christ's influence did not thus spread without arousing its old counteracting influence. The old conflict between Jesus and Jewish authorities, between salvation by grace and salvation by works, between pride in the self-sufficiency of man and humility in the all-sufficiency of God, began to grow apace with the growth of the Christ's influence. These two opposing forces came into open conflict in the Antioch church, and the conflict was carried to Jerusalem in conference with the apostles and elders, whose concurring decision brought peace and harmony to the whole church. But the conflict was not ended for all time by this conference. New members were being added farther removed from direct contact and conference with the apostles and elders at Jerusalem. The dispute was carried to them, and under these conditions, the conflict was kept an open issue, as it is today. Disputing and discussion, instead of direct conference with the apostles and elders, brought contention and division then as it does today.

As a result, maintenance of the work done through Paul's missionary journey required the constant care of the apostles and elders. This week's lesson is a brief sample of one of the ways in which they kept this watchful care, though far removed from the various churches.

James' letter has under consideration one of the side issues of this conflict, the relationship between salvation by faith and works. It is also a rebuke to contentions and disputations.

I. The Epistle as a Whole: "The authority with which the writer speaks, combined with the circumstance that he does not call himself an apostle, is generally supposed to point to James, the Lord's brother, who, though he withheld his adhesion to the faith while Jesus lived, seems to have been convinced by the resurrection (1 Cor. 15:7), and to have early occupied the place of greatest influence among the disciples at Jerusalem. Among the unbelieving Jews, as well as among the Christians he won universal respect by his unblemished character and the severe sanctity of his life. His noble character won for him the appellation of, 'the Just.'

"The Epistle of James is the first of the General or Catholic epistles, so called because they are not addressed to any one church, as are the letters of Paul, but to the churches at large, to Christians in general.

"In the presentation of the theme, The Practice of Faith, the apostle has as his purpose the comfort of those passing

through severe trials and temptations, and the confirmation of them in their faith."

—J. J. Ross, D. D.

Because of its insistence on the necessity of good works as evidence of faith, Luther held this book to be opposed to Paul's doctrine of Justification by Faith, which played so large a part in Luther's life. But there is no contradiction between Paul and James, and if Luther had perceived their essential harmony he would never have called James "an Epistle of straw," and placed it in the appendix of his Bible.—Peloubet's Notes.

Read other commentaries concerning James and his epistles.

The Epistle has been outlined as follows: The book contains seven sections. 1. After the brief greeting, the first section speaks of the endurance of trials (1:2-18). 2. The next section deals mainly with hearing and doing God's word (1:19-27). 3. On respect of persons (2:1-13). 4. The relation between faith and works (2:14-26). 5. The control of the tongue as true wisdom (3). 6. The wickedness of strife and evil speaking (4:1-13). 7. The sins of the rich and the comfort for the poor (5:1-11), followed by three separate paragraphs on the sinfulness of needless oaths (5:12), the power of prayer (5:13-18), and a solemn declaration of the blessedness of converting others (5:19, 20).—T. W. Tarrar.

The above brief summary of the epistle makes very noticeable James' strong appeal for active service. The whole epistle should be read to catch this appeal.

Why was such an appeal necessary? The answer is found in James 2:14-17. Evidently there was a general tendency to take the false view of salvation by faith, a view which shows a complete ignorance of what faith is; a view which conceives of faith as being a passive acquiescence of the mind, manifested in the reiteration, "I believe, I believe": whereas faith is the highest activity of the mind, and produces results both in the fullest possible use of the talents that are ours, and in trustful, confident waiting for the Lord to act, independent of our talents when those talents are exhausted.

It is this living, active faith which, under trial, works patience, endurance and, through this patience and endurance, makes "perfect and entire, wanting nothing." See James 1:2-4.

II. A Portion of the Epistle. Seeming Religion. James 1:19-27. What condition in the church would have called forth the admonition in verse 19? Why was this admonition of vital concern? See verse 20.

"Swift to hear"—anxiety to learn, teachableness, these always result in "slow to speak" and "slow to wrath."

"It is apparent that there were some . . . who thought the Christian life would be furthered by discussion; who were evidently much fonder of speaking than of listening; whose speaking grew to angry debating; and that a good deal of miserable ill-will was through their means being engendered. As a matter of fact there are few atmospheres more injurious to Christian life in its earlier stages than the atmosphere of heated discussion and debate."—Charles Brown.

With what are quick speaking and wrath classed in verse 21? How does James describe that religion that expresses itself through unbridled tongue? Verse 26.

The bridled tongue is not an idle tongue.

The very fact of bridling indicates great strength in activity, but strength controlled by the admonition in verse 19.

Pure religion and undefiled is not much talking, but the faith and the spirit of the Christ working to alleviate suffering, both spiritual and physical, and to keep one's self unspotted from the world. Verse 27.

The emphatic idea in verse 21 is, "receive with meekness." Note how James warns against the evil of inactivity that so often accompanies the attitude of meekness or rather the false idea of meekness. See verses 22-25.

For Class

Let various members of the class give the general or particular impressions which they received from reading the book of James and commentaries concerning it.

How does the Epistle fit into the general trend of the quarter's lessons?

Discuss in detail James 1:19-27.

The Children's Column

THE EPISTLE OF JAMES

By Lois Hunt

WOULD it not be wonderful to go to the post office and receive a letter from Jesus, or have the postman bring you a letter from Him?

Yet, that is almost what our lesson today is; for it is part of a letter from James, the Lord's brother, to the scattered Christians. If to Christians, then it is for you and me, too.

So let us read our letter in the book of James—almost in the back of our Bibles.

Jesus has said, "He that hath an ear to hear, let him hear." We must hear swiftly—that is, be quick to receive the lessons of God's word, and glad to go to the places where we may hear that word. But we must be slow to speak or grow angry. We must think twice before we speak, and count ten or more before, if we are feeling cross.

God is our Father, and gives us every good and perfect gift. If we are His children we must keep our bodies and minds clean by thinking about and doing the things that are good. It is a safe rule to never, never do anything you would not like to tell your mother about. And then, too, you know God knows our thoughts and sees all our actions.

However, there are things we must do—not merely go to Sunday School or Bible Study, and then forget all about the things we hear there; but go home and try to do the things we learn are right to be done. We can try to help in our homes, go on errands, play fair, be kind, trustworthy, unselfish, help the needy or sick people, and go only to places where we may take Jesus with us.

"If we love God we will obey Him." Deeds mean far more than words. We show our faith in God, and our love for Him by our works when we listen to His voice, study His word and seek to do His will.

May God help us to be both hearers and doers.

SOME THINGS WE REMEMBER

(Continued from page 330)

literally, positive statements in regard to prophecy. Much progress is being made throughout the world in the study of prophecy.

In pioneer days these people did not omit the assembling of themselves together. Before the coming of the log school house, meetings were held in the cabins of the settlers. Itinerant preachers were welcomed. When one arrived unannounced children were dispatched in all directions to invite the neighborhood to a night meeting. Each felt a measure of responsibility for the message he would bring.

My grandmother told me of an occasion of this kind that occurred in Union township. An evangelist came to the home of Elizabeth McDonald (mother of the late Dan McDonald) one afternoon.

Aunt Betty was an earnest, enthusiastic Christian and promptly started the boys to spread the news. After they had gone she began to inspect the evangelist and thought he might not be as well informed as desired. Being herself well-versed in Scripture she proceeded to question the stranger. Among the questions propounded was, "How many commandments are in the Bible?" The answer promptly given, "Eleven", was rather disconcerting. When the neighbors filled the cabin and the preacher arose, Aunt Betty was anxious, but when he read his text: "A new commandment I give unto you, that ye love one another"—her fears vanished. Grandmother said the sermon was stirring and practical.

It is worth while to mention the singing of these pioneers. The combination of Scotch and Welsh voices seems the best instrument for producing sacred music. Anthems and oratorios were suited to the high and low pitches and broad compass in the voices of this group of pioneers.

A little later than the incident in which Aunt Betty figured, her twin sister, my grandmother, had an experience which gives insight into the austerity of the time. These women were accustomed to lead in singing as their voices were strong and well suited to "starting hymns". This was before the days of suffrage and equality of men and women. Population had increased in our county and collective meetings were held, called conferences. On one occasion grandmother had been leading in the singing. The minister took as his text: "But I suffer not a woman to teach nor to usurp authority over the man, but to be in silence." He followed with some drastic comments on the place of woman in the church, the home and domestic relations. When he had finished his sermon he announced a hymn. No one responded. Turning to grandmother he said, "Sister Thompson, will you start the hymn?" She caused great consternation by replying, "I suffer not a woman to teach", and remained silent.

It was a custom in the early days to speak of the people clustered around Maxinkuckee as the "lower" settlement, while those around and east of Wolf Creek were the "upper" settlement. For many years intimate relations were kept up between the two settlements. The majority of the people of both settlements being of the "New Light" or old Christian church, late in 1836 or early 1837 a church with a large membership was organized covering both settlements.

The ministers for a number of years were: William Thompson, Henry Logan and Abraham Voreis, all pioneers who came to Marshall county in 1836. These were the first who brought Christianity into this region.

Henry Logan and several others of the organization held then to the doctrines of Alexander Campbell who was considered a reformer.

In 1843 these, with nearly the entire church membership, through the preaching of evangelists Miller and Hoyt and Mead Catlin were converted to the Christian Advent doctrines and reorganized under the tenets of that denomination. This was the founding of what is now known as "The Church of God" throughout the county.

The site of "Pisgah," built in 1846 and said to be the first church built in the county, is of interest to early settlers, being just east of where had been an Indian village and where a battle had once been fought between savage tribes, as evidenced by arrows and other weapons of Indian warfare. This building was open to all denominations, a center of community life and recreation. Many stirring events took place within its walls. The singing schools—wherever else was heard such music as these Scotch-Welsh voices made! The few survivors who remember the "Easter" anthems, the oratorios and the choruses will testify there has been nothing better.

It is at Pisgah the "Church of God" had its real origin. The first elders, Henry Logan and Hugh S. Barnhill, having been elders in the old organization and in sympathy with the Advent doctrines, retained the same office in the new church.

In January 1850, Elder S. A. Chaplin made his first visit to Pisgah. In this and other churches in the county he labored over forty years, often walking from his home in Pierceton. He spoke often of nature's beauty. Everywhere was a carpet of wild flowers and overhead the dogwood and other flowering trees. His sermons and also many snatches of verse were composed during

these walks.

It was in 1846 that Hugh S. Barnhill and Caleb Railsback with their families came from Marion county to Argos. Other relatives and friends followed. One of the early evangelists was Richard Corbaley. The increasing number called for a larger house of worship and in 1864 "Antioch" meeting house was dedicated, on the second Sunday in June. The anniversary of this event will be remembered by many as "The June Meeting at Antioch", for through fifty years it was observed and attended by multitudes of earnest worshipers as also in some instances by some who went to see the other folks. Elder H. V. Reed preached the dedication sermon. Later he lived two years in Plymouth, moving here from Chicago, and he was instrumental in founding the "Church of God" in this city. Not until 1867 was a Sunday School organized at Antioch, but it continued through many years. The early members of the locality moved away, others died, so at length it was abandoned.

The "Church of God" in Argos still holds a memorial meeting on the second Sunday in June. The churches of this denomination in Marshall county are: Argos, Plymouth, Burr Oak and North Salem. At North Salem every summer in June a Bible School is held. To it young people of the state come for religious education.

(A sketch begun by the late F. M. McCrory with a purpose to carry farther the history of a neighborhood so well known to him is the following.)

May, 1925—The history of old Pisgah is unique inasmuch as it was the first church built in the county outside of Plymouth. Located in Green township, four miles south of Plymouth and one mile east of Wolf Creek Mills, on ground purchased from Patrick and Martha Logan by William Thompson, Thomas McDonald and Thomas Logan, pioneer trustees for the church organization known as the Church of God, Adventist. The deed was dated, November 11, 1845, drawn by the venerable John B. Dickson, Justice of the Peace, and the building was constructed in 1846.

It was used for public school house as well as church and its use was permitted for church services by other denominations.

Old Antioch, located three miles east of Pisgah was built by the same denomination in 1863,

and later a schoolhouse was built in a place better suited to the community.

Its glory having departed, Pisgah was moved to a neighboring farmyard and refashioned into a corn crib where it is still doing service.

THE TWO THRONES

(Continued from page 330)

thought in his mind the question would naturally arise, Who is the heir, and when will he take his throne?

The covenant God made with David was a favorite theme with the Hebrew prophets. A number of them have given testimony upon this subject, Ezekiel, Jeremiah and Isaiah, for instance. Isaiah tells of a great king who should sit upon the throne of David. Jeremiah tells of a Branch of righteousness who should grow up unto David. In looking down the centuries, following the overthrow of Israel, David saw his throne rebuilt, Israel restored, and the throne occupied by one whose right it was, to sit thereon.

Now turn to Isa. 9:6, 7, 8, and read his prophecy, "For unto us a child is born, unto us a son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth, even for ever. The zeal of the Lord of hosts will perform this."

GENERAL CONFERENCE OF THE CHURCH OF GOD

Oregon, Illinois, June 30, 1925.

Dear Co-worker:

The Fifth Annual General Conference will convene at Oregon, Illinois, August 4 to 16, 1925, 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 the 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, Secretary.

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 10, 11 and 12, 1925, and at any adjourned meeting thereof.

In witness whereof I have hereunto set my hand this day of 1925.

Signed

In the presence of

TO THE BROTHERHOOD

(Continued from page 332)

Total Greenhouse income not including Mail Order sales	\$9167.36
Total operating expense	6918.64
Gain by operation approximately	2248.72
Less interest paid	734.34
Net operating gain after payment of interest	\$1514.38

These are the figures on retail and wholesale operations. They are approximate in that the value of plants on May 31 is an estimated value, which estimate omitted numerous items.

Mail Order Department

This was the first year of our mail order effort. It was realized soon after launching this work last fall that the mail orders would cost more for the first year than they would return. Advising last December with one of the leading mail order proprietors in this line in Northern Illinois, we were informed that it would be almost wholly impossible for any one, regardless of how much experience he had, to manage a mail order work of this kind so that the first year's operations would bring in enough to pay expenses. This same man stated that the second year the effort should just about balance and thereafter that there should be good profits, increasing from year to year, profits totaling much more than those from local business,—because of the much larger field and consequent larger business.

Realizing the certain results on the first year, expenses were kept at lowest possible mark, even under the compulsion of working excessively hard and long. The results on May 31st showed expenses in excess of income to the approximate amount of \$3725.85.

Golden Rule Home Operation

The operations of Golden Rule Home show an income of	\$2280.13
Operating Expenses	2377.05
Leaving a deficit of only	\$ 96.92

Floral and Gift Shop

This is our downtown store for placing Greenhouse flowers and plants within convenient reach of the people. The gifts are an added sideline to help defray expenses.

Net Sales, over cost of goods	\$1460.54
Expenses	932.78
Gain from operating	\$527.76

These several reports are here made that all may know the approximate financial results from operations of the Greenhouse and those branches financially connected with it. It is upon the basis of these facts that we feel fully justified in soliciting the brotherhood to purchase these bonds. In so doing no sacrifice will be made, and yet finances will be provided which will make it opportune for the N. B. I. to prosecute its endeavors for the Golden Rule Home.

It is confidently expected that on or before ten years the bonds will not only be fully paid but that the Home will have been materially strengthened.

We solicit and anticipate immediate subscription for this entire issue. It will facilitate the work much if the President can sign these Bonds while at Oregon attending General Conference. In order to accomplish this and in order to take care of the indebtedness due September 1, 1925, it will be necessary for all to act promptly. The bonds will be issued in denominations of \$100 and \$500, for 10 years, subject to call by the National Bible Institution. Present plans are to pay some of them each year.

Write for any further information.

The following subscription form is for your convenience:

I,

of

hereby subscribe for, \$.....

(Number) (Denomination)

10 year, 6 per cent., First Mortgage Bonds of National Bible Institution, for which I agree to remit in full whenever called for, not later than August 10, 1925.

Signed

AMBASSADORS FOR CHRIST

(Continued from front page)

—there is no money in it. A rich man remarked, "I notice you write a great deal. Do you write for publication?"

"Yes, on religious topics," I replied.

"It pays well, no doubt."

"Yes," I replied, "never had so lucrative a position," and let it go at that, knowing that the world's god, the dollar, obscures "the love of Christ that constraineth us".

Another reason—few Christians care to maintain the characteristics and customs of the Sovereign and country they represent. Many adopt the traits and ways of their accredited government to the extent that we wonder if their King, when He comes, will recognize them, doll-ed up in the pink of fashion. The flapper ensemble today would have verged too near nudity for chorus or circus thirty years ago. Even the clown's facial makeup would appear tame today. But he had brains. God forbid that any of His children should ever stray so far from home.

On the other hand, the few, by force of habit and patriotism, delight to represent their country in every detail. They realize that negligence would unfit them for duty, and bring disgrace upon their King, their country, their fellow citizens, and themselves.

It is said that ambassadors at Washington can be distinguished by various means, i. e., demeanor, dress, accentuation, etc. The gesticulating Frenchman is the antithesis of the sedate Brazilian. Are our traits influenced by worldly customs? Are there many that walk and talk as He did? The primitive Christians were recognized by all. Can this be said of us?

He only is a successful heavenly diplomat who wears a calm, sweet smile, an oasis that soothes the soul in this dry, thirsty land. The two-year-old and the octogenarian alike respond to it. And if we are not "ambassadors for Christ", to and in some capacity, it is our faults. For if we really desire to serve in the vineyard He will give us strength and opportunities. And the result of our labors will be known, and compensated beyond our comprehension by just one look at His smiling face.

Then, being "faithful over a few things," He will make us "ruler over many things," Matt. 25:23.

A FEW COMMENTS

Editor Restitution Herald: Bro. Orr's reference to a part of the Lord's Prayer reminds me of a remark made by Elder W. P. Shockey during a series of meetings at Elmwood, Nebraska, many years ago, in regard to the translation of the same in Matthew 6:13, "And lead us not into temptation".

James 1:13 reads, "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth He any man."

Was not the intention or meaning of the part

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of the Lord's Prayer a plea for God not to leave or desert us in hours of temptation rather than that He might lead us into temptation? Bro. Shockey's idea was (and I have never in all these years heard the prayer repeated without the thought coming into my mind) that the translation should have been, "Abandon (leave) us not in temptation, and deliver us from evil."

This is a thought worthy of consideration by some of our teachers who are capable of examining the original text. Bro. Austin or Bro. Patrick ought to be able to give some light on the matter suggested.

Permit me also to say that I enjoy reading references made to old time leaders of thought in the Church of God, Elders S. A. Chaplin, J. M. Stephenson, Geo. Moyer, Richard Corbaley, and even Elder Higgins and his daughter Mrs. Mansfield and her husband, with others; all of whom I heard preach in my younger and boyhood days.

With love for the Truth,
S. T. Shirley.

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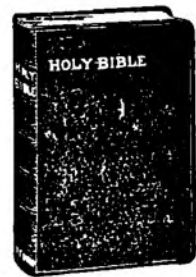
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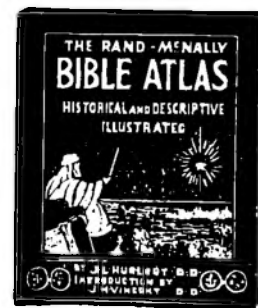
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THE RESTITUTION HERALD

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Oregon, Illinois, July 28, 1925

Number 43

What Is Truth?

By F. E. Siple

JESUS, in speaking to a group of persons who had already believed on Him explained that if they would continue in His word they would be His disciples indeed, and then added, "and ye shall know the truth, and the truth shall make you free." John 8:31, 32. What a significant statement for us! They believed in Christ, had accepted Him, and yet our Lord showed them that an understanding of the "truth" would come as a future thing to them. In other words, they did not yet know the truth, as He referred to it.

There are so many groups of people today who hold to certain dogmas and refer to their understanding of these things as "The Truth." And many of them go so far as to believe and teach that salvation or future life is dependent upon coming to understand these certain dogmas in the exact way that they do. This causes us to stop and question, "What is truth?"

We all readily agree that truth is light or knowledge upon a subject—and real knowledge is produced by evidence. But how much of light or knowledge must one possess before he can be referred to as having "truth" upon the matter?

A child starts to school and learns a few of the simple, underlying facts. He comes running home and tells you about what he has learned as though it were a new thing and you did not know. And the wise parent does not ridicule the child, nor make light of the simple truth learned. The child has learned "the truth," even though it be but the simple fact that two times two are four, and you who may have studied higher arithmetic, algebra and geometry cannot gainsay the truth that the child has learned. But the larger study which you have made causes you to look beyond the simple fact into the possibilities that the fact opens up. But the child cannot see those yet. However, the field of education is so large that one might spend a lifetime in study even in the one line of mathematics and still be far from exploring all the possible depths. In fact, education is the process which causes one to realize how little he knows, by introducing him to the vast fields of possibility which he did not before recognize as existing. Just a little learning causes one to be proud and conceited, thinking he knows it all, but a mark of real education is humility, and a tendency to hold the mind open to change upon any and all points. The truly educated man will listen attentively to all sides of every question and weigh carefully the evidence for his conclusion.

The above principles are just as true and applicable to religion and Bible study as to other branches of learning. The Bible is a Book which no human mind has come any nearer fathoming than the great subject of mathematics, itself. The God of

He Knows

HE KNOWS the bitter, weary way,
The endless striving day by day,
The souls that weep, the souls that pray.
He knows!

He knows how hard the fight hath been,
The clouds that come our lives between,
The wounds the world hath never seen.
He knows!

He knows when faint and worn we sink;
How deep the pain, how near the brink
Of dark despair we pause and shrink.
He knows!

He knows! oh, thought so full of bliss!
For though on earth our joy we miss,
We still can bear it, feeling this—
He knows!

He knows! Oh, heart, take up thy cross,
And know earth's treasures are but dross,
And He will prove as gain our loss!
He knows!

heaven and His infinite plan with all the varied details is also far beyond the power of mortal man to completely comprehend. It is easy enough to ask questions as to why God has done things in this way or that, and some of us after a few years of Bible study feel that we have gotten wise enough to explain it all. But undoubtedly our explanations would sound, to one who really did understand, much the same as the prattle of the high school graduate must sound to the learned Doctor of Philosophy.

Each of us in studying God and His word has gained some truth, but he who drives down definite stakes and does not hold himself open to conviction is demonstrating that his knowledge of God is very limited. The more we come to study and to know God the more we begin to realize what a very small part of His plan it is possible for man to fully understand now. Hence in this case, as in other branches of learning, humility will increase proportionately with one's study and knowledge of God. And humility and charity or consideration for the other's point of view, go hand in hand.

No two persons on earth see things exactly alike. Yet each of us has some truth. The comparison of our understandings, then, brings to each of us opportunity to develop. And truth never suffers by an exposition of error. "Knowledge is power." The more searchlights you throw upon truth the more it will be admired. He who holds truth need not fear the advocate of error nor his incorrect theories, as truth will win.

Why all of this reasoning with regard to truth? Because "the truth shall make you free." We are all in bondage. In bondage of ignorance and in bondage of sin. We need light. We need the counsel and best thought of one another that we may each weigh the evidence and come to fuller un-

(Continued on page 344, column 2)

Beautiful Forgiveness

THE compassionate words of our Savior in petitioning His Father to forgive those who were executing Him by crucifixion have touched the heart of man the world around. The tenderness of thought; the humility of heart; the consideration of others; the abnegation of self: these have gone far, very far, to bring the thoughts of man into sympathetic touch with the life of Christ.

But there is much more in those words than the mere display of rich, beautiful character and attitude of the Master. He needed no forgiveness, therefore, from that standpoint, it was not necessary for Him to forgive, as in the case of others. He Himself taught others that unless one forgives the trespasses against him he can not possibly expect to be forgiven by the Father. But this reason did not pertain with reference to our Lord. In Him was no sin, therefore it was not necessary for Him to forgive from the standpoint of craving for Himself forgiveness from the Father.

But, had our Savior maintained any different attitude than that of forgiveness, that is to say, had He held any ill will toward His persecutors, together with the disposition of declining to forgive them, it is sure that this of itself would have been sin on His part. And had He thus sinned then He would not have been one who could have redeemed His fellows from sin.

The will and intent to deny forgiveness to a fellow-being for offence committed indicates of itself a mind of evil, of enmity, of ill will toward the one thus regarded. And this condition of mind can only be analyzed as one of evil, of sin.

The Savior's life stands out beautifully large, majestic and attractive when one sees in Him that great, complete devotion to His Father which kept Him in such rapport with God as to enable Him to conquer even in this last and final trial. Three surpassing triumphs were His in rapid succession: He shrank not, but steadily led the quivering, twitching flesh to the endurance of the cross; His faith in God continued victoriously triumphant; and, last but not least, He refused entrance to the sin of enmity. Under such circumstances of true loyalty to His Father how fitting that angels should minister unto Him.

Herein also is an illustration of the life that His saints should each strive to copy. Some time each one of us will have reached the end of life's journey: it may be unto death, it may be unto that translation that shall take place in a moment in the twinkling of an eye, for ascension. But the end of this race is being approached day by day by each one. Our lives may appear to our friends to be clean and pure. Perhaps only self may know of the evil will and

(Continued on page 344, column 2)

ANTICHRIST

By Alex. Allan

NEAR the end of his ministry, Paul sent for the elders of the church at Ephesus, and when they were come he gave them warning, saying: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, (episkopous), to feed the church of God for I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them."

It came to pass just as the apostle had predicted—grievous wolves came into the church and from among the elders men arose speaking perverse things, who, instead of being overseers, became overlords, lording it over God's heritage. These were the bishops (episkopous). Many of these men rose into power in the church because of their learning; others, by political intrigue. These claimed to be successors of the apostles, of whom we read at Revelation 2:2, in that letter to the church of Ephesus: "I know thy works, and thy labor, 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, but hast found them liars."

From the hands of such men as copyists of the early manuscripts, we have received the Greek text of the New Testament. Considering that these pseudo apostles claimed for their letters to the church as having almost equal authority with the inspired manuscripts; the wonder is, that our Scriptures have come down to us comparatively pure, and the truth of God untouched by spurious interpolations—although some such interpolations do exist in the Book.

Writing in the end of the third century, Eusebius comes to the conclusion, that it is evident from the Scriptures that Christ was God. Some years after this the church bishops assembled at the Council of Nice adopted into the church creed that Christ was very God and very man, and of the same substance—"consubstantial." This was the setting up in power of the great religious system antichrist, of which John said that it should come.

Man's redemption is not from Adamic death, but a deliverance from the law and the bondage of sin. This truth is founded firmly in the fact of Christ's humanity—that Jesus was a man, a member of the human family of the seed of Abraham—"For verily not of angels doth He take hold (to lift them up), but He taketh hold of the seed of Abraham for in that He hath suffered being tempted (tested) He is able to succour them that are tempted." (Heb. 2:16, 18, R. V.) The primary meaning of the Greek word for tempted in this place, is to test as by experiment. The Greek word for "taketh hold of," is *lambanetai*, and here signifies to come to the rescue of one who has fallen and taking a firm hold of him to lift him up. Jesus was not a perfect man; that is, perfect in His organism, but on the contrary, it behooved Him to be in all things made like unto His brethren in the flesh, in order to be tested in all points like as we are, and yet without sin. (Heb. 2:17; 4:14, 15.)

That the law of faith might be establish-

(Continued on page 343, column 2)

WATCHFULNESS

By Jas. A. Patrick

THE Restitution Herald for June thirtieth came to hand this morning. In going over it I noticed that a large part of the articles were selected. While all the articles were good, I know that our people would rather see articles from our own contributors. Who is to blame that there are not more original articles? I know from experience that it is not the editor that is to blame. He can't print original articles unless some one writes them. I also know that he would be glad to print them if he had them.

So, you see, I began to think that, perhaps, I was not as watchful of the best interests of our work as I should be.

All who are at all familiar with Bible teaching know how much stress is laid on watchfulness.

"Watch therefore: for ye know not what hour your Lord doth come." These are the words of the Master as recorded in Matt. 24:42. Agtin He said: "What I say unto you I say unto all, Watch." Mark 13:37. Again, I seem to hear the earnest words of our Master ringing down through the ages as recorded by Luke in 21:34: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness and so that day come upon you unawares." These are in harmony with many such expressions. They show the loving solicitation of our adorable Lord for those in whom He was so much interested. Paul has the same thought in mind when he says: "Watch ye, stand fast in the faith, quit you like men, be strong." 1 Cor. 16:13. Peter seems to have the same thought in mind when, after telling of the fiery destruction of the world (kosmos), he says: "Seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot, and blameless." Again he says, "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness?"

Why all this admonition to watch? Our Master knew it would make us heavenly minded. Who of us can contemplate the coming of our Lord and at the same time have our minds wholly engrossed with the things of this world? Christ also knew that watchfulness is a good antidote for discouragements. When worldly cares press heavily upon us; when the toils of life weary us to the point of fainting; when false brethren lie about us, and try to make our burdens heavier; then just to think, "My Lord is soon coming, then all wrongs will be righted, I can be freed from all worldly cares; sorrow and pain will have fled forever"—who of us can long stay discouraged under such circumstances?

Our Master knew that watchfulness would keep us pure. John bore testimony to this fact when he said: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in him purifieth himself, even as He is pure." 1 John 3:2, 3. Can any one hope to stand in the presence of the Master unless he is pure? Every one realizes that it is utterly impossible.

I know there are those who teach that it is impossible to live free from sin; that

is, we are sinning all the time. Some one may say that this is going beyond what is taught. Well, Romans 7:18, 19 is used to prove the contention. "For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do." So, if these verses and all of the seventh chapter of Romans applies to the man in Christ, he can't do any good, consequently is in sin all the time. Shall we continue in sin that grace may abound? Is his evil reckoned good? If so why did John say, "My little children, these things write I unto you, that ye sin not"? 1 John 2:1. Would John tell us to do something that is impossible of accomplishment?

Paul seems to have had something of the same idea in mind when he wrote to the Ephesians: "Husbands, love your wives, even as Christ also loved the church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the word, that He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Does Paul mean what he says?

I hope I shall not be misunderstood. I am not trying to teach that it is possible, in this life, to get where it is impossible for us to sin. I know the weakness and frailty of human nature as well as any one. And I am glad that John said, "And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." 1 John 2:1. It is easy enough for us to sin with all the admonitions that can be put before us against it. How much easier when the word goes forth that we can't help ourselves and can't do any good at all. God admonishes us to be holy because He is holy; and we are told that without holiness no man shall see the Lord; and the Master said that we were to be perfect as the Father in heaven is perfect. I wonder if some one isn't saying as he reads this, "Don't you know that all these things are only imputed to us?" Yes, but we must bring ourselves to a certain standard before these things can even be imputed to us. I realize that it is through the blood covering, only, that God can look with approval on anything that we do.

What has this to do with watchfulness? Very much. What will keep us more pure than continual watchfulness? I knew of a man who, some years ago, never went out of doors without looking into the heavens for some sign of his Lord. It was said of him that no one was more devoted to the service of his Lord—cleaner in life than this man. But the time came when he failed to look up. Perhaps he said, "My Lord delayeth His coming." Whatever he thought it wasn't long till he became neglectful and the last I heard of him he was traveling in Europe with never a thought of his coming Lord. Those who knew him said that he was a different man from what he had been when he was always looking for the return of Christ.

Watchfulness will make us heavenly minded; it will keep us from being worldly minded; it will make us pure; it will drive away discouragements. "What I say unto you I say unto all, Watch."

God does not reckon with sin—but with the doer of sin.

IN THE MIDST OF WOLVES

By Samuel E. Haney

FORTY years ago somewhere in a timber section three miles from a prairie there was the only spring of fresh water known of in an area of twenty miles. Tiring of cistern water, an old gentleman and I, with horse and buggy, struck out in search of the oasis. There was no roadway, merely a section cleared as a driveway. By the side of this improvised road we found an inch stream oozing four inches high. Never had I enjoyed water as I did this.

The day was cloudy, and terminating, and being oblivious of everything save our immediate environment, we alighted and let the horse graze about the spring while we sipped of the cool water. The novelty so fascinated us that we forgot the danger that we had been warned of.

The whole region was alive with wolves that roved the prairie for prey at night, and kept concealed in the woods during the day. They are dangerous creatures to encounter after nightfall. Though expert marksmen our skill would have been futile among such beasts in the dark. As these facts dawned upon us we got ourselves and conveyance together and started for home—as we supposed. In half an hour we began doubting the course we were pursuing. Halting, Mr. P. asked, "Son, are you sure we are heading right?"

"No, for two reasons I'm in doubt. The driveway seems unfamiliar; and the horse has to be urged at every step," I replied. While I was talking, Mr. P. drew out his tobacco pouch, and as he lifted the lid I noticed thereon a miniature compass. Snatching the pouch, I cried out, "O, Mr. P., The compass! The compass!" And there we were headed due east instead of west. Quickly turning about, the horse "took the bit," and making traces of the lines, he made record time out of that timber.

It was dark when we arrived on the open prairie. Mr. P. remarked, "Son, we haven't horse sense, have we?" I have since thought that the dumb beast's actions were more forceful than were the words of Balaam's ass. Num. 22:28-30.

The experience has served me well since becoming a Christian. Life on a higher plane emphasizes the Master's words, "Behold, I send you forth as sheep in the midst of wolves." Also Peter's admonition, "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour."

We had forgotten that we were literally among wolves. Probably had we tarried a little longer we would have literally fought with beasts, as did Paul, figuratively: "I have fought with beasts (furious men) at Ephesus," 1 Cor. 15:32.

Again, the Master tells us to be "wise as serpents, and harmless as doves." But if derelict, we just naturally become enchanted by the beautiful (?) things of this world, and duplicate the foolishness of Mr. P. and myself—forget all about "wolves," and our infallible Compass. But Peter gives us the protective cue, "Be sober, be vigilant,"—not drunken of Babylon's wine.

Dear reader, our Compass in this wilderness of sin is the Word of God. We should always have a miniature One in our pocket: and frequently watch the needle to see that we are heading straight for the

kingdom of God. Had this rule always been adhered to many heart-aches would have been avoided.

The keen sight of wolves makes man an easy prey in the dark, but conditions are reversed with the symbolic "wolves." Though we are in this "dark" world, our spiritual vision outwits all enemies, although devil and demons, operating through human instrumentality, would deceive us, "were it possible."

Let us resolve never again to be caught napping.

THE DAMNED

By S. I. Herren

ARE they included in God's promises, and shall they come up who are damned, and die before the coming of our Lord in judgment; or shall they even rise at all, or even see the kingdom of God? In John 3:3, Jesus said to Nicodemus, "Except a man be born again, he cannot see the kingdom of God." Again, in Mark 16:15, 16, Jesus said unto the eleven, "Go ye into all the world, and preach the gospel to (whom?) every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

Now, my brethren, does it appeal to you that, after God hath damned a person in this life, He, a just and merciful God, will raise him or recreate him in order that He may extend to him the second death? I think not. Oh, be not deceived, my brethren, "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." Gal. 6:7, 8. What, then, is his reward? Just corruption; that's all.

In 2 Tim. 4:1 Paul says that Christ shall judge the quick (or living) and the dead at His appearing and His kingdom. Is this, then, a promised resurrection, or restitution, of wicked Jews or Gentiles just to be damned again; or has God ever promised the wicked who die in their sins a resurrection and a place of repentance in the thousand years' reign of Christ? No, but in Rom. 6:23 He tells us "the wages (for or) of sin is death". What happens to them whose coming is after the working of Satan? 2 Thess. 2:11, 12. "And for this cause (What cause? Because they received not the love of the truth) God shall send them strong delusion, that they should believe a lie: (What for?) that they all might be damned who believed not the truth, but had pleasure in unrighteousness". Beware, and let us be careful how we teach, lest we destroy the hope of our fellow man by telling him there is a chance for him though he dies a sinner.

What does Paul tell us in his faithful ministry? 2 Cor. 6:1, 2, "We, then, (we, the apostles) as workers together with Him (Christ), beseech you also that ye receive not the grace of God in vain. (For He saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation.)"

Now go with me to 1 Cor. 15:35, 36, 50, and let us settle the resurrection of sinners forever. Here Paul says, "Some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, ex-

cept it die." Then if a man dies in corruption, can he thus be raised to be damned? Paul says, "Flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." Verse 53: "For this corruptible must put on incorruption, and this mortal must put on immortality." Then are the wicked raised immortal? If so, my brethren, we will have immortal sinners in the kingdom of God, whom God has already damned before they died.

But what about the Jews: shall they also be among the damned? "I say then, Hath God cast away His people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. . . . I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy. . . . For if the casting away of them be the reconciling of the world, what shall the reconciling of them be, but life from the dead? And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree for if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree?" "And they (the Jews) also, if they abide not still in unbelief, shall be grafted in: for God is able to graff them in again." Rom. 11:1, 11, 15, 17, 24, 23.

But as for the wicked, they have no hope for anything apart from this life; only everlasting destruction. There is no second chance; but now is the time to prepare to meet the Lord, who shall come with the clouds of heaven at the sounding of the last trumpet. Nevertheless, as your faith is, so be it unto you; but I can see a resurrection only for the dead in Christ; and the restoration of Israel, who are God's chosen people, providing they continue not in unbelief, otherwise they also shall be cut off.

HE that cannot forgive others breaks the bridge over which he must pass himself; for every man has need to be forgiven.—Selected.

A REPLY

In an article written by Bro. Humphreys he states that I should notice in 2 Cor. 11:3 the gender Paul uses. Gender means sex, male or female. Paul was teaching and admonishing the church to be careful and not let their minds be carried away by lust, as Eve was overpowered by satisfying her own desires; but to be sincere and obedient to the word of God. Eve was deceived, as she yielded to her own thoughts trying to gain more knowledge. Then she gave to Adam, and he did eat, and his "conscience" (knowing good and evil) made him ashamed. He found he had disobeyed God's word. There was the first sin. Obedience—kingdom forever; disobedience—kingdom taken away. Now comes the second Adam, Christ. We find that when He was hungry for food He was told, "If Thou be the Son of God, command these stones to be made bread." Then He answered, "It is written, Man shall not live by bread (or food) alone, but by every word that proceedeth out of the mouth of God." This is just where the first Adam fell—by partaking of the food and not abiding by God's word. So most assuredly Adam was to blame, but he could have worked up his obedience by turning his thoughts to God and not self.

Yours in the faith,

Mrs. James Hendricks.

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 for 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

AGAINST HOLY SPIRIT

THE following is in answer to an inquiry. "All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men." The foregoing quotation, Matt. 12:31, is in thought repeated at 32, also Mark 3:28 and Luke 12:10. As in the English so in the Greek text, "sin" and "blasphemy" are two different words and thoughts. In each reference it is the blasphemy against the Holy Spirit that shall not be forgiven. The lexicons define this word "blasphemy" as meaning "To speak profane or evil words against, to calumniate," particularly against God or divine things. In each citation it is distinctly declared that such shall not be forgiven. Blasphemy against the Son of man is not unforgivable. The word "not" in all these texts comes from the Greek "ou" which the lexicons define as meaning "not, in the absolute sense, without condition."

The explanation in general of the statement is given by the Savior at Mark 3:30, "Because they said, He hath an unclean spirit." What they said was, Mark 3:22, "He hath Beelzebub, and by the prince (Greek, 'ruler') of the devils casteth He out devils." Thus they attributed His wonder-works, miracles, etc., which were declared to be of the Holy Spirit, as coming from, or being produced by Beelzebub, the chief of the devils.

In the light of these several texts one can not avoid feeling greatly concerned in the face of the fact of so many present day claims and statements to the effect that there is no work today as a direct re-

sult of Holy Spirit. It seems to the writer as though every new creature in Christ Jesus needs to receive strength or ability from the Father, with which to live the new, the spiritual, life while surrounded by and permeated with the carnal. It is certain that the fountain can not rise higher than its source. And if Christian works must flow through a fountain the source of which is not higher than carnality, how is it possible but that the works themselves will be the fruits of the flesh?

Not only did the apostles heal the lame man at the beautiful gate of the temple by virtue of increased power because of the Holy Spirit, but they also needed and used like power with which to love their enemies, to do good to such as persecuted them or with which to "mortify the deeds of the body." And who today can by carnal nature and strength bring forth the fruits of the Spirit?

At least it seems that one should be very careful and cautious before he denounces, or speaks against, God's Spirit; for all who revile God's Spirit do so under severe penalty.

LET others tell of rain and showers, I only record the sunny hours.

IMPOSSIBLE TO RENEW

THE hopeless prospects revealed in Hebrews 6:1-6 is another subject on which explanation has been asked.

Evidently the Epistle to the Hebrews was to the Hebrew Christians. They had turned from Judaism to accept our Lord as the promised Messiah, and the apostle throughout the epistle is urgently encouraging them forward by explanations of Old Testament prophecies and references, as well as by additional information which he received by the revelation of Jesus Christ. Gal. 1:12.

There are at least two thoughts in this paragraph. Should they who had already accepted our Lord as their Messiah turn away from Him and turn back to Judaism, they would then be forsaking the only One who could save them. And being turned against Him it would be impossible to renew them unto repentance and salvation.

The other thought is much like this one, excepting perhaps more inclusive. If they who have been really "enlightened" and have actually "tasted" of the heavenly gift, that is, of the "heavenly calling" as in 3:1, and have been made partakers of the Holy Spirit as well as having tasted the good word of God and the powers of the world to come,—if they should then turn from such surpassing experiences, all of which are evidences of the facts of God and of His works, it would be impossible by the use of lesser experiences and evidences to which they turned, to renew them again unto repentance toward God and His Son.

The reason would be that having experienced the blessings and pleasures of God's greatest gifts to man for this present life, and declining to accept these as convincing evidences on which to base and hold faith in God, it would be impossible to establish faith that would lead them unto repentance with lesser evidences.

Passing from this thought there is another one couched in the language which appears to have escaped the attention of many people. The thought is that those

in Christ, having left the old order and having become new creatures in Christ, are entitled to and do receive personal blessings and attentions from Jehovah which are not extended to individuals out of Christ. Further study and comparison of the Scriptures justifies the thought that these blessings are proportionate to the faith manifested and the consecration and work rendered.

The fact of Christ living in Paul, Gal. 2:20, imparted to Paul added mental vision and physical strength with which to perform life's duties.

Not only the apostles, but the early church evidently enjoyed these personal experiences. The Christian today likewise hungers for them as is so frequently manifest by the outflowing prayer to God for daily guidance, for daily strength, for daily support and comfort. How else could the prayer be answered but by direct favor and blessing from on high?

May the caution of the apostle to the Hebrew brethren be carefully considered and heeded by Gentile brethren also.

NO one ever progressed an inch by worrying.

HERALD RECEIPTS

J. Conaway; J. E. Freeburg; Enos E. Elton; Mrs. Jasper M. Lake; Mrs. Anna Hogan; H. S. Lasher; Miss Pearl Lash; A. Broberg; Leo J. Elton.

HELPING FUND

C. B. Elton \$1.00

PAUL IN THE SYNAGOGUES

By Alta King

NOT by the least possible chance did Paul allow the impression to go out that he was preaching a new religion that was separate and distinct from and foreign to the religion of the Jews. Hence he went always to the synagogues and made them the center of his activities. He was preaching the Jews' religion, the heart and soul of Judaism, and he was not intruding himself into the synagogues any more than Jesus was when He took to Himself His authority in His Father's house and drove out the money changers.

And yet, the vast majority of present preachers of the Christian religion make a sharp distinction between the religion of the Jews and the religion of Christ—between the religion of the Old Testament and that of the New. Why? Because they do not view the Christ in the light of Old Testament prophecies. As a result they preach a far different Christ and kingdom than the Christ and kingdom of Old Testament prophecies; they have no redeemed Israel as a missionary nation among the nations, but are inclined toward the conviction that the United States, or Germany, or some other nation may some day serve such a purpose in world salvation. In short, they leave the way open for man to devise his own methods toward world salvation. The Christ they preach is the Christ of Jewish prophecies in purpose only, not in methods to accomplish that purpose. The Christ they preach has no definitely tangible outline of procedure to accomplish the purpose of world salvation. The procedure is left to man, and if he does not stumble on to the right procedure, ruin stares the world in the face. A rather shaky foundation for faith in Christ, as a world Savior!

Among the Churches

Miss Jennie Stowe, of Lincoln, Nebraska, who has been a welcome guest at the home of her sister, Mrs. Wm. Austin, returned home yesterday. Sr. Stowe was accompanied by her nephew, Lamoine Bible.

NOTICES

SUMMER MEETINGS

WAVELAND, ARK.,	JULY 30 - AUG. 9
OREGON, ILLINOIS.	AUGUST 4-16
HOLBROOK, NEBRASKA,	AUGUST 15-23
ARKANSAS CITY, KANSAS,	AUGUST 22-30
WATERLOO, IOWA,	AUGUST 22-30

Nebraska Conference Notice

The Nebraska Conference of the Churches of God, will convene in conference, at Holbrook, Nebraska, August 15 to August 23, inclusive.

The speakers will be Brothers Patrick and Maple.

A cordial invitation is extended to all. Come, brethren, let us meet together to study God's Word, in the spirit of Christ, and make this a good conference. "Behold, how good and how pleasant it is for brethren to dwell together in unity."—Psa. 133:1.

J. E. Cowles, President.

Kansas-Oklahoma Conference Program

Meeting starts Saturday evening, Aug. 22. Welcome address by John Fiske, followed by sermon by Bro. Siple.

Sunday, A. M., Aug. 23, sermon, Bro. Heckman; P. M., sermon, Sr. Robison; evening, sermon, Bro. Siple; duet, Crystal and Lorena Waters.

Monday, A. M., Bible class, John Fiske; P. M., lecture, Lue Dervage; evening, sermon, Bro. Siple; solo, Bro. Siple.

Tuesday, A. M., Bible class, Bro. Wagoman; reading, Ruth Fiske; P. M., sermon, Bro. Heckman; evening, sermon, Bro. Siple; solo, Hanna Barber.

Wednesday, A. M., Bible class, Bro. Siple; talk, Sr. LeCrone; P. M., sermon, Sr. Robison; evening, sermon, Bro. Siple; reading, Bro. Waters.

Thursday, A. M., Bible class, Bro. Heckman; reading, Georgia Long; P. M., sermon, Bro. John Fiske; evening, sermon, Bro. Siple; quartette and praise meeting.

Friday, A. M., Bible class, Lue Dervage; P. M., sermon, Bro. Heckman; evening, sermon, Bro. Siple; special, Mrs. Chambers.

Saturday, A. M., Bible class, Bro. Siple; evening, sermon, Bro. Siple; solo Dessie Coulson.

Sunday, A. M., sermon, Bro. Siple; P. M., sermon, Bro. Heckman; evening, sermon, Bro. Siple; quartette.

Choristers, Sr. LeCrone and Sr. Waters.

Lorena Waters, Secretary.

REPORTS

Friday evening, July 17, the Macomb Bereans were given the treat of a sermon by Bro. F. L. Austin, of Oregon. On such short notice, a small crowd was present yet each one was glad to meet Bro. Austin and hear his excellent talk. We hope to hear him again soon.

These monthly visits are a very great help to us and though we are few in number, we all have the same hope and goal.

Mrs. Vivian McGraw, Sec.

Indiana Bible School

The Indiana Bible School and Berean meeting were held at North Salem church, June 16-28, 1925. The school was the largest yet in Indiana. The lessons given were very instructive, and the interest was good. The adult classes were taught by Brothers Austin and Anderson; junior classes by Bro. Sheets, Sr. Thayer and Sr. Hunt. The sermons were given each evening and on Sunday, by Brothers Anderson, Austin, Sheets, Johnson and Lyon.

The business meeting, June 24, was presided over by the president, Sr. Lydia Railsback. The following, reported by the secretary and treasurer, was approved. Receipts: Balance July,

1924, \$50.00; Berean dues paid in, \$41.29; donations, \$189.39; total, \$280.68. Disbursements: provisions, \$170.52; kitchen help, \$48.00; remitted National dues, \$9.75; stationery for state, \$6.15; balance, \$46.26; total, \$280.68.

Literary committee reported 12 articles written; correspondence committee, number in class, 22; tract committee, 250 tracts distributed. Berean classes: South Bend, adult class, 22 meetings held, number in class, 12; average attendance, 7; dues collected, \$9.35; free will offering to National, \$4.00. Young people's class, number in class, 13; average attendance, 10; number of meetings, 33; dues collected, \$1.75. Junior class, number in class, 4; average attendance, 3; number of meetings, 11; total collection, 42 cents, expense, 5 cents; balance, 37 cents. North Salem, number of meetings, 47; average attendance, 11, number in class 17; amount collected, adult class, \$11.15, junior class, \$1.30; total, \$12.45. Plymouth, number of meetings, 29; number in class, 14; average attendance, 8; amount collected, \$4.50. Burr Oak, number of meetings, 45, number in class, 58, average attendance, 30; freewill offering, \$14.29.

The election of officers resulted as follows: President, Sr. Lydia Railsback, South Bend; Vice-president, Sr. Verna Himmelright, Attica; Secretary, Sr. Martha Senff, Bremen; Treasurer, Sr. Lulu Stilson, South Bend.

The committees are: literary, Sr. Lois Hunt, South Bend; tract, Sr. Hazel Logan, Plymouth; isolated, Sr. Leta Osborn, Culver.

2601 meals were served in the basement.

On Sunday morning, June 28, fifteen 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.

All who are contemplating taking Bible Class work at Oregon for the year beginning September 14, please write the National Bible Institution, Oregon, Illinois, at once.

NATIONAL BIBLE INSTITUTION

Please read again the editorial of last week addressed to the brotherhood regarding First Mortgage Bonds on the Greenhouse properties of the National Bible Institution. It is too bad that attention has to be directed so often to the financial phase of our work. But when we recall that the brotherhood asked for the development of those phases first which require the greatest investment and working capital it will be readily understood how necessary it is that the monies for same shall be in some way provided.

We at headquarters have worked faithfully in an endeavor to demonstrate that the Greenhouse properties are a paying proposition and will be a great help to the financial upkeep of the Home once it becomes established. We are not overly optimistic when we say that we have scarcely begun to realize the possible revenues from this source. We feel sure that with proper opportunity we can readily earn here several thousand dollars per year for the maintenance of the Home and other phases of our work.

For the present we ask that in order to give us time in which to develop more fully this phase that the brotherhood will take up the present mortgage indebtedness, now due, by subscribing to these six per cent., ten year, N. B. I. Bonds, secured by first mortgage on Golden Rule Nurseries and farm properties.

After further consultation and consideration it has been decided to issue these bonds in the denominations of \$500, \$100, and \$50. In this way those desiring to help the work in amounts as low as \$50 can be accommodated. Remember that the interest is 6 per cent. per annum, payable 3 per cent. each six months on June 30th and December 31st. Simply clip, when due, the coupons attached to each bond, present same to your local bank for payment as you would a check.

Write the National Bible Institution telling how much you wish to take of these Bonds.

An early response will be much appreciated.

In looking over our books we find that there are approximately \$1000 yet due on the three year pledges which were signed three years ago. We desire to call attention to this, as some have evidently overlooked this matter.

We are not desirous of crowding any one who finds it impossible to pay at this time.

Also there are several of the regular pledges past due for more than a year. Any one finding it convenient to remit on these will be furthering the work by that much.

You'll want to follow the "crowd" to the Illinois Bible School. All indications are that it will be bigger and better than ever.

Oregon will be all ready, D. V.

Remember, Oregon is on the Burlington Route.

Any Taxi will take you to the Church of God—a mile from the depot. Or, if you want to be met at the depot write Paul C. Johnson, stating time of arrival.

CONTINUE IN HIS SERVICE

By Lulu A. Richardson

WE know not the day nor the hour when the Son of man cometh. But we do know that some day He will come, and His coming will be as a thief in the night. "Therefore, let us not sleep, as do others, but let us watch and be sober." The next thought or question is, Are we (the bride) ready for Christ (the Bridegroom)?

Though our ship be poorly equipped and the sailing very difficult amid the dashing and angry waves, let us row on until we reach the shore—the shore where safety is evermore. We shall sink and rise many times while sailing on this ocean of life. But when we sink let us be optimistic enough to rise again. Oftentimes we sink so low that we feel as if we shall rise no more. When this stage is reached remember that: "Like as a father pitieth his children, so the Lord pitieth them that fear Him. For He knoweth our frame; He remembereth that we are dust." Then forget those things which are behind, and reach forth unto those things which are before, thus pressing "toward the mark for the prize of the high calling of God in Christ Jesus." Phil. 3:13, 14.

"Warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all men. See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men. Rejoice evermore. Pray without ceasing. In everything give thanks: for this is the will of God in Christ Jesus concerning you. . . . Abstain from all appearance of evil." 1 Thess. 5:14-18, 22.

Then let us remember, "The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof." Rom. 13:12-14.

AN article in the newspaper brought out the point that although many apples had dropped on many heads, not until one dropped on the head of Newton was the law of gravity discovered. In other words, when an apple fell upon a head with something in it, then the law of gravity was known. So with the Word—it falls on many Ears, going in one ear and out the other, but when it falls upon a Hearing Ear, it goes to the brain, is carefully digested and then goes to the Heart.—T. C. E.

The Sunday School

By Alta King

SECOND MISSIONARY JOURNEY

Lesson 6 August 9, 1925
Lesson Text: Acts 15:36 to 16:5

Golden Text: He shall have dominion also from sea to sea, and from the river unto the ends of the earth.—Psalm 72:8.

For Study

Review: Last week's lesson was the Epistle of James. Why does it dovetail into a series of lessons concerning the missionary activities of Paul? What age old controversy in the church called forth James' Epistle?

The New Lesson: We left Paul and Barnabas strengthening the brethren in Antioch and surrounding localities, after a threatened upheaval caused by believers who came down from Judea and taught that Gentiles must be circumcised before they could receive the Christ's salvation. They had gone up to the apostles and elders in Jerusalem, as determined by the Antioch congregation and received their united decision, and had come back bringing peace, and joy, and quietness through the Holy Spirit's message. Read the brief account of this work of strengthening and reinforcing the faith of early believers. Acts 15:30-35.

I. The Second Missionary Journey. Acts 15:36. Quietness having come to the Antioch church, what did Paul suggest doing? Find on the map the places visited during the first missionary journey—Cyprus, Perga, Antioch of Pisidia, Iconium, Lystra, and Derbe. Could Paul reasonably expect that Judean teachers were making the same disturbance in these places that they had made in Antioch? For what other reasons would these places be in need of the heart interest of Paul and Barnabas?

II. Division. Acts 15:37-40. Recall the beginning and continuance of friendship between Paul and Barnabas. What separated them at the beginning of the second missionary journey in spite of this friendship? What motive would be back of Barnabas' determination? (Recall again the kindly understanding and interest Barnabas had shown in Paul himself.) What phrase in verse 38 reveals the motive back of Paul's determination not to take Mark? Was either motive unworthy? Did the contention hinder either Paul or Barnabas from the work to which both had been dedicated? If either one had sulked and stayed at home, we would have a good illustration of what so often happens today—personal differences causing disruption in the church and the Christ's work.

Did the contention between Paul and Barnabas and between Paul and Mark prove to be an endless affair? 1 Cor. 9:6; Gal. 2:9; Col. 4:10; Philemon 24; 2 Tim. 4:11.

A oneness of interest in the Christ and His mission is bound to clear up personal differences. If such differences do not vanish within a reasonable time, we may be assured that some one or all of those between whom such differences exist do not have this oneness of interest. Such a condition behooves each laboring under personal differences to look to his heart's interests.

"And Paul chose Silas, and departed, being recommended by the brethren." This might indicate that the Antioch church sid-

ed with Paul in the controversy. But the spirit which induces us to think no evil sees another interpretation just as probable. And that is that Paul and Barnabas did not permit the controversy to reach the church at all. They kept it between themselves, Barnabas departing quietly to Cyprus, his native home. This seems probable because of both men's whole hearted interest in the church and because we hear no more of the controversy.

III. A New Worker. Acts 16:1-5. Who at Derbe and Lystra had gained a good report among the brethren? What spirit and activities must have gone to build up such a report? What word in verse 1 indicates that Timothy's spiritual development was so marked that Paul was surprised? What opportunity did Paul see in him? What fact in his life did Paul foresee as an unnecessary hindrance? See last part of verse 3.

How did Paul remove this hindrance? Harmonize this act with the recent verdict of the apostles concerning circumcision. Did Paul have Timothy circumcised as a means to his salvation? See verse 3. What policy of tolerance was Paul following? 1 Cor. 9:19-22.

What was accomplished by this first stage of Paul's second missionary journey? Acts 15:41; 16:5. Is there need today for Paul and Barnabas, Silas and Timothy to be out confirming and establishing the churches?

DEATH

By C. E. Randall

THERE are five different deaths spoken of in Scripture. Each is separate and distinct from the other. They may be grouped as follows:

1. Adamic death—that is, the death caused by Adam's transgressing.
2. Second death—when people bear their own shame.
3. Dead in sins and trespasses.
4. Dead to sin—alive unto God.
5. Dead to the Mosaic law.

We will first consider the Adamic or first death—that is the first death, which cuts off life. In point of order the first death was a death in sin and trespass. Adam became dead in sin before he became dead by the cutting off of life. The death in sin and trespass caused the infliction of natural death, that is, the one when people cease to live. The same is true of the second death. People will go into the second death because of their being dead in sins and trespasses.

The second death of Revelation implies a first death. The second death is a cutting off of life; therefore, it is the second cutting off of life; and as the Adamic death was the first cutting off of life, it would automatically be the "first death" implied by the term "second death." The Adamic death is not first in point of order, but first in point of likeness, similarity and subject matter. This same principle of interpretation is used in connection with the first resurrection of Revelation 20. The term "first" implies a "second." The first resurrection of Revelation 20 isn't the first in point of order; only in consideration and subject matter. It is the first at the beginning of the thousand years. The thousand years begins with Christ and His bride sitting upon their thrones; therefore the bride must of necessity be raised and changed previous to the commencement of the thousand years. This period of time—

the thousand years starts when Christ comes with His bride and not when He comes for her.

Adam is spoken of as the first man and Christ the last man. Christ wasn't the "last Adam man" from the numerical standpoint, but from the point of consideration. Adam and Christ were under consideration, and of these two, Christ was "last."

Therefore, we will consider the Adamic death, the "first death" implied by the term, "second death," of Revelation.

The question, "What is death?" has created a great deal of discussion from the inception of time. The devil differed with God on this question in the beginning, and people have been arguing against God's definition of death ever since Isaiah, in speaking to Hezekiah, said to him, "Set thine house in order; for thou shalt die, and not live," Isa. 38:1. This is a Scriptural definition of the Adamic death. A ceasing to live. Instead of death being a gate to a more abundant life, it is an enemy that completely cuts our life off as the mown grass. Death is well termed an "enemy."

There are many and varied passages that describe the condition of them who sleep beneath the clods of the valley. This information can only be obtained from God. Isa. 8:19, 20. We have grouped a few of them in the sentence sermons at the close of this article.

Death is not a respecter of persons. It preys upon all, whether rich or poor, bond or free. It is a warfare from which there is no discharge. "It is appointed unto men once to die", Heb. 9:27. This appointment cannot be escaped. All must pass its way. There is only one group of people exempt—the living faithful at Christ's coming. They are changed and the change seems to be the equivalent of death.

The fact that it is appointed unto man once to die does not indicate that a definite set year, month, week, day and hour has been predetermined by the Father for our passing. Our strength determines our appointment. To some the end comes at three score years and ten or less; others by reason of strength live to be four score years or more—yet when strength and vitality fails man goes to his long home and the mourners go about the street.

When we understand death and its cause then we can fully realize the necessity of God sending His own Son into the world that we might have life and have it more abundantly. John 10:10. We have life, but we haven't got this more abundant life. This abundant life is a gift of God through Jesus Christ our Lord. "He that hath the Son hath life; and he that hath not the Son of God hath not life", 1 John 5:10-12. We receive this abundant life at Christ's appearing. Col. 3:3, 4; Heb. 9:28.

(In our next article we will consider the "Second Death.")

IN DEATH

- we stop breathing, Psalms 146:4;
- we stop thinking, Psalms 146:4;
- we stop seeing, Psalms 13:3;
- we stop hearing, Job 3:18;
- we stop talking, Psalms 115:17;
- we stop remembering, Psalms 146:4;
- we stop praising, Psalms 115:17;
- we stop hating, Ecclesiastes 9:6;
- we stop working, Ecclesiastes 9:10;
- we stop devising, Ecclesiastes 9:10;
- we stop loving, Ecclesiastes 9:6;
- we stop living, Isaiah 38:1.

The Children's Column

THE BEGINNING OF THE SECOND MISSIONARY TOUR

By Lois Hunt

IN our last story we left Paul and Barnabas at Derbe. They preached and taught many here, and then started on their return journey. They revisited Lystra, Iconium and Antioch of Pisidia, telling the people to remain true to the faith. Then they passed on through Pisidia to Pamphylia and Perga and on to Attalia where they sailed to the Antioch of the first Christians. Then followed the Council of Jerusalem, and back to Antioch again. Here they remained for some time, as usual, preaching and teaching.

At last Paul grew restless. He must have been thinking of the events of his first great journey; for one day he said to Barnabas, "Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do."

Barnabas was as eager to go as Paul, only he wanted to take John Mark with them and Paul did not approve. You see, John had turned back and left them on the other journey. Now Paul wanted someone that could be depended on to go all the way and risk all the dangers. However, Barnabas was determined to take John; so instead of quarreling and feeling cross at one another, Barnabas and Paul parted company. Barnabas took John Mark and went to Cyprus, the former home of Barnabas. Paul chose Silas and started through Paul's old homeland.

Now, take your maps and prepare to follow Paul on his second missionary journey.

This time the apostles traveled northward on land through Syria and Cilicia, visiting and strengthening the churches Paul had previously organized. This country was rough and wild, and most of their traveling must have been on foot.

At last they reached Lystra and Derbe. Do you suppose Paul thought of how he had been stoned at Lystra? Anyhow, he was not afraid to go back. Can you think why he was not afraid?

In this place there lived a splendid young Christian, named Timothy, whom Paul invited to go with him and Silas. Timothy had been taught the Scriptures from his childhood by his Jewish mother and grandmother, and had learned to do what was right. Thus Timothy was ready when he was needed for God's work.

The three went through the cities giving to the churches the laws which the apostles in Jerusalem had prepared for them. This bound the churches more closely together, and increased their faith and membership.

When you and your playmates do not agree, could you not do as Paul and Barnabas did—just play apart; or, why not smile, and go on with the game?

And why cannot you and your mother enjoy studying God's word together as Timothy and his mother did?

And do you know the name of Timothy's grandmother?

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ANTICHRIST

(Continued from page 338)

ed in righteousness, and that God might be proven just in justifying him that believeth into Jesus, it was necessary for faith to be put to the severest test, and severely tested in a man of the human family. Thus Jesus through faith and love towards God, and in the face of much affliction and suffering in the flesh, even unto death by the cross, offered Himself according to the will of the Father, to fulfill God's promise by faith unto Abraham and his seed, to give unto them eternal inheritance through a covenant to be confirmed in the blood of an only begotten. When Christ thus offered Himself in faith and love, He thereby had set aside the law and its righteousness, in order that He might establish God's righteousness by faith for all men; and this righteousness is upon all them that believe; they being justified freely by God's grace THROUGH THE REDEMPTION THAT IS IN CHRIST JESUS. This gift of God's righteousness through faith must be put within the reach of all men, in that Christ tasted death on behalf of every man. This is the benefit, and it is all the benefit that has come to the world through the sacrifice of Christ—"For if righteousness come by the law, then Christ died unnecessarily."

The teaching of antichrist stands opposed to this gospel, in that it severs Jesus from His humanity, making Him a "God man." In 1 John 4:2, 3, we read: Hereby know ye the Spirit of God: Every spirit (teaching) that confesseth that Jesus Christ is come in the flesh is of God (verse 2). And every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God: and this is that spirit of antichrist (verse 3). That is the reading of the Authorized Version. Church historians tell us about an ancient manuscript of St. John in which was written, at verse 3, "Every spirit that severs Jesus is not of God, and is that of antichrist." Dr. Farrar assures us that this reading is in the Vulgate; also that both Irenaeus and Tertullian, referring to this passage quote it: "Every spirit that severs Jesus is not of God, and is that of antichrist." Again St. Augustine has the expression: "He severs Jesus that denies that He has come in the flesh." Then again the words, "Christ is come in the flesh," of this third verse, are omitted not only by the Sinaitic, Alexandrian, and Vatican manuscripts, but are absent from the Vulgate, Coptic, and Ethiopic versions.

Trinitarians very naturally understand "severs Jesus" to mean, separating Jesus from the Godhead, making Him merely a man. But this position is not supported by the antithesis of the words, "in the flesh", of verse 2; for here the word "flesh" stands for all that belongs to the human nature, and to sever Jesus would therefore mean, making Him more than a man, a person of a dual nature—a God man.

The Twentieth Century Translation reads at this place, "All inspiration that acknowledges Jesus Christ as come in our human nature is from God, while all inspiration that does not acknowledge Jesus, is not inspiration from God." Had the author used the word "severs" instead of the words, "does not acknowledge," then he could claim unmistakable support for his version.

But instead, he has entirely wiped out the evident antithesis.

In conclusion: Every doctrine, or confession of faith that severs Jesus, separating Him in His nature, and making of Him both God and man, is that teaching of antichrist which John said should come, and is now for a long time in the world, and represented in that great system which claims to be the "Mother Church," but in Revelation is seen as the mother having harlot daughters, and of whom, to the mother, the eldest bears closest resemblance. Spiritual harlotry is the union of the church with the state—an unholy alliance with the kings of the earth. The term harlot is not nice, but it is more than a mere coincidence, that not one out of all these systems will acknowledge as "orthodox" any church that does not hold the doctrine of "The Divinity of Christ."

Man built the Woolworth building, a skyscraper that has an estimated weight of 206,000,000 pounds; but on'y God can build a tree, or make a vine climb a pole.—Haney.

WAS JESUS GOD?

To the Editor "The Restitution Herald"—Dear Brother: With reference to Bro. Goodliffe's communication of June 23rd, I would say that his letter certainly is interesting, but is it not somewhat ambiguous, indeed almost self-contradictory? The "conclusion" said to be "arrived at" seems to me uncertain; for in the early part of the letter which he quotes setting forth the views of his friend, and his own also, he very definitely states that the doctrines of the triune God, and of a dual God are alike unscriptural. To this I think we heartily agree. However, the list of references he gives and the closing remarks of Bro. Dietz's letter, would lead some at any rate to think that a belief in the actual deity of Jesus Christ was being contended for, and that after all Bro. Goodliffe and his friend had moved in a circle and come back to the "orthodox" idea that Jesus Christ is God in very deed. Take for instance John 10:32 and 33 which he quotes. Many an error in Scripture interpretation is made by taking Scripture piecemeal, and only considering a portion of a passage instead of the whole. Not infrequently a reader by reading only as far as verse 33 has come to have the belief that Jesus Christ did actually claim to be God. Had He really done so, He would have according to Jewish law been guilty, and death by stoning would have, or should have been carried out by the witnesses of His guilt. But did He make any such claim? A careful reading of the whole incident will clearly show that He did not. He did claim to be Son of God. Acts 7:59, 60 is also given. To quote such a passage in this connection without special comment upon it would undoubtedly leave the impression on the reader's mind that our friends believed that Jesus Christ was Himself God, in which case He is both Son of God and God Himself, which is an absurdity and an impossibility. A reference to the R. V. will show that the correct reading is "calling upon the Lord" instead of "calling upon God" as the A. V. has it. Is it not remarkable that in almost every instance where passages have been relied upon in the A. V. as giving support to the idea of the trinity, those passages have been altered in such a way as to take away that support, while in not one passage, I think, (and there are many) where the unity of God is affirmed has its force been diminished in the least? To assume because God is spirit, and Jesus Christ is also spirit, that therefore He must be God is surely erroneous teaching. If the writer's argument in his last paragraph was carried to its logical conclusions, angels and men would also be God, for angels are "ministering spirits" and men are to be "like unto the angels". Has our friend grasped Paul's meaning of 2 Cor. 5:16, 19?

Yours in Christian love,

R. H. Judd

WATCH! WATCH! WATCH!

THE "Time of the End" draws near! Read the following clipping and you will see that a very vital prophecy is about to begin to be fulfilled. Without doubt the resurrection is near! The building of the temple is a very important thing to the believer.

"Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin (the antichrist) be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that

"He as God sitteth in the temple of God, shewing himself that he is God." 2 Thess. 2:3, 4.

REMEMBER! The resurrection of the Body of Christ takes place some three and one-half to seven years before the destruction of the antichrist.

REMEMBER! In the latter days things will move rapidly.

REMEMBER! Almost from the day the Temple is being thought of being built, the resurrection may take place at any moment. If things move rapidly, it will not take long to build it, and will not take long for the "man of sin" to come into power. And always bear in mind that the "salt of the earth" (the ones in Christ) is taken out before "Jacob's trouble".

Read the whole second chapter of Second Thessalonians.

Be not overcome with the cares of this life but Watch! Watch! Watch!

**Urge Jews to Build Cathedral in Jerusalem
Other plans for Palestine Aid**

A call to the Jewries of the world to unite in the building of a great synagogue in Jerusalem, representative of Catholic Israel, will shortly go forth from the United Synagogue of America which held its thirteenth annual convention in Atlantic City recently. Nearly seven hundred delegates, representing conservative synagogues, sisterhoods, religious schools, and Young People's Leagues were present when Rabbi Elias L. Solomon of New York called the convention to order on the roof of the Breakers Hotel.

The United Synagogue, founded by the late Dr. Solomon Schechter, president of the Jewish Theological Seminary in New York City, aims to foster the growth and development of traditional Judaism in this country.

The recommendation for the erection of a cathedral synagogue in the Holy City was made by Rabbi Abraham A. Neuman of Philadelphia as chairman of the Palestine Committee, which for six months has been studying methods of cooperation in the development of the spiritual life of the increasing Jewish population of that country. In its study of the spiritual needs of Palestine it has been aided by Rabbi Samuel M. Cohen, executive director of the United Synagogue, who toured the Holy Land last summer and studied conditions at first hand.

Other recommendations by the Palestine Committee included the establishment, by the Women's Branch of the United Synagogue, of day nurseries in Jerusalem, Tel Aviv and Haifa; cooperation with the organization of religious workmen in Palestine and the establishing of a Palestinian fellowship in the Jewish Theological Sem-

inary of America, which every year would enable a graduate of that institution to go to Palestine for one or two years. During his stay in Palestine he would be expected to do social service work among adolescents and young people. Returning to this country, his contact with "the pulsating, aspiring life in Palestine" would be of value to American Jewry.

DEATH

DEATH is the coming of Christ'. The Prophetic Key gives this illustration of the absurdity of confounding death with our Lord's coming as is often done:

"Death", said Mr. Smith, "is the same to a man as the coming of Christ to him."

"Yes," returned Mr. Jones, "the same, of course, for when death comes a man goes into the grave, and when Christ comes he comes out of it! The coming of Christ and death, then, are just the same—just as in to and out of are the same."

"I never thought of it that way," replied Mr. Smith.

"I think it is very doubtful," said Mr. Jones, "whether you ever thought much of it in any way."

"Fact," answered Mr. Smith as he left.

WHAT IS TRUTH?

(Continued from front page)

derstanding. God has given to each of us certain opportunities to come to understand His will concerning us, and He will hold us responsible for the manner in which we use those opportunities. "Unto whomsoever much is given, of him shall much be required." Luke 12:48.

BEAUTIFUL FORGIVENESS

(Continued from front page)

hard thought which we may secretly entertain against another one of God's human creatures. But let us each and all duly recognize the plain statement of our Savior who said in Matthew six: "If ye forgive not men their trespasses, neither will your heavenly Father forgive you". If we are unforgiven by God then it is because God in His righteous judgment must reckon us as sinners, unforgivable under the circumstances. And, if unforgiven by God, then there is no Biblical indication that we are

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heirs of salvation. To fall asleep in death or to approach the hour of translation, the hour to meet our Lord and Master, unforgiven, would be fatal to all our hopes of being changed and fashioned like unto His glorious body:


Let sin work its appalling works; let catastrophe and calamity imposed by brethren overpower, outweigh and crush; let enmity and bitterness and cruelty wield their fiercest hand: but let the Christian live so faithfully before his God that he can from the depths of his heart, with truest sincerity known and understood by the Creator, breathe forth, even though in unuttered syllables, full and complete forgiveness. Then with continued obedience to the Father blessings will be showered upon such Christian and he can but anticipate the fulness of salvation.

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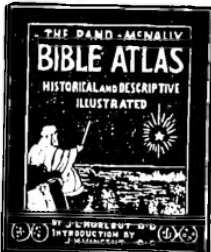
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THE RESTITUTION HERALD

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Holiness and the Lord's Coming

BOTH the Old Testament and the New abound in the teaching of our Lord's second coming. There is more in the Old Scriptures concerning the second coming than concerning the first. Much of the New Testament is devoted to this blessed thought.

The second coming of Christ is the polestar of hope to the Christian world. In the Word it is referred to as the "blessed hope." The eyes of the spiritual world are being centered upon this great fact as never before, as we "see the day approaching."

The signs of His near coming are in evidence all around us. If we take the Bible prophecies in one hand, and the newspapers in the other, we can read the fulfillment. God's fingerboards are at every crossroad telling us to look up for our "redemption draweth nigh." Surely, the fig tree is pushing out its leaves and young fruit in proof of the speedy return of our Lord.

There are abounding evidences in prophecy, and in fulfillment in the political, the commercial, the social, and the spiritual world. We see that "many shall run to and fro, and knowledge shall be increased," and then we see the developments in the Near East and the turning of the Jews towards their homeland, together with many other signs, and we might naturally ask the question, "What is the spiritual preparation for this great event that evidently is so near at hand?"

The answer to this question is this: The preparation for the Lord's coming is holiness of heart and life. It is exactly the same as that which qualifies one for life's duties before He comes. Why should there be a difference in the preparations? If it takes the experience of holiness to fit one for Christ's service on earth, would it take less to prepare one to meet this Christ in the air?

But to the Word and the testimony! Our proof for these things must come from the revelation of God in the Holy Scriptures. Here we have it: "We know that when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in him purifieth himself, even as He is pure" (1 John 3:2, 3). Heart purity, brought about by the cleansing blood of Jesus, whereby sin is eliminated from the heart, is the great qualification for His coming. And heart purity is the great incentive for that event. How it must stir the soul of a Christian as he reads in the Word that the qualification to meet Christ in the air is a pure heart, and then see that his heart is not in that condition! What a powerful incentive in one's mind to urge one on to seek and obtain this heavenly grace!

"And the very God of peace sanctify you

The Book of Books

By G. D. Lee

ALMIGHTY GOD, whose wisdom framed all things that mortals see,
Thy grace and love for us hath planned through-out eternity,
But not the least of all Thy gifts that Thou to us hast given,
Is Thy great gift "The BOOK of Books" that shows the way of Heaven.

It tells us all we know of Thee, from time's remotest hour,
When worlds and suns first had their birth, by Thine own Word of power,
And all Thy marvelous plan reveals, the wonders of Thy grace,
And in this gift of Thine to us, we first behold Thy face.

We love it,—first, because it tells that God in heaven is love;
And though we mortal men rebelled against His rule above,
Yet love unmeasured, grace divine, didst plan to set us free,
And paid the ransom price for us on Calvary's cursed tree.

This "BOOK of Books", how it reveals the wonders wrought of God,
And lights our pathway through this world, from cradle to the sod,
And tells us how our Lord shall lift the darkness from the tomb,
And banish all distressing fears, and lighten all its gloom.

It lifts the veil o'er future years and shews the glorious plan,
That God, in righteousness and grace has made complete for man,
When man restored to Eden's peace and purged from all disgrace,
Will tabernacle there with God and meet Him face to face.

wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (1 Thess. 5:23). Could language be plainer? Here is the experience of sanctification set forth in strong light, that one's whole being, one's whole threefold being, having come under the beneficent influence and power of this sanctifying grace, must be preserved in this condition unto the coming of the Lord. Surely, if a man is so fortunate as to receive the sanctifying of his whole being and continues in this wonderful preserving grace, he will find himself ready when, "in the twinkling of an eye", he is facing the Lord at His coming.

In connection with our Lord's return is the resurrection of His saints. This resurrection is a resurrection "out from among the dead," as shown by a critical study of Philippians 3:11, in the light of the Revised Version and other versions. The real fact of this resurrection is, that from the slumbering dust of the world's dead, there shall be called forth those who had their spiritual preparation before they died, which preparation was holiness. The wick-

(Continued on page 352, column 2)

Chosen in Sanctification of Spirit

By Alex. Allan

PRAYING the Father on behalf of His disciples, Jesus said: "Sanctify them through Thy truth." He then added, "Thy word is truth."

The word sanctification, as it applies to believers into Christ, means a state of mind, or being, that is holy and acceptable unto God. It is not a second state of grace, wherein the person sanctified is rendered immune to sin. Entire sinlessness while in a body of sinful flesh is impossible—"If we say that we have no sin, we deceive ourselves and the truth is not in us." But this can not be expected to convert those from the error of their way, who have been caught in this snare of the adversary—"Entire Sanctification".

The kingdom of God is not meat and drink, but righteousness, peace and joy in a holy Spirit, in a sanctification of Spirit. Salvation is of God's free grace. It is not of ourselves, not of works, but is the gift of God through our Lord Jesus Christ.

God foreknew that when the gospel should be preached in all the world many would come from the east and from the west crowding around the door of the kingdom, as if to take the kingdom by force, while as yet the door was but ajar, and before it should be thrown wide open to the whosoever that willed to come. Out of the many called, only a few were chosen. The Apostle Peter addressing the brethren calls them the Elect, "Elect....through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." Paul amplifies this, saying that the elect were chosen of God from the beginning to salvation, through sanctification of spirit and belief of the truth, "whereunto He called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ". While salvation is all of God's grace, yet we are exhorted to work out our own salvation in obedience of the truth, submitting ourselves as clay in the hands of the potter; for it is God that worketh in you both to will and to do His good pleasure. "And this is the will of God, even your sanctification". So while the elect were chosen in sanctification of mind, they were so chosen unto obedience of the truth; and obeying the truth, they are to cleanse themselves from all filthiness of the flesh and mind, completing holiness in the fear of God, that God through the sanctification of their mind, might complete His will in them, to be sanctified wholly in mind and life and body and thus to be blameless unto the coming of our Lord Jesus Christ. (1 Thess. 5:23)

The calling of God in Christ is a "high calling", a "heavenly calling, not to inheritance of land, but to an inheritance incor-

(Continued on page 352, column 1)

WHERE ARE ISRAEL'S LOST TRIBES?

History and Tradition Say the Anglo-Celtic Races of Britain and America

By Paul Tyner

OVER against the claim of the Jews to be the "Chosen People," to whom dominion over the whole earth is supposed to be promised by the Scriptures of the Old Testament, stands the militant challenge of the British-Israel World Federation. How many readers may know of the beliefs of this international body, it is impossible, of course, to tell, but among those who know, a portion probably regards them as fantastic in the extreme. I frankly confess that they seemed so to me, until recent study and investigation. The age-long problem of what has become of the "Lost Ten Tribes of Israel" is boldly solved by identifying the Anglo-Celtic-Saxon peoples of Britain, America, and Australia with the House of Israel. This is in itself a startlingly interesting declaration, opening up enormous possibilities. Taking the whole matter out of the dry and rusty realm of antiquarian or ethnological research, it brings it into the realm of practical politics.

In 1844, the Rev. F. R. A. Glover began the study of Irish history which led him to the conclusion, first published in 1860, that the royal house of Britain is descended from King David of Israel. The royal pedigree was first traced to Tea-Tephi, a Hebrew Princess and heiress to the throne of her father, Zedekiah, last of the Hebrew kings. She was brought to Ireland by the Prophet Jeremiah soon after the sacking of Jerusalem by Nebuchadnezzar in 586 B. C., and married Eochaid, the Paramount King of Ireland. Lest the ever-blessed and ever-victorious Irish should become too puffed up by this news, let me add that descent of the present British dynasty is also traced from King David by several collateral lines to a certain Anna who was a daughter of Joseph of Arimathea who was uncle to the Virgin Mary, and from Anna to King Arthur by one line and to King Owen of Wales, founder of the house of Tudor, by another.

If we accept this pedigree of the British Royal House, the Kings of Britain have all really been Kings of Israel and the people of Britain and their over-sea descendants form the Nation of Israel—the real "Chosen People." It is also claimed that the great historic admixtures with the Britons due to the invasions of Saxon, Norman and Dane do not alter the main fact, these peoples also belonging to the Ten Tribes, being indeed various individual tribes coming all unknowingly to join the Nation.

Fundamental in the position of British-Israel is the idea that the Bible is a true revelation of the divine will and purpose in history, presenting from Genesis to Revelation the historical development, redemption, and restoration of mankind. This plan hinges on the training, building and development through age-long experience of a great nation, even a "Company of Nations," destined, in an ever-expanding empire and with growth to world-wide influence and power, to reap fulfillment of ancient promises and to prepare the way of the Lord and the establishment of the kingdom of justice on earth.

At the headquarters of the British-Israel World Federation, I found the ed-

(Continued on page 351, column 2.)

DEATH

By C. E. Randall

THE death which is dotting our roadsides with cemeteries is the death brought upon the human race by the transgression of the first man. Rom. 5:12. The punishment of the first sin did not put an end to iniquity. Men have been sinning ever since. These deliberate, willful, and premeditated transgressions of God's word cannot go by without receiving due recompense of punishment. Men must give an account for every idle word that proceedeth out of their mouth. Matt. 12:36. None are going to escape the judgment. All must stand before the judgment seat of Christ. Rom. 14:10, 11. All will not appear there at the same time—some men's sins are open, going beforehand to judgment. 1 Tim 5:24. Those whose sins have been blotted out shall not come into condemnation, but have passed from death unto life. Those whose sins follow them to judgment will be dealt with as surely as was Adam. God told Adam: "In the day thou eatest thereof, dying thou shalt die." Gen. 2:17, margin. Adam did eat. Adam was punished just as God had decreed. Adam lost. It is a losing fight to sin against God. God has decreed the penalty of sin, "The wages of sin is death." Rom. 6:23. Death was the wage for the disobedience in the garden—it is the wage for transgressions of the present time. It is the penalty when we bear the shame for our own sins. It is called the "second death," a death in which people die a second time for sin. We die the first time for Adam's sin—the second time for our own.

"Second death" is spoken of as "second" only in the book of Revelation. The same death is spoken of scores of times in the other books, but the term "second" is omitted. Revelation is the "winding up" of God's dealing with sin. The closing scenes of Revelation picture the vanquishing of sin and sinners by their being destroyed by the "second death." Rev. 20:12-14; 21:4, 8.

There is a resurrection from the Adamic death, but there is no promise of a resurrection from the "second death." 1 Cor. 15:21, 22. There being no resurrection, God reckons them as though they had not been. 1'sa. 37:10. They disappear and consume away as the rising smoke. Psal. 37:20.

The "second death" is not a death in the sense of extreme tribulation or untold agony in a never ending hell. That would simply be a life of trouble. The view that "second death" is simply extreme tribulation is as erroneous as the popular dogma of a never ending hell. The only difference is the extent of pain. The "second death" is never associated with extension of life, always connected with the "cutting off of life." Only the "seed of the Lord" are promised a continuation of life after the infliction of sin's wage. The seed of the wicked shall be cut off.

Only those who are dead in "sins and trespasses" will be the victims of the second death. But, who are the dead in sins and trespasses? All are dead in sin who have not been quickened by Christ. There is only one thing keeping sinners of the present from going into the second death—it isn't time. When the appointed time comes, God will reap the earth vine. Signs indicate this reaping to be near at hand.

O, that men might see their lost condition and "seek the Lord while He may be found, and call upon Him while He is near."

(In our next article we will consider the "death in sins and trespasses.")

CAN THE WORD OF GOD AND EVOLUTION BE RECONCILED?

The following illuminating article on Evolution is culled from "The Search Light," edited by Dr. J. Frank Norris, who is loved the world over for his noble stand for the Fundamentals of the Faith in the face of bitter opposition. Dr. Norris, who is a Baptist pastor in Fort Worth, Texas, is an authority on the subject of Evolution, which is now so prominently before the public, and this powerful series of parallels and contrasts below, you will find valuable ammunition wherewith to rout the enemy. Read it time and again!—Editor Messiah's Advocate.

WE ARE of the decided opinion that one cannot be an Evolutionist of any sort without setting aside the Bible with its whole plan of salvation for mankind. The contrasts between the teaching of the Bible and the whole false theory or hypothesis of Evolution of any kind are so numerous, flagrant and vital, that it is simply impossible for one to be an Evolutionist without discrediting the Scriptures. Some of these flagrant contrasts are as follows:

1. Evolution starts man from the slime of the sea. The Bible starts man from the Garden of Eden, created in the "likeness and image of God."

2. Evolution places within man the tendency to rise by inherent forces. The Bible places within man the tendency to sink with no hope of rising except by help from above him and outside of him.

3. Evolution makes the last man the top-most result of human life. The Bible goes back two thousand years to the Man of Galilee as the crowning specimen of the race.

4. Evolution proclaims an inherent tendency in all physical nature to rise to higher and more useful forms by what it calls "Spontaneous Generation of Life," "Natural Selection" and the "Survival of the Fittest." The Bible tells us that "the ground" was cursed on account of man's sin and that man is thereby thrust upon a scene of struggle to arrest the downward tendency to degeneration and physical death—that therein is to be the "sweat of his face." And man opens his eyes upon an earth where the noxious and useless are voluntary—spring from the ground in a growth of "thorns and thistles" while the most useful plants are involuntary and must be the object of cultivation and care or be choked to death by the vile and useless.

5. Evolution rests upon a wild guess. The Bible is the Impregnable Rock of Truth.

6. Evolution—the whole theory—precludes the necessity for the regeneration of the spirit of man by power above and outside of himself. The Bible declares that except a man be born from above he cannot see or enter into the kingdom of Heaven.

So we take it that a man cannot be an Evolutionist of any sort and at the same time hold to and believe the Bible.

We may say in conclusion that there is, of course, development and progress possible in all things, but it is only when the lower is lifted by the contact of the higher that this development or progress is realized. "Born from above" is the theory of the Bible. "Born from beneath" is the theory of Evolution. Evolution makes itself the primary fact. The Bible makes involuntary the primary fact.—Selected.

Young People's Page

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

Golden Texts: Proverbs 2:1-9

THE WASTED ROSE

Soon withered on my little shelf.
THAT rose I sought to keep myself,

Shut from the service of the world
In death its petals quickly curled.

And now too late I sit and sigh
For loveliness which hurried by.

My selfish rose has blown away
And none remembers it today.

Yet had I given it to a friend,
Or let a child above it bend,

Said to my neighbor: "Come and take
My fairest rose for old time's sake";

Sent it with love to light the gloom
Of some frail sufferer's shaded room,

Or given it to a maid to wear
With radiance in her raven hair,

That rose had lived in memory dear
And been recalled through many a year.

Once more I've learned at bitter cost
That which I keep myself is lost.

Only those joys remembered stay
Which I have had and given away.

So with gifts that God has given
It is a sin to keep them hidden.

God gave to us that we might give,
Bring others to Him that they might live.

GUIDANCE

"Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths." Prov. 3:5, 6.

Does God direct the ways of those who know Him, those who have come unto Him through His only begotten Son, Jesus, The Christ? Does He intervene at times or does He let things run of themselves? Can the believer in Christ hope for help in this life, or is the promise only for the future? What is guidance? How does God help? In what way does He assist us? Are ALL our acts prompted by God?

When God created man, he created him free. True, he was dependent upon God for his subsistence, but when God made man, He made no automatic machine. Man by nature is limited, that is true—if he swallows too much water, he will die; if he overeats, he is also apt to die. Certain causes positively bring certain results. He who transgresses the laws of his nature must pay the penalty. But God has not made man in such a way that he has no choice but to do the will of his Maker. To the contrary we find that from the beginning Adam was told not to eat of the forbidden fruit, but at the same time Adam did eat—proving that man from the beginning was no automatic machine, but could violate the laws of God if he so desired.

There is a certain sect that are called "fatalists." They believe that if you are destined to drown, you will never die of fire—if you cut your hand, it was foreordained; in fact everything that befalls, you

were foreordained—making a man a human automatic machine. They go to extremes, are unbalanced, and of course we can see how ridiculous their belief is. It is not the Truth.

The other extreme would be to believe that God never intervenes in the affairs of men, whether believers or not, and simply lets things run of themselves. In short, this idea would leave the believer solely dependent upon himself and upon other men and we know how undependable flesh is (even our own). This would leave the believer without strength.

Now what is the status of the believer in Christ? To begin with we have the Word. It is profitable for direction, correction, instruction. It is without price. Two and two make four, and our parents in the flesh passed on to us a dying nature, yet through the Christ we have escaped death (though we sleep in the dust of the ground, unconscious, dead, dead, dead) God in His mercy having blotted out our sins by the Perfect Sacrifice. God here already intervened for us!! And this very Christ now sits on the right hand of the Father. "Who is he that condemneth? It is Christ that died, yea, rather that is risen again, who is even at the right hand of God, who also maketh intercession for us." (Rom: 8:34.)

Now we know that not even a "sparrow droppeth to the ground" but what our heavenly Father knoweth it. We are valued far above many sparrows, and let us always bear in mind that not a thought, not an act of anything or anybody, in Christ or out of Christ, but what the Father knows it. We are better known than we know ourselves, our innermost thoughts are ever before Him, nothing can be hid from Him—He neither slumbers nor sleeps, His eyes and ears are everywhere. He knows our trials and tribulations.

"There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able: but will with the temptation also make a way to escape, that ye may be able to bear it." 1 Cor. 10:13. It is a very plain promise, and He must intervene in order to fulfill it! Not that He intervenes in every little thing, but when the load gets too heavy, Lo, He makes a way of escape! That guidance is in this life!

We are told to "ask" and "it shall be given" us. Why, then, is it that we sometimes do not seem to get what we ask for? Simply because it is not for our good! No matter what we think of the matter, it is for our profit that we receive it not! Then, too, (though we do not think so) we "ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." (Jas. 4:3.) When we ask amiss, little do we think that we want to consume it upon our own lusts. Yet He that knows us better than we know ourselves sees that the granting of it would be to our disadvantage although we are certain that it would help us.

God "works in mysterious ways, His wonders to perform", and often we think that things are working our destruction, when in reality only the old man is being torn down. And do not misunderstand me, torn down by the world. God often gives us what we desire by not answering our prayers at the time we ask. For example, I prayed for over a year for direction out

of the office into other work and apparently there was no answer. All the time I was growing weaker and weaker, yet no help seemed to come. I made a change, and apparently still no help, yet in the office I learned my greatest lesson in humility. Finally my feet were guided, for now the time was ripe and I had the faith to trust in God rather than in men. I learned to say, "Thy will be done," and not only to say it, but I meant it. A thousand obstacles were in my path, yet through them all I came and I know that I of myself never could have done it, for more than once I had been overcome by smaller things.

And this I believe is the sum of the matter: if we can help ourselves, well; if we need Him and ask Him in sincerity and truth (not asking amiss) He will help us. And how can we avoid asking "amiss"? By reading and studying His Word; by seeking to please Him in all things, in short, "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths." Prov. 3:5, 6.

The above was written by our esteemed Brother Theodore Eggerking, of Hilton, N. J., and published in his "Weekly Letter, No. 20," from which we have lifted it and here placed it for greater publicity.

GET RID OF SELF

There is a hymn, "Less of Self and More of Thee," which to my mind thoroughly expresses the Christian's attitude regarding Guidance and every other Christian experience. Brother Eggerking aptly has expressed himself. To be Christian, to receive God's blessings, to have the evidences of God's love showered upon us, we must get rid of selfishness, we must get rid of self. The individual must place himself in the background and bring God and His Christ forward. His whole being must be animated with love to God, His whole business must be to "Trust in the Lord," and his every attitude must be to honor God, in praise, and in service, always praying, always striving to rid himself of self and fill his heart and mind with Jesus Christ.

BIBLE QUESTIONS

1. Two men met Jesus and said: "Thou Son of David, have mercy on us." What did Jesus do for and say to them?
2. What does Christ say is the effect of putting new cloth upon old garments?
3. What reply did one blind man, who was healed, make to the Pharisees when asked who opened his eyes?
4. What beautiful act did Mary do at the supper in the home at Bethany?
5. What did the Lord do and say to the one-talent man?
6. When Judas went out to betray Christ was it daylight or darkness?
7. What other names are given to the Comforter in the discourse after the Lord's supper?
8. Upon what Island were the people of the wrecked ship landed?
9. What did the field represent in the parable of the sower?
10. In what way did Peter add to the sin of denial at the trial of Christ?

ANSWERS TO LAST SERIES OF QUESTIONS

1. Luke 19:8.
2. 2 Timothy 1:5.
3. Mark 14:48-50.
4. Matthew 25:45, 46.
5. Mark 14:13-15.
6. Matthew 26:20.
7. 2 Corinthians 13:11
8. Acts 28:2.
9. Acts 14:9.
10. John 14:30.

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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 for 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

PERCEIVING LOVE

"HEREBY perceive we the love (of God), because He laid down His life for us." This statement in 1 John 3:16 reveals to us the manner in which we are able to perceive and know love.

It was while we were yet sinners that Christ died for us. Therefore He did not give His life because of any merit in us which appealed to Him. Rather His life was given while we were without merit and because, according to Scripture declaration, He loved us. We perceive the truthfulness of this claim of love by the evidence of His works.

Love revealed itself by works. Love always reveals itself in works. Whatever class or type or manner of love it may be it always thrills the individual to work in harmony with the love.

"We love Him, because He first loved us." We know He loved us by His works toward us. We also know we love Him if we can recognize in ourselves works toward Him. And the measure of our love is indicated by the measure of our effort to so work as to comply with His will and wish.

"We ought," states 1 John again in 3:16, "to lay down our lives for the brethren;" this evidently because of love for them. And the following verse indicates that the laying down of life does not infer one's martyrdom or sacrifice unto death itself, but rather that one lays down his life's strength, power, ability in order to direct works unto the benefit and uplift of the brethren.

Nor should love stop with the brethren. It is love for man that prompts the Chris-

tian to herald the gospel far and near in an effort to draw in the wanderings of man's mind till man will honor and serve his Creator. With such service prompted by love each may recognize with considerable accuracy the measure of one's own actual Christian love for his fellows.

FAITH SHOWN BY WORKS

JAMES says that "faith, if it hath not works, is dead, being alone." He further states at 2:18, "Shew me thy faith without thy works, and I will shew thee my faith by my works." This shows conclusively that faith is made manifest, revealed, evidenced by works.

All know that Abraham had faith in God because Abraham sought to obey God, even to the serious work of offering his son, Isaac, in sacrifice.

All know that Christ had absolute faith in God because of His work of going to the cross, demonstrating His full faith in God's power of resurrection three days after.

We know that Stephen had faith in God, not alone because of his previous work, but also because of the work of standing the crucial test of the stoning.

Works reveal faith.

For man's own personal good his faith should be revealed to himself in no unmistakable manner and degree. The more one can comprehend his own faith, the more steadily can he proceed toward his ideal in Christ.

May works vivify our faith.

THE SURE WORD

THE nations continue to give evidences of the accuracy of the prophetic word. Not only is Israel moving like a great moving mountain or the onward marching hills of sand toward her sure regathering in the promised land; not only are the Gentile nations maneuvering among themselves as the men are maneuvered on the chess board; but the individual pulse and trend of life everywhere tends to manifest more and more the social, financial and political developments which God previously informed man should take place in certain times of the end. While nominal faith and honor for God abounds everywhere in Christendom, yet it seems all too plain that deep, hearty, earnest faith in God becomes less and less among men. Too often the Christian's faith today is limited and handicapped by the consideration of what seem to be necessities in order to seeming success. For "a place under the sun" many seem to be striving with the thought that unless they strive after the manner of the day, they are sure to fail. Thus the form of Godliness without the power; profession of Christianity without the possession; doubt as to applicability of the literal word of God in this our day.

Can it not be that the people of the Church of God will together stand so actively and strongly for the truth of the Bible as to become indeed a candle that is set upon a hill where all may see and recognize and profit?

GOD'S GIFTS

IT is easy to look back over the record of time and discern many of God's gifts as rendered to various ones of the human family.

He gave Moses wonderful wisdom and

power and position.

He gave Abraham rich promises with benefits extending unto eternity.

He gave David great and lofty position. His grace was roundabout Daniel.

The majesty of His greatness was bestowed upon His Son, our Savior.

We also recognize His gifts to the apostles and those of the early church whereby they were empowered, enriched and strengthened to perform frequent marvelous works, to proclaim the Gospel with power.

But it is difficult to recognize God's gifts with reference to some of the seemingly lesser things of life—faith, hope, love—and yet the apostle at 1 Corinthians thirteen distinctly includes these as being gifts from God. So also the apostles prayed Christ to increase their faith.

Is it not true that when Moses was without faith and confidence sufficient to accept the charge to go to Egypt and deliver Israel, God at once wrought such works and produced such evidences as to create faith in the life of Moses? Thus by works, demonstrations, God gave him faith.

So too with Peter who denied his Lord. Afterward the evidences from on high were so complete that Peter could no longer doubt, for he was completely convinced relative to Christ. Thus he had faith. Did not this increased faith come to Peter as a result of God's service of love, with which He environed Peter? Thus Peter's faith was in large measure a gift from the Father.

So also with the Christian today. Faith increases. But it increases with the increase of evidence, of assurance, of conviction; and the increase of conviction can only accompany increased experience and observation. The opportunity for the experiences that convince one is everywhere. Faith in its infancy leads one forward with stumbling steps. But after one becomes quick to perceive the works and blessings and activities of Jehovah, he fails not to recognize God's handiworks, and faith becomes quickened, enlarged, expanded.

It is one of God's great gifts. This gift is continuously proffered to the Christian of today as well as of yesterday.

So too, the gift of love and the gift of hope and all other gifts, which necessarily come from the Father and enlarge the individual who has become a new creature in Christ unto that capacity which enables him to become more and more effectively God's servant, God's approved one.

If we would welcome God's gifts in everyday life and service let us honor God in every activity and purpose of life, looking for His leading and guiding unto those environments and conditions that shall ever increase the faith of His children.

HERALD RECEIPTS

Park Quinn; Leo Behrends; Mrs. Olaf Lewis; Bertha Van Sickle; C. H. Adams; D. W. Kirkpatrick; C. H. Munch; Fred C. Smith; Mrs. Alpha Addington; Mrs. G. H. Loudenslager; A. M. Spencer; Mrs. Henry Fox; James Berglund; Elizabeth D. Betts; Nolan B. Orr; Mrs. Nettie M. Dabars; Mrs. N. J. Wilding; Mrs. Jacob Jenter; Mary Flint; T. J. Stinnette; M. J. Osborn; E. C. Stillwell; Mrs. Fred Cross; Chas. Netts; Mrs. F. E. Smith; Mrs. Lizzie Machader; Mrs. May Findley; W. A. Gullifer; Mrs. Jno. Dalziel; Mrs. Prosser Campbell; Janie Dalziel; Bruce Hoover; Mary D. C. McLauchlan; Mrs. Wyndham Pearce; Mrs. F. Sitzenstock; C. R. Vedantachari; J. C. Zedaker; Mrs. John Rose.

Among the Churches

The Misses Gardiner of Lancaster, N. Y., arrived in Oregon, Saturday, Aug. 1, for Bible School. On Sunday Bro. and Sr. Hutchings, and Bro. and Sr. Claypool reached here. They were in efficient charge of kitchen and dining room last year and will have all ready for Tuesday, the fourth. With them are three young men here for Bible School.

According to previous mail, others will arrive today, Monday, from Michigan, New York, Virginia, and other points, including Bro. Williams from Iowa.

Bro. Randall is expected any day from Minnesota; and Bro. Patrick with family, Bro. Hall, and Sr. Woodward, from Michigan.

Bro. and Sr. Conner from Cleveland will arrive next week, also Bro. and Sr. Ellis and family from Waterloo. Bro. Eychaner is also expected.

Golden Rule Home

We regret to record that for some time Sr. Musselman, our Golden Rule Home matron, has felt the return of a former heart weakness and its effect upon her strength. At first it was not recognized. Following a short vacation additional help was given her and she was requested to do no more than to exercise general oversight. But after semi-rest for some time she feels she must, in justice to herself and to all, resign her position as matron of the Home and protect her own health.

All who are acquainted with her and her work here greatly regret these circumstances, both on her own account and on account of the Home.

Sr. Musselman, who recently passed the sixty-third anniversary of her birth, came to Golden Rule Home about two years ago. Her whole heart has been in the work and her whole life and strength devoted thereto, because she has felt it a work for the Master. She has been a "Mother" in name and in service to old and young. Her labors have shown her to be a person of more than average judgment and ability, and it is indeed with much reluctance and regret that those associated with her in her duties contemplate her retirement.

Owing to these circumstances the Executive Board, in consultation with Sr. Musselman, is in search of some one to accept these duties and relieve her.

N. B. I. Christmas Gift

Recently Brother Hammond of Anaheim, California, wrote to the church, through The Herald, a letter in which he volunteered that he would be one of two hundred to make Christmas gifts of Twenty-five Dollars to the N. B. I. next Christmas.

We have since received a letter from Brother E. Elton, Tustin, California, stating that he wishes to be one of that two hundred contributors to contribute Twenty-five Dollars each.

In addition to these we have received pledges Numbers 3 and 4 for like amounts.

We are very grateful to Brother Hammond for starting this suggestion and will be glad to record the names of others till the whole number shall equal the two hundred names—or more.

MICHIGAN

Sr. Edw. Coats, of Coats Grove, Michigan, is "getting along fine".

"Next Sunday we have an open air meeting in North Park", Grand Rapids, Michigan.—That's last Sunday now.—Ed.

MINNESOTA

Bros. Drinkard and Magaw started a series of meetings at Lester Prairie Sunday, July 19, and held over the 26th. Results have not been reported.

C. E. Randall held a week's meeting at Graytown, Wisconsin, closing Sunday evening, July 19. Good interest and attendance prevailed throughout. Services were held at Mora Sunday, July 26. A new point has been opened south

of Litchfield, where we will start meetings Friday evening, July 31.

The article in issue of July 16, under "Knowledge" reached the Herald office with the name, E. Dorothy Magaw, attached. The name should have been Margaret Magaw. The error was caused by the unsigned manuscript reaching another person who, in an effort to supply the signature did not guess correctly.—Ed.

NOTICES

SUMMER MEETINGS

OREGON, ILLINOIS,	AUGUST 4-16
HOLBROOK, NEBRASKA,	AUGUST 15-23
ARKANSAS CITY, KANSAS,	AUGUST 22-30
WATERLOO, IOWA,	AUGUST 22-30

Nebraska Conference Notice

The Church of God in Nebraska will hold their Annual Conference, August 16 to 23, inclusive, at Holbrook.

We expect to have with us as speakers, Bro. J. A. Patrick, of Caledonia, Michigan, and Bro. C. C. Maple, of Elyria, Ohio.

A cordial invitation is extended to all.

Mrs. Eva Phelps, Secretary.

REPORTS

July Report

Sermons: Hillisburg, 2; Lawrenceville, Ohio, 4; Burr Oak, 1; Plymouth, 1; North Salem, 1; Pleasant View, 2.

Money Collected in Indiana: Burr Oak, \$5.00; Plymouth, \$15.00; North Salem, \$8.00; Pleasant View, \$25.00. Expense, \$6.87.

J. H. Anderson.

WINCE MEMORIAL FUND

Previously mentioned	\$635.70
S. J. Whitten,	5.00
Elizabeth D. Betts,	5.00
A Friend,	10.00
Total	\$655.70

HELPING FUND

Alex. Allan,	\$1.00
Mabel H. Netts,	8.00

One reason a Christian is satisfied with his lot is, he is fortunate in not having a lot to be satisfied with.—Haney.

NATIONAL BIBLE INSTITUTION LOAN

Lest the N. B. I. Loan secured by six per cent, ten year, first mortgage Bonds, as explained in Herald of July 21, page 332, and referred to again on page 341, should not be understood, it might be restated that this loan is for the purpose of taking up the mortgage that was placed on the Greenhouse and Farm properties at the time purchased.

Any placing money in this loan do so, not as a gift, or a contribution, but strictly as a loan secured by a First Mortgage, held in trust by Mr. C. M. Gale, banker, of Oregon, Illinois. This loan is made on the physical property of an enterprise which last year showed a net earning capacity—in its regular, established service—of seven per cent on its appraised value, or over twelve per cent on the amount of this First Mortgage loan. Only \$11,000 is offered at this time. This loan will not increase the indebtedness at all. It is made for the purpose of paying the mortgage now due, and will be

so endorsed and applied as the Bonds are taken.

Should any one contemplating purchase of these Bonds desire further information, address the National Bible Institution, Oregon, Illinois.

The present interest in these Bonds, and subscriptions therefor, is encouraging.

F. L. Austin, Secretary.

ANNUITY BONDS

The foregoing, First Mortgage Bonds, should not be confused with the Annuity Bonds which were explained some months ago. The National Bible Institution Annuity Bonds are issued in return for money which any one may wish to give to the N. B. I., but from which gift the donor wishes a definite yearly interest so long as he, or she, may live. At death of the donor the interest ceases, and the remaining balance of the gift becomes the unconditional property of the N. B. I. in full.

Those wishing to make gifts to the N. B. I. which are to become effective at death, can do so in no better way than in the form of Annuity Bonds. The donor thus attends to the gift in life and knows that same is according to donor's wish, and at the same time is secured throughout life a stipulated yearly interest income on the amount of the gift.

Write for further particulars about Annuity Bonds, and, please do not confuse them with First Mortgage Loan Bonds.

F. L. Austin, Secretary.

Remember that the Iowa Conference convenes at Waterloo, from August 22-30.

"GATE TO PALESTINE" GETS REAL MEANING IN BORDER BARRIER

THE much used terms, "Gate to Palestine", and "Keys to Palestine", are in danger of losing their symbolic meaning, as the Public Works Department has built a real gate to Palestine, consisting of iron and concrete.

On a picturesque rock, which divides Palestine from Syria, a frontier control station for passports and visas has been erected. Travelers to and from Palestine must pass the narrow road and present themselves to the officers there. Nobody is able to leave the country for Syria without passing the control station, the building of which was a great achievement because of the difficulties which had to be overcome at such a place and altitude.

Real iron gates on both sides, with locks and keys and bearing the inscriptions "in" and "out", were erected. The station is marked with the word "Palestine" in the three official languages, English, Hebrew and Arabic.

"Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle.

"Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord of hosts, He is the King of glory. Selah."—Psa. 24:7-10.

"Look up, for your redemption draweth nigh."—Selected.

"Don't run away from your difficulties—they are your friends."

The Sunday School

By Alta King

TEMPERANCE LESSON

Lesson 7 August 16, 1925
Lesson Text: Galatians 5:13-24
Responsive Reading: Prov. 23:19-35

Golden Text: Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.—Gal. 6:7.

For Study

Review: Who began the second missionary journey? What places were visited and why? What new workers were added to the missionary force? How did Paul manifest a spirit of tolerance toward Jewish law customs against which, as a means of salvation, he was so sternly set?

The New Lesson: The temperance lesson for this week is based on Paul's letter to the Galatians.

Temperance means moderation. Moderation necessitates control. Control is impossible without force of some kind.

The force that holds first place in human thinking as the medium to control, is the force of law, which is fear through its condemnation.

It is true that this force does result in a certain control that comes from restraint. But there is another force in God's economy far more effective in control—a force that results in control, not by holding in restraint the opposer, but by eradicating the opposer. This force is love.

Christian temperance, the control of all personal forces to God's honor, and glory, and righteousness is a vital part of salvation. The Jews held the first force to be the means to this end.

It is the work of the Christ to dethrone from human thinking the idea that salvation is the result of law and fear working on man's inherent power to obey law perfectly, and enthrone the truth that salvation is the result of grace which sheds abroad in our hearts the love of God and which in turn results in obedience.

By dethroning the first, the Christ by no means grants freedom and license to intemperance, lack of control, and their sins. The doom of all these is most surely fixed when the force of love reigns.

This truth is most definitely stated in Paul's letter to the Galatians especially in the portion chosen as the lesson text.

I. The Context of the Text—Gal. 5:1-12. In these verses Paul is dethroning law, with its necessary allies, fear and inherent power to obey, from the minds of the Galatians.

Verses 1-3. In this particular case the dethroning process hinged on the dethroning of circumcision as a factor in salvation. By performing this rite in the spirit in which the Jews demanded it, they were making themselves debtors to the whole of the Jewish law system, they were subscribing and agreeing to it as the Jews held it to be, the means to salvation.

Verses 4-5. Subscribing and agreeing to the above means of salvation was of necessity a denial of Christ's salvation through grace. Why?

Verse 6. Any law system, whether Jew or Gentile, avails nothing in salvation; but faith that worketh (to obedience of law) by love is the vital, active factor.

Verses 7-10. Rebuke and warning.

Verse 11 indicates the rumor that Paul was preaching circumcision, a rumor that could very easily come out of the fact that he had had Timothy circumcised, or some such act of tolerance.

II The Lesson Text: Verses 13-26. If Paul had left off with dethroning law from its false position without setting forth a medium that would at least exercise the restraint of law against sin, he would have been a dangerous preacher. But he did not leave off here. He set forth a means that not only restrains sin (and restrains it far more effectively than the most perfectly devised of laws), but eliminates and destroys sin.

This means is stated in verse 6. "Faith that worketh by love" worketh what?

Verses 13-18. Paul here explains why faith that worketh by love is effective against sin. What liberty is referred to in verse 13? See Rom. 8:1-4. What state of mind guarantees the right use of this freedom from the restraint, which the law exercises through condemnation, to full obedience of law? See verses 13, 14. What condition in the church at Galatia made Paul's letter necessary? What does Paul call "faith that worketh by love" in verse 16? Why is this Spirit, faith that worketh by love, such a surety against the sins of the flesh? See verse 17. A good analogy is the poles of the magnet. They are mutually repellent to each other and can not dwell in the same field.

In verse 18 Paul states definitely that this safety from the lusts of the flesh is not due to the influence of the law, but to the influence of the Spirit.

Verses 19-26. That the Galatians might have no doubt that they were committing the sins of the flesh, even though they had subscribed to the law by circumcision, he definitely outlined the works of the flesh and the fruit of the Spirit. Verse 26 indicates the particular flesh promptings they were yielding to.

Instead of control through restraint, law control, what kind of control do they who are Christ's gain? Verse 24.

III. Prohibition. Discuss the lesson with special reference to temperance—the controlled use of all powers to righteousness. What is the effective medium to this end? With special reference to prohibition. Does the Spirit prohibit some things? Gal. 5:19-21, 24.

Are present day social reform moves endeavoring to prohibit by the Spirit or by the law which, by its very nature, can only restrain? Should, however, this restraint ever be removed except as it is displaced by the entrance and reign of the Spirit?

"As the twig is archetypal of the tree, so childhood builds the ladder up which manhood climbs."

THE BIBLE

- is the Word of God;
- is God talking to us;
- is our greatest light;
- is our best guide;
- tells us of God and His love;
- tells us of our origin and destiny;
- tells us how to live;
- should be our daily Book;
- should be in every home;
- may be bought from the N. B. I.

—C. E. Randall.

SIN

By R. H. Judd

WITH reference to the enquiry by Bro. Allard in the issue of July fourteenth, in which he seeks the opinion of myself and others in reference to Romans 5:12, I will endeavor to be brief in my remarks and shall look forward with interest to the responses from the other friends named. For many years I have definitely sought to keep free from any discussion on the question of the personality of the Tempter, commonly "called the devil and Satan," for the subject is a most intricate one. I think, however, there is an answer to our brother's question that will obviate the necessity of entering upon that subject. There are many great themes in the Word of God, and it opens with the momentous facts of creation, but surely there are few of us who have not noticed how very brief is the inspired account of those stupendous happenings. Immediately man comes upon the scene the terseness of inspiration drops, and details are more fully recorded. From that time on all other themes are only touched upon as they touch him. Isaiah seems to have had this thought in mind when he tells us that God did not create the earth in vain—"He formed it to be inhabited." In other words, all the centuries taken up in preparation of the boundless treasures of this earthly storehouse, had for their ultimate aim and object provision for the insatiable desires and requirements of man. It is the "world" of man that is the important center of this earth of ours (see John 3:16), and the very facts of creation itself are only the background for fuller details concerning him. This principle holds true through all Bible history. For instance: Immediately the promise of a Redeemer is made, and the line of descent indicated through which the promise should be fulfilled, Scripture again enters into detail, and only touches other tribes and nations as they have to do with the chosen people. True, the circle of contact grows wider, but the principle remains, and it will grow wider until all families of the earth are blessed. So it is in the question involved in this enquiry. The center of interest is man, and it was through one man that sin came into the world of man—all other "worlds"—whether angel or devil—are not the theme of the narrative. They are only touched upon as they touch him. This thought is further brought out when the rest of the verse is considered. It can scarcely be doubted that death was in evidence in both the animal and vegetable "worlds" before Adam became subject to it, else he would have had no practical sense of its meaning when its infliction was threatened upon him; yet in spite of that the responsibility for death as well as sin, is laid upon him in Romans 5:12. Still another instance involving this principle, though somewhat differently, and I trust my explanation will then be abundantly clear. Bible chronologists inform us that sacred history does not consider the years of Israel's captivity. When this is done harmony is established between sacred and profane history. There are other points involved, but we cannot touch on them now.

"Be calm in arguing; for fierceness makes error a fault and truth discourtesy."

HUMBLENESS

By Esther Peterson

HUMBLE yourselves therefore under the mighty hand of God, that He may exalt you in due time." (1 Peter 5:6.)

"For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." (Isaiah 57:15.)

We know that humbleness means lowliness and meekness. And these two we find in Jesus Christ.

Paul says in Philippians 2:5, "Let this mind be in you, which was also in Christ." Christ went about His "Father's business" in such humble spirit that He taught His disciples a practical lesson in humbleness. (John 13:5-17.) In this great "example", verse fifteen, we are told in the following verse, "The servant is not greater than his Lord."

"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.)

IF you do not wish a man to do a thing, you had better get him to talk about it; for the more men talk, the more likely are they to do nothing else.—Selected.

The Children's Column

PAUL'S LETTER

PAUL wrote letters to the churches, warning, instructing and encouraging them.

In his letter to the Galatians he warned them not to yield to temptation, but by love to serve one another.

He said, "All the law is fulfilled in one word, even in this: Thou shalt love thy neighbour as thyself."

He warned them that if instead of loving and serving, they wronged and mistreated one another, they might all be destroyed together.

Paul urged them to be lead by the Holy Spirit, which Jesus had sent to guide and teach them.

Those who let the Holy Spirit guide them did not fall into sin.

If we yield to temptation we will fall into sin of every kind.

Drunkenness is one of these sins, and it leads to many other sins, and causes great sorrow and trouble.

In the Book of Proverbs, King Solomon warns us against strong drink; he says, "Wine is a mocker, strong drink is raging."

If we follow the guidance of the Holy Spirit, we will bear in our lives the fruits of the Spirit.

The fruits of the Spirit are love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance.

Those who live as the Spirit leads, putting away all pride and self-seeking, are Christians.

They have put away evil out of their hearts, and deny themselves all that would separate them from Christ.—Selected by Lois Hunt from Junior Teachers' Quarterly as published by David C. Cook Pub. Co.

WHERE ARE ISRAEL'S LOST TRIBES?

(Continued from page 346)

itorial and publication as well as the administrative offices of the Federation domiciled in a spacious building, once the town-house of a nobleman. . . . There Herbert Garrison, F. R. G. S., the Secretary General, received me most courteously and furnished me with much of the information already given. A large room on the ground floor is devoted to the sale of the Federation's numerous publications and I was amazed to discover that the literature of the movement was exceedingly voluminous and various, consisting not only of works on the Bible prophecies and their exposition, but also on history, ethnology, geography, travel, anthropology, and antiquarian lore bearing directly or indirectly on the great theme of Israel's present-day identity and rapidly unfolding destiny. . .

Before leaving the British-Israel headquarters I was further privileged to have an extremely interesting talk with a leading personality in its world-wide work. This was the Rev. William Pasco Goard, chief missionary of the movement and editor of its international organ, the National Message, a bright and interesting weekly. . . . In the course of the interview, Mr. Goard said: . . . "Britain is the Israel of the prophecies and not only heir to the possessions promised by God to Israel, but in actual present possession. The Jews for many generations have been mistakenly convinced that the British were Gentiles and that therefore they were justified by the Law of Moses in taking from them by any indirection, as in 'spoiling the Egyptians.' The next great war—the real Armageddon—will be fought on that issue. To tell the average commercial Jew that the British are Israel drives him mad. Why? Because he realizes that—again according to his ancient and unchanging law—if Britain and the United States are Israel he must make restitution of all that he has robbed and cheated the 'Goyim' out of, with an addition of twenty per cent! That is his own law and he knows it. This judgment and operation of the Law is what the Jew fears more than anything else that could happen to him. Instead of applying the 'Law of the Brother' in his dealings with British and American Christians, he has applied the 'Law of the Stranger.' It should be noted that the rabbis are to be excepted from this fear. I mean not the Jewish lecturers or teachers or preachers merely but those entitled to conduct the services of the synagogue, a privilege confined strictly to the Levites. These are not allowed to engage in commercial business. They are really a tribe apart from the Jews.

"Returning to evidences of our descent from Israel in early Britain," resumed Mr. Goard, "it is interesting to note that King Alfred's Code, which for many years was known to all the people, began with the command: 'Ye shall not oppress the stranger nor the newcomer within thy gates.' And it is the ancient law of Israel that remains the basis of British and American Law and Jurisprudence, despite the efforts through centuries to displace it by the Roman Law. Christ abolished the ceremonial law and its animal sacrifices, but He confirmed the national Law and declared that He came to fulfill it in every jot and tittle; every dotting of the i and every crossing

of the t. The carrying into effect at this time of the famous law of the seventh year when all debts were forgiven would alone do much to restore normal conditions and prosperous trade in Europe and America. Students of the policy of the Puritan Commonwealth in New England will remember that their laws were founded on the laws of Moses. Indeed, on sailing for America the Puritans declared that they purposed 'extending the borders of Zion.'

"In the light of modern Bible scholarship, of history and ethnology, there is no resisting the conviction that we of the British and American states constitute a nation created by God, as told of in chapter fifteen of Exodus and were there given a constitution and laws which it is up to us to uphold and obey and carry into practice. Before that can be perfectly done we shall have to pass through a last great struggle; to stand at Armageddon and do battle for the Lord." "Then you do not feel that the League of Nations or the International Court of Arbitration will be able to avert another big war?" I asked.

"The League of Nations is a gathering of idle talkers," answered Mr. Goard promptly. "There is no coherent principle uniting the 'fifty-five nations' comprising that body. It is held together by no common interest or understanding and it is bound to give birth to many misunderstandings. It reckons without its host in reckoning without God's Plan for His people. Besides, evidences of preparation for Armageddon multiply daily. The Red army controlled by the Jewish Junta at Moscow is the strongest army in the world today. Agents of the Soviet Executive are buying horses in Canada, Texas, and other parts of the world and they are buying and building airplanes. What is more, in view of the fact that the next war will undoubtedly be a bacterial war, that is, a war waged mainly by the dissemination of the bacteria of deadly diseases scattered among both combatants and noncombatants by means of explosive bombs dropped from airplanes, the Bolsheviks are enlisting in their service a strong force of bacteriologists from the laboratories of Germany and Austria. I know personally of several leading men in universities in the United States and Canada who have been approached by these Moscow agents with tremendously tempting offers, so far as money is concerned. To their honor, be it said that these offers were turned down flatly.

"As to when the struggle will begin and its duration, one must be chary about venturing exact dates. In a sense, Armageddon is already under way, in-so-far as the ramifications of the International Plot outlined in the Protocols are concerned. Some of the best interpreters of Biblical prophecy put the date of the visible beginning of Armageddon as near as 1928. They think it will probably last for seven years, unless the time is mercifully shortened. This hope rests largely on the extent to which Britain and America rally to the banner of the Lord during the next year or so. There are now about one million persons throughout the world who are adherents to the British-Israel cause. The International Banking Ring and its power is solidly organized and steadily, as well as stealthily, active on the other side. But right is on our side and right makes might!"—The Dearborn Independent.

CHOSEN IN SANCTIFICATION OF SPIRIT

(Continued from front page)

ruptible, undefiled, and (a glory) that fadeth not away, reserved in heaven for all who are being guarded by the power of God unto salvation.

Eternal life is said to be the free gift of God, but salvation means far more to the church than merely eternal life; since God predestinated that those who first trusted in Christ should be to the praise of His glory.

The hope unto which the church is called is a hope of glory. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God."

The prize of the high calling is not a gift, but a reward, a reward for faithfulness even unto the end of the race, for those who so run as to obtain. The Christian race course is a Marathon, and only he who runs to the end receives the prize.

The prize of the high calling is to win Christ, to know Him, and to realize the power of His resurrection; that being conformed in a likeness of His death, we might be also a reflection of His resurrection.

The mark for the prize of the high calling in Christ is holiness. To be holy as He is holy, and righteous, even as He is righteous. No one ever attained unto this mark in the flesh. Paul suffered the loss of all things, that he might win Christ, and be found in Him, not having his own righteousness—in sanctification of the flesh—which is by the law; but in that righteousness of God—a sanctification of spirit—which is through the faith of Christ. Righteousness through faith is sanctification of spirit, or mind, through belief of the gospel. "And if (the spirit of) Christ be in you, the body (of sin) is dead because of sin; but the Spirit (of sanctification) is life because of righteousness." God could not be just in justifying an unwashed, unsanctified person. Thus Paul, reminding the brethren of the general depravity of Corinthians, says, "And such were some of you: but ye are washed, but ye are sanctified, but ye are justified." This is the Divine order of these things; and one must be washed, and sanctified, or he is not justified.

God deals with the believer as not in the flesh; for he has been baptized into Christ, in a likeness of His death, a death unto sin. If the spirit of sanctification dwell in the one thus baptized, God shall quicken his mortal body through the spirit that dwelleth in him; and the body being washed by the water of regeneration through the word of God, and also sanctified through the spirit, the believer may then offer his body a living sacrifice in the service of righteousness, holy and acceptable unto God.

The Apostle Paul suffered the loss of all things as he says, "If by any means I might attain unto the resurrection of the dead". Not merely to attain to the resurrection of the dead; but to attain unto that resurrection of Christ "out of dead ones", a resurrection unto life, and glory, and immortality. But the apostle makes this confession: "Brethren, I count not myself to have apprehended (laid hold on);

but this one thing I do. . . . I press toward the mark for the prize of the high calling of God in Christ Jesus". He then adds, "Let us therefore, as many as be perfect, be thus minded."

I like to think of the brain as a sieve—all teachings entering and the chaff is here selected from the wheat, allowing the wheat to reach the heart, supplying strength, and the brain tossing the chaff to the winds.—T. C. E.

HOLINESS AND THE LORD'S COMING

(Continued from front page)

ed dead slumber on till the next resurrection. "But the rest of the dead lived not again until the thousand years were finished. This (the resurrection of the saints) is the first resurrection. Blessed and holy is he that hath part in the first resurrection" (Rev. 20:5, 6). Again, we ask, what could be plainer? Those prepared for this glorious resurrection are "blessed and holy." But when did they obtain this blessedness and holiness? Was it just at the moment of the ascension? Nay, verily, but at the moment when the blood of Christ reached their hearts by faith as they walked this mundane sphere before they died. This was their preparation for the ascent into the air to be forever with their Lord. "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. 4:17). Now if it is holiness that prepares the dead in Christ to arise in the first resurrection, will it require any less of an experience to prepare those who may be alive at that time, to arise and meet their Lord in the air?

Peter tells us that we "might be partakers of the divine nature." This, then, would put us in possession of a nature like Christ's. Then I see in this a fact that augments the proof of the necessity of being sanctified when Jesus comes, for this impartation of the divine nature is holiness. When Jesus comes, He will be as a great heavenly, divine magnet. Suppose a strong magnet should be passed over and in close proximity to a box of tacks, some of which are steel and some brass—what would be the result? Simply this—that the steel tacks would leap up to meet the magnet, while the brass ones would be left behind.

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NATIONAL BIBLE INSTITUTION
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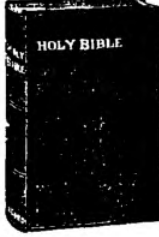
But what is the philosophy of this strange difference? The steel tacks have the same nature as the steel magnet, and because of the affinity, there is a drawing together; while the brass tacks being of a composite nature, a mixture of different ingredients, and having no affinity for the magnet, would of necessity be left behind. So when Jesus comes, all who have the like nature, the divine nature, because of the affinity existing between them and the Christ—the mighty Magnet from the skies—will leap from the earth and burst forth from the graves and be caught up to be with the Lord in the air. But those of a composite nature, the flesh, the world, and sin in general, with no affinity between them and the Lord, will remain. Reader, are you ready for His coming?—W. E. Shepard.

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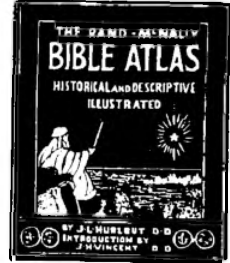
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NATIONAL BIBLE INSTITUTION
OREGON ILLINOIS

THE RESTITUTION HERALD

Volume 14

Oregon, Illinois, August 11, 1925

Number 45

The Church Caught Away

By the Editor

ONE of the most beautiful pictures portrayed in Scripture was one of those that was placed before the vision of John upon the Isle of Patmos.

"A door open in the heavens", says the Diaglott in Rev. 4:1, "and the first voice which I heard was as of a trumpet speaking with me and saying, Ascend hither and I will show thee what must occur after these things". The setting of the picture is that of the Lord's day according to 1:10. It is a time still in our future, forward to which John was in Spirit caught.

The setting of this picture is in heaven. John was told, "Come up hither and I will shew thee things which must be hereafter", that is, after John should ascend to the heavens. The voice which called was that which he heard "at the first", in John 1:10.

At 1 Thess. 4:16 Paul tells of the Lord Himself descending from Heaven "with a shout, with the voice of the archangel, and with the trump of God". In response to that voice and trumpet call the dead in Christ shall rise first. The living ones shall be caught up together with the raised dead in the clouds to meet the Lord in the air.

Inasmuch as the setting of this scene is in the Lord's day which is still in the future and its position is in the heavens following the call of a trumpet voice, and in consideration of the detail of description which follows in this and further chapters, there is strong indication that this picture is really the picture of the translation of John and all of the church of Christ as they ascend, some raised from death, others translated from life, to meet the Lord in the air—here, called "the heavens".

Immediately John was in the Spirit and behold a throne was set. This language does not indicate that the throne had been established previous to John's looking, but rather John saw the throne being set; and he saw the completion of the act. It was not the throne of God in the capacity of that throne throughout the ages past, but rather the setting of the throne ready for the work that was to be accomplished from that time forward. It indicates a new order of things, and transition from one order or age unto another order or age. And the descriptions which follow indicate strongly that the activities which this newly set throne directs are the activities of judgments which accompany and are related to the great tribulation preceding the return of our Lord to occupy the throne of His father David.

So too, the church, according to 1 Thess. 5:1-9, is to be caught away previous to the falling upon the earth of the tribulation of the last day. "For God hath not ap-

Behold He Cometh

BEHOLD the Savior soon will come
To take His waiting servants home;—
Though scattered now, or in the dust,
They then will in His presence rest.

Their suffering o'er, and death subdued,
The curse removed, and earth renewed.
They praise their Savior's holy name—,
God's glory then their only name.

And peace shall then like rivers flow
O'er hill and mountains high and low;
While all the earth enraptured sings
The glories of the King of kings.

O Sinner, now your mind make up
To drink no more sin's poisonous cup;
But come to Jesus who has died
To cleanse you from your guilt and pride.

And you shall then the glory share
With all the righteous gathered there:—
The crown of life, the victor's song,
To you with us will then belong.
Estella M. Russell.

pointed us to wrath, but to obtain salvation through our Lord, Jesus Christ".

This whole picture is in direct keeping and seems to be parallel with the statement given by Daniel at 7:9. "I beheld till the thrones were set (not 'cast down', unless this word 'cast' be understood to have the meaning of 'set' which it formerly had in English) and the Ancient of Days did sit". And from the descriptions following in Daniel 7 it is clear that the confusion of the nations in the close of this dispensation precedes the establishment of the throne of the Lord over His dominions of earth.

Sitting upon other thrones immediately surrounding the one larger throne were four living ones and twenty-four elders. And if we are to understand Revelation 5:8-9 as it is written in King James translation, then these four living ones and twenty-four elders are those who are represented as saying to the slain Lamb, "Thou . . . hast redeemed us to God by Thy blood out of every kindred, and tongue and people, and nation; and hast made us unto our God kings and priests", who shall reign on the earth. Thus regarding the word "us" in the statement "hast made us", Rev. 5:9, the elders and four living ones who are placed upon thrones surrounding the principal throne at Rev. 4:4 are none others than the church, and before this church can be thus rewarded it, too, must pass through an experience like that which John felt himself to pass through as recorded in the first verse, namely, the church will have to be translated, caught away, meet the Lord, and in accordance with the fourth verse, receive position in the new arrangement that is then introduced.

But if "us" in Rev. 5:9 is instead, to be translated by the word "them" as some

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Courage for the Fight

By Samuel E. Haney

BRETHREN, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Phil. 3:13, 14.

The reward for courage and sacrifice illuminates these words of Paul. Courage was an outstanding feature of Paul's character; and is an essential asset of every successful contestant for a share in the "high calling".

A zealous Christian is often dubbed an extremist. Was Paul such a one? The person thinking so is like the man trying to describe the external appearance of a house by peering through its windows from the inside. To such a one I would say, "Get outside of old Babylon. And then, at the foot of the cross, have the Lord 'anoint your eyes with eyesalve'—a knowledge of the Truth. You will then be able to see Babylon's ensemble to be a seething mass of putrefaction—blacker than the interior of an empty tar barrel."

Many Christians have not the moral courage to back up their religious convictions—cowards!

The censure and imprecation heaped upon the late Mr. Bryan by the enemies of truth and righteousness, as the result of his noble stand against evolutionary hypothesis, is only what every one must expect that makes an open stand for the Word of God, whether it be in the letter or spirit of His law. The apostles, by precept and example, made clear the price of faithfulness. And the devil makes us smart for our temerity. If you doubt it, try it.

The article in the Herald of July 14, "Two Kinds of Courage," contrasts a willingness to jeopardize one's life for the interest of others, and to preach the gospel off-hand anywhere and at any time. I shall add a third kind, i.e., to reject a financial bribe, seductive money; likewise, to refuse a selfish, sinecure position, on Christian principles. In these days, when money means everything visible, none but the real Christian turns down tainted money.

A coward is out of his element in both spiritual and physical life. This fact is as obviously true in the race for the "prize" as I found it to be temporarily forty years ago in the middle and southwestern portions of this continent.

"But," says one, "we are human, and there come periods of discouragement." Yes, 'tis true, even with the bravest. But with the spirit of the wounded captain who rallied his soldiers to further struggle (an

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LIGHT IS BREAKING

A Visit in a Synagogue

NOT long ago I visited a Reformed Jewish Synagogue. Conflicting feelings of amazement, joy, and pain surged through my soul. Being raised in an orthodox, Talmudic community, the sight of such a temple and service dazed me. If it had not been for the Aaron Hakodesh (The holy ark and the scrolls of the law) and the Thora, it could have been taken for a Christian church. Stained glass memorial windows with beautiful Old Testament figures, a choir of male and female voices, a costly pipe organ, a service chiefly English—with responses that reminded me of the beautiful Liturgies of the Lutheran or Episcopal churches, a congregation with uncovered heads, an eloquent preacher, referring to Christianity as a religion that sheds light—this was a revelation; it was a vision. I could hardly believe my senses, I was like one that dreamed. What a change had come over my people! How the thick, dark veil of ignorance and fanaticism is vanishing! I rejoiced and said to a Christian friend at my side: "I would give my life for an opportunity to preach the crucified and risen Savior to a congregation like this of my brethren."

They are indeed a great deal nearer to Christ than the Talmudic Jews. But the light of the gospel has only touched the hem of their garments. This filled my heart with solemnity and sadness. Yet we thank God for the change as it is. For he who is not against Him is not far from Him. And I think it is on account of this change that a prominent theologian said lately: that if the Jews are ever converted en masse the Reform Jews will be the first. God grant that whether they be last or first, they may soon come in with all their intelligence, energy, wealth and enthusiasm, dedicating all to Him, who has loved them and has given His life a ransom for their sins.

A Remarkable Tribute to Jesus

"I have little but contempt," says the prominent Rabbi Levy, "for those who cannot see in Jesus of Nazareth something to admire. I have little respect for those who cannot find in the Nazarene something worthy of our deep esteem. I personally regard Him as one of the greatest spiritual teachers the world has ever known. I look upon Him as one of the noblest spiritual examples, the human family has ever had the privilege of observing. We have great faith in the noble character of His life, in the beauty of His teaching that may safely be attributed to Him. We have great admiration for the pure life offered for the good of humanity." What sweet music this to the ear used to the shrill curses of Talmudic Judaism! It is like cheering rays rising upon the sad, dismal night of old Jewish fanaticism.

From the appendix of George Croly's book, "Tarry Thou Till I Come," and from Nathaniel 1902, No. 1, we will quote a few remarkable tributes to Jesus by some of the foremost Jews of the present day.

Max Nordau, M. D., Paris: "Jesus is the soul of our soul as He is the flesh of our flesh. Who then could think of excluding Him from the people of Israel? St. Peter will remain the only Jew who said of the Son of David: 'I know not the man.' If the Jews up to the present time have not ren-

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WHICH WERE BEGOTTEN

By Alex. Allan

IN John's version of the gospel, the apostle begins by introducing "the Word of God," who was in the beginning with God, of whom John says, "That was the true light which lighteth every man that cometh into the world"—"He came unto His own, and His own received Him not. But as many as received Him, to them gave He power to become the Sons of God. . . . which were born (begotten), not of (a union of) bloods, nor of the will of the flesh, nor of the will of (a perfect) man, but of God." This reading is much the same in all these three authentic manuscripts—Alexandrian, Vatican and Sinaitic. Griesbach notes a different reading of verse 13 in the singular form of both the pronoun and the verb, and instead of the words, "which were begotten," as in our Authorized Version, are the words, "who was begotten." (See footnote in Diaglott.)

Bro. Judd in his article "The Trinity" (June 16, p. 296), informs us that the singular form, "who was," was held by Justin Martyr, Iraenaus, Tertullian, Hippolitus, Augustine, and the critic Zahn. Also, that the Codex Veronensis has the reading, "who was". The brother has not stated his authority for this information, and we are not familiar with the name "Codex Veronensis" as a Greek manuscript. The name sounds so much like Italian, that it may be one of the various Latin manuscripts of the fifth century. However, we do not dispute the authenticity of the brother's information, but we do dispute his statement, that the context of this verse 13 demands the singular form in the words, "who was begotten." We also dispute his other statement that, by changing the reading of the received version from, "which were," to, "who was," this thirteenth verse will "follow in natural sequence to verse 12," "But as many as received Him, to them gave He power to become the sons of God." Notice, not the Son of God, but in the plural, "sons of God." If this verse 13 is to follow in natural sequence to verse 12, then the plural form, "which were", must be correct, "which were begotten not of blood, nor of the will of the flesh, nor of the will of man, but of God," who "of His own will begat He us with the word of truth." James 1:18.

By substituting, "who was," for the words, "which were," of verse 13, this will be seen as teaching in favor of the doctrine of the "Trinity," that Jesus as to the flesh was begotten of God, born of a woman, and therefore half God and half man. "God incarnate." But this is in contradiction to Christ's own words, "That which is begotten of the flesh is flesh, and that which is begotten of the Spirit is spirit." John 3:6.

As to the flesh, Jesus was not begotten of God. He was called a Son of God, being born holy and free from the defilement of sin. "Therefore also that holy thing which shall be born of thee shall be called the (a) Son of God." Luke 1:35. The word "begotten" in the Diaglott for "born" in this place is glaring error.

And now the question intrudes: If Christ was not begotten of God, to whom was He begotten? The answer is, He was begotten unto Abraham and his seed. Jesus was not a new creation, All that has been revealed to us, is that God caused Mary to bear a

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Berean Column.

Edited by

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Leota B. Hanson, Editor,
106 South Second St., St. Louis, Mo.

Slogan: We Stand for Unity, Truth and Righteousness

Motto: Search the Scriptures Daily

"YE KNOW NOT WHAT MANNER OF SPIRIT YE ARE OF"

By Alta King

CHRISTIANITY regards with horror the caste system of heathen lands. It admits and preaches with great earnestness that Jesus the Christ loves all, regardless of class, and desires the salvation of all. It spends vast sums of money to preach this truth to heathens bound by the caste system.

And yet, how many times the individual Christian's spirit and attitude toward some of the "all" with whom he comes into personal contact, gives evidence that he himself lacks the spirit and desire which he preaches is the Christ's—that, stored away in the innermost recesses of his thinking, lies the conviction that some of the "all" have no part in the practical demonstration of the Christ's saving power.

How many times the Christian's skirts are drawn away, perhaps gracefully and gently, but nevertheless drawn, from the neighbor who does not move in his social circle; or from the "undesirables" in his locality; or from the uncouth and ignorant; or from those who are regarded as indolent and lazy or otherwise worthless. How many Christians live from day to day indolently and blissfully ignorant of the many opportunities for service to those who are loved by Jesus the Christ, and whose salvation is desired by Him.

Will a few dollars spent to preach the dogma of Christ's worldwide love and saving power, or to Christianize people of the above types among heathens, prove to the Christ that the one who spent the money has the Christ's spirit?

Does the disciple of the Christ need only to preach the universal love and saving power of Jesus? Does he not need to demonstrate such spirit and attitude? Are not true convictions shown forth by words carried out in deeds insofar as we are able to carry them?

Whether or not I believe that the Christ is to be victorious in each and every life of Adam's posterity, is not of much moment; but my spirit and attitude toward each individual of Adam's posterity with whom I come into the least contact is of great moment. Such spirit and attitude decides whether or not I am the Christ's. If I have not His spirit I am none of His. His spirit and attitude are clearly set forth in Jesus' rebuke to two of His disciples when they would kill His opponents, "Ye know not what manner of spirit ye are of, for the Son of man is not come to destroy men's lives but to save them."

Bereans, those still pliable to the Master's molding, realize early that the Master loves all and desires the salvation of all, even of those who knowingly oppose Him personally. In the simplicity of this conviction and in love for the one who so desires, go forth to contribute your small bit toward the accomplishment of His de-

sires, by preaching and living the Christ's spirit and attitude. Let this conviction be ever in the foreground of your Christian thinking, for there is no Christianity without it. Let it begin to grow dim, then scorn of others, indifference to others, even hatred of others are ready to leap and take its place. This conviction is the bulwark truth that will keep us true to the Master while we are endeavoring to solve the knotty problems of doctrine confronting us; and this conviction, lived and demonstrated, will, in a large way, solve these problems for us.

"THE GUIDE BOOK"

By Minnie B. Porter

I READ a little article under this heading recently, that impressed me very much. A family on an automobile trip had taken with them a road map; after traveling for some time they learned that their book was absolutely reliable. When it gave the distance to the next point as ten or twenty miles, when they had covered that distance, they found themselves at the appointed place. But as they were nearing their journey's end they came to a fork in the road. It was near evening and they were anxious to reach their destination. One of the family remarked, "The guide book says the right fork, but the left road looks ever so much better and besides everybody seems to be going that way."

So the people who were strangers in that country, took the left road because every one else was taking it. Here is where they made their mistake. The road ended a few miles farther on at a large pleasure resort. Of course there was nothing for them to do but retrace the lost distance and take the right road.

Now we, too, have a "Guide Book." *Psa. 119:105* says, "Thy word is a lamp unto my feet, and a light unto my path." We know that in the natural order of things we need light of some kind. In darkness we stumble and fall or at best walk uncertainly.

2 Peter 1:19 says, "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." Peter evidently thought that the "Word" was more to be relied upon than his eyes. There are times in our lives when we come to the dividing of the way. Something is brought to us for our approval, that is not just what we have believed, yet we see the majority going that way, and for a time may be undecided. But let us turn to our "Guide Book" and noting the prophecies already fulfilled, and those being fulfilled before our eyes, may we trust its guidance fully. And though the path unerringly marked for us be trodden by few feet, we know that the truths that Jesus taught while here were believed by few and He, too, often walked alone.

BAPTISM AS SOME SEE IT

By Katie Davis

MR. BROWN had spent quite a long time preparing his Sunday morning sermon. After church at home, he said to Mrs. B., "The church is getting so worldly, they seem to have no interest in Christian truths. I saw several nodding and one whispering in church." Turning to his daughter Susie, he asked, "What were you girls whispering about during the sermon?"

"Well, father, you said baptism meant sprinkling, and Mary said her father said it meant to put clear under the water. I told her you were a minister and knew more than her father."

"Well, Susie, I would not quarrel about it. It does not make any difference how we are baptized, if our heart is right."

"But, father," said Jack, as he came in, "you read in the Bible that they were buried in baptism. Doesn't that mean to cover up?"

"It doesn't matter, son, how we are baptized. Sprinkling is as good as immersion."

A few days later he sent Jack to bury a dead chicken. Afterward finding it back of the chicken house with a few clods on it, he called Jack to him. "Jack, did I not tell you to bury that rooster?"

"But I did," said Jack.

"Now see here," said Mr. Brown, "do you think I am a simpleton, or do you think I am blind? That chicken is not buried and you are not telling the truth."

"But, sir, —"

"No 'buts' about it," said Mr. Brown. "Why did you not do as I told you?"

Jack spoke desperately. "But I did. You said it meant sprinkle, where it said 'Buried in baptism' and I thought if one was buried in baptism when water was sprinkled on him, the rooster would be buried if I sprinkled dirt on him. It was, as you said, easier and more convenient, and it didn't take so long. In that way I thought you wouldn't care. You said the Lord wouldn't, if your heart was right."

Too many people set up their own standards of right and wrong.

Not long ago I heard certain church members say it was not necessary to be baptized at all. Their Bible lies up in their attic, covered with dust, and all they know is what they hear their preacher tell. They would like to do away with the teachings of the Bible. They will not enter in at the door, but choose to climb up some other way.

I think it as necessary to obey one command as another. All sincere Christians must study and learn for themselves or they will not know what to believe.

"To escape criticism, do nothing, say nothing, and you will be nothing."

WILL THERE BE FAITH?

By Samuel E. Haney

JESUS CHRIST, just before He was "taken up into heaven", virtually asked a negative question, i. e., "When the Son of man cometh, shall He find faith (the Faith) on the earth?" *Luke 18:8*.

This literally means there will be no faith—on the part of the world—when He comes. And His return is known to the "watchers" to be imminent.

This fact has been emphasized in Tennessee. And the whole so-called Christian world is unconsciously fulfilling the Lord's prophecy. And as Jesus said on a certain occasion (the words are equally applicable in this case), "If these (wise, ?, evolutionists) should hold their peace, the stones would immediately cry out." *Luke 19:40*.

Evolution starts from a protoplast (a speck), and ends in extinction.

Man starts from nowhere, and gets nowhere.

Evolution ignores both Christ and the Ransom.

INSPIRATION

TO the Editor of The Globe: I notice in the issue of July 3 a somewhat lengthy letter from Mr. Thomas Voaden, of Merriton. I am not, as Mr. Voaden supposes, one of those who accept conclusions regarding Bible subjects because they are hoary with age. I make no claim to being a fundamentalist, because much of their teachings, such as the Westminster Confession of Faith, has little or no basis in the Word of God. I heartily agree that true religion is progressive, and am of the opinion that good will result from the present controversy between fundamentalism and modernism, but this does not shake my faith in inspiration. Mr. Voaden's assertion that Samuel's message in 1 Sam. 15 is not inspired, if admitted, would undermine the whole of Scripture, for it would open the door to question every passage where "thus saith the Lord" accompanies the message. Again and again in the narration of this incident it is said to be of the Lord. In such case is not Mr. Voaden "either wilfully or unconsciously scattering distrust" in what is definitely claimed to be the "word of the Lord"? So often has the Bible been supposed to be in error historically, geographically, numerically and in many other ways, and eventually come out right, that one feels far more safe in quietly awaiting its vindication of seeming discrepancies than accepting the word of any man. With regard to the destruction of the Amalekites, surely Mr. Voaden must recognize that it is possible for any community, or even a nation, to get into such corrupt state of existence that for the good of others the extermination of the whole race is justifiable, and even desirable. We have it stated in Holy Writ, and that in the New Testament, that Sodom and Gomorrah "are set forth as an example" of God's future dealings with unrepentant mankind. Much is rightly made of the long-suffering of God, and the love of Jesus Christ, but it is getting fashionable to ignore that there are sterner aspects of character in God Almighty and in His well beloved Son.

As for modernism, no movement has wider divergence. I am heartily in agreement with the spirit of reverent inquiry, but when fundamental facts, stated in unambiguous language in the Word of God, such as the unity of God, the Virgin Birth and Divinity of Jesus Christ, His death and resurrection and His coming again are discarded as fundamental to true Christianity, there can be little belief in the Bible as a whole, and each is free to receive or reject according to his own personal fancies and limited knowledge. There are good men in all sects, but to hold a belief because Martin Luther or some other is "a good man" would result in our holding doctrines as widely separated as the poles. The Word of God is the only final authority. If Mr. Voaden will not only be "not wise above that which is written," but will not discard that which is written, he will in due time find many supposed discrepancies to vanish. As to my explanation re 1 Sam. 16 and 17, being untenable, I may state that I can bring personal and other testimony to its truth. Many a time have I seen a man during the week, and have very doubtfully recognized him on Sunday, and sometimes not at all, for the differences in some persons on different occasions is remarkable.—R. H. Judd, in Toronto Globe.

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Editorials

THE GIFT OF GOD

"FOR by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. 2:8-10.

Throughout the New Testament Scriptures the record is that no one can be saved by works. And how could he? All are in sin; all are under the condemnation of death; all are in the weakness and frailty of mortality. There is no law or principle known to man by or through which man could in his own strength work, or enlarge, or evolve unto a status and condition higher, larger, greater than that in which he finds himself working. One can through experience and observation and study educate himself and thus grow and enlarge in such particulars, just as by feeding and drinking and breathing one can grow bodily. But salvation refers to one in an altogether different status, different condition, different nature than any of the human race find themselves by virtue of birth and life.

Nor has it been found that man can work a work which requires salvation as a righteous result. In the text above quoted it is specifically stated that salvation is the "gift of God," and this as the result of His grace or favor. This grace is extended to the individual because of faith and even faith is the gift of God in that God throws before man the convincing evidences that

bring man into faith.

The miracles of our Savior were far more than mere deeds of kindness to individuals. Those miracles were evidences of the reliability of the word of the worker. They were evidences of God's power and ability. Jesus of Nazareth was 'a man approved of God among you by miracles and wonders and signs, which God did by Him in the midst of you.' Thus Peter in Acts 2:22 reveals the fact that God was working with works that were intended to create faith in the individuals who should be drawn by those works. Thus faith was to them a gift from God.

This too was a favor of God, for there was no rule of reasoning by which the Father was compelled to perform such extraordinary works and continue them so long.

Thus faith and grace and salvation are kindest gifts from our Father.

Let us gladly acknowledge His favor and according to His desire and in His way receive from His hand the gifts which He extends—gifts unto life eternal, unto glory and service with Christ.

"THY Word is a lamp unto my feet, and a light unto my path."—Psalm 119:105.

HIS WORKMANSHIP

WHEN we look back upon the beauties of Eden, all good and very good, fresh from the hand of God, works of His workmanship; when we look upon the risen Lord brought unto the perfection of stature and nature, the workmanship of the great Creator: then we can with clearer vision anticipate the fulness of Paul's statement, "We are His workmanship".

All God's works, when completed, are faultless, thoroughly in accord with that for which they were created. And the Christian as the workmanship of God can be considered in no other way than most perfect, most apt and ready for the service for which he is created.

How inspiring, then, to feel that we are under the hand of the great, all-powerful Worker, being made into the fulness of the new creature, built up, enlarged in heart, made ready for that great and final change unto incorruptibility and immortality which completes the work and brings us to the fulness of God's design.

Let us walk faithfully and consecratedly before Him, with Him, that we may receive the fullest effects of His labor toward us and upon us.

THE WORTHY LAMB

AFTER John had obeyed the voice, "Come up hither," Rev. 4:1, being in heaven he "saw in the right hand of Him that sat on the throne a book written within and on the backside, sealed with seven seals", 5:1.

The inspired story continues: A strong angel declared "with a loud voice, Who is worthy to open the book, and to loose the seals thereof?" Because no one was found "worthy" John "wept much". Then one of the elders comforted John by saying, "Weep not; behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven sea's thereof." By referring to Ruth 3 and 4 and Jeremiah 32:6-12 it will be seen that it was customary for the next of kin to redeem the possession lost to its original owner and that the instrument recording

the work of redemption was sealed so that the record was protected. Today's custom is to register these instruments with the registrar of deeds in the government files.

The picture of Revelation is the picture of Israelitish custom and here the next of kin, "the Lion of the tribe of Juda" and "the Root of David" steps forward to take the sealed scroll and redeem its recorded heritages to their rightful owners. None other in heaven or in earth are worthy, that is, able.

But He "hath prevailed" and is therefore able, "worthy". Immediately He takes the book. The four living ones and the twenty-four elders "fell down before the Lamb" (the "Lamb of God") and "they sung a new song". Read the ninth verse. It is the song of redemption, redeeming to David's house, of whom this next of kin is "Root"; redeeming Juda's position, of whom He is the "Lion", the Standard. No wonder this heavenly company of living ones and elders would sing praises to God and to the Lamb.

But right to redeem by virtue of being next of kin is one thing; dispossessing the occupant, the tenant, of the heritage is quite another thing. The right to redeem Israel as a people is one thing; but the power to dispossess their stony hearts of evil and to convert them to hearts of flesh is quite another thing. Frequently when one has the legal right to justly claim occupancy of his own property he must still resort to legal, and sometimes physical force, in order to dispossess the tenant.

So, too, in Revelation. Although our Savior "is worthy", that is, able, and although He is next of kin and thus under God the rightful One, still it requires of Him immense and prolonged labor to gain possession for occupancy. Accordingly, as He breaks the seals, chapter 6, consecutively we find the wars, the contentions of opposition opposing the Christ in His claims and in His occupancy.

But this "Lion of the tribe of Juda", this "root of David" gains the victory, overpowers all opponents, 19:19-21, and occupies the throne, 20:11, till He puts down every enemy and, 1 Cor. 15:24, redeems to God the kingdom free from all defection.

HERALD RECEIPTS

Mrs. Harry L. Davis; Mrs. Sarah Harper; Mrs. Elma Weinberg; Mrs. Jerome Burroughs; Mrs. Clark McClelland; Marvin Becknell; Mrs. A. R. Johnson; Mrs. G. T. Updike; M. E. Bray; Rhoda A. Watts; Burchard Crabtree; Mrs. Susan Crabtree; Miss Birdie Wilson; Cecelia Hobart; Peter Overholser; J. W. McIrvin; Mrs. E. H. Wyman; Samuel Osborn; Mrs. Chas. Williams.

LITERAL OR FIGURATIVE, WHICH?

IT is contended by the apologists for evolution that the first three chapters of Genesis are highly figurative and thus coincide with the teachings of science that the earth and all life upon it are the result of evolution.

We can only test this idea by the Bible itself. Take the language of Christ: "Have ye not read, that He which made them in the beginning made them male and female?" Or the language of Paul: "For the man is not of the woman, but the woman of the man." Much sport is being made of the idea that the woman was made out of a rib of the man. Christ and Paul held Genesis to be literal.—J. A. P.

Among the Churches

Iowa brethren should bear in mind that the Iowa State Conference will convene this year at the Waterloo Camp Ground, from August 22 to 30. There is much to be gained by attending meetings of this kind.

One Five Hundred Dollar Annuity Bond has been applied for and will be issued at once. These Annuity Bonds, as explained last week, and formerly, are bonds, the principals of which become the property of the N. B. I. without further interest at the death of the owner of the Bond. During the lifetime of the owner the N. B. I. pays a stated rate of interest per annum payable semi-annually.

We will be glad to give further information to all who may request same.

We are glad to report the rapid recovery of Sr. Eddie Coats of Coats Grove, Michigan.

Illinois Bible School and General Conference attendance to date passes all former records. The dormitory was filled to overflowing Sunday. Additional accommodations are being provided for today.

Nine states are represented in the attendance, namely, New York, Pennsylvania, Ohio, Indiana, Michigan, Illinois, Missouri, Iowa and California. According to mail information others are en route. Many more are expected by the close of this the second week. Our entertainment committee is active and will be ready to gladly welcome every new arrival.

The spirit manifested thus far is truly ideal. Earnestness is manifest throughout.

The Nebraska Conference begins at Holbrook next Sunday, August 16, and continues over the following Sunday.

Several different ones are manifesting tangible interest in the N. B. I., six per cent, First Mortgage Bonds, which were explained in the Heralds of July 21, page 332, and July 28, page 341. It is noticeable that the local people who are able to know the conditions are the ones who are most active in the purchase of these Bonds.

This is a strictly business proposition outlined in accordance with strictly business methods.

Any one having money to loan to the amount of \$50, \$100, \$500, or any multiple of these denominations is at liberty to make application for these six per cent, First Mortgage Bonds, interest payable semi-annually. These bonds will be issued as fast as subscriptions are made and we are anxious to dispose of the entire issue during the month of August, that the attention of the office may be given to other work.

NOTICES

SUMMER MEETINGS

HOLBROOK, NEBRASKA,	AUGUST 15-23
ARKANSAS CITY, KANSAS,	AUGUST 22-30
WATERLOO, IOWA,	AUGUST 22-30

THE SOUND OF THE TRUMPET

By E. K. Goodliffe

FOR the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." 1 Cor. 15:52.

When the trumpet sounds the war will be over.

"I have fought a good fight, I have finished my course, I have kept the faith:

"Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His appearing." 2 Tim. 4:7, 8.

The trumpet will sound the assembly, gathering together all who have fought a good fight and have kept the faith.

This is a wonderful trumpet—so loud and

Iowa Notice

The treasurer of the Iowa State Conference earnestly requests contributors to send in funds now. As it is nearing Conference time we need your contributions.

Ferne Moore, Treasurer,
200 Norwood St., Waterloo, Iowa.

Missouri Conference

The Annual Conference of the Church of God of the Abrahamic Faith in Missouri will be held with the Blush church near Fredericktown, Missouri, August 25 to 30, 1925.

Business meeting will be held, Friday, August 28.

Everybody welcome.

Ethel Manken, Secretary.

OBITUARY

Mrs. Elmira S. Duthie

of 835 Ashbury Ave., Evanston, Illinois, died at the Evanston hospital, Saturday, August 1, 1925, after suffering six days under the affliction of peritonitis.

Sr. Duthie was the daughter of Newton and Martha Pike, of Watson, Michigan. She went to Evanston at the time of her marriage, thirty-seven years ago. She is survived by her husband, James R. Duthie; a daughter, Mrs. Irwin D. Olin, Rogers Park; and three sons, Russell A., Oren L., and James L., all of Evanston; one brother, Linton A. Pike, of Shelbyville, Michigan, and a half-sister, Mrs. John Russell, of Martin, Michigan.

Funeral services were held Tuesday afternoon, August 4, at Memorial Park cemetery, conducted by the writer.

This leaves but one surviving member, Linton A. Pike, of a family which at one time was most active and earnest in the church work at Watson, Michigan.

F. L. Austin.

Mrs. Sarah Allard Clark

was born in Shefford county, Canada East, January 24, 1841, being 84 years, 5 months and 28 days old when she died, July 22, 1925, at Riverside, California.

She was married in 1889 to Luther Clark, of Gladbrook, Iowa, who preceded her in death several years.

She came to Iowa in 1869 with her brother, G. P. Allard, Sr., and had made her home with his family since her husband's death till about two years ago, since then making her home with her nephew, O. J. Allard, at Zelzah, California.

She was a devoted Christian woman, endeared to all who knew her, and very highly respected and praised by all.

The funeral was held Monday, July 27, at the Park Hill church in Gladbrook, A. J. Eychaner and J. W. Williams taking part in the service, and burial was made at the Badger Hill cemetery.

clear to some, both living and dead, and silent to the rest.

You have to be attuned to the trumpet. The trumpet has yet to sound. There must be more to rally to the standard of the great Commander, the Lord Jehovah.

The dead are resting in hope. Those who are alive of this army of the Lord—their ears are straining for the trumpet's sound, that will bring peace—perfect peace—for the soldiers of the Lord.

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." 1 Cor. 2:9.

Fortunate are they who by the grace of God through Jesus Christ, hear the trumpet's sound.

He who is to come, Will Come.

CHRIST'S GLORY AND OURS

By Jas. A. Patrick.

AND now, O Father, glorify Thou Me with Thine own Self with the glory which I had with Thee before the world was."

I have no intentions of discussing the preexistence of Christ only in so far as this verse has been used as argument for that doctrine. Let us notice a few scriptures in this connection. "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." 1 Peter 1:10, 11. It is here stated that the glory was to follow the suffering. Another statement to the same effect is found in Luke 24:26. "Ought not Christ to have suffered these things, and to enter into His glory?" Here it is definitely stated that it is His; Christ's glory, and that He enters it after the suffering. In Heb. 2: 9 we find still more along this line. "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that He by the grace of God should taste death for every man."

Some may ask: "How could He have a glory with the Father before the world was, which He did not receive till after He had suffered death?" In Rev. 13:8 Christ is said to be the Lamb slain from the foundation of the world. Was He literally slain from the foundation of the world? No, only in God's plan. So in the same way He had the glory. The glory that is spoken of as His is the glory of His inheritance in the saints according to Ephesians 1:18. That He could not enter into in any sense until He had been made perfect through suffering. Heb. 2:10. What was His glory? We learn from the accounts of the transfiguration scene that His face did shine as the sun and His raiment was white as the light. We realize that this was only borrowed glory. It was for the purpose of giving the disciples a picture of kingdom conditions. This is the way some of them saw the power of His coming before they tasted death. Read in this connection 2 Peter 1:16-18.

If we turn to Matthew 28:3 we find it is said of the angel that came and rolled back the stone and sat on it, that "his countenance was like lightning, and his raiment white as snow." What made his face like lightning? I believe that he was so permeated with glory that he radiated it from his own being. But that isn't all. While in that condition he had power to break the Roman seal and roll back the stone. The women find him sitting upon it. Calmly, majestically, he rolls back the stone and sits upon it. He was in no hurry, he defied Roman power. It was because of his glorified condition that he was able to render this service. And I am wondering if he was not delegated by the Father to give back life to our Master.

It is said in 1 Peter 5:4 that the members of the church are to receive a crown of glory that fadeth not away. We are also told that we shall be like Him. He now is crowned with glory. It radiates from His very being. We get glimpses of ours

(Continued on page 360, column 2)

The Sunday School

By Alta King

THE MACEDONIAN CALL

Lesson 8 August 23, 1925
Lesson Text: Acts 16:6-15

Golden Text: Come over into Macedonia, and help us.—Acts 16:9.

For Study

Review: What is Paul's object in Gal. 5? Why was circumcision as practised by Jews and enjoined by them upon Gentiles, a denial of salvation by grace through Christ? Which is the real protection against the works of the flesh, knowledge of God's grace through Christ or knowledge of God's law and its condemnation? What is the protective influence flowing from the first mentioned above?

The New Lesson: This week's lesson takes up again the story of Paul's second missionary journey. Where were Paul and his companions when we left them and what were they doing? Acts 16:4, 5.

This work accomplished, they visited the new territory immediately surrounding, and then Paul received a call that completely changed the direction of their missionary activities.

This call is a striking demonstration of the fact that God makes choice among people, though He is not a respecter of persons—a seeming paradox.

I. God's Arbitrary Choice. Acts 16:6-8. It is commonly accepted by Christians that an individual's salvation depends wholly on his choosing to accept the gospel. God having placed the gospel among men, it is presumed that the way of salvation is open to all, equally; that God has done all He can and will do, and that the issue of an individual's salvation rests wholly with his choosing to accept.

But this little incident in Paul's missionary activities says, as clearly as an act of God can talk, that, though God has commanded the gospel to be preached to every creature, we are living in an age when He Himself makes arbitrary choice as to who shall receive that message personally and definitely. The people of Asia were denied the message of the gospel. The people of Europe were granted the message of the gospel. Salvation through Christ was not put up to the individual's choosing in the East. It was put up to the individual's choosing in the West.

II. God's Direction. Verses 6-8 furnish another valuable lesson.

What was the general direction to Paul when he was dedicated to his work by the Christ? Acts 9:15.

These verses show that Paul had been planning the details of his work without direct pointers for each step. To him, any Gentile and all Gentiles came under his commission, and he worked accordingly, doing thoroughly that work nearest at hand.

But the time came when his own initiative in carrying out the details of general directions was checked. Having been forbidden to go into Asia, he put out a new feeler and essayed to go into Bithynia, but again he was prevented. And we notice that Paul did not remonstrate or try to point out the poor policy of leaving one unopened region for another. He went down to Troas, the land's edge, probably non-plused, but confident of the Holy Spirit's

wisdom.

Just so, we should use our minds to work out details of the general plan revealed, but with our minds and hearts sensitive to and ready to accept any changes indicated by God.

III. Paul's New Call. Verses 9, 10. How did the Holy Spirit show Paul the new course laid for him? Did the vision voice a need of the people of Macedonia of which they themselves were conscious? What is the great unconscious need of all humanity? Rom 8:19-23. Does God attend only to those needs of which we are conscious and which we therefore voice, or does His love penetrate and respond to those needs of which we are ignorant? Eph. 3:17-21.

What was Paul's attitude toward his new course?

IV. Opening the New Field. Verses 11-15. In so far as we can judge from the record, Paul was again left without detailed directions. The work had been designated. It was his to do and to grow by the doing.

What city was chosen for the first attack on unbelief and ignorance? What evidence in verse 13 that there were few Jews in Philippi and no synagogues?

We may conclude that the missionary party was searching for some such opening for their work, during the days they were abiding in the city.

What was the tiny entering wedge by which the Christ's influence entered among western peoples?

The conversion of Lydia is another demonstration of God's choosing—"whose heart the Lord opened". He chooses, not only peoples and nations, but individuals. It is not for us to ask, "Why?" It is for us to accept the fact, and at the same time to grant full acceptance of the oft stated truth that He loves all and is no respecter of persons.

The seeming paradox is explained by keeping in mind His purpose in choosing—"Not for your (the chosen one's) sake, but for my Holy name's sake"—which purpose redounds to the everlasting good of "all". See Ezekiel 36:22-23.

For Class

Summarize briefly Galatians 5 and show its relationship to Paul's missionary activities. How was the tide of missionary activities turned from the East to the West?

Discuss the lessons furnished by the text concerning God's "calls" and "choosing", and God's direction of the work He has given us to do.

LIGHT IS BREAKING

(Continued from page 354)

dered homage to the sublime beauty of the figure of Jesus, it is because their tormentors have always persecuted, tortured, assassinated them in His name."

Professor M. Lazarus: "I am of the opinion that we must make an effort to gain a better understanding of the personality of Jesus, and that we most emphatically claim Him for Judaism."

Rabbi Salee (Jewish Missionary Intelligence 1901, p. 80): "The teacher of Nazareth belongs to us according to the spirit. We honor His memory, we claim Him as ours, and award Him willingly the honor of the highest rank, which belongs to Him, viz., that of the greatest benefactor of the human family."

What a step in advance is this of the ig-

norant, fabulous, malevolent view of Jesus of the Talmudic Jew! This advance step, however, is not the result of Talmudic influence. Where that is supreme, seclusion, bigotry and darkness prevail. This progress is rather the result of modern Christian culture at whose fountain the Jews have been eagerly drinking since the time of Moses Mendelssohn (d. 1786). It was this our third Moses as we call him, whose influence has been leading many Jews from the bondage of traditionalism to the liberty of a cultured and more rational religion. But while all of Mendelssohn's descendants joined the Christian church, his brethren, the Jews, either built their walls twice as high, in order more effectively to keep out Christian influence or they joined hands with Christian rationalists, and whilst they learned to use one hand in offering the incense of praise to Christ's humanity, they also persisted with the other to keep up the old warfare against His divinity. Moreover, whilst it is depressing to see that the present day Judaism is drawing upon the arsenal of so-called Christian theology for its weapons against Christ the Redeemer, it is at the same time certain, that these rationalistic props of modern theology will not support Judaism in its opposition to Evangelical Christianity. As Dr. Fr. Delitsch says: "Whether you look at Christianity from the viewpoint of the trinitarian or unitarian, of the rationalist or supernaturalist, one thing will remain, that Christianity in contradistinction from Judaism is the religion of accomplished morality and that Jesus is the great holy Divine Man whose appearance divided the history of the world into two halves. Unto us Christianity and the person of its founder is more than this, but we are glad of this firm position, which is able to defy all attacks of Judaism, and in whose defense all those who bear the name of Christ stand as one man. For every Christian, no matter how he views the relation of the divine and the human in the person of Christ, recognizes in Christ the final goal of the old Talmudic development and in Christianity the accomplishment of the religion of Israel."—Rev. A. R. Kuldell.

WHICH WERE BEGOTTEN

(Continued from page 354)

Son without the knowledge of a man, and that this Son took hold in His nature on the seed of Abraham; as it is written: "Unto us a child is born (begotten); unto us a son is given."

As to His life: Jesus did not derive His life from the stem of Jesse, or from the rod of David, but from the root of Jesse. Isaiah foresaw Jesus coming up as a tender plant, a sprout, and as a root (growing) out of a dry ground, and growing up as a branch unto David. Thus Christ is said to be both the root and the offspring of David.

As to the Onlybegotten, the Heir of God, the rightful heir to the throne of the Lord: Although, according to God's covenant with David, Christ was in the line of David, yet the heirship did not descend to Christ from David, who sat only on the typical throne of the Lord. The right of Christ to the Lord's throne was rooted and grounded in God's eternal purpose, even before the foundation of the world. The title, "Onlybegotten", of Christ, signifies that He is the Heir of God. It does not signify that

Jesus was begotten of God; for that which is begotten of the Spirit is spirit, and not flesh. Abraham begat many sons, but Isaac was his onlybegotten, his heir. Thus God sent forth Jesus as His Son, His Onlybegotten into the world, born of a woman, and begotten unto us—a Son of mankind. So, as the parable goes; when they saw him coming, they said, "This is 'the heir, come let us kill him.'"

Brother Judd is ably qualified to defend his side on any question he may take up, but he seems to have "slipped a cog" in favor of trinitarianism on this point involved by changing the reading of John 1:13.

The Children's Column

THE MACEDONIAN CALL

By Lois Hunt

PAUL and Silas went through the districts of Phrygia and Galatia giving out the rules which the apostles in Jerusalem had prepared for the new churches. They would have gone on into Asia to preach the gospel, but the Holy Spirit would not let them. There was other work for Paul to do. So they came through Mysia to the Roman seaport town, Troas.

The Romans were people who lived west of the Greeks, and, like Greeks, had built cities in all parts of the world. Now the Romans were to hear the Christian doctrine.

While Paul was in Troas, God sent him a message to direct his further journey. One night Paul had a dream or vision. He saw a man, probably dressed in the clothing of the Macedonians. This man stood and prayed to Paul, saying, "Come over into Macedonia, and help us."

Paul never lost an opportunity to help, nor disobeyed God's directions, so he and Silas immediately started for the new country. Now Macedonia was a Roman province in Europe just across the Aegean sea from Troas.

However, they did not sail directly across the sea; but went by way of Samothracia, Neapolis, and then Philippi, the chief city of Macedonia.

Here the man of Paul's dream was not waiting to welcome them. In fact, this was all new territory—no Christian minister had been here before—and the apostles had not only to pay their own way, but gain the confidence of the people they would convert.

Several days passed in which they were most likely thinking over the new work.

On the Sabbath Paul and Silas went out of the city to the river side, where the people met to pray. "There they found women praying, and they sat down and talked to them about Jesus."

One of these women was Lydia, who had come from the city of Thyatira, in Asia, Minor. She must have been very wealthy, for she sold purple dye, which was the costliest dye in the world. Yet she discovered there was something more worthwhile than money. She listened carefully to Paul's words and believed them so truly, that she and her whole household were baptized that they might receive God's promises and blessing.

She also wanted to use her wealth in

bringing God's message to others, so she insisted that Paul and Silas stay in her house while at Philippi.

"She told them that if they believed her to be a faithful Christian, they would abide in her home. She proved her love for Jesus by kindness to His friends."

Thus, in Paul's second missionary journey the gospel is taken into Europe, and Lydia becomes the first convert there.

EARLIER LIFE-TRUTH EXPONENTS Archbishop Richard Whately (1787-1863)

THIS writer being so well-known, and often quoted, the following extracts will suffice for this work.

"That man was originally created of an immortal nature, and that our first parents would have been exempt from death but for a change introduced into their nature at the fall, is by some persons taken for granted very hastily. The Scripture account in Genesis rather implies the contrary; namely, that they were to be preserved from death by the continual use of a certain medicine (as it may be called) appointed for that purpose—the fruit of 'the Tree of Life'; for we are told that man was driven out of Eden, 'lest he should put forth his hand, and take also of the tree of life, and eat, and live for ever.'"

"It is certain that the words life, eternal life, immortality, etc., are always applied to the condition of those, and of those only, who shall at the last day be approved as 'good and faithful servants', who are to enter into the joy of their Lord. 'Life', as applied to their condition, is usually understood to mean 'happy life'. And that theirs will be a happy life we are indeed plainly taught: but I do not think we are anywhere taught that the word 'life' does of itself necessarily imply happiness. If so, indeed, it would be a mere tautology to speak of a 'happy life', and a contradiction to speak of a 'miserable life', which we know is not the case, according to the usage of any language. In all ages and countries, 'life', and the words answering to it in other languages, have always been applied in ordinary discourse to a wretched life no less properly than to a happy one. Life, therefore, in the received sense of the word would apply equally to the condition of the blest and of the condemned, supposing these last to be destined to continue for ever living in a state of misery. And yet, to their condition the words 'life' and 'immortality' never are applied in Scripture. If, therefore, we suppose the hearers of Jesus and His apostles to have understood, as nearly as possible, in the ordinary sense, the words employed, they must naturally have conceived them to mean (if they were taught nothing to the contrary) that the condemned were really and literally to be 'destroyed', and cease to exist; not that they were to exist for ever in a state of wretchedness. For they are never spoken of as being kept alive, but as forfeiting life: as for instance: 'Ye will not come unto Me that ye may have life.' 'He that hath the Son hath life; and he that hath not the Son hath not life.' And again, 'perdition', 'death', 'destruction', are employed in numerous passages to express the doom of the condemned. All which expressions would, as I have said, be naturally taken in their usual and obvious sense, if nothing were taught to the contrary."

ON THE MEDITERRANEAN

By Lottie E. Young

IT SEEMED quite like home to be once more on the "Lotus" and, as the boat evidently was not as full as when we went to Egypt, I had a cabin to myself, the opposite berth to mine being made into a very comfortable sofa for afternoon naps. One evening we had an interesting talk by a friend of Mr. Howard Carter, who is doing such fine work in connection with King Tut-ankh-Amen's tomb, during which this Mr. Ogden said Egypt and Palestine were in the exact center of the earth, that great things had been accomplished in these countries, and that he believed important discoveries would yet be made in them, stating that illuminating as had been the results of excavations in Egypt, they were hopeful of discovering the tombs of David and Solomon in Palestine, which would be of paramount importance. He mentioned the finding of the Rosetta Stone near Alexandria in 1798, by which the hieroglyphic writing of the ancient Egyptians had been made as plain as printing to those who were versed in this art. Mr. Ogden made some of the ancient letters and then showed how our alphabet was an outgrowth of these cuneiform characters. The word Egypt is mentioned 814 times in the Bible.

We passed through the Straits of Messina (separating Italy from Sicily) which are 7 miles long by 2 wide at their narrowest point, early Sunday morning, and had a fine view of the city which suffered from a terrible earthquake in very recent years. Then the Captain, wishing to please the passengers (for which he was called "very decent" by a Scotch lady, which seemed faint praise to my American ears) took the boat very near to the active volcano Stromboli, which towers over 2000 feet in the air, and from which heavy clouds of smoke were pouring, while the track of enormous masses of lava could be seen down its side, and yet a good sized village was perched at its base, seemingly careless of possible damage. This was on one side of the boat and the Lipari Islands on the other. As the steamer made her northerly way along the rocky shores of Italy, the water became very "rocky" also, and many passengers "sought the seclusion which the cabin grants" for the afternoon as well as night, but were all on deck the following morning when the sea had regained its placid aspect.

My thoughts were often on the spirited account of the shipwreck as related in the 27th chapter of the Acts as we sailed over much the same course the prisoner Paul did when going from Palestine to Italy in his last journey recorded, where he had the assurance of the Father that even though the boat would go to pieces all on board would be saved. We did not go as far west as the Island of Melita (Malta) but we did see where he landed in Sicily (now called St. Paul's Bay) afterwards crossing to Italy and so making his way to Rome, where a martyr's death awaited him, but not for at least two years, during which time we have the record of his "preaching the kingdom of God, and teaching the things concerning the Lord Jesus Christ with all boldness."

"Not the position, but the disposition, makes a man happy."

COURAGE FOR THE FIGHT

(Continued from front page)

old English ballad), we can fight on:

"Fight on, my men," Sir Andrew said,
"A little I'm hurt but not yet slain,
I'll just lie down and bleed a while,
And then I'll rise and fight again!"

By keeping our eyes fixed on the "Cap-
tain of our salvation," many "blue" peri-
ods may be avoided.

"Some of your ills you have cured,
And the sharpest you still have survived;
But what torments of pain you endured,
For the evils that never arrived!"

Salvation is wrought through coopera-
tive sacrifice. God sacrificed His beloved
Son; Jesus sacrificed His perfect life; Pe-
ter and his associates went the limit, no
matter what their sacrifices were, "Lo, we
have left all, and have followed Thee".
And Paul, brought up at the feet of Gama-
liel, a scholar and logician without a
peer possessed unlimited potentialities for
worldly success. Yet, he brushed all aside,
save one ambition, "For I determined not
to know any thing among you, save Jesus
Christ, and Him crucified," "that I may
know Him, and the power of His resurrec-
tion, and the fellowship of His sufferings,
being made conformable unto His death".
1 Cor. 2:2; Phil. 3:10. This is sacrifice. But
the world would say, "Saul of Tarsus, what
a fool!" But was he foolish? Listen to the
aged Paul, the apostle, and decide, "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 right-
eousness, 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." Most of us take the way
of least resistance. But not so, Paul. The
old warrior looked askew at elite society.

The Christian must sacrifice the desires
and ambition of "gaining this world", what
is called a "successful life": worldly suc-
cess is carnal, the acme of the unregener-
ate, "For though we walk in the flesh, we
do not war after (according to) the flesh:
(for the weapons of our warfare are not
carnal,), etc. 2 Cor. 10:3-5.

The incentive for all this courage is an
indefinable "prize"—immortality, divine
life. Columbus and the queen each offered a
prize to the man first sighting land, respect-
ively, a silk doublet, and an annuity of 10,
000 maravedis—about \$61.00. How those
men strained their eyes for those coveted
prizes! But how trifling the prizes com-
pared to the great "prize" offered them
first sighting that beautiful "city which
hath foundations, whose builder and mak-
er is God."

In symboliç language this city is describ-
ed as "having the glory of God: and her
light was like unto a stone most precious."
The foundations of the wall were garnish-
ed with all manner of precious stones, i. e.,
jasper, sapphire, chalcedony, emerald, sar-
donyx, sardius, chrysolite, beryl, topaz,
chrysoprasus, jacinth and amethyst. The
twelve gates were twelve pearls. And the
street, "pure gold". Though portrayed by
this world's superlative brilliancy, our puny
minds are unable to visualize such glory.

The total production of the world's
diamond fields is 113,810,000 carats. A car-
at is 3.2 grains—a unit of weight for gems.
A pound troy contains 5,760 grains; av-
oirdupois, 7,000 grains. All these diamonds

would not make respectable doormats, so
to speak, for the twelve pearly gates of
that city, "prepared for us from the foun-
dation of the world."

There is an irreconcilable incongruity be-
tween diamonds and the embryo new crea-
ture. Gems savor of royalty, authority and
dignity. Hence, the old man's partiality
to the gaudy. Jesus says, "Let your light
so shine before men, that they may see
your good works," etc. But we often see
tiny specks of diamonds completely eclips-
ing Christian lights. Paul says, "If ye live
after the flesh (carnal mind), ye shall die:
but if ye through the Spirit do mortify (hu-
miliate) the deeds (cravings) of the body,
ye shall live." Rom. 8:13. It is not hu-
man to appear odd: what oddities the
primitive Christians would be today!

About ninety-nine and nine-tenths per
cent of Christians prefer gratifying the
desires of the flesh to that of mortifying
the deeds of the body. Note Romans 7:24
(see footnotes in Emphatic Diaglott), and
make a mental inspection of the Gargan-
tuan body that makes such demands of us.
However, the body will not be gruesome
after the "change", 1 Cor. 15:42-44, 51-55;
Phil. 3:20, 21.

Thank God the new creature will come
into its own at the coming of its King—the
glorious Bridegroom coming for his happy
Bride. In the interim let us courageously
fight to the end; for, though "weeping (sor-
row) may endure for a night, joy cometh
in the morning."

CHRIST'S GLORY AND OURS

(Continued from page 357)

in the face of Moses on the Mount and the
face of Stephen just before his martyr-
dom. I believe it is just as true regarding
the crown of life and the crown of right-
eousness. They are not crowns for the
head but the whole being shall be so per-
meated with righteousness, glory and life,
that these things will be ours in actual
possession and will not fade away.

Then we shall be in a position to ren-
der real service to the Master. This will
be His glory in His inheritance in the
saints.

Many who vehemently carol, "Just as I
am", are ignoramuses if they believe they
are "getting by" with the mere singing of
it.—Haney.

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THE CHURCH CAUGHT AWAY

(Continued from front page)

translators understand, even then there are
other scriptures which strongly indicate
that the four living ones and twenty-four
elders are none other than the church of
which John, in his translation and ascen-
sion, will be a part.

Thus the picture introduces the church
as being caught up to meet Him in glory,
which event is the beginning of the new
era that shall predominate on earth and
that shall be directed from the newly es-
tablished throne and thrones in the heav-
ens.

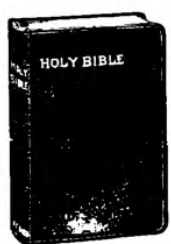
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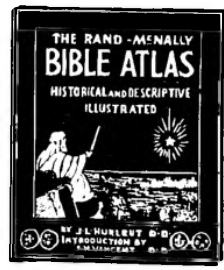
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OREGON ILLINOIS

THE RESTITUTION HERALD

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Oregon, Illinois, August 18, 1925

Number 46

Good and Pleasant

By F. E. Siple

BEHOLD, how good and how pleasant it is for brethren to dwell together in unity."—Psa. 133:1.

No family is more highly loved and respected in a community than the one in which the brothers and sisters and the father and mother dwell in quiet, peaceful harmony, each working for the good of the others. In like manner, no family is of more discredit to a neighborhood than one where there is wrangling and strife and hatred or jealousy.

That which is true of families is equally true of churches. No two individuals in any church comprehend all points of doctrine or dogmatic truth alike, nor is the standard of morals or practical living the same in all cases. But if there is the disposition to bear with one another and work for the common good, then the weaker ones can be developed and led gently on, and God will be glorified, in the service that is thus rendered.

How encouraging and strengthening it is to attend such gatherings as the General Conference this year has been! Brothers and sisters from the many different states and with their different points of view and understandings, were present, and yet, in no instance, was there any disposition to force a personal view upon others. But rather, each held himself open to kindly consideration of all others, and the one paramount desire manifest on the part of all was that the common cause for which we stand might be advanced.

Undoubtedly that was the picture in the mind of the Sweet Singer of Israel as he wrote that one hundred and thirty-third Psalm. "How good and how pleasant". We all easily recognize that it is pleasant. It is enjoyable during the time, and then later it leaves one with a feeling of sweet benediction. But in addition to being pleasant, it is "good". It is in accordance with God's will. Hence the opposite spirit or action would be contrary to the will of the Father.

This does not in any sense suggest the compromising of truth with error. But rather it is a recognition in humility on the part of each that no one knows or understands all truth, and hence each holds himself open kindly to consideration of the other's point of view. And inasmuch as the great fundamentals such as the nature of man, and the coming and kingdom of our Lord and Savior Jesus Christ are commonly believed by all, how beautiful it is, to see the disposition manifest to put each shoulder to the wheel and push for the common good.

Our Savior in His touching prayer on behalf of His disciples prayed that they might be kept thus with a united front, and twice He states the great reason behind it all,

The World Beyond

WHAT holds this sinful world for me!
Not anything scarce worth a thought;
The dearest hopes and plans of life,
Have faded into naught.
And the fleeting joys that I have known,
Have been but dearly bought.

But the world beyond—Ah yes;
'Tis there my plans are laid;
Hopes, that through all the endless years
Can never fail nor fade.
And the beautiful sunlight of God's smile,
Will banish gloom and shade.

Oh! haste ye coming years of time
That lie between us and the day;
That this long night of gloom and sin
May vanish like the ocean's spray;
And every tear be wiped away.

Grand, glorious promises of God;
So deep, immutable and strong,
Toward that bright world we'er marching on.
And though the intervening years be long,
We'll sing at last the ransomed song.
—Mrs. J. C. Vose.

"That the world may believe that Thou hast sent Me." John 17:21, 23. Thus we bear testimony to the truth of Christ as we manifest His spirit in laying aside personal feelings and making united stand for His cause.

"Wild oats will bring a bad crop."

LABOR NOT

By Alexander D. Donaldson

In the sixth chapter of John is related the miracle of Jesus feeding about five thousand men with five barley loaves and two small fishes, a miracle performed for the purpose of showing the power of God, also that God would show His power in the person of Jesus His Son. The people—the same then as now—caring more for their material wants than for their spiritual necessities, and thinking that Jesus would feed them always, wanted to make Him king. Jesus, knowing their thoughts, secretly departed from them, but on the next day they again met and they questioned the Master, who answered, "Ye seek Me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. Labour not for the meat that perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for Him hath God the Father sealed."

We labor a great deal more than necessary, and often to our own hurt, merely to secure the perishing things of earth. What Jesus wants us to do is to labor for that bread of life, that the man which eateth thereof never again shall hunger or thirst, that bread that came down from God out of heaven, and giveth life unto the world, that bread which is Jesus the Lord the Son of God. Why not come to God, eat of the Bread He hath provided, and live forever?

Has He Appeared?

By Auntie Wince

TO THOSE among us who are well versed in history and in prophecy this seems a very, very foolish question and one scarcely worth noticing, and yet, there are men who claim to believe the gospel in its entirety who are boldly teaching that no antichrist has ever yet stepped foot upon this earth.

What then can be made of the tiara-crowned popes of Rome, whom all that dwelt upon the earth went to worship save those whose names were written in the Book of life of the Lamb slain from the foundation of the world? We look upon these popes not as individual men, but as one continuous power, or dynasty, that stood up unveiled against the people of God for hundreds of years, and if against the people of God, the true followers of Christ, it surely was antichrist, or against Christ. "No other power or system has ever yet existed that answers so well the description of the man of sin." None ever will. It is too late in the day to look for the appearance of the man of sin in the future. The futurists forget that if the antichrist is yet to come it pushes the coming of the Lord more than 1280 years into the future unless we admit their impossible claim that he can do all he is said to do in three and one-half years.

Was not this power antichristian when it put to death every man and woman and child who would not adore the Virgin Mary, kiss the Crucifix, or cross themselves when they saw it, all of which acts are idolatrous?

This power is represented in Revelation as a woman, and the woman is declared to be that great city which reigneth over the kings of the earth.

The church of Rome, as a universal church, so reigned; she made all nations drink of the wine of her fornication, or speaking plainly, to commit idolatry with her.

The great city is the seven-hilled city of Rome. There is no other such city so the identification of this adulterous woman is perfect. It is the Roman Catholic Church. And what concord can there be between Christ and Belial.

We can make no friendship with the power that has exalted itself "above all that is called God or that is worshipped". Innocent X., at his coronation, was addressed by Cardinal Coloma in the following language, delivered on his knees:

"My holy and blessed father, head of the church, ruler of the world, to whom the keys of the kingdom of heaven are committed, whom the angels in heaven revere, and the gates of hell fear, and all the world adores, we specially venerate, worship and adore thee."

(Continued on page 368, column 2)

CHARACTER AND REPUTATION

By T. C. E.

CHARACTER is what a man is—reputation is what men think he is.

What a glorious fact it is to know that there is One who is a "discerner" of the hearts and "understandeth our frame"—One before whom everything is naked and nothing hid. All our weaknesses and failings are understood—better than we understand them ourselves. Our character, the good and the bad points, are all open, naked, before the seeing eye of God.

Man's means of communication are many and varied—we can communicate a thought by mouth, by eye or by general attitude. And like the man himself, his means of communication are not perfect. A slight inflection of the voice changes the meaning of a word and sometimes the wrong inflection is interpreted due to a mind or brain not being in tune to understand the correct meaning. But God who is a "discerner" of the hearts does know, and the intent of the heart is fully understood by Him. Not for a moment are we out of His sight! Our downittings and upittings, our outgoings and incomings, the deepest thoughts and intents—all are known by Him that knoweth us better than we know ourselves.

In the days of old the Jews got to the point that they thought that the God who led them out of bondage no longer saw and understood what was going on behind the doors and in the secret chambers, but we see how incorrect they were; not only did He see and understand but they were warned, and not heeding, punishment fell upon them.

A character is not wrought in one day, neither can it be developed independent of the Word of God—rather it is the Word that develops it and by the exercising of the mind, thinking upon the Word, strength slowly but surely comes. Assistance, guidance, strength comes surely and the believer that was born in weakness grows stronger and stronger day by day. The branch that abides in the vine, buds and then blooms, bringing forth fruit.

Many blessings are the portion of those that hold fast the beginning of their confidence steadfast unto the end, and as our love increases our fear diminishes—"Perfect love casteth out all fear"—and in proportion to our love so is the portion of our fear. When the realization comes that One that changeth not has said, "I will never leave thee", then comes the realization that fear is foolish. No need to worry about the morrow, for the morrow will take thought of the things of itself. Sufficient unto the day is the evil thereof, and peace settles upon us—we sleep in peace.

What a rod and staff indeed we have as our help. Remember the combined efforts of a nation were not sufficient to tear down one man—Paul. How little we have to be concerned over, and how tiny after all are those trivial tribulations which seem big as mountains at times. Paul rightly said, "For I reckon that the suffering and tribulations of this present time are not worthy to be accounted of when compared with the glory which shall be revealed in us."

To continue steadfast in the things we have learned, to walk according to the measure of our faith, that is our portion;

not to be as the swine that was washed and returns to her wallowing in the mud or the dog that again turns to his vomit; but to continue in the Spirit, "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." Rom. 8:13.

There is nothing we can do to recompense the Creator for His graciousness in leading out of darkness and into Light. We can, however, please the Father by being among those that have ears and hear, and those that have eyes and see; we can be among those that are not forgetful hearers, and as our faith increases our strength will be greater and the branch will bud and bring forth fruit—LOVE—that is the fruit of the Spirit, and when we say Love we have indeed covered all that is good, all that is worth while and all that is required.

Though a man have all knowledge and all wisdom, yet he is as a tinkling cymbal or tinkling brass if he has not love. When the Word strikes the brain and finds root in the heart, it will then bud and bring forth fruit (character), some fortyfold, some sixtyfold and some a hundredfold.

THE TWO THRONES

By Lyman Booth

FROM Isaiah we learn that this mighty One is to have the government upon His shoulders and shall reign on the throne of David, and upon his kingdom forever. Since David's throne and kingdom was once on earth it follows that if the Prince of peace is to reign on the same throne, over the same kingdom, He will have to reign here on earth or else remove them to some other locality.

To me there seems to be nothing plainer than that a Messiah shall come who will be of the house (a descendant) of David, and that He will reign on David's literal throne, over the house of Israel, here upon the earth. Perhaps some one may object and say, "The throne of David is not in existence. The kingdom of Israel passed away long centuries ago. Israel is scattered to every quarter of the earth, and their land is a desolation." All of this is true and is in harmony with the Scriptures, and tends to prove and strengthen God's promises to them. When He removes the curse from their land, and the punishment which He pronounced against them, you may be assured that the promises He has made will surely follow in due time.

To show that this is true I will invite your attention to Ezekiel 21:25-27, where God said to Zedekiah, "And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God; Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn, it: and it shall be no more, until He come whose right it is; and I will give it Him." In Jeremiah 33:15-17 we read, "In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and He shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely; and this is the name wherewith she shall be called, The Lord our righteousness. For thus saith the Lord; David shall never want a man to sit upon the throne of the house of Israel." Verses 20, 21, "Thus saith the

Lord; If ye can break My covenant of the day, and My covenant of the night, and there should not be day and night in their season; then may also My covenant be broken with David My servant, that he should not have a son to reign upon his throne." These are the words of the Lord which He uttered through Jeremiah. They were spoken from his prison cell at a time when Zedekiah, the last reigning prince of the house of David, was on the throne, and when the government of Israel was tottering, just before their fall and captivity in Babylon, at a time when all seemed lost forever. These words declare that David's throne is to be as secure as the strongholds of earth; and as surely as day follows night, so surely will Israel's desolation and ruin be succeeded by a day of blessing when the Branch of righteousness, mentioned by Jeremiah, shall grow up unto David.

Although David's throne and kingdom have been overturned and trodden under foot by the Gentile nations from the days of Zedekiah to the present, there will come a time of restoration. The cities of Israel have been destroyed, her sons and daughters carried away into captivity, and dispersed among all nations. Jerusalem ceased to be a place of independence and prosperity. The glory of her magnificent temple departed, and every effort they have made to throw off the galling shackles has been futile and followed by other and more severe persecutions, until in very recent years they have been permitted to return to their loved fatherland. All this is in strict accord with God's word when He said, "I will overturn, overturn, overturn, it: and it shall be no more, until He come whose right it is; and I will give it Him."

We know all these bitter persecutions and severe trials have been visited upon them; one reverse after another; but so surely as the throne has been cast down, and the kingdom overturned, just so surely will the "One whose right it is" to reign, restore that throne, and on the brow, once pierced with the crown of thorns, will gleam a crown far richer and more glorious than any diadem ever worn by earthly monarchs.

Let us now turn to the New Testament writers to see if they agree with the prophets, to see if they will tell us who the rightful heir is to the throne and glory. Who will be the king who shall reign again on the throne of David, and execute judgment and righteousness in the land? The first thing we meet in the New Testament is the genealogy of Christ, given in Matthew and Luke. Some claim there is an apparent discrepancy in the tables given by them. It has been noted that there are two lines of ancestry. Both were united in David, and then they separate, one through Solomon, the other through Nathan, then uniting in Joseph. This is easily explained if we understand that Matthew gives the genealogy of Joseph, and Luke that of Mary, both of the royal line of David, which unite in Jesus, who is beyond all dispute the legal heir to the throne of David.

If you search all the Jewish records you will be unable to find any other. The right to the throne rests in the oldest living heir. Matthew and Luke agree that Jesus was born to the legal heirship and,
(Continued on page 367, column 2)

Young People's Page

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

Golden Texts: 1 Corinthians 1:30, 31

FAITH

I talk my faith—a noble word
As from my tongue it trips!
And frequently the term is heard
From other smiling lips.

Faith! the strong armor of the soul!
Faith! the reliance of the weak!
Faith, we shall reach, though tempests roll,
The happy port we seek.

And yet when comes the cruel test
Along the paths of men,
When blinded by self-interest,
Does faith sustain me then?

I wonder have I faith enough
To bend beneath the rod,
To bear life's bitterest rebuff
And leave it all to God?

Have I that faith of which I boast
When life is at the sweet,
To take the love I treasure most
And lay it at His feet?

And yet I know should such a grief
As that be mine to bear,
Without the spark of my belief
I should be helpless there.

Nor word of man, nor love of friend
Comfort or peace could bring,
Faith must sustain me to the end
Or I'm a broken thing!

THE HONOR IS GOD'S

Regarding the above article, "God's Co-workers," some will remind me that when the words, "We are laborers together with God," were penned, the apostle referred to Apollos and himself as individuals only, and not to the church of God at Corinth as a whole, which I freely admit. But in doing so Paul was answering the claims of those who were giving the praise of their salvation to Apollos and himself and not giving the proper glory to God. To show that every saint of God is a minister, a servant of God, a co-worker with Him, read the fifth verse, "Who then is Paul, and who is Apollos, but ministers—servants—by whom ye believed, even as the Lord gave to every man," and again in the thirteenth verse, "Every man's work shall be made manifest the first shall try every man's work of what sort it is." Every man accepting the grace of God is supposed, yea is expected, to spread the knowledge of the love of God as expressed in and through Jesus Christ. There must be no drones, every one must be a worker; and every worker will find that God is backing him up, that God will assist him in every way, that is, if he but asks Him to through prayer. A prayer offered in the proper spirit asking the divine Father for aid in such work never shall go unanswered. Test it for yourself.

To a person of the world it is terrible to be adrift on the deep without a captain at the wheel; but the Christian knows that the Captain of his salvation never leaves the bridge.—Haney.

GOD'S CO-WORKERS

As a lesson kindly read the third chapter of 1st Corinthians, especially noting verses six, seven, eleven, twenty-one and twenty-three. If in reading this lesson you have bestowed upon it that careful, intelligent thought that you should, following closely the apostle's argument in the beginning, through his statements concerning the character of the building we are to erect on the foundation which has been furnished us, down to that glorious climax at the end, you will have received one of the greatest lessons in Christianity. A lesson that teaches less of self and more of God through Jesus Christ. A lesson that teaches God is all, and that all things, all people simply are instruments to lead us to Him. For His benefit? No. For our benefit but to His glory.

As a text for our today's talk we have chosen the first portion of verse nine, which shows a close relationship, a unity between the Father and those who come unto Him through faith in His Son. The passage reads, "For we are laborers together with God." And naturally the thought arises, How do we labor together with God? Does God need our help? Is it necessary that we assist God? Is not God all-powerful, can He not do as He will without our aid? And the answer to all questions is the same. God does not need our help. There is no necessity that we assist Him. He can do all things without our aid. God is all-powerful, able to do as He will. But He has taken us into co-partnership with Him, solely for our good, absolutely for our benefit.

In his argument Paul states that he and Apollos each were servants in the hand of God to bring their hearers to a knowledge of God and His Christ. But the blessing bestowed was by God. His actual language is, "I have planted, Apollos watered; but God gave the increase." This is placing the argument on familiar ground, for many of you will understand farming, and more will have a knowledge of gardening. Now in farming God has given the soil, but man must plant the seed; after the seed is planted, heat, light and moisture are needed to have the seed grow into a plant which later will bear fruit. For this purpose God has provided the sun which furnishes light and heat and sends showers to give the soil necessary moisture. But is this all? After all this is done will the farmer find his ripened crops neatly stacked in his barn? No. God could do this, for He is all-powerful. But the farm is worked on a co-partnership basis and the farmer must do his share. In the beginning he must prepare the soil through plowing and cultivating; he plants the seed, he keeps the soil soft through further cultivation, he destroys the weeds, and constantly is on the lookout for different kinds of vermin that if allowed to flourish would destroy every result of his labor; and when the crop has ripened it must be carefully reaped and garnered. God has done His part, He has done that which it is impossible for man to do. But man also has done his part. It has been a co-partnership between God and man; they have labored together with the result of a most glorious harvest. Had man neglected to take advantage of the work of God, or had refused to do his own part of the work, there never would have been a harvest. And the same must be said regard-

ing our spiritual relationship. We still are co-laborers with God. God can do as He wills; but He has placed a certain responsibility upon us and if the harvest is to be as it should be, we must do our part, we must work together with God. For our work alone will not, can not accomplish anything. And to work with God we must first find what His will is. The farmer would have no result from his labor did he plant his seed in the wrong season. Neither will our work have result unless we work in harmony with His will. First find out what God would have us do, then do it, casting all thought of any benefit to ourselves to one side, and constantly putting the Christ forward to the praise, and honor, and glory of God.

It is a most beautiful thought to know that God is with us, that we are not alone in our labor, that He constantly assists us in our work among our fellows, and that the blessing He bestows not only covers those in whose interest we labored, but that a goodly portion will also rest upon ourselves. For no one can labor for the purpose of benefiting others without being benefited himself. Then come, work in the Master's vineyard; you not only will be the means of having others blessed, but you will receive a threefold blessing yourself. That blessing that comes from the knowledge of having "done what you could," the blessing that comes from association with Christ (for has He not said, "Take My yoke upon you?"), and the blessing that comes from being a "co-worker with God."

BIBLE QUESTIONS

- 1 How did Zacchaeus show his repentance and faith?
- 2 Name two women who had strong faith in God which faith also was in Timothy.
- 3 In what way did Jesus show the cowardice of those who came to arrest Him?
- 4 What will God do in the judgment with those who are unfaithful?
- 5 What directions were given to two disciples regarding the eating of the last passover before the crucifixion?
- 6 At what time of the day was the last passover eaten and who were present?
- 7 In closing the second letter to the Corinthians what did Paul tell the Christians in Corinth to be?
- 8 How did the barbarous people on the island of Melita receive Paul and his companions?
- 9 What did Paul do for an impotent man at Lystra?
- 10 Why was the discourse after the Lord's supper the last He would be able to give to the twelve?

ANSWERS TO LAST SERIES OF QUESTIONS

- | | |
|---------------------|-----------------------|
| 1 John 15:7. | 6 Acts 28:30, 31. |
| 2 Matthew 2:4. | 7 John 17:3. |
| 3 Acts 8:1. | 8 2 Cor. 12:15. |
| 4 2 Timothy 4:17. | 9 Galatians 5:22, 23. |
| 5 Revelation 22:17. | 10 2 Cor. 5:17. |

In a recent article written for a popular magazine a distinguished judge gives six Don'ts for persons who may have to face the court. The Don't which impressed me most was "Don't be pompous." And he enlarged upon it: "Don't be chesty, bumptious, but instead be timid, be humble; you will fare better." The judge's advice is sound. There is usually something wrong with a vainglorious Christian. Twice recently I have been forced to listen while people gave me data quite sufficient for a "Who's Who," an impressive array of their good deeds. Each has been tryingly disappointing since then in the service of the kingdom.—Young People.

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the act of March 3, 1879.

THE RESTITUTION HERALD

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

DURING the Conference we have been notified that some are contemplating taking Bible Class work another year provided they can also get some instruction in English, etc. In view of some definite conversations in the recent past it is felt that it may be possible to provide such instruction. Definite announcement will be made in the near future. At any rate, will all who contemplate such studies kindly notify the N. B. I. Office immediately.

TWENTY-FIVE DOLLAR CHRISTMAS CLUB

THAT Twenty-five Dollar Christmas pledge which Brother Hammond suggested in the Herald a few weeks ago, on condition that two hundred people would make like promise, seems to have found a responsive chord in a number of people at the General Conference. When this was reported in the business meeting on Thursday one brother said that he would like to be put down for that amount. Without solicitation others began to respond until over 30 others had registered in this Twenty-five Dollar Christmas Club. The matter was again brought before the attention of the business meeting Friday and several others indicated an earnestness to be enumerated in that list. At this writing thirty-six have joined the club.

We urge the brotherhood at large to consider this matter very earnestly.

The expansion of the Greenhouse mentioned elsewhere is considered feasible only

because of the belief that the brotherhood will enthusiastically respond to this Christmas Club suggestion. Please notify the National Bible Institution, of Oregon, of your intention to be one of two hundred who will each make a Christmas gift of Twenty-five Dollars to the N. B. I. on or before Christmas, 1925. The earliest possible response and cooperation in this will enable us to commence enlargement of Greenhouse early and have it ready for winter plants.

THRONES CAST DOWN

IT was Daniel to whom was given a vision of thrones being cast down, and of the Ancient of days taking seat thereupon. This will be understood much better and it will have much more meaning for the reader when the word "cast" is understood to mean placed, or established, rather than destroyed. That is to say, Daniel saw the thrones placed and the Ancient of days to sit thereupon. He then saw conditions develop and progress as is there spoken, even as mentioned in the twenty-sixth verse. "The judgment shall sit, and they shall take away his dominion (that is the dominion of the opposing power), to consume and to destroy it unto the end. And the kingdom.....shall be given to the people of the saints of the most High".—Verses 26, 27.

Thus the placing of the throne in the ninth verse is the throne of judgment, and the development of conditions continues till the kingdom becomes fully established and given to the saints of God's Israel gathered from the nations of the earth. All this in connection with the return of Christ to sit upon the throne of His glory.

This picture is in full harmony with Christ's description of the closing days of this dispensation and with the events associated with His coming in glory. Matt. 24 and 25. It is also in harmony with the vision given to John upon the Isle of Patmos relative to the same end-time events.

Let the true Christian ever be watchful and alert to make his calling and election sure to the end that he too may sit with Christ in this great, new throne-establishment for judgment and for purging.

1925 CONFERENCE

AT this writing we are in the closing hours of what seems to have been the best attended General Conference to date. Not only is it the best attended Conference, but it is a Conference with the very best of interest and sentiment and spirit and cooperation. Ten states have been represented by the attendance. Naught but harmony has prevailed.

The report of this meeting will be given in next issue, but it seems proper that at least a few statements should be reported at this times.

The management of the Greenhouse in the interest of Golden Rule Home and other activities has proven so profitable that no little enthusiasm has been aroused in favor of making extensions to the Greenhouse with a view to enable the better to fill the demands for the products. During the last season a number of profitable wholesale orders were declined because of lack of stock. The year's work started last July with a stock of goods for the year only a fraction of the present stock now being produced for the coming Winter and

Spring. Before spring the house was more than filled and another house some six miles distant was rented in which to transplant many seedlings and prepare them for the retail trade at that place, this by one of our own workmen.

The General Conference has therefore recommended the Board to consider the advisability of enlarging our house from 25 per cent to 50 per cent. Already steps have been taken to investigate costs, etc. It seems to be the common consensus of opinion that if with last year's start and capacity we were able to show a profit of about \$1300, that with our present much greater stock for propagation we should be able to utilize at least 25 per cent more space.

The extra space can be worked to much better advantage and the overhead expense will not be in proportion to the increase of space.

Several who came to Conference more or less in doubt, have become enthusiastic supporters and cooperators, urging the enlargement of the work because of the proven profitableness for the benefit of other departments.

VALUES AND WORK APPROVED

MANY General Conference people looked over the properties and activities of the National Bible Institution, including several experienced in business methods and in values. It was very encouraging to hear their approval, one by one, of the work and of values.

The 10 year, Six Per Cent, First Mortgage bonds being offered for the purpose of securing funds with which to pay off the present mortgage on Greenhouse properties were subscribed for by different careful and experienced persons, and were approved by others who had no funds for loaning.

We solicit quick subscriptions for these bonds that same may be soon completed and the work closed that attention may be given to other urgent matters.

Write to National Bible Institution for whatever information may be desired about this loan.

HERALD RECEIPTS

Mrs. E. L. Cronk; S. V. Wood; Mrs. Fred Martin; Wm. M. Huffer; Mrs. J. M. Penland; G. G. Landry; Mrs. Jas. Hendricks; Mrs. Chas. Williams; Mrs. E. M. Hall; Mrs. Almada Glotfelty; J. B. Pounds; Mrs. P. N. Benn.

HELPING FUND

A friend, \$10.00

"JESUS represents us as being in Him as the branch is in the vine. Now, the branch derives all its nourishment, its sap, its vitality, its fruitbearing power, from the stem with which it is united. It would be of no use that the branch should be placed close to the trunk; it would be of no service even to strap it side by side with the stem; it must be actually in it by vital union. There must be sap-streams flowing into it from the parent stem; and even so there is a mysterious union between Christ and His people, not to be explained, but to be enjoyed; not to be defined, but to be experienced; in which the very life of Christ flows into us, and we by the virtue that cometh out of Him into us become like unto Him, and bring forth clusters of good fruit unto His honor and unto God's glory."—C. H. S.

Among the Churches

Eight were baptized during Illinois Bible School and Conference.

Monday morning, and loaded autos are speeding in every direction homeward bound, some driving several hundred miles.

Come Again!

In answer to a telegram, Bro. Patrick left Oregon Friday p. m., for the Holbrook, Nebraska, Conference, accompanied by Bro. M. W. Lyon. This Conference continues over August 23.

We have been glad to receive application for two Annuity Bonds from those attending General Conference; one for \$500 and another for \$300. Several attending General Conference have applied for N. B. I. Six Per Cent First Mortgage, Ten Year Bonds. We urge those of the brotherhood everywhere who have money to loan or invest to take of these bonds.

Word reaches The Herald that the Garfield Avenue Church of God, Cleveland, Ohio, has recently contracted for a church building, possession of which they expect about January 1, next. This building is a large, substantial structure and came to be on the market because of insufficient size to accommodate the congregation of another people. The Garfield Avenue Church has been obliged to hold services in a hall since selling their beautiful church at the corner of Columbia and 105th Street some time ago. To raise the \$20,000 necessary for this purchase will tax the little congregation very much. But this amount is less than the cost of building even a modest building in the heart of a large city. And the Cleveland church seems anxious to make the effort in the hope of accomplishing more in the name of the Master.

The Herald wishes them much increased success as a result of this new purchase.

MINNESOTA

Bro. Sidney Magaw of Lester Prairie, Minnesota, held a week of meetings at Graytown, Wisconsin, closing Sunday evening, August 9.

A church picnic dinner with services in the afternoon and evening, with good attendance, was the Sunday program. Bro. Magaw is a soldier of the cross, and we hope to have him with us again in the near future.

Hazel Engebretson.

NOTICES

SUMMER MEETINGS

ARKANSAS CITY, KANSAS, AUGUST 22-30
WATERLOO, IOWA, AUGUST 22-30

Sr. S. Roxana Wince of Pierceton, Indiana, requests The Herald to announce that its editor will speak on the lawn of her home Sunday, September 13, morning and afternoon. All the friends who are near Pierceton are invited to attend and participate in the services, as also in a picnic lunch at noon.

Sr. Wince lives about a mile south and east of Pierceton. It is within walking distance for those who wish to reach there over the Pennsylvania Railroad.

Conference meeting begins at Arkansas City, Kansas, August 22nd and continues over the 30th. Bro. F. E. Siple will be a worker at this meeting from the 22nd to its close, D. V. May God's blessing attend.

Kewanee, Macomb, Ripley

Bro. H. A. Sheets will supply for Bro. Siple at Kewanee, Illinois, Thursday evening, August 20; at Macomb, August 21; and at Ripley, August 22 and 23. Bro. Sheets is a member of the Bible Training Class.

Bro. F. E. Siple leaves Arkansas City following their Conference for Ft. Lupton, Colorado, where he expects to conduct evangelistic services from September 5 to 13.

Iowa Conference at Waterloo over two Sundays—August 23 to 30. Let's boost for Waterloo.

By mistake Bro. Donaldson's Young People's Page has been in on the wrong dates the last two times. The answers to the "Bible Questions" in this issue will be found in the issue of August 4. The Answers in this issue are answers to the questions of July 21.

TWENTY-FIVE DOLLAR CHRISTMAS CLUB

The number who have joined the Twenty-five Dollar Christmas Club, each of whom agree to make a Christmas Gift of \$25.00 to the work of the N. B. I. on or before December 25, 1925, on condition that the whole number of such gifts shall be 200 or more, has increased from four, our last report, to 42.

One of these has been made in memory of the late Sr. Ruth Whitehead by her daughter, Sr. Liela Whitehead, this in addition to a like gift by Sr. Whitehead in her own name.

No little spontaneous enthusiasm for this \$25 Christmas Club was manifested at the General Conference. But none of these promises are binding unless the whole number to thus cooperate shall be 200 or more. Will not everyone who can join this club at once and increase the number to well over 200.

'Twill be the birthday of the King. The gift will be in honor of Him.

CONFERENCE ECHOES

To be present in person to attend the Meetings of the General Conference and to learn of the work done in the past through the activities of the different departments, viz., Bible Training Class, Greenhouse, Golden Rule Home, Print Shop, and Gift Shop, has been my pleasure. The work we have in mind for the future affords a channel for all to lend a helping hand to further the work of our Lord and Master.—Mae Hanson Miller, Troy, Illinois.

When I came here to Conference two years ago I was completely dumbfounded at what I found here. I expected to see a home of about eight rooms and a 2 by 4 greenhouse. But when I saw what was really here I could not help but see the hand of God in it.

The other thing that impressed me was that so few of the church were carrying the load and so many were criticizing instead of helping financially.

This year I can see that much more has been done and if the folks who stay at home would come and see I know that they would back the work with all their might. Let the folks at home and those who were here set aside a certain amount of money each month and send it to the N. B. I. It would help so much. The work is carried on by the small amounts sent in by the many not by the big contributions of the few.

Come next year and see for yourselves and you in turn will become enthusiastic N. B. I. boosters.—Maybelle Hanson, Oak Park, Minn.

Seeing is believing. This is my first visit to Oregon, Illinois, and to the N. B. I. and its attending activities. I am more than pleased and I feel that I can conscientiously put forth even more effort for its advancement. I sincerely hope others will visit our Institutions in Oregon and be convinced as I am.—T. J. Ellis, Waterloo, Iowa.

A RETURN TO PIETY

THE following article is copied from the Wall Street Journal of New York city, which is supposed to be one of the official organs voicing the things vital to finance. However, the editor, Mr. S. H. Pratt, does not hesitate to voice some other thoughts than those relating to money and big business. In a striking editorial

he tells America that she needs a revival, and then proceeds to outline what that revival should embrace.

"Will America take heed to the exhortation?" he asked. "What America needs more than railway extension, and Western irrigation, and a low tariff, and a bigger wheat crop, and a merchant marine, and a new navy, is a revival of piety, the kind mother and father used to have—a piety that counted it good business to stop for family prayer before breakfast, right in the middle of harvest; that quit field work half an hour earlier Thursday night, so as to get the chores done and go to prayer meeting; that borrowed money to pay the preacher's salary and prayed fervently for the salvation of the rich man who looked with scorn on such unbusiness-like behavior.

"That's what we need now to clean this country of graft, and greed, petty and big; of worship of fine houses and big lands and high office and grand social functions.

"What is this thing we worship but a vain repetition of what decayed nations fell down and worshiped just before the lights went out? Read the history of Rome in decay and you will find luxury there that could lay a big dollar over our little doughnuts that look so big to us.

"Great wealth never makes a nation substantial or honorable. There is nothing on earth that looks good that is so dangerous for a man or a nation to handle as quick, big easy money.

"If you do resist its deadly influences the chances are that it will get your son. It takes greater and finer heroism to dare to be poor in America than to charge an earth-work in Manchuria."—Toronto Globe.

THE FALLING AWAY

By Ella Wyman

PAUL, in speaking to the Thessalonian brethren (2 Thess. 2:3), says: Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition." In verse seven he says that the mystery of iniquity doth already work. This mystery was at work then, and would have come to the front even then had there not been a hinderer. When this hindering thing is removed, then the man of sin is revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming.

Professing Christendom is rapidly nearing the great apostasy. The Bible as the Word of God is ridiculed in many institutions of learning. Men are not satisfied with the Bible; they want it brought up to date. As knowledge increases and new discoveries are made, man comes to praise himself for his wonderful accomplishments, saying that the world is getting better and we are finally to have peace through man's efforts. The result is a worshiping of man, and the works of his hands.

The Bible says that the wisdom of this world is foolishness with God.

Paul charged Timothy to preach the word; to be instant in season and out of season. "For the time will come," he says, "when they will 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."

The Sunday School

By Alta King

PAUL AND THE PHILIPPIAN JAILER

Lesson 9 August 30, 1925

Lesson Text: Acts 16:16-40

Responsive Reading: Psalm 40

Golden Text: And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.—Acts 16:31.

For Study

Review: Through whom and how was the tide of Christian missionary work turned from the East to the West? Through what small opening did the Christ's influence begin to flow among western peoples? Where was this opening made? How?

The New Lesson: This week's lesson is the story of the remainder of Paul's work in Philippi. It is chiefly the story of opposition to the Christ's influence and power.

Up to this time, nearly all of such opposition had originated with the Jews, but in Philippi there were not enough Jews of leadership ability to have a synagogue, and strangely (?) enough we find no Jewish opposition. However, opposition manifested itself; if not through Jews, then through Gentiles.

The Christ must meet opposition, for whatever the nationality with which He comes into contact, He meets with sinful flesh. Whenever the Spirit of the Christ and the spirit of the flesh meet, opposing reaction against each other must be the result, for reasons explained by Paul in Galatians 5: 17.

Among the Jews, the dominant force operating against the Christ was the pride of narrow, selfish nationalism and self-righteousness.

In this week's lesson the dominant force, operating through Gentiles against the Christ, was love of money, selfish commercialism, one of the most insidious and blighting of the flesh forces with which the Christ has to deal, and perhaps the dominant one of modern times.

I. The Conflict Opened. Acts 16:16-18. Find evidence in verse 16 that the missionaries, while abiding in the house of Lydia, found welcome in the usual meetings of those few who met to worship Jehovah God. How do you think they would make use of this welcome in service to the Christ? (The worshipers had the same great need as did the two disciples on their way to Emmaus. See Luke 24:25-27.)

What evidence does verse 17 give that the teachings of the missionaries had at least been rumored among the Gentiles? (From Paul's attitude toward the girl's testimony, verse 18, we know that she was not speaking by God's revelation, nor in the spirit of a converted heart. She was merely repeating rumor in ridicule and irony.)

By the marginal reading for "spirit of divination" in verse 16, it is evident that the girl was representative of heathen idolatry and its system of control and direction of its worshipers by means of "spirits" possessing subnormal mentalities. Were "spirits" the girl's real master? Verse 16.

According to the following from Peloubet's Notes, the world today is not free from such idolatry:

"To this day, in all our large cities, scores of charlatans are sought by men and women who ought to know better, and often important interests are decided by their ignorant and crafty suggestions."

In what words did Paul answer the veiled challenge which idolatry was speaking through the girl? Last part of verse 18. Which power was victorious, the Christ's, or that of ignorance and mysticism?

The "spirit" of ignorance and superstition and their evils can never stand up against the Christ's power. In His presence it can make no attempt at self-maintenance. It comes out and down the same hour.

II. The First Result of Victory. Verses 19 to 24. Was it glory and honor to Paul and his companions? What motivated such action against the missionaries? Was it the spirit of loyalty to their religion? Discern the unfairness and untruthfulness of the charges and the illegality of the punishment.

The spirit of commercialism stops at nothing to make itself safe and prosperous. This spirit dominates the world, and has motivated and fostered much of the so called Christian civilization of heathen lands. And yet the world, through its present management, is safely evolving into safety. So say the abounding optimists and those Christians who are not looking for the return of the Christ.

III. The Second Result of the Victory. Verses 25 to 40. For a time the opposers were permitted a seeming victory—the imprisonment of Paul and Silas. But not for long. How did God maintain the victory which He won when the evil spirit was dethroned through the Christ? What glorious victory was won through this manifestation of power? Verses 27 to 34.

The great light-giving belief that came into this Gentile's heart is found in the last part of verse 34, belief in Jehovah God, the God of Israel, the belief so universally needed by all Gentiles of that time. The Word of the Lord spoken by Paul (see verse 32) must have presented this God, as He is revealed through the Christ, as Father and Savior. What simple, fundamental truth must always be spoken in such presentation of God? Heb. 11:6; Acts 10: 42, 43.

It is not very probable that the "word" which Paul spoke gave the jailer full knowledge of God's full character and plan.

How did the jailer manifest his new joy and fellowship? Verses 33, 34.

Thus did the God of Israel, as He is revealed through the Christ, gain a second foothold in the hearts of western peoples.

How did the opposers acknowledge defeat? Verses 35, 36. Find evidence in verses 37 to 40 that Paul did not strike back as the law of Rome gave him power to do. Why didn't he? Matt. 5:38, 39.

If a Christian takes time to right every wrong done to him personally, he has no time left for the Christ's work.

For Class

Summarize briefly Paul's first work in Philippi. Why was his work here a departure from his former missionary labors?

Relate the story of the remainder of the missionary labors in Philippi. Emphasize the following points:

1 The Gentile force arrayed against the Christ.

2 Why it became active.

3 How the religion of idolatry was its tool.

4 The various stages of the Christ's victory against it.

5 The "word" spoken to the jailer.

6 Joy in suffering; joy in belief.

7 Points of particular appeal to various members of the class.

The Children's Column

GOD'S WAY BEST

By Daisy Nokes

NUR-R-SE, Nur-r-se, Nur-r-r-se," called a little voice in long, weary, drawn-out tones, which could be heard all along the corridor of the big hospital.

"The little fellow says that he is lonesome and afraid; I can't seem to say anything to quiet his fears," said the floor nurse to one of the other nurses.

"He really ought to be quiet or his fever will rise again," she continued, "I believe it would be well to ask old aunt Jennie if she will go in and tell him some stories."

They found aunt Jennie in the sun parlor. She was a poor, blind lady who had fallen and broken one of her limbs. She was able now to walk on crutches.

"Sure, child, I will be glad to talk to the little man, but the most I know is Bible stories which I learned when a child," she replied.

"Try anything auntie", said the nurse, "for he will be delirious if he keeps up this raving."

At that very moment these pitiful words were heard again down the hall, "Nurse, Nur-r-r-se, I'se so afraid and 'shamed."

"This is aunt Jennie, Anthony," for that was the little boy's name, "she has come to keep you company for a little while. Wont that be nice?" spoke the nurse.

"I er-er don't know, if she is blind and can't see my mother, but maybe she can talk to me about mother, anyway she might help some," said the little boy.

A sharp bell rang and the kind nurse hurried out leaving the old lady and lad by themselves.

"Now, Anthony, tell me about your mother and why she don't come to see you," asked aunt Jennie.

"That is just what I can't think out," replied the boy, "I have lain here awake all these days, and lots, lots in the nights too, looking for her, but she won't let me see her."

"Where does your mother live?" asked aunt Jennie.

"Why she's up there," said the child with a sob and pointing upward to heaven; "maybe she's flying around right here now, but I expect she is so ashamed of what I did she won't come to me now, but I've told her over and over in my prayers that I'm sorry."

"What did you do, dear, to make you so ashamed," inquired aunt Jennie.

"Why you see it was this way," he answered, "since mother left us, little Tim, that's my brother, and I have been very hungry lots and lots of times. One day we spied a bread wagon with the driver gone. I steals, yes I did, auntie, one of the big loaves and was almost to the curb.

when up came the biggest auto I ever saw and knocked me and the next thing I knew I was here in bed with sharp pains shooting all through my body. Oh, if mother can look down and see, don't you think 'twould make her heart ache? It must hurt awful to see me get hurt. I just wish that she couldn't see all the bad things that have happened to Tim and me since she passed on."

"Anthony, do you believe God?" asked aunt Jennie.

"Sure I believes God, why not?"

"When I was a little girl," continued Auntie, "I learned verses and sometimes whole chapters by heart from the Bible. I find it helps out quite a bit now that I am blind, and too I can always have my answer ready. God says in Ecclesiastes 9:5, 'The dead know not any thing.'"

"God says that! Why I didn't know that was in the Bible. Them's plain words too, so a fellow even like me could read 'em. But aren't the dead singing songs, seems like some one told me that one time?" said the child.

Auntie then recited from Pslam 115:17 "The dead praise not the Lord, neither any that go down into silence.' Dead people are in silence, where they do not know anything. Anthony, when you go to sleep at night, you don't know another thing till the morning light peeks in at your window and you open your eyes to the daylight. 'Tis just the same way with death, only the Lord Jesus is the great Light that awakens the dead from their sleep. God calls death a sleep in many places."

"Oh, oh, I am so glad, God is so good! that is so much better for my poor mother," exclaimed the little boy, "nobody ever told me those verses before."

Auntie continued, "Because Jesus obeyed God, God promised Him the reward of coming and awakening the dead; so if people teach that the dead are living before the Lord Jesus comes to awaken them, it seems like taking the reward and glory away from Jesus, but I will tell you more some other time. You must try and get some rest now."

"Yes, Auntie, I feel more like sleep now. I feel such a load off from my heart to know that mother isn't suffering too, as she would be if she saw us hungry and in trouble. God's ways are best."

"BEWARE OF CONCISION"

By Alta King

In all of Paul's missionary activities, both oral and written, one teaching stands out predominantly—salvation is of God's grace through Christ. This is a positive teaching. But a negative teaching stands out just as predominantly in all his teachings—salvation is not of the law through works. The fact that Paul thus taught negatively as well as positively is evidence that the idea of salvation by works had a deep and positive hold in the thinking of people. The two beliefs, being opposites, could not arrive at the stage of conviction in the same mind. Hence the one opposing Paul's doctrine must be uprooted, as it had been uprooted from Paul's own mind.

The universal presence of these two doctrines, the one positive, the other negative, in all Paul's teachings, whether to Jews or Gentiles, is evidence that the idea that salvation is of law through works was deep-

ly rooted in the instinctive thinking of all peoples of that time. Among Jews, this thinking had blossomed forth in concentrated and definite form (which form was the law system given them by God, with some additions of their own); but when salvation by works was presented to Gentiles by Jews, in this very definite and tangible form, it found a ready acceptance among them; for it struck a chord of harmony in their own natures.

Since the power of God has preserved until this day Paul's teachings concerning salvation, both positive and negative, it follows that the idea of salvation by works still has its foothold in human thinking and must be displaced by the negative as well as by the positive.

Do we find salvation by works still holding in human thinking? Assuredly so among Jews as a people. They hold to the same system of laws still ignoring grace through the Christ.

But not only among Jews. The spirit of self salvation may manifest itself through other systems of laws than the Jewish. Most crystallized, at the present time, of other systems, is the Roman Catholic. But others are crystallizing, as the League of Nations, reform movements, the evolution of "science" and present day "intellectuals", and various sign boards that point to a world power that shall be the "Messiah" nation, all indicate.

And we should not forget to mention the Christian who is convinced that it is his own faith that brings him into salvation rather than the faith of Christ (see Phil. 3:9; Gal. 2:16; Rom. 3:21, 22) which is unto all and upon all them that believe. And according to Paul the belief of them that believe is "according to the working of His mighty power, which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenly places." Eph. 1:19, 20. In Phil. 1:29 Paul says it is given to us to believe on Christ, and in Eph. 1:18-19 he prays that our understanding should be enlightened that we may know what is the exceeding greatness of His power to usward who believe according to the working of His mighty power.

The Christian must and will come to recognize that the faith in his heart is not there by his own strength, intelligence, or self-merit of any kind. If it is, it is not saving faith. Saving faith is the faith of Christ, Christ's faith in God, His faithfulness to God and His plan concerning us. Because of His full, perfect, and overflowing faith, God's plan, centering in Him, works to our salvation. "Our faith" in God, if it is saving faith, originated in Christ. It is ours only because the overflow from Him reaches us.

Let us beware of subscribing to the spirit of self-salvation. Circumcision was the rite by which the Jews subscribed to it. But there are other methods, some national, some social, and some individual.

THE TWO THRONES

(Continued from page 362)

He being the oldest living heir, the throne is His by right of birth. It was at His birth that the wise men of the East came with their offerings and enquired, "Where is He that is born King of the Jews?" It was then that Herod called the chief

priests and elders together and asked them where the Messiah should be born; then they read in the writings of the prophet Micah, and told him, "In Bethlehem of Judaea; for thus it is written by the prophet, for thou, Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor that shall rule My people Israel." Matt. 2:5-6.

Herod was greatly troubled. He well knew the expectation of the Jews; and so far as he entertained this knowledge, a man of his temperament could not but regard it with jealousy and dismay. The birth of an heir to David's throne meant much to him. Herod looked upon Him only as a temporal king, and hence a rival, one to be put down and destroyed. The Sanhedrin which gave Herod this information respecting the place from which the Messiah was to come was the company which later on declared of Jesus, "We know this man whence He is; but when Christ cometh, no man knoweth whence He is." Though the Sanhedrin posed as the teachers of truth we shall yet prove they were mistaken.

At this present time many may admit that the prophecies which I have cited seem to teach that the throne of David is to be reestablished; but where is the direct testimony, if there be any, that Jesus is the One that will occupy that throne? In the first chapter of Luke the subject is quite fully developed. Let us examine it. To the virgin Mary the angel spoke these words, "And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call His name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto Him the throne of His father David; and He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end."

Here is a messenger from God delivering to Mary the joyful promise that her Son Jesus was to be the rightful heir to David's throne, that He should reign over the house of Jacob for ever, and that His kingdom should have no end. This promise agrees with the covenant God made with David to which we have referred. The covenant was confirmed with an oath of the Almighty. "His seed shall endure for ever, and His throne as the sun." Compare this with Isaiah's prophecy, "Upon the throne of David, and upon his kingdom. . . . for ever." Careful comparison reveals the fact that the language is so nearly alike that we can not escape the conclusion that all have reference to the same person as King who will exercise kingly power on David's throne.

What further testimony is necessary to prove that Jesus is the rightful heir? But some may ask, "What benefit is an heirship to a throne that is overthrown and not in existence? That has been answered centuries ago. It is true that they do not exist in an organized condition, yet the essential elements do exist. All that is necessary is organization. The Territory or land is that which was promised to Abraham, and his Seed, which is Christ. The people of the kingdom of Israel are here preserved by a divine miracle through the past twenty-five centuries. Up in heaven, seated at God's right hand is the King. All are waiting the appointed time when He shall come again.

ONE TROUBLE WITH THE MOVIES

How the "Block Booking" System Forces the Showing of Indecent Pictures

By Faith Green

N EARLY everywhere the movement for clean films is defeated or becomes abortive because of the strangle hold which the motion picture producers exercise over the exhibitor by means of "block booking".

It may be necessary to explain that "block booking" is an iniquitous system by which the exhibitor's hands are tied by a cast-iron contract known as "block booking", which compels him to accept all of a producer's pictures in order to secure even one of them for his theater.

For instance, if an exhibitor wishes to show a Jackie Coogan picture, he cannot rent a print of that film without taking many more—the entire season's output—by the company which controls the Coogan film.

Decent, wholesome films are tied up, and even if the taste and capacity of his audience do not warrant it, the exhibitor must accept the "block booking", or pass up the feature picture demanded by his patrons.

Then to clear himself of this expense, the local theater manager must run the many other films he has paid for, and so the crafty producer passes a lot of out-of-date, stupid slush onto the public, and that public pays, and pays, and pays.

Consequently, when the public, now alert to the situation, demands that the exhibitor shall put on better pictures, he merely spreads out his hands and "passes the buck": "What can I do? I gotta take thirty films to get this here Peter Pan for youse, and den we gotta wait ninety days to protect Broadway!"

If this hateful "block booking" by which a producer clutches the public and jams his dull, dirty failures down the public throat, is not the restraint of trade, will not Christian lawyers, club women, and others interested, get together and frame and pass a law that shall make it so and attach a penalty to fit the crime?

A short time ago the county judges in Brooklyn issued an indictment against motion pictures that should chill the heart of every clean-minded citizen in this country: "Most of the motion pictures glorify crime or depict the rotten trail of sensuality. It is sought to justify their exhibition by the explanation that they point a moral. As sensible would it be to drag a child through flames so that later he might feel the soothing effect of salve. Sear the mind of a child with rottenness, and no moral will ever produce relief, much less a cure.

"At the movies the young see things they should never be allowed even to hear or think about. There will be an end to this when clean-minded men and women, mindful of the safeguards that must be thrown around their children, will actively and effectively organize to stop it."

This scorching report concluded with a statement that high crimes of violence committed by youths between the ages of sixteen and twenty-five are greatly on the increase, and that thirty-three per cent of all convictions were persons under twenty-one years of age.

Listening in at their invisible, conscience-stricken audience, the county judges might have heard a sigh breathed from coast to

coast, "What can we do about it? . . . It costs so much to fight a great monopoly, and the motion picture interests are so rich!"

A stream of pollution is being poured by predatory picture interests into our private lives and corrupting public decency in every hamlet in the United States.

On the very day that the Brooklyn judges issued their terrible indictment against motion pictures, the State commissioner of prisons at Albany published a statement that "Gunmen, thugs, and bootleggers are not made in a day. They are the product of homes where laxity and indifference reign. . . . Talks with thousands of boys in prisons and reformatories bring out, almost without exception, that they are without religious training, and the work of the churches among the young boys of today should surely be one of their greatest fields of endeavor."

Great as is the responsibility of the motion pictures for the spread of lax, perverted and salacious ideas, the real guilt is at the door of Christian parents, who long ago shifted the training of their children to the public school and the street and have now left the motion picture theater to finish the job.

SOME QUESTIONS

By H. B. Hathaway

WHAT throne was it David and Solomon sat on? 1 Chron. 29:23.

Whom did the Lord tell that He would overturn that kingdom? Ezek. 21:25-27. How long to be so?

Has the One "whose right it is" ever had it? Matthew 8:19, 20.

When will Christ sit on His throne? Matt. 25:31-35 and Dan. 7:14, 18, 27.

Whom does that kingdom belong to? Obadiah 21; Psa. 22:26-28 and 2 Chron. 13:4-9.

Who was it God said He would settle in His house and kingdom forever and establish His

HAS HE APPEARED?

(Continued from front page)

I could give you pages of such language, but will let this suffice. It makes Rome the guilty one.

The antichrist has appeared and is toppling to his doom—to be reaped and cast into the great wine-press of the wrath of God, for death, mourning, and famine are to come upon him in one day—or in one year, if we make a day stand for a year.

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throne for evermore? 1 Chron. 17:10-15; Heb. 1:5.

When the Nobleman returns after having received the kingdom whom does He reward and how? Luke 19:12-20; 22:28-31; Matt. 16:27.

What kingdom was it that was taken from the Jews? Matt. 21:43. How was it taken? Matt. 11:12. Notice that was the kingdom of heaven.

A time coming when the Son of man will gather evil doers out of that kingdom. Matt. 13:40-44.

771 B. C., Isaiah prophesied Christ should reign on David's throne. Isa. 9:6-8.

When will Jerusalem again be called the throne of the Lord? Jer. 3:14-19; Zech. 8:1-3.

What important things will happen then? Isa. 2:1-5; Micah 4:1-5.

What was Paul's hope? 2 Tim. 4:1-9.

What are the meek to inherit? Psa. 37:11; Matt. 5:5.

Who is the seed of Abraham that is to get the inheritance? Gal. 3:15, 16.

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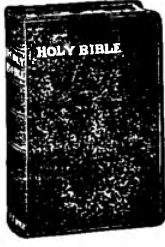
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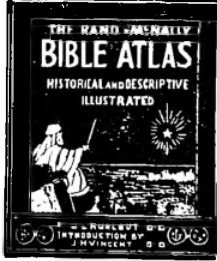
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NATIONAL BIBLE INSTITUTION

OREGON ILLINOIS

General Conference Number

THE RESTITUTION HERALD

Volume 14

Oregon, Illinois, August 25, 1925

Number 47

General Report of Conference

Spiritual Growth—The Choicest Fruit

THE Fifth General Conference session is history, and it is with much pleasure that it is reported as, in the judgment of many present, the best. The beautifully harmonious spirit was the subject of frequent comment. This, too, in connection with common, earnest effort to discover more accurately Bible truths, and to engage most effectively in furthering Christian service. This is an encouraging indication of growth in Christlikeness.

And so it should be, for the first and foremost aim of the General Conference should and must be to enlarge and protect the spiritual life and to thus develop and enrich all associated therewith. Whatever else man may accomplish, it must certainly be recognized as unprofitable, excepting in proportion as such accomplishments also build the individual.

Edwin Markham has stated this truth very beautifully in the following lines:

"We are all blind until we see
That, in the human plan,
Nothing is worth the making if
It does not make the man.
Why make these cities glorious
If man unbuilded goes?
In vain we build the world unless
The builder also grows."

So also with our General Conference. Unless in developing the work we can develop spiritually the workers and contributors, our work shall have been in vain. Nothing counts in life, excepting as the labor fashions the laborer more and more clearly in the image of the new creature.

It is with this in view that all of the work has been pressed forward in the past. The seemingly commercial activities are with nothing else in view than to increase the capacity for giving better service to those who really need service by Golden Rule Home; to give better and extended service to education in Biblical and religious matters; and to aid the individual, through press and pulpit, to a higher realization of Christian development. Every effort put forth in these days requires much of labor and much of financial support. Therefore, in order to provide at least some of this support these apparently commercial activities have been pressed. And it seems essential to press them first in order to gain the requisite strength for accomplishing work along the other lines.

But the brotherhood should at all times realize that the foremost aim and effort is for the upbuild of spiritual life. And, if this fifth session registered accurately, encouraging progress is being made in that direction.

True spirituality overflows, not alone in

God Is My Refuge

GOD is my Refuge! not one fear
Shall move my heart when danger's near
Though foes surround on every hand;
Sheltered in Him I safely stand;
My heart shall rest and sweetly sing,
Beneath the shadow of His wing.

A present help in trouble's hour—
In Him temptations lose their power;
Though darkness doth my sky o'erspread,
Still by a hand divine I'm led;
His presence cheers the gloomy way,
And turns my darkest night to day.
—Mary Ingalls Pierce.

words and smiles, but also in good works—works intended to work benefit and uplift to self and others. Such, also, resulted from this meeting, through the individuals. There seemed to develop a common desire to carry the work of the Conference, as performed by the National Bible Institution, forward with increased strength and with greater expectation, in the hope that greater Christian good would result.

This one feature—growth spiritually—is the most encouraging result of the General Conference work to date.

CONFERENCE ECHOES

Hats Off

ONE of the N. B. I. activities which should interest every one is the Bible Training Class.

That the moral uplift of the young men in this class is felt in the town is evidenced by a remark made to me by one of the Oregon business men. He said, "We take off our hats to the Church of God young men. They are fine, clean-cut, likeable fellows." Isn't it nice to have folks feel that way about our church-family boys?

These boys work under a great handicap. They can give only part time to their studies, as they must earn their living. They can't earn much because they can take only part time employment while they are studying. Hence, neither work nor study receives full attention.

Bro. Austin is the class teacher. As he is already doing much more work than should be required of any one person the class work necessarily suffers.

The class room is over the Restitution Herald office. This room contains some benches, study tables, a blackboard, and shelves for reference books. There is a need for fittings in this room in which the boys are studying and reciting concerning God's Word, that they may become teachers and leaders among us. They can tell you what they need in the way of books, maps, furnishings, etc. They also need another teacher. Lend a helping hand.—Evelyn K. Harsch, Chicago.

Secretary's Report of Work

August 1, 1924 to July 31, 1925

GOLDEN RULE HOME

IT is with mingled feeling of satisfaction and regret that your Secretary makes the report of the N. B. I. work for the year past.

Our first regret is the fact that Sr. Musselman, who has served so efficiently and capably as Superintendent of Golden Rule Home finds that her health and strength are insufficient to warrant her in continuing that responsibility. As some of you know, she has for the last few days been unable to receive the numerous friends who have been desirous of looking through Golden Rule Home.

We regret this condition for two reasons. First, it becomes necessary to put a new and inexperienced superintendent over the Home. This of itself is a matter of serious moment. The interests and comforts of the Golden Rule Home family must always be sought and protected. These interests depend much upon the person or persons in charge of the Home. Therefore the matter of selecting a manager for the Home is one of serious importance. Second, more even than because of the disadvantage to the Home we regret the condition of Sr. Musselman's health. Her resignation was held in abeyance for some two or three weeks hoping that rest would restore her to her normal self and that no change would be necessary at this time. But some ten days ago she gave notice that she felt it would be wrong for her to continue the work. In justice to her, her resignation was then accepted and we have labored with all due promptness to relieve her that she might secure absolute rest at earliest possible date. And your Secretary has assured her the hospitality of the Home for rest and recuperation for several weeks or even months, if need be.

After counseling and advising with people other than members of the Board, people who were familiar with their habits and lives, the Executive Board has authorized your Secretary to arrange with Bro. and Sr. Earl Thayer, of Plymouth, Indiana, to act as superintendent and matron of Golden Rule Home. We tried to postpone final action until after this business meeting, but owing to Sr. Musselman's condition a few days ago, those members of the Board then present decided that we ought not to delay in relieving her. Accordingly, final arrangements have been made with Bro. and Sr. Thayer to assume this responsibility at their earliest convenience and they have this day departed for their home with expectation of returning next Monday or Tuesday to assume their new duties.

(Continued on next page)

SECRETARY'S REPORT OF WORK

(Continued from front page)

Sr. Musselman is not perfect nor free from fault or error, nor would we wish to do her or others the injustice of even intimating that she is. But we do wish to make public announcement to one and all that she has made a most exceptional superintendent and matron of Golden Rule Home during the nearly two years of her incumbency. The financial statement shows with what economy and efficiency she has conducted the Home, and the generally common reports of those who have continuously resided there and of those who have been occasional visitors and guests are the best commentary as to the esteem and good will in which she is held. She has tried to be a true, impartial Golden Rule "Mother," and I am certain she will be thus fondly remembered by those who deeply regret her departure.

Bro. and Sr. Thayer come to us with the best of recommendations. They are much younger than any predecessor, but it is hoped that their age will become a great asset to the Home and the N. B. I. If they prove to be the right persons for that place—and we hope and pray that such is the fact—it is hoped that they will be able to continue in the service for years before any necessity shall arise for another change of management.

Suggestions of Conference

The Conference at last session recommended that the Board should undertake several added features of work, namely, handle Christmas cards, etc., by mail order catalog; handle bulbs, greenhouse goods, shrubbery, etc., by mail order catalog; publish and distribute Cook Book edited by Sisters Benn and Weaver; prepare to publish a second paper to be devoted to the free study of any and all Bible questions; and that certain needed improvements should be made on the different properties. With a view to this the financial program including the raising of Fifteen Thousand Dollars or more with which to pay up the indebtedness on our properties amounting, at that time to Twelve Thousand Five Hundred Dollars, plus some Seven Hundred Dollars interest; thus leaving approximately Two Thousand Dollars for working capital. Toward this Fifteen Thousand Dollars the brotherhood contributed \$3096.20. This amount did not go far toward financing the working program for the year.

In the hope that the different brethren who pledged themselves to return to their homes and, as they assured, do all possible to raise the stipulated amount, and because it was already late in the season your headquarters office proceeded immediately following the adjournment of last Conference to execute the working program as outlined.

Mail Order Effort

The results of this labor were given in a report published in the Herald of July 21. It is perhaps well to restate that these different phases were undertaken very cautiously and that constant effort was made to gather information from sources of experience for the guidance of our activities. Information was gathered from sources of experience in both the mail order Christmas card and book line and the mail order plants, shrubbery and seed line, all of which was to the effect that it would be wholly impossible for even one with practical experience and with finances for equipment to take up either one of these lines and derive revenues equal to the disbursements the first year. This information was not gathered until after the fall catalogs had been sent out and the copy for the spring catalog was ready for the printer. Your Secretary consulted with the Treasurer and our other local workers, and for three weeks we delayed printing the spring catalog.

It was not till the middle of January that it was finally decided to accept the advice received and put out a much smaller

spring catalog and give it less circulation than we had formerly planned. This was with a view to risk the least possible investment in gaining practical experience in the handling of this line.

Were we to report only the financial results of this effort, the report would undoubtedly be discouraging, for the result of the fall and spring catalog work, in all lines, shows a deficit of \$3725.85. But when we include the resultant experience and the evidences indicative of larger and better future orders, in connection with the fact that we could expect no different financial result than was experienced, and that certain preparations now paid for will not have to be again paid for next year, we then feel that the mail order effort has really been a success.

Cook Book

After realizing the probable financial outcome of the greenhouse mail order effort it was felt by your Secretary that it would be wrong to add to the Institution the unavoidable risk that would be occasioned by undertaking to publish the Cook Book. We felt very confident that the Cook Book, copy of which was prepared by Sisters Benn and Weaver, would, if well managed, net the Institution several thousand dollars. We feel that this could have been in the treasury at this time had we gone on immediately the copy was ready last winter. But having had no experience in this line of work and realizing our inexperience as to the mail order work already in hand it was felt that the possibility of error in management was too great to undertake both of these labors at the same time by inexperienced management. Therefore, with much regret, the Cook Book effort was held in abeyance. In no sense should this be understood as an intentional dash of cold water against this project. It is the judgment of your Secretary that this book should be published at earliest possible date.

Greenhouse Activities

It was suggested in the Secretary's report of last year that the Greenhouse under its new management had every prospect of bringing in a good profit this year. And your Secretary has been glad to publish the financial statement to May 31, which shows a net profit for the local greenhouse trade after payment of interest of \$734.34 of \$1514.38.

We are very glad to report that the present inventory of growing plants and nursery stock is of several times greater value than was the like inventory of a year ago. Thus last year's suggested possibilities have been fully realized and demonstration made of the qualification and efficiency of Mr. Bergstrom, Superintendent of the Greenhouse. With the present stock in hand as compared with that of last year and the general condition, the Greenhouse should show even greater returns this year than were realized last year.

Printing Plant

There has been no special change in the activities of the print shop during the year. The Herald has been printed regularly and such job work has been handled as of its own accord drifted to the office. The plant could have handled considerably more work which by right should have been solicited by the N. B. I. office.

"Bible Investigator"

Immediately following Conference the matter of a second publication under some such name as "Bible Investigator" was presented through the Herald. It was, and still is, the writer's firm conviction that such a paper would be most beneficial to our church work. One brother and sister contributed One Hundred Dollars toward such a paper. Two or three other contributions of Five or Ten Dollars were received. But less than one hundred subscriptions were received, although we kept the matter before the people for several months. It was therefore decided that it would be financially impractical to under-

take to publish such a paper for the present and the subscriptions and contributions were returned to the senders, excepting where some had requested that instead of the amount being returned that it should be devoted to some other branch of the work.

Song Book

The committee on song book worked promptly, rapidly and thoroughly. They had their selections for the compilation of the book complete within a few days after Conference closed last year and their selections are to be commended. But when it came to the matter of publishing the book it was found that a number of the pieces would have to be electrotyped at about \$7.00 or \$7.50 per page; we would have to get 10,000 copies and the cost would be so great that the selling price, in order to cover the costs, would be so high that it would be impossible to hope to sell more than what our own church people would take. The result, from every angle that we could figure, would be a final and permanent deficit of from \$2000 to \$4000. Knowing that there were no funds with which to cover such a deficit we declined to obligate the N. B. I. for same. This was regrettable, for we were much in need of a song book and the committee had worked faithfully and had exercised excellent judgment in the accomplishment of its task. But like all other things which our people are requesting, funds must of necessity be forthcoming with which to perform the work.

Enquiries continued to reach the office relative to song book. Appeals were really made in behalf of one. Your Secretary therefore assumed full responsibility late in the spring and arranged with a publisher in Chicago for the book which we now have. The publisher is a member of the denomination of the Advent Christian people. As such his views are in many ways in conformity with our own. He was carefully instructed as to wherein we differed in our views and informed that we wished a book in harmony with our own understanding of Scripture. He at once compiled a dummy of hymns, the publishing of which he had control, and forwarded it to Oregon. In association with the local member of the song book committee, Sr. Rogers, the pieces were immediately reviewed and those that were at all questionable were marked for elimination.

It was getting late and two or three of the churches and districts were anxious for the book for their annual meetings. The writer, therefore, went to the publisher in Chicago and personally pointed out the pieces to be eliminated and explained carefully again why they were not wanted. He felt that he understood our position and agreed to take these pieces out and replace them with good selections in harmony with our views. To economize time the dummy was thus left for him to finish and publish forthwith. All of the urgent orders were shipped directly from the Chicago printing house before the book was seen by us at Oregon. We greatly regret that, much to the consternation of some of our brethren, there are a few selections in the book which are objected to because of things advocated therein.

To get the prices it was necessary to contract for 5000 of these books, with the privilege of five years in which to take them, paying for them as they are used.

Bible Training Class

The class for the last year was the same as it was the year before. There are six members thereof. Two of them, Brothers H. A. Sheets and M. W. Lyon, have been doing supply and evangelistic work more or less throughout the year. The other members of the class have supplied the home pulpit and some nearby pulpits several times.

The class work for the year has consisted of one class each day from 4:30 to 6 p. m. The studies have been exclusively Biblical. The same regrets exist now as have existed since the beginning of the class.

work, namely, the duty of instruction has fallen nearly altogether upon your Secretary and with the other varied lines of responsibility it has been humanly impossible for him to give the time and thought and labor to the Bible Training Class which should have been given thereto.

It is not the custom to have examinations. Our estimate as to the advancement of the students is the result of general and constant observation. Your Secretary has advised with several different ones of impartial ability who have been in position to make observations, and without exception all suggest that Bro. Paul C. Johnson be recommended to the General Conference for recognition for the ministry. Likewise all have been unanimous in suggesting that Brothers Cedric Pope, Charles Fletcher and Arthur Johnson be recommended to the General Conference for the ministry but not for immediate action in this regard by the Conference, believing it would be better for them and for the cause for them to continue their studies and practices for a time before they assume the great responsibilities of ministering in the Gospel.

Your Secretary knows of no others who contemplate attending the Bible Training Class next year. No solicitations have been made simply because of the fact that satisfactory service toward the class has been impossible.

(Continued on page 374, column 1)

NO PAPER NEXT WEEK

BIBLE TRAINING CLASS

Our Appreciation

THE Bible Training Class would like to take this opportunity to express its thanks and appreciation to the National Bible Institution and the Church of God in general for its many favors and aids.

The most of the members of our class had wanted to take training for and engage in the work of the ministry. The most of us had received little or no encouragement until the National Bible Institution was organized. And the writer feels certain that if it were not for the N. B. I. the present members would not be here.

The National Bible Institution has furnished room, instruction, tuition, employment, etc., to the class, thus making it possible for us to be here.

It is also our privilege and pleasure to say a little concerning aid received from churches, Berean classes, and individuals who have been interested in our class. We have received books, money and other articles from several that have helped very materially. We would like to especially mention gifts received from Sr. Jeffrey, Bro. Blakely, Bro. Austin and the Chicago Bereans.

We appreciate the opportunities given to us by the churches where we have worked. In every place we have received the same hearty cooperation that is given to our experienced ministers.

It is rather the custom in some churches to use the inexperienced ministers as chinking. They are sandwiched in here and there while the best speaking periods are reserved for the more experienced speakers. This custom has not been generally true with the Church of God to date. We appreciate this more than you can imagine unless you have had experience in this direction.

In many places church members won't come to hear the beginner. This is often so literally true that the speaker has a congregation equal to the proverbial corporal's guard, together with a bunch of empty seats to speak to. The Church of God has not treated us this way either.

The class members can best express their thanks and appreciation by their cooperation. We pledge that! We will give the best we have to the service of our God and His Christ.

Harry A. Sheets, Class President.

SOME OUTSTANDING FEATURES

THE attendance was large from the start, ten states being represented by the first week, and before the Conference was over Nebraska had one of her families present.

All worked hard throughout Bible School and Conference and all seemed to enjoy the meeting to the full. Harmony of spirit prevailed in everything. The writer has yet to learn of the first discord. Bible classes were largely attended throughout and fervent interest seemed to be manifested everywhere.

Some of the work accomplished and some of the work outlined for the future is as follows:

The Bible Training Class recommended another of its members, Bro. Paul C. Johnson, to the Conference for the ministry. The recommendation was favorably acted upon, and it is with pleasure that he is introduced to the brotherhood for ministerial work.

The Conference approved of the decision of the Executive Board to endeavor to publish the Golden Rule Home Cook Book as soon as possible. The publication of this book was last year deferred because of need of more funds.

It will also be necessary to engage another printer, as Bro. Johnson will need to be released sufficiently that he may take up ministerial work from time to time as called.

Not only did the Survey Committee review the activities of the N. B. I., but numbers of the visiting brethren and sisters reviewed the properties and work carefully. It was very pleasing to hear the many words of approval and appreciation of past advancement in building up our work.

A number of needed improvements were recognized and all seemed to approve the decision of the Board in their endeavor to accomplish such needed improvements. Among them is an extra chimney for Golden Rule Home kitchen, a large Cool Cellar and one additional section for the Greenhouse.

The thrifty condition prevailing at the Greenhouse and gardens was evidence to all observers that the profits made last year in regular local greenhouse work gave every prospect and indication for much larger profits in the year to come and the crowded condition at this early date of the growing season convinced all that there should be more glass added at once, especially when it became common information that several wholesale orders had to be turned down last spring. It seemed to be the prevailing opinion that our greenhouse productivity holds before us much encouragement in the direction of providing for increased service at Golden Rule Home, as also in Bible Training Class work. To carry on these religious activities requires constant income and numbers were convinced that our greenhouse affords prospect for providing in increasing amounts this revenue. Therefore the enthusiasm about the greenhouse.

Much interest was manifest with reference to the Bible Training Class and such additional education as could be afforded at this time. Several sincerely believe that in the interest of religious and spiritual life of young people, the church ought to look forward to the day when it can provide advanced educational accommodations under such management as will afford the greatest possible protection for the moral and religious lives of the scholars.

There was further feeling that the general work is being established upon sufficiently sound foundation that in the near future it should be able to not only perfect its work along lines already undertaken, but also to enlarge its activities and prepare for a real educational center.

To do these things will, of course, require time, patience and perseverance with plenty of hard, diligent labor and with an abundance of financial support.

REPORT OF SURVEY COMMITTEE

GREENHOUSE—The committee find the greenhouse in excellent condition and practically full of fine stock. We recommend a cool cellar for the care of bulbs and plants and urge its completion this fall. We find one greenhouse fitted with soil pipe which is leaking and cannot be repaired and recommend that it be replaced with regular steam pipe. The committee highly approve of the present management of the greenhouse and gardens.

GOLDEN RULE HOME AND FARMS—The committee recommend that the manager of the greenhouse be relieved of the management of the farm and the same be placed in conjunction with the home management. We believe it would be profitable to produce some pork for home use and thus dispense with the refuse of the Home.

FLORAL AND GIFT SHOP—We recommend the continuance of the Floral and Gift Shop together with the mail order seed business. We believe the experience will, in the near future, show a good profit and think any change at the present time would be detrimental to progress.

PRINT SHOP—We believe the work is progressing as well as possible under present conditions. We believe increased profits would be forthcoming with added competent help and equipment, but see no way this can be accomplished with the present financial condition.

In general we approve of the management and undertakings of the N. B. I., and its varied branches of work and have none but the highest degree of faith in the officers who have brought the activities far beyond our expectations. We see nothing ahead that is discouraging but instead highest success.

Floyd A. Sti'son Bernice Rogers
Wm. Lansbery Lulu Stilson.
Peter N. Benn

Time Signs were not placed in the Bible for decorating purpose; but to enlighten the watchers, in due time. But some Christians think nothing of figuring for days, and even weeks, how best to double their bank account, but can't spare ten minutes to figure on the Second Advent.—Haney.

GUARANTEE

"For and in consideration of the agreement of the Executive Board of the National Bible Institution to erect a Cool Cellar, and to erect the necessary buildings and equipment for increasing the production of selling stock of Golden Rule Greenhouse to the amount of 25 to 50 per cent of its present capacity, we the undersigned hereby guarantee the payment of the necessary costs of said improvements and extension of production capacity providing the said National Bible Institution shall not be provided with the necessary funds with which to meet such obligation and pay the same when such improvements shall have been completed and costs and charges therefor shall have become due and payable: provided also, however, that the amount hereby guaranteed shall not exceed the sum of Five Thousand Dollars (\$5000) the said amount of this obligation to be divided in equal proportions to those whose names are hereto subscribed."

Signed by,—

L. E. Conner Paul C. Johnson
J. E. Cross Leila E. Whitehead
F. L. Austin Lydia Railsbaek
T. J. Ellis Jessie M. Wilson
H. S. Hunt Emma L. Burroughs
F. E. Siple Daisy Nokes
W. V. Lansbery Maude Austin
L. T. Hanson Effie Long
L. M. Howell J. Arthur Johnson
Wm. Lansbery Alice Williams
John E. Miller Floyd A. Stilson
P. N. Benn

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
John Railton Circulation Manager

Executive Board

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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 for 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 Herald next week. Tomorrow morning the Johnson Brothers—Herald printers—start for the Iowa Conference at Waterloo, where all Iowans should be these days.

THIS issue of the Herald is given over to General Conference items. It seems only proper that those unable to attend Conference should have quite an extended report of same. Many have contributed to its success and they should have extended report of its doings.

EFFORT was made to have a few pictures of General Conference groups for this issue. We hope now to have some for succeeding issues. But we had hoped to send them out this week to the two thousand readers to whom the Herald is this week sent complimentary.

LEST any should judge from the Reports in this issue that our work was tending toward the material it should be expressly emphasized that at all times the General Conference and N. B. I. efforts are to build, encourage and strengthen new life in Christ.

Christ and Christian life are and must be first in any true Christian labor. And man, in his own human power and human action, can not do one thing that will make of himself a new creature. The new life, by whatever name it is called, is the work and gift of God through Christ.

But every true follower of our Lord will as certainly bring forth "works meet for repentance" as will a spring bring forth

its flowing stream.

And works, when worked as unto the Lord, have in them the character, not so much of the material as they do the character of Him in whose service they are prompted.

Therefore it is for the Christian encouragement of all that the results of continuous service by the many are referred to in this Herald. May the results here reported inspire to broader and stronger service.

The Herald Print Shop holds the possibility of unlimited supplies of Gospel literature;

The Golden Rule Home offers unlimited opportunity for Home comfort and fellowship;

The Bible Training Class affords opportunity for greater evangelization.

Let's turn loose the strength of our new life in Christ and unite to work the works of Him who has called us.

In His name;
With thanksgiving.

LOANS SECURED BY N. B. I. BONDS

OVER Three Thousand Dollars of the N. B. I., Six per cent, Ten year, First Mortgage, Coupon Bonds have been taken. These mostly by local and nearby people who know local values and who believe they are safe and sound.

But, if new buildings and improvements, amounting to from Four to Five Thousand Dollars, are to be completed in the next few weeks—and present indications strongly point that way, then these Bonds will become even better secured than formerly computed.

Those brethren having money to loan, are asked to consider this matter seriously and do what they can to take up this bond issue at once that our time and effort may be used in other lines urgently demanding attention.

Write to the National Bible Institution, Oregon, Illinois, for any particulars wanted.

F. L. Austin, Secretary.

MORE MEMBERS TO THE \$25 CHRISTMAS CLUB OF 200

HEARTY response has been given to Bro. Hammond's proposal to be one of two hundred or more who would make a Christmas gift of Twenty-five Dollars to the N. B. I. Forty-five others have signified their intention to make him pay his Twenty-five Dollars. At the present time there is great hope that the two hundred and more Twenty-five Dollar gifts will come to the N. B. I. on or before Christmas next. The reasons are these:

Omitting the mail order work (which it is not fair to include because of last year being the first) the several departments of the N. B. I. have together shown a profit; that is to say the deficit at the Home and Print Shop have been more than taken care of by the profits of Greenhouse and Floral Shop.

This fact convinced those at General Conference who studied the matter, that the N. B. I. plans are financially sound and give promise to provide funds with which to carry forward our Golden Rule Home and Bible Training Class work in accordance with previous hopes. Also the judgment of the Board was confirmed by the judgment of several others to the effect that we could

operate with greater economy and also with probable greater profits by having certain improvements in the greenhouse and extending work in the Print Shop. These have been recommended and described elsewhere. But to enable these improvements to be installed it will be necessary that the brotherhood shall contribute therefor.

Those having charge of the work are therefore very anxious that this Twenty-five Dollar Christmas Club shall go well beyond the two hundred mark. With such results and with the use of the capital largely for the installation of improvements and equipment, there is every prospect for much greater service through these non-productive departments—Home, Bible Training Class, etc.

The reader may grasp something of the earnestness of those at Conference by reading the signed guarantee found elsewhere. This guarantee was presented after many had returned home and still the signatures indicate the earnestness and confidence of the signers. Others undoubtedly would have signed had it been placed before them. It is only with such guarantee that the work can go forward at once.

Now if the brotherhood will quickly write the N. B. I. office of their respective intentions of being one of the two hundred to remit Twenty-five Dollars on or before December 24th, then the Executive Board can rush the work that must be completed in early fall if results are to be attained

(Continued on page 376, column 1)

BE sure to read the "CONFERENCE ECHOES" which are on the next page. They will give you the thoughts of those who attended General Conference.

HERALD RECEIPTS

Samuel L. Burk; Enos E. Elton; H. W. Patterson; Mrs. Mary B. Stewart; Lola Clark; Mary E. Hunt; H. F. Adams; Mrs. Cora Cole; Mrs. G. B. Sprinkle; F. A. Johnson; J. E. Hughes; Mrs. Anna Smith.

WINCE MEMORIAL FUND

Previously mentioned,	\$655.70
Mrs. M. A. Woodward	5.00
Total	\$660.70

AUDITOR'S REPORT

Dixon, Illinois, August 8, 1925.—To the Board of Directors of the N. B. I. Association: This is to certify that I have completed the audit of the books for business, beginning with August 1, 1924, and ending December 31, 1924, and find everything in splendid condition. I find that Sr. Lansbery has been very accurate in the keeping of all transactions.—(Signed) Lyman Booth, Auditor.

COMMITTEE ON SUNDAY SCHOOL LITERATURE

The committee of investigation of Sunday School Literature, with a view to publishing our own quarterlies, submits the following report: "We have corresponded with many of the Sunday Schools in different states and find that in no instance would more than ten or twelve quarterlies be ordered, which would not warrant publishing our own literature."—Respectfully submitted, Leland Hanson, Mary A. Gesin.

Among the Churches

Bro. F. E. Siple left last Friday for the Arkansas City Conference.

Next week will be our annual vacation week. There will be no paper.

Bro. and Sr. Leland Hanson are visiting his people near Lebanon, Illinois.

Bro. and Sr. W. C. McGraw, of Macomb, Illinois, were callers at the Herald on Saturday, last.

Our editor left Saturday evening for Waterloo to take up his work at the Iowa Conference this week.

Sr. M. A. Woodward returned from General Conference to West Branch, Michigan, where she may be addressed.

Bro. and Sr. Cedric Pope have moved from Oregon to DeKalb, Illinois, where he expects to spend some time in school.

Mr. and Mrs. John Bergstrom and family—Golden Rule florist—are spending a few days with relatives in Kewanee, Illinois.

Sr. Wince extends a hearty invitation to all who possibly can to attend the meeting which is to be held at her home on Sunday, September 13.

Bro. Jas. A. Patrick is expected to stop off in Oregon today to sign the N. B. I. Bonds, as president. Hereafter bonds will be issued at once for all subscriptions.

Sr. Musselman left Golden Rule Home Wednesday, last, going to her daughter, Mrs. Cedric Pope, at DeKalb. She felt that she should get relief and rest as soon as possible.

Bro. and Sr. Earl Thaver, of Plymouth, Indiana, reached Oregon on the seventeenth, and at once assumed duties at Golden Rule Home.

Sr. Thaver's many correspondents should take notice and address her at 110 N. 7th St.

The Misses Gardiner, of Lancaster, New York, remained in Oregon for a week after General Conference to visit with old friends. Then, not having had enough of the benefits which are to be received at conference meetings, they departed for Waterloo to attend the Iowa Conference.

Bro. G. E. Marsh and family called on friends about Oregon one day last week. Father and son, Arlen, traveled on to Marshalltown, Iowa, for a visit before taking up work at the Iowa Conference. Sr. Marsh is visiting her parents, Bro. and Sr. J. H. Williams, at Rochelle, Illinois.

Report of Meetings in Virginia

On the evening of July 4, Bro. H. A. Sheets, of Oregon, Illinois, began a series of meetings in Virginia and continued until August 2. Twenty-five interesting and instructive sermons were delivered and Bible lessons, comprising eleven in all, were taught. Eight sermons were delivered at Seven Fountains, six at Browntown, and eleven at Maurertown.

Brethren from Bath County, Manassas, Washington, Seven Fountains and Browntown attended the Bible School at Maurertown and many of the services at the same place.

There was good attendance and the best of attention was given to both the Bible lessons and preaching services. Everyone was interested and much good was done, especially by the Bible study, in bringing the young people into closer touch and understanding of many truths of the Bible.

Bro. Sheets is a zealous worker and we predict for him a successful career in the ministry.

(Mrs.) Mabel Andrews.

Fonthill-Niagara Falls

The church at Niagara Falls, N. Y., was given much cause for rejoicing on Sunday evening, August 2, 1925, when two promising young men, Kenneth Moore of Ransomville, and Clyde Shea of Niagara Falls, signified their faith in the saving power of the gospel of the kingdom of God by requesting baptism. Following that beautiful service, which was performed by the pastor, the right hand of fellowship was extended to our new brothers in Christ, and our union in Him further symbolized in the partaking of the Lord's Supper together. Both of these young men come of excellent families, and have had the privilege of good home training and the influence of the Sunday School, where they are members of the class conducted by Mrs. Marsh.

The pastor and his wife were surprised when they arrived in Lancaster, N. Y., recently, to find that Sisters Madeline and Charlotte Gardiner were on their way to Oregon for the Bible School. We are trusting that they will bring us a portion of the feast which they are

enjoying.

The annual picnic of the Sunday Schools of Fonthill and Niagara Falls, Ontario, and Niagara Falls, New York, was held on Saturday, August 8, 1925, in Queen Victoria Park, overlooking the falls. Over eighty were present and enjoyed the pleasant associations of the occasion.

CONFERENCE ECHOES

Expressions of Some Who Attended General Conference

GREATLY ENTHUSED

After looking over the properties of the N. B. I. we feel greatly enthused with the work, and feel that it deserves the highest support of all the members of our church.—Mr. and Mrs. E. M. Hall, Michigan.

SURPASSED

The accomplishments of the N. B. I. have far exceeded what I had even dared think, in the time it has been in operation.—Lydia Railsback, Indiana.

PROGRESS

It was my pleasure, with others, to visit Golden Rule Home, the Greenhouse and farm lands. It was very encouraging to see the wonderful progress that had been made in my two years' absence. Still more progress will be made during this coming year.

Let all brothers and sisters do all they can to help, both financially and otherwise.

Jesus is coming soon. Let us do what we can. Yours in the work.—Jessie M. Wilson, Chicago.

HARMONY

I feel that the 1925 General Conference has been in many ways the best one yet held. All rejoice in the gratifying progress which has been made in the different departments, and in the bright prospects and opportunities which lie ahead. The most noticeable thing about the meeting was the spirit of harmony and cooperation.—F. E. Siple, Illinois.

BIBLE SCHOOL FRUIT

Our Conference is over and what a beautiful memory it is—the cooperation, the fellowship, the unity and the spirituality—an inspiration for another year. The crowning of it all was the gathering at the water's edge to see those who had confessed the Master put on His name through the waters of baptism, thus bringing their lives into tune with the Father's will. May we all so conduct our lives that we may hear the "Well done, enter thou into the joy of thy Lord."—Leila E. Whitehead, Chicago.

AMAZED

Dear Editor.—In going through the Golden Rule Home, Greenhouse and Herald Publishing house, or the workings connected with the N. B. I., we were amazed at the work accomplished in the last year. We are confident there is not one of the body who would not or could not endorse and commend all who are giving their time, money and physical strength to the results of such a worthy cause. It is regrettable that all could not have been present and gone over the grounds so that they could have seen what has been accomplished.—Mr. and Mrs. Benn, Ohio.

AND BOOST

A most interesting Conference and Bible School has just closed. Our regret is that the brethren from everywhere could not have been present. Our lessons from Revelation surely ought to remind us all of our needed consecration and service in the Lord's work, that we may be able to escape the woes of the tribulation that seem not many years hence.

Now our service must needs be partly financial to continue the work of the church. You want to see more men in the ministry and a home for the old of our faith. Will you do your part to support the work, and do it now? Join the \$25 Christmas Club of 200, explained in the Restitution Herald and boost. Not all can do so, but the necessary number can do it.

"He which soweth sparingly shall also reap sparingly; and he which soweth bountifully shall reap also bountifully." 2 Cor. 9:6. Let us use the talent the Lord has given us, and so receive His "Well done, thou good and faithful servant," when He comes.—Lawrence M. Howell, Illinois.

HOW MAKE STRONG WHERE WEAK

The manifested spirit of harmony and hearty cooperation in the different phases of the work is appreciated by those in charge. Kindly criticism of each department is invited, but please make it constructive, that is, tell us how to make strong where we are weak.

If our children could be early taught to give

to the Lord's cause, at least part of the money they spend on candy, gum, etc., they would be surprised at the satisfaction it would give them knowing they are working for the Master.—Daisy Nokes.

MEMORIZING GOD'S THOUGHTS

A large class of girls and boys, ages ten to fifteen years, did some good work in memorizing Bible verses, some of them reciting eighteen or twenty verses at one lesson. "Train up a child in the way he should go: and when he is old, he will not depart from it."—Mary A. Gesin, Illinois.

MAKING OF LIVE CHURCHES

If all members would give what they could according as the Lord has prospered them, no greenhouse would be needed. But the failure to do so necessitates the work of such properties, which is a big factor in training a fine class of boys for which there is an increasing demand. There is a crying need all over the country for more resident ministers. The steady, Sunday after Sunday work is what makes a live church. The boys voiced their appreciation of the kindness shown them in being allowed to preach at the best times, and not being sandwiched in any old place. Some have given up good salaries in other lines. The half has not been told of their sacrifices. Have all done as much?—Leo Nokes.

MAY GOD BLESS

Mr. Bergstrom's work at the greenhouse, and Sr. Musselman's at the "Golden Rule Home" are to be highly commended. The Bible Training Class, in which we are all interested, is making progress, the fruits of which are being seen in the helpful work being done by the young men in the Berean class, and Bros. Melville Lyon and Harry Sheets are now quite active in the ministry. Last Sunday afternoon Bro. Paul Johnson was consecrated by prayer and exhortation to go out in the blessed work of the ministry. Brothers Arthur Johnson, Cedric Pope and Charles Fletcher are fitting themselves for the ministry. May God still bless the work.—M. A. Woodward.

Northwest Conference Report

The Northwest Conference met at Felida, Washington, July 9 to 12, 1925. Thursday evening at 8 p. m. Bro. Darby talked on "Evolution." Friday morning at 10 a. m. a Bible study and talk by Bro. Corbaley. A basket lunch followed and at 2 p. m. Sr. Young talked to us on her trip through Egypt and Palestine. She showed us how thankful we should be that we live in this free land and are able to worship God as we please. Her faith in God and her trust in Him made her journey safe and pleasant in every respect. Friday night at 8 p. m. Bro. Darby talked to us on "Man", where he came from and where he is going, showing us that life would indeed be black and drear had we not our faith in God and our hope of "eternal life."

Saturday morning at 10 a. m. we held a business meeting and election of officers. A service immediately followed and Bro. Darby talked to us on "Faith", showing that the faith in olden times was the same as now. There was no meeting Saturday afternoon, as the ladies had this time to prepare dinner for Sunday.

Saturday night and Sunday morning Bro. Corbaley continued his talk on the "Plan of the Ages", showing how the conditions prior to the flood were much the same as those described when Christ shall come. A sermon by Bro. Darby followed and then some prepared the dinner while others went to the creek where a class of eight girls were baptized. Their names follow: Margaret Woolf, Lucile, Mable and Edwina Dickinson, Alberta Holycross, Dollie McFarlane, Evelyn Hammerstrom and Garnet Caples. In the afternoon a social meeting was held, followed by "Communion". Bro. Corbaley preached the evening sermon, after which we all departed to our separate homes, glad that we had had the opportunity of thus meeting once more.

Gracie E. Kennedy, Sec'y.

OBITUARY

Joseph Dever Olmstead

was born in Triangle, New York, December 9, 1855. He was married to Elsie V. Robertson of Wilsonville, Nebraska, February, 19, 1889. Three sons came to bless their home: Dr. Lynn Olmstead, of Chicago; Paul, of New York City; Claude, of Chicago.

He united with the Church of God in 1904, being baptized by Elder Wm. Wilson.

He died, August 15, at his home in Chicago, and leaves to mourn his loss his devoted wife, three sons and their wives, and three grandchildren.

Funeral services were conducted from the home on Tuesday afternoon, August 18. The assemblage of friends and relatives, and the beautiful floral offerings testified to the love and esteem held for Bro. Olmstead and the family. After a few remarks based on the 146th Psalm we laid him to rest in a beautiful cemetery near the city's edge. There he sleeps, undisturbed by earth's turmoil and strife, calmly awaiting the Master's call.

F. E. Siple.

The Sunday School

By Alta King

Lesson 10 September 6, 1925
Lesson Text: Philippians 1 to 4
Responsive Reading: Psalm 27

Golden Text: I can do all things through Christ, which strengtheneth me. — Philippians 4:13.

For Study

Review: Relate the progress of missionary labors in Philippi after the conversion of Lydia. What great struggle was epitomized by this incident?

The New Lesson: This week's lesson is a consideration of Paul's epistle to the Philippian church. It is not out of line with the series of lessons, for its central teaching is the central teaching of all Paul's missionary labors, oral, written, or otherwise.

The same church-need made necessary the Philippian letter as made necessary the conference in Jerusalem, the Galatian letter, and, indirectly, the epistle of James.

This need, as we have seen, was the displacement of the idea that salvation is wages rendered for performing certain ceremonies and achieving the "thou shalt not" code of morals, all of which was definitely set forth in the Jewish law system.

This displacement depended upon the realization that salvation is the result of God's grace through Christ, which result, in part, is love shed abroad in the heart, this love being the only adequate motive force to obedience to whatever laws God has given us.

Paul's purpose should be held in mind as the Philippian letter is studied.

I. The Epistle as a whole. "The time and place of the epistle seem almost equally clear. Paul was in prison at the time of writing (Phil. 1:12-14) and had been having considerable success with his preaching among Roman soldiers . . . the reference to Caesar's household (Phil. 4:22) would point almost conclusively to Rome.

"Contents of the Letter: After a brief greeting (1:1, 2), Paul assures them of his loving interest in their present attainments and future progress in the faith of the gospel (1:3-11); then, relieving their anxiety about his own prospects, he expresses the confident hope that he will be released and thus be able to return to them (1:12-26). Meanwhile they were to avoid any pride or factiousness which might break their unity as a church (1:27 to 2:18), and they are promised a visit from two of Paul's coadjutors, who are well known to them (2:19-30). At this point the letter suddenly swerves into a passionate warning against some errorists of Judaism (3:1 to 4:1), after which the appeal for unity at Philippi is reiterated (4:2-9), and the epistle closes with some personal details."—Encyclopaedia Britannica.

Read other commentaries to get a general view of the epistle as a background for the portion studied particularly.

II. Salvation by Grace. Phil. 3:1 to 4:1. The heart of the Philippian letter is the third chapter. It is the clear ringing message that is the heart of all Paul's missionary labors. It was necessary for him to affirm this message constantly, not only in the positive language that salvation is of God's grace, but also in the negative lan-

guage that salvation is not of works, because the error was so deeply rooted in the instincts and thinking of those to whom he preached.

Verse 1. What joy and fellowship does Paul enjoy in chapter 2? Verses 2, 16-30. What, then, is the significance of the term "finally" in 3:1?

"To write the same things, to me is not grievous". What Paul was about to write, he had written and preached so many times that it was becoming "the same things," but they did not have the monotony of sameness.

Verses 2, 3. Warning and Appeal. What danger was lurking among or near the Philippians? What dangerous state of mind did the performance of this rite indicate? What opposite state of mind did Paul urge?

Verses 4-7. In order to give weight to his warning and strength to his appeal, Paul pointed out that he was denouncing that which he himself had prized very highly, placing his full confidence in it for salvation. He was not talking theory, nor even God's spoken word, alone; he was talking experience backed by God's word. He was drawing them on to that to which he himself had been drawn.

Note carefully the items of that "salvation" from which Paul was endeavoring to steer his readers, that salvation which may be attained, in degree, according to the strength of the flesh will power. Paul had attained to a very high degree. What did he do with it?

The same items of self-salvation could not be listed for every one. Each people, each person, having a spirit of self-salvation may have a different system of works, but the same spirit is back of them all.

Verses 8-11. Paul's purpose. Why did Paul count all the above, even blamelessness in obedience to law, as loss? Note carefully the language of verse 9. The same purpose, in perhaps more tangible terms, is stated in verses 10, 11. Which righteousness exceeds the other? Did Paul look back on the other with regret? Last of verse 8.

Verses 12-14. Paul makes it clear that in attaining the righteousness which is of God by faith, one does not "arrive," at least not in this life, as he had "arrived" in law righteousness. There is always the joy of more.

What is the final goal according to verse 11? What is it according to verse 12? For what, then, was Paul apprehended of Christ? You miss a great deal if this resurrection means merely a physical reliving. Go back to verse 10. How does Paul state the final goal in verse 14? What is the prize of the high calling in Christ Jesus—a merely political rulership in His kingdom?

Verses 15-21. Paul's appeal. To what does "thus minded," in verse 15, refer? See verses 13, 14. What, then, is the perfection for Christians in this life—a finished perfection, or a constant growing?

"And if in anything ye be otherwise minded, God shall reveal." Having the unity of the "thus mindedness" of verses 13, 14 with Paul, God would reveal other things wherein they might differ.

Verse 16. Whatever the attainment each has reached, all may walk by one rule. See 2:1-3 for the rule.

Why was not Paul speaking in pride and factional leadership in verse 17? What abundant proof had he given that he was

following Christ? See 3:4-7.

In verses 18, 19 Paul refers again to those Jews who were seeking the salvation to be gained through flesh strength, hence the statement, "Whose glory is in their shame, who mind earthly things."

Verses 20, 21 again state the final goal of the righteousness which is of God by faith. Can you conceive of such a goal being arrived at through the workings of the flesh nature? Paul couldn't, and he had attained a high degree of the flesh salvation.

The final appeal is found in 4:1.

NO PAPER NEXT WEEK

SECRETARY'S REPORT OF WORK

(Continued from page 371)

Floral and Gift Shop

The Floral and Gift Shop has proven satisfactory financially as the financial report will show. The floral sales are much larger because of the store down town. Only for the purpose of handling the greenhouse products locally this store would not be recommended.

Finances

On December 17, when it became due, the Fifteen Hundred Dollar balance of Mortgage on Home was paid. On February 28 the balance of \$11000 on the Greenhouse and its properties became due. There being no funds to pay this mortgage, Brothers Knodle, Cross and the writer endorsed a note for Two Thousand Dollars to advance to Mr. Gilbert, which amount he wished for his business. The interest was paid on all.

Early in the year your Secretary felt that the small response from the brotherhood indicated clearly that we must henceforth endeavor to put the N. B. I. upon a self-reliant financial basis. The matter was taken up with such of the Board as he could interview personally and it was finally agreed at a Board meeting in May last that we had best issue Twelve Thousand Dollars in First Mortgage six per cent, Ten Year Bonds, with which to pay off the present mortgage. Accordingly the same has been in process of preparation and, if the present draft of papers meets the approval of the Board, everything is now ready for the printer and the issuance of the bonds at once.

It was also felt advisable to provide for the issuance of Annuity Bonds unto such as might desire to contribute certain amounts to the N. B. I. after death. These Annuity Bonds permit the donor to complete the transfer of the funds during donor's own lifetime and to receive a stated annual interest revenue therefrom during lifetime. All funds received by the N. B. I. on Annuity Bonds will be at once so placed on interest as to draw the best safe interest possible, to be thus held in trust during donor's life. Thus the donor is protected during life and in the event of death, without further legal complications, the amount ceases to draw interest and the N. B. I. is then at liberty to use the principal amount.

During the year a will from the late Sr. Fanny Mitchell, originally in the amount of Five Hundred Dollars, netted the N. B. I. the amount of \$437.90. Another will from Sr. Adeline West is in process of settlement. Whether it will return to the N. B. I. the amount she intended is not yet known. Also a gift of \$290 from the estate of the late J. O. Woodruff was presented to the N. B. I.

The financial statement for July 31 is as found on the following page.

Notice is called to the fact that the Greenhouse shows less profit on July 31 than was previously reported for May 31. This is because the summer months never bring in returns equal to the disbursements.

GOLDEN RULE HOME DEPARTMENT

Home operations,	\$ 809.96	\$2374.92
Miscellaneous	158.69	5.50
Salaries,	1427.60	
Lights, etc.,	371.68	
Repairs,	33.70	
Interest paid,	105.00	
Interest earned,		265.44
Depreciation on Furniture & Fixtures,	207.70	
	<u>3114.33</u>	<u>2645.86</u>
	2645.86	
Loss,		<u>468.47</u>

PUBLISHING DEPARTMENT

Restitution Herald Subscriptions,		\$2143.19
Job Printing,		1937.47
Cost of Goods Sold,	919.54	
Rent from Building,		314.00
Discounts Earned,		17.93
Miscellaneous Income		94.06
Salaries and Wages,	2790.45	
Lights, Heat, etc.,	132.67	
Postage,	216.63	
Freight, Drayage, etc.,	81.44	
Miscellaneous Expenses,	637.85	
Taxes,	58.24	
	<u>4836.87</u>	<u>4506.65</u>
	4506.65	
Loss,		<u>330.22</u>

FLORAL & GIFT SHOP DEPARTMENT

Income		
Net Sales		
Floral,	5231.02	
Less Cost of Sales,	2831.58	
Net Gain from Sales,	2399.58	2399.58
Sundry,	1652.99	
Less Cost of Sales,	1282.37	
Net Gain from Sales,	370.62	370.62
Books, etc.,	919.04	
Less Cost of Sales,	603.89	
Net Gain from Sales,	315.15	315.15
Discounts Earned,		78.03
Miscellaneous Income,		160.03
Expenses		
Salaries,	1094.58	
Postage,	45.12	
Freight, Drayage & Express,	137.68	
Lights, Coal, etc.,	149.32	
Advertising,	98.46	
Insurance,	57.22	
Delivery,	160.74	
Rent,	245.00	
Floral Supplies	113.76	
Discounts Given	108.91	
Miscellaneous Expenses,	204.37	
Depreciation,	316.14	
	<u>2731.30</u>	<u>3324.23</u>
		2731.30
Gain,		<u>592.93</u>

**GREENHOUSE & FARM DEPARTMENT
(Without Mail Order Department)**

Income		
Net Gain from Sales of Greenhouse Plants, etc.,		10212.06
Other Income, miscellaneous,		120.57
Expenses		
Salaries,	5958.91	
Postage,	42.30	
Freight, Drayage, etc.,	185.36	
Lights, Coal, Phone, etc.,	725.42	
Advertising,	71.49	
Insurance,	96.59	
Repairs,	262.21	
Floral Supplies,	303.93	
Plant Sprays & Foods,	51.17	
Discounts and Allowances,	100.14	
Interest,	845.26	
Depreciation,	50.81	
Miscellaneous Expenses,	169.59	
Delivery,	76.20	
	<u>8939.24</u>	<u>10332.63</u>
		8939.24
Gain,		<u>1393.39</u>

**MAIL ORDER WORK
Fall, 1924 & Spring, 1925**

Income		
Net Receipts from Mail Orders,	662.41	
Seeds Sold at Store,	183.41	
Nursery Stock Sold at Greenhouse & Store,	170.05	
	1015.87	
Less Cost of Goods Sold,	737.06	
Net Gain from Sales,	278.81	278.81

Expenses

Charge for Printing Fall Catalog		403.52
Advertising, Jorner Co., Spring Catalog	623.43	
Cuts & makeup on Spring Catalog,	312.06	
Printing Catalog—Joerns Co.,	521.23	1456.72
Printing Order Blanks & Envelopes, R. Herald,		95.59
Mailing Boxes Used,		20.58
Seed Envelopes Used,		25.24
Traveling Expenses,		40.61
Extra Labor, Addressing, etc.,		58.20
Miscellaneous, Telegrams, Freight, etc.,		50.65
Postage on Catalogs		239.32
Postage on Mail Orders, Estimated,		40.00
Cuts for Catalog,		57.90
Salaries from Greenhouse, Estimated,		286.00
Salaries from Office,		1100.00
		<u>3849.33</u>
		278.81
Loss,		<u>3570.52</u>

OFFICE AND GENERAL DEPARTMENT

Contributions—Pledges and Cash,		7652.81
Office Earnings—F. L. A., & Bible Training Class		1897.60
Miscellaneous Income		46.25
Traveling Expense—F. L. A., & Boys of B. T. C.,	298.72	
Salaries & Wages	3498.11	
Postage,	115.26	
Light, Heat, etc.,	73.01	
Miscellaneous Expenses—Office,	339.71	
Miscellaneous Expenses—General,	777.14	
		<u>5101.95</u>
		9596.66
		<u>5101.95</u>
Credit Balance,		4494.71

STATEMENT OF ASSETS AND LIABILITIES

July 31, 1925

Cash on Hand—F. L. A., Sec. Acc't,		14.82
Accounts Receivable		1770.26
Pledges Unpaid—Accounts Receivable,		1729.10
Notes Receivable,		2756.00
Cash in Treasurer's Account,		
General Fund,	490.50	
Wince Fund,	286.25	
Maintenance Fund,	1731.41	2508.16
Estates—Greenhouse & Home,		26149.29
Improvements—Greenhouse Boiler,		291.43
Furniture & Fixtures,		
Office and Classroom,	1661.75	
Home,	2768.22	
Herald Office Equipment,	175.09	
Greenhouse—Tools & Equipment	446.16	
Greenhouse & Farm—Live Stock	280.00	
Floral Shop—Furniture & Fixtures	415.61	5746.83
Estimated Inventories,		
Herald Stock,	600.00	
Greenhouse Plant Stock,	1900.00	
Mail Order Seeds & Stock,	253.00	
Floral Shop Inventories,	2147.01	4900.01
Estimated Inventory of Supplies,		666.67
Accounts Payable,		1727.03
Notes Payable,		14400.00
Funds in Trust,		5124.76
		<u>46532.57</u>
		21251.79

TREASURER'S REPORT FOR YEAR END ING JULY 31, 1925

GENERAL FUND

Receipts		
Balance on Hand August 1, 1924,		216.97
Received from F. L. Austin,		12011.95
Total,		<u>12228.92</u>
Expenditures		
Paid on Orders from Secretary,		11738.42
Balance on Hand,		490.50
Total,		<u>12228.92</u>

WINCE FUND

Received from F. L. Austin,		286.25
-----------------------------	--	--------

MAINTENANCE FUND

Receipts		
Balance on Hand,		1496.72
Receipts During Year,		925.27
Total,		<u>2421.99</u>
Expenditures		
Amount Paid out for Home Members and Transfer of Funds,		690.59
Balance for August 1, 1925,		1731.41
Total,		<u>2421.99</u>

TOTAL AMOUNT ON HAND, AUGUST 1, 1925, IN ALL FUNDS

Balance on Hand in General Fund,	\$490.50
Balance on Hand in Wince Fund,	286.25
Balance on Hand in Maintenance Fund,	1731.41
Total on Hand for August 1, 1925,	<u>2508.16</u>

WALKING IN THE SPIRIT

By Alta King

FOR in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh."—Gal. 5:6, 16.

In the first part of the quotation Paul says that faith which works by love is that which avails to accomplish what the Galatians were thinking to accomplish through subscribing to Jewish law by circumcision; which thing, according to verse 5, was righteousness.

In the last part of the quotation Paul says that walking in the Spirit prevents from fulfilling the lusts of the flesh.

By Paul's classification of the works of the flesh and the fruit of the Spirit, it is evident that the prevention of the first means the manifestation of the latter, for the first is prevented by the counteraction of their opposites, the latter.

It is also evident that the fruit of the Spirit is the righteousness spoken of in verse 4 (or at least that portion of it which may be gained this side of the resurrection) which is accomplished by faith which worketh by love.

Therefore, if faith which worketh by love produces righteousness, and walking in the Spirit produces righteousness, it follows that faith working by love and walking in the Spirit are much the same process, if they are not the very same.

To the most of us "walking in the Spirit" has a very vague and intangible meaning. There clings to it something of mysticism. We are either shy of it, only half believing, as many are shy of, only half believing in, ghosts; or we soar in the clouds in emotional following of the Spirit, giving ourselves over wholly to mystical leadings.

This should not be true in the life of a Christian. The Christian should keep Paul's close analogy between "faith which worketh by love" and "walking in the Spirit" in mind. Those who are shy of the Spirit, fearing the mysticism in which human thinking has shrouded it, should think of it in the more familiar term—"faith which worketh by love," and lend themselves wholly to it. It may be that faith which worketh by love is not the sum of the Spirit, but it is at least that portion of it which enters our present life in Christ.

Those who yield themselves to the leadings of a mystical spirit and go soaring

around in emotional ecstasy should likewise keep in mind the close analogy which Paul sees between "walking in Spirit" and "faith which worketh by love." By so doing their feet will stay on the ground where faith that worketh by love is much more sorely needed than mystical leadings of a mystical Spirit.

Not that the Spirit of God through Christ is not mysterious. It is mysterious, but not mystical. It is mysterious as God's electricity is mysterious, mysterious, but very familiar and serviceable, carrying with it no atmosphere of mystical fear-someness.

Who can understand the wondrous workings of that love which comes to us through faith in God the Father of love? Why should its workings so change us that, "Ye shall not fulfil the lust of the flesh," becomes true in us? A mystery, but a mystery that draws us very close to the Father in familiar fellowship.

The Children's Column

PAUL WRITES TO THE PHILIPPIANS

PAUL wrote a great many letters to his friends. He could not stay very long in one place. He had to go here and there and everywhere to help people to know and love Jesus. Paul would learn to love these people and so when he went away he did not forget them. He thought about them and wrote them letters. He did not use paper, and envelopes, such as we use. His letters were long scrolls. He rolled them up instead of folding them. His friends thought so much of Paul's letters that they saved them and now we have copies of them here in God's word.

Paul had to leave Lydia's house and go to another city to tell about Jesus; but he did not forget Lydia or his other friends in Philippi. He had learned to love them. Because he could no longer talk to them, he wrote them a letter, which was saved and is now in God's book, the Bible.

Paul wrote something like this, "To all my friends who are in Philippi, peace be with you from God our Father and from the Lord Jesus Christ. I thank God every time I think of you. In every prayer I remember you, and the happy time we had

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together. I long to see you again. I pray that you may grow more loving toward Jesus and toward one another every day."

Paul told these friends to rejoice and be happy because of Jesus. He said that he was willing to give up everything for Jesus' sake. He urged them to try to be like Jesus, as he was trying to be. He said he could do anything with the help Jesus gave him. Paul asked these friends to think about things that were good and true and lovely; for he knew that when people have lovely thoughts they speak loving words and do things that are kind and good.—Selected from "The Beginner's Teacher".


There are many offenses against the law that are not specifically stated in the law. ---Haney.

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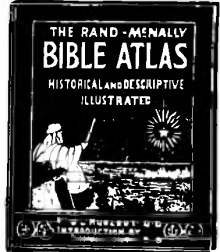
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(Continued from page 372)

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THE RESTITUTION HERALD

Volume 14

Oregon, Illinois, September 8, 1925

Number 48



A Group of Illinois and General Conference Attendants

IS YOUR HOUSE BUILT UPON A ROCK?

By T. C. E.

THEREFORE whosoever heareth these sayings of Mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for 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, which 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." Matt. 7:24-27.

So is the house of one who builds his house upon that rock of salvation, that "Stone which the builders rejected" (Luke 20:17), even Jesus the Christ. Those who build on that rock have a foundation that never fails. When trials and tribulations beat against that house, when the storm of adversity strikes it, when the flood of sorrow and suffering assails it and would sweep it away, then we can see the wisdom of a firm foundation. Although beset on every side with dangers, though the flesh lust exceedingly against the Spirit, yet withal if our faith is built upon the true Christ, our foot is not moved. Though the darkness comes and we do not see clearly the way of escape "we are troubled on every side, yet not distressed, we are perplexed, but not in despair; persecuted, but

not forsaken; cast down, but not destroyed". 2 Cor. 4:8, 9.

"Thy rod and Thy staff they comfort me" (Psa. 23:4), and we begin to realize the significance of the twenty-third Psalm where it is written, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for THOU ART WITH ME;" and "If God be for us, who can be against us?" (Rom. 8:31). We see in a measure that the "sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us". (Rom. 8:18). Then too, we are assured 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. 8:38, 39), so how can a house fall if built upon a foundation that never fails? It is anchored to One that "dieth no more" (Rom. 6:9), One who passed through all the trials and tribulations that can assail flesh, suffered manifold the pain we go through and therefore understandeth our frame.

"There is one God, and one Mediator between God and men, the Man Christ Jesus" (1 Tim. 2:5), and we know that He said that "this is the Father's will which hath sent Me, that of all which He hath given Me I should lose nothing, but should

raise it up again at the last day. And this is the will of Him that sent Me, that every one which seeth the Son, and believeth on Him, may have everlasting life: and I will raise him up at the last day" (John 6:39, 40). So we, too, can "count it all joy" (James 1:2) when we are permitted to "suffer with Him, that we may be also glorified together. 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" (Rom. 8:17, 18). "We shall be like Him; for we shall see Him as He is" (1 John 3:2), and no longer will we be "children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness (Eph. 4:14), but will have life in ourselves, even as He has life in Himself. Sorrow, pain and tribulation we will not know—death shall be "swallowed up in victory" (1 Cor. 15:54), and we can indeed rejoice and sing, "O death, where is thy sting? O grave, where is thy victory?"

Life eternal, without end, and life in abundance is the portion of those who answer the call when "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

(Continued on page 384, column 3)

DEATH

By C. E. Randall

THE world at large is dead, dead in sins and trespasses. The sin and trespass death is more to be feared than the second death. Death in sins precedes, yes, causes the second death. When dead in sins we are in danger of the condemnation coming upon the world of the ungodly.

We are either dead to sin or else we are dead in sin. Every individual whether young or old is dead in sin unless he has crucified and buried the man of sin and been resurrected to the new life in Christ Jesus, thereby becoming "dead to sin".

Paul, in writing to the Ephesian brethren, reminded them of the fact that they were dead in sins and trespasses previous to their being quickened or made alive in Christ Jesus. Eph. 2:1, 2.

Paul further argues this line of thought in his Roman letter, when he says, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. 5:12. He undoubtedly had this thought in mind when he said, "There is none righteous, no, not one."

Being conceived in sin and shapened in iniquity, we become in need of a Savior as soon as we reach the age of accountability and must have a clean heart created within us before we form a relationship with the Savior as "babes in Christ". Psa. 51:5, 10.

At what age the youth becomes chargeable to God for personal sins is hard to state—possibly no certain age, some developing to mature judgment earlier in life than others.

However, under the Old Testament the youth were not reckoned with or numbered under twenty years of age, save the first-born.

One thing we can rest assured of, that we are sinners by heritage or by the wilful overt act.

The youth who is a sinner by nature before he comes to the age of accountability does not have his unreckoned sins charged against him, therefore is not in danger of the second death. Such sin may be catalogued along with other sin Scripturally spoken of as a "sin not unto death". 1 John 5:17. The youth under twenty years of age who came out of Egypt with Israel were undoubtedly partakers of Israel's sins, but, not being numbered, the sin was not charged against them; therefore they were permitted to go into the promised land.

The sins of youth are largely unintentional and with proper home training can be centered around the "sin of omission, and practically eliminated the "sin of commission."

When an individual comes to the age of accountability his sins which haven't been reckoned with in premature days become chargeable sin and must be atoned for, and until they are remitted he is dead while alive.

Paul in writing to Timothy says that "she that liveth in pleasure is dead while she liveth." 1 Tim. 5:6. "Lovers of pleasure" was to be one of the predominating sins of the "last days". Can we love pleasure without "living in pleasure"? Love comes from the heart, and where a man's treasure is, there will his heart be also. If we love pleasure or anything else more

(Continued on next page, column 3)

THE TWO THRONES

By Lyman Booth

JAMES in the fifteenth chapter of Acts, beginning at the fourteenth verse has shown that it was not intended for Jesus to take His throne during the Gentile times. He said, "Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for His name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: that the residue of men might seek after the Lord, and all the Gentiles, upon whom My name is called, saith the Lord, who doeth all these things." James said the words of the prophets agreed with what he had spoken. Turning to Amos 9:11 we find the very prophecy to which he referred. "In that day I will raise up the tabernacle of David that is fallen, and close up the breaches thereof, and I will raise up his ruins, and I will build it as in the days of old." The prophet is here foretelling the reestablishment of the government and temple worship, and in verses 14 and 15 of the same chapter foretells the return of Israel, the safety in which they will dwell, and the duration of their happy and prosperous condition. He says further, "And I will bring again the captivity of My people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land (of Palestine), and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God."

These scriptures plainly connect the restoration of Israel to their own land with the restoration of David's throne. With the Jews it was a common belief that their Messiah should be king and rule over the people of Israel. Note the wonderful demonstration of the multitude which strewed His pathway with palm branches, and spread their garments before Him as He rode triumphantly into Jerusalem, crying, "Hosanna: Blessed is the King of Israel that cometh in the name of the Lord." John 12:13. They hail Him as their Messiah, their King. He then did what He never did before. He accepted the title of king, and received their homage without protest. Those going before and those following after broke out in acclamations of praise. The angelic hymn which was earlier sung at His birth was reechoed by the band of His disciples as He approached Jerusalem for the last time before the close of His mortal career.

After having been with Him for more than three years, and sitting at His feet as earnest learners, they had no other idea of His kingdom as shown by their question as found in Acts 1:6, "Lord, wilt Thou at this time restore again the kingdom to Israel?" Did He tell them that because it was overturned and in ruins it would always remain so? No, not at all, but plainly and kindly He said, "It is not for you to know the times or the seasons, which the Father hath put in His own power. But ye shall receive power, after that the Holy Ghost is come upon you." Acts 1:7, 8. We find that they did receive power on the day of Pentecost,

and afterward repeatedly bore witness as to the time when the kingdom would be restored. It was at that memorable meeting that James declared that it would be when the Gentile times ended; then He will return again to restore Israel to their own land and give them a King to rule in equity and justice. In Paul's letter to the Romans he declared "that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so . . . it is written, There shall come out of Sion a Deliverer, and shall turn away ungodliness from Jacob." Rom. 11:25, 26. The Gentiles are now having their time of conducting the governments of earth, while the Jews are scattered far from their own fair land.

Search the history of any country and nation, at any time since the fall of Jerusalem and you will find the Jew as you see him today. Their restless feet have trod the soil of every habitable portion of the earth. We meet them in every city, in the busy marts of trade, in every climate, and hear them speaking every known tongue. In harmony with prophecy, amid all their wanderings and sufferings they have preserved their identity, and remain a distinct and peculiar people. Without country or nation that they can call their own they have preserved their nationality. They have passed through the mightiest revolutions of the Gentile nations. They have been driven from East to West, from North to South. They have lived through the rise and decline of empires and kingdoms. They have withstood the civil and political convulsions of nations, yet for more than twenty centuries they have remained the same in all essential features, maintaining the same laws, and today they are a living miracle and monument in testimony of God's prophecies.

We have further testimony in Acts two. We find Peter preaching on the day of Pentecost on this point, when the apostles first received this power from on high. Speaking of David he said, "Therefore being a prophet, and knowing that God had sworn with an oath to him that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne". This was Peter's wonderful, and I may say, model sermon, at the very beginning of the Christian dispensation, and we find in it a restatement that Christ is the rightful heir to the throne of David. It seems that, speaking as the Spirit had given them utterance, no further proof is necessary to establish Christ's right to the throne and kingdom.

From the foregoing scriptures we learn that our Lord Jesus has been exalted to the right hand of God, and given a seat in His throne; because He overcame. We also learn that He is to remain there, and officiate as our great High Priest until the time shall arrive for Him to take His throne and reign, which time has been appointed by the Father; and that Jesus is the promised Son of David, the rightful heir to his throne and kingdom, which He will establish forever on His return to earth. He is spoken of by the prophet Jeremiah as the "Branch of Righteousness". Isaiah refers to Him as the Son who shall reign upon the throne of His father David forever.

We have shown that the throne of Israel has been overturned and is in a ruined condition, and must so remain until the legal

(Continued on page 383, column 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: Romans 5:8

WHO SEEKS FOR FAME

Who seeks for fame must these things do;
First to his fellow men be true,
Next to the art or craft he serves
Must bring the love which it deserves,
A love which finds its greatest pride
In doing well the task supplied.

He must be strong enough to keep
His course against the current's sweep,
Must keep his standards lofty, when
Small gains are made by baser men.

He must have patience and the pluck
To trust to merit, not to luck.
Though needing profits, never take
A cheaper course for profit's sake.
Who does these things, and makes his name
A badge of worth will come to fame.

But e'en above this worldly fame,
We must show faith to win a name
That through eternity will shine
And have our Savior say, "Be Mine."
This message is above any name
Or any thing this world calls fame.

OUR BUILDING

Throughout the Scriptures are many passages wherein the individual Christian, or the church as a whole are pictured as a building or part of a building. For instance, "Know ye not that ye are the temple of God", which shows beyond all doubt that God dwelleth in us, and controls us, if we permit Him by having the proper faith in His Son the Lord Christ, and love for Himself enough to realize that He is Jehovah, our God, our Creator, our Upbuilder, our Preserver.

Then again Jesus often is referred to as a building or part of a building. I am sure this passage is familiar to all: "Other foundation can no man lay than that is laid, which is Jesus Christ". Also where Jesus says, "I am the door: by Me if any man enter in, he shall be saved, and shall go in and out, and find pasture." Most comforting thoughts, for we realize they mean exactly what they say!

Then there are passages where Jesus and His church co-jointly form the building. Paul writes, "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit"—linked together with Jesus Christ to form a dwellingplace for God. Can man be given a higher honor? Can man contemplate a greater success?—one with God through Jesus Christ our Lord.

As individuals what must we do to make ourselves a fit dwelling place for God? If we are to be a house fit for our Creator to dwell in, with what must that house be fur-

nished? First of all the house itself must be built on the foundation of Jesus Christ—the foundation that Jesus is the Son of God the Christ; the foundation of love, love for God as Jesus loved God; love for Jesus as Jesus loved us; love for God's creatures as Jesus loved the world and gave His life for it. Our hearts and our minds must be cleaned from all impurity. Selfishness and deceit must be done away and in their place Jesus must be placed—placed as an example, placed as a precept. We must follow Him in all things, and if we do then all things will be done to the glory and honor of God. And when this is the case God will dwell within us controlling our every thought, controlling our every word, controlling our every deed. It is not enough that we rid our hearts of worldly things to have God dwell within us. To make our heart a fit habitation for God we must place Jesus the Son of God there to welcome Him. To have God visit and dwell with us things must be congenial. He must find things as He would have them. And the only way to please God is to acknowledge Jesus as His Son, the Christ, and do all things in His name to the honor and glory of God. No half-way measures, no compromising, but a full surrender. "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 walk 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."

Yes, if we rid ourselves of self, rid ourselves of the world, putting Jesus in possession of our being, God will dwell in us, and be our Father, and we shall be His sons and daughters, for the Lord Almighty hath said it.

Has love anything to do with the indwelling of God? John says, "No man hath seen God at any time. If we love one another, God dwelleth in us, and His love is perfected in us. Hereby know we that we dwell in Him, and He in us, because He hath given us of His Spirit. And we have seen and do testify that the Father sent the Son to be a Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him." We see love plays a very important part in our life. Love is one of the necessary attributes of our Christian existence. Without it all things else dissolve into dust. With it everything takes on an effulgence that reflects the brightness of God. Great is God and God is love.

The house that we have builded on this foundation of Jesus as the Christ the Son of God, is it a fit dwelling place for the Most High? If not, I fear we never will take part in the future glory, we never will rule in the hereafter. God must be within us if we are to be His heir, to partake of His glory. "If the Spirit of Him

that raised up Jesus from the dead dwell in you. He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." Therefore, my readers, I ask you to cleanse your heart from all unrighteousness and have God dwell therein. Make a place for God and have Him rule, and He that dwelleth in you will bring you forth on the morn of the resurrection resplendent in, beauty, crowned with righteousness; and we all shall be one, "as Thou, Father, art in Me, and I in Thee, that they also may be one in Us; that the world may believe that Thou hast sent Me, . . . I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me."

AND THE DOOR WAS SHUT

The other Sunday I traveled a little more than twenty-three miles in each direction to attend services with the nearest Church of God, merely to find the door shut and locked owing to the summer vacation. A feeling of deep depression came over me that lasted all the rest of the day. And I said to myself, "What a horrible thing it would be for us to close our hearts to Jesus, and at His appearing find the door of His heart shut against us." If we are to enter with Him into the marriage supper our lamps must be filled with the oil of faith and service. I pray that that door will not be shut against either you or me.

BIBLE QUESTIONS

1. What was Jesus' command to His disciples about loving one another?
2. What did the disciples tell Jesus to do with the crowd of tired and hungry people?
3. How are we to love?
4. If we sin, to whom are we to go?
5. What did Jesus say to Judas when He had given him the sop?
6. What armor does Paul tell the Ephesian Christians to put on?
7. With what words did Paul condemn Ananias, the high priest, for smiting him?
8. Why are Christians to "hold fast our profession"?
9. Who wrote the epistle to the Romans?
10. What did Jesus do when Peter began to sink and cried out?

ANSWERS TO LAST SERIES OF QUESTIONS

- | | |
|----------------------|-------------------|
| 1. Matthew 9:27-30. | 6. John 13:30. |
| 2. Matthew 9:16. | 7. John 14:26. |
| 3. John 9:25. | 8. Acts 28:1. |
| 4. John 12:3. | 9. Matthew 13:38. |
| 5. Matthew 25:24-30. | 10. Mark 14:71. |

The size of our troubles is governed by the degree of our faith in God.—Haney.

DEATH

(Continued from page 378)

than God, we can rest assured that we are dead even though we live—dead in sins and trespasses. When we are dead in sin we are dead to God, His purposes, His every work. Therefore, "let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us." Heb. 12:1.

"Your character cannot be essentially injured except by your own acts."

"Good manners are an investment which pays large dividends."

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 for 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

ARKANSAS CITY

WE can not wait for the secretary's report before announcing briefly to Herald readers that much joy and happiness prevails about Arkansas City on account of the recent conference held there. Much good is said to have been done, beside the fact that six were immersed.

BIBLE TRAINING CLASS

WE are anxious to hear immediately from everyone contemplating entering the Bible Training Class at Oregon for the coming year. We now feel confident that we will be able to arrange for instruction in English and some other necessary branches in addition to a course in Biblical study. But it will be advantageous to hear at once from each person contemplating the course.

WE ARE ONE BODY IN CHRIST

THE Illinois Conference and the General Conference should be especially mentioned as evidencing the results of brethren manifesting kindly Christian consideration each for the other. In this connection the editor wishes also to include without reservation the recent Iowa Conference. While each one spoke his own mind freely, yet such utterances were made in every instance with careful regard for the thoughts and convictions of others. In no instance known to the writer did anyone flesh-hook or aggravate another. The result was that every problem for study was studied with most beneficial results.

Unity of spirit clears the way for serious, thorough, careful and honest consideration

of every question. It is this spirit that has been so much urged with reference to General Conference work.

May God guide one and all to the recognition of this great principle, the practice of which will cement the brotherhood together instead of shattering and rending it. It becomes more and more evident that it is the spirit of selfishness, egotism and carnality that splits, rends and confuses the church body. There is no Bible doctrine, there is no Christian practice, there is no Christian duty, but which can and should be studied and analyzed by the brotherhood in the sweetest and kindest of spirit. And, regardless of probable differences of decision, there is no reason why the brotherhood should not in true Christ-like spirit allow each person to gently and kindly live out his understanding, his honest conviction of the teaching of God's word. The absence of the carnal mind, of personal ambition and egotism not only allows, but encourages all sincere searchers for truth to search with one another in an honest effort to aid each other.

Let us move forward endeavoring to grow up into Christ, our living Head in all things.

STILL LARGER PROGRAM

YEAR after year the programs outlined by the General Conference in session become consecutively larger. This is but natural. In fact it ought so to be. Increased experience, knowledge and strength should visualize increased activity and increased accomplishments. In order to keep the natural, carnal nature in subjection it is only proper that all should constantly realize that the one only laudable ideal for those who are in Christ Jesus is to "walk after the Spirit". See Rom. 8:1-3. Whatever the material labor may be, whatever the visible or material results sought, these should all be for the purpose of strengthening the spiritual man. Our Savior wrought material labor and benefited His audiences as He fed, healed, forgave them. But it is most evident that in doing so He led them more closely unto Himself and more deeply into the things spiritual.

So with the General Conference of the Church of God. Our Bible Training Class work must be recognized as a momentarily material labor; but the results sought are the proclamation of the Gospel and the conversion of many of the human family unto Christ. The Golden Rule Home labor is momentarily material; but the larger effort is to encourage and strengthen the spiritual life of its family and to draw forth the fruits of the Spirit from those who participate by contribution of money or labor in the maintenance of said Home. The publishing work is likewise momentarily material in nature; but it, too, has for its higher vision the encouragement of the spiritual life in worker, in publisher, in distributor, in final reader. Thus while some are continuously working with energy in the daily, material operations, let no one think for a moment that the final and continuous aim is not for richer spirituality in all.

For more economical and efficient work in these lines and with this one common ideal the General Conference in open session has recommended that, if possible, our publishing plant shall be operated more ex-

(Continued on page 384, column 2)

NATIONAL BIBLE INSTITUTION NOTES

ANNUITY BONDS

AN Annuity Bond for Five Hundred Dollars is being issued this day.

An application for another one for Three Hundred Dollars is on file, and will be issued whenever the money arrives.

Inform yourselves about these Annuity Bonds.

MAILING FIRST MORTGAGE BONDS

THE First Mortgage, ten year, six per cent. Bonds were made ready for President Patrick's signature before your secretary left for the Iowa Conference. Bro. Patrick stopped at Oregon enroute from the Nebraska Conference and signed same. Bonds were then taken to the bank for the trustee, Mr. C. M. Gale, to sign, that bonds could be mailed to those who had remitted for same. But Mr. Gale, to insure accuracy, wished to wait for the return of secretary before he signed. He was then taken out of town for a few days. He has now returned and those who have remitted for bonds will receive same at once, D. V.

The sooner we can get this matter all completed, the sooner can time strength and means be concentrated on other important phases of our work, some of which are suffering for want of attention. Those who have money on hand to loan, and who feel that they can, in safety to themselves, buy of these bonds, if they will do so at once it will greatly facilitate our work.

Time and labor can be saved by remitting a certified check or bank draft with application. Make same payable to National Bible Institution, and mail to Oregon, Illinois.

These Bonds are in denominations of \$50.00, \$100.00 and \$500.00.

200 CHRISTMAS CLUB

THE members of the \$25.00 Christmas Club have increased from 46 at last report to 65.

This is very encouraging. Let us keep the good work booming fast and raise the number rapidly.

The promise is to pay \$25.00 to the N. B. I. on or before next Christmas, providing 200 such pledges are made. We need 135 more pledges.

Are you going to enroll with the 200?

Don't delay, act now, write today, stating you'll be one of the 200 Christmas Club.

Address, National Bible Institution, Oregon, Illinois.

HERALD RECEIPTS

J. W. Grimsley; E. C. Gates; J. J. Polm; Mrs. Calista Glotfelty; Ethel Johnson; Mrs. Calvin Hammond; Mrs. Allen Johnson; J. J. Snodgrass; Mrs. Edith Mann; Mrs. Ira F. Wilson; Mrs. E. K. Robinson; Mrs. E. W. Mead; A. Seitz; Mrs. Hattie Gearhart; Miss Adelle Starbuck; S. M. White; Mrs. W. H. Allard; Mrs. Frank Moran; Miss Ellen Riesener; C. L. Furry; John Threalkill; Mrs. J. M. Hockenberry; Wm. Birkey; Mrs. Curtis Edson; Mrs. Guy Lewis; Mrs. R. P. Story; Mrs. Dora Haggard; Herman Ruhn; W. E. Story; Irvin Lathrop; Jesse Harrold; Mrs. E. L. McDaniel.

WINCE MEMORIAL FUND

Previously mentioned	\$660.70
Mrs. C. Seely	1.00
Milton Long	1.00
Total	\$662.70

HELPING FUND

Mrs. Frank Moran	\$1.00
Mrs. C. Seely	1.00
Milton Long	3.00
Mrs. Mate J. Worthington	1.00
Alex. Allan	1.00
Chas. E. Anderson	2.00

Among the Churches

Bro. M. W. Lyon will speak at Oregon, Ill., Sunday the 13th—morning and evening.

Any one wanting a copy of the picture on front page may secure same by remitting \$1.05 to the Tice Studio, Oregon, Illinois. The orders already given should be filled this week.

Lawn Services and Picnic Dinner

Sr. Wince wishes all Indiana to meet on her lawn next Sunday, September 13, at about 10:30 for worship and sermon. Picnic dinner will follow, after which—about 1:30—another service will be held. No word has yet been received as to whether or not speakers other than the writer, F. L. Austin, will be present.

Stanhope, Iowa

Meetings are announced for Stanhope, beginning September 10th, to last over Sunday with all day meeting Sunday. Bro. Chas. O. Fletcher, who is studying for a time with Bro. Williams, will assist him in this meeting.

Herald Must Go On Schedule

Bro. Paul C. Johnson is again busy getting out The Herald, after having enjoyed two days with his parents following the Iowa Conference.

Bro. Johnson gave a sermon at Waterloo that was very much appreciated. Next Sunday he will fill Bro. Siple's appointment at Adeline, Ill.

Kansas Happy

The Herald has been informed that the Arkansas City meeting was a most happy and inspiring event. New friends were made, closer fellowship was established and, as if to crown the work, several were baptized.

The labors of Bro. F. E. Siple were most sincerely appreciated.

Meets Old Sunday School Friends

Bro. Arthur Johnson, after attending the Iowa Conference, visited his parents near Sac City. By special request he occupied the Baptist Church pulpit on Sunday last. It was here he attended church and Sunday School for several years before coming to Oregon about two years ago.

The Marshes Disappear from Illinois Gardiners Follow

Bro. and Sr. G. E. Marsh and son, Arlen, called at Oregon last Wednesday, before starting on their return trip, Thursday, to Niagara Falls. Bro. and Sr. J. H. Williams, of Rochelle, Illinois, parents of Sr. Marsh, toured with them in a separate car, while Sisters Madeline and Charlotte Gardiner, of Lancaster, New York, who attended the Illinois and the Iowa conferences, were invited to ride with them on their shooting "Star".

Note to Correspondents

Please use good black ink when writing to Auntie Wince. She cannot decipher letters written with a pale lead pencil—her eyes are too weak.

And be sure to give your full address—town, number and street. A letter to Sr. E. N. Eames, Rochester, N. Y., came back because she gave no street nor number. And be sure you have her address right. She does not live at Princeton, Ind., but at PIERCEton, Ind. Bro. Humphreys' letter, sent to be read at our twelfth of July meeting was lost because it was sent to Princeton.

Seeks Recognition

Bro. E. E. Geisler, San Saba, Texas, requests recognition by the General Conference as a minister of the Church of God.

From the time of its organization it has been understood that the General Conference would, on request, gladly recognize the ministers of the several state conferences, provided that after announcement in Herald, no complaints are made and sustained which the Ministerial Committee regards sufficient to Scripturally disqualify the applicant.

Accordingly, unless complaint against Bro. Geisler is filed with the Secretary of the General Conference within one month from this date, he, being a minister of the Texas Conference, will be gladly welcomed among the ministry recognized by the General Conference.

Give and it Shall Be Given Virginia Gave

Bro. H. A. Sheets supplied for Bro. Siple at Dixon, Sunday the sixth. Bro. Sheets has been one of our Bible Training Class students for about two years, and in his supply work and special appointments has come to be favorably known and appreciated by many people.

He expects to leave these parts about Septem-

ber 11. After visiting his own people at Grand Rapids and Blanchard, Michigan, he will, D. V., go to Virginia to labor in the Gospel with the churches at Maurertown, Dry Run and Brown-town, beginning the work there about October fifteenth.

May his labors in unison with others redound unto the glory of God through much beneficial service to his fellows.

Let us realize:—All future ages will be affected by this service unto God.

Berean Sunshine

A much enjoyed surprise was given Mrs. F. L. Austin when two tried and tested Bereans from Chicago motored in on her fifty-first birthday anniversary, September 2, and flooded the house with good cheer and happy smiles, in the midst of which were some two dozen parcels beautifully wrapped, tied and sealed with most painstaking care and dainty and artistic taste. Twenty letters spell Mrs. Austin's full name. Each parcel was marked and numbered with one letter of the name and written instructions were that she was to open a parcel a day till the seals of the letters of her entire name should be broken—twenty days. All in excess of twenty were to be opened on the first day.

Pleased?

Most happily!

But she'll not know all the donors till old Sol shall have crossed the Equator in search of the warm southlands.

She takes this means of extending her heartiest thanks to all participants in this joy-spot of 1925. To Sisters Harsch and Whitehead, and their assistant, Mrs. Thomas, the real tacticians, she personally revealed her heart.

Report for August

Sermons: Jay County, 3; Rensselaer, 2; Pleasant View, 2; Burr Oak, 2; North Salem, 1; Blush, Mo., 7; Morse Mills, Mo., 1; Casey, Ill., 1.

Money collected in Indiana: Jay County, \$12.00; Sr. Mable Alexander, \$5.00; Rensselaer, \$25.00; Burr Oak, \$5.00; Plymouth, \$15.00; North Salem, \$8.00; Pleasant View, \$28.50. Expense, \$14.19.

J. H. Anderson.

Illinois State Berean Conference

The twenty-eighth annual business meeting of the Illinois State Bereans was held at Oregon, Illinois, August 14, 1925. The reports of the Secretary and Treasurer were read, followed by the reports of the Isolated, Tract, Literary and Program committees. The reports sent in from the various societies were very encouraging. Two new adult classes have been formed during the past year which brings the number of adult classes, in the state, up to ten, with two junior classes. Several letters were sent in from the isolated members, showing that they are keeping up with the Berean work.

October was set aside as self-denial month this year. Last year the self-denial fund was small and it is hoped it will be much larger this year.

The Berean officers for the following year are: President, Anna Drew, 629 N. Galena Ave., Dixon, Illinois; 1st Vice-president, Eunice Weaver, Casey, Illinois; 2nd Vice-president, Melville W. Lyon, Oregon, Illinois; Secretary, Mabel Andrew, Oregon; Treasurer, Paul C. Johnson, Oregon.

The following are the committees chosen:—Tract, Leila E. Whitehead, 5439 Ohio St., Chicago; Isolated, Leota B. Hanson, 106 S. 2nd St., St. Louis, Mo.; Literary, Mrs. Lillian Dauntler, 510 Palmyra Ave., Dixon, Ill.; Junior Extension, Esta Lansbery, Oregon; Program, Evelyn K. Harsch, 5439 Ohio St., Chicago.

Mabel Andrew, Secretary.

October Is Self-Denial Month

Illinois State Conference

Our conference for 1925 is now a memory, but surely a very pleasant and profitable one to all who were fortunate enough to be in attendance. Each annual meeting seems to be better than the preceding one and although last year we thought we would never experience a better, we must confess we were mistaken. In point of representation of churches over our state the attendance excelled that of last year and in co-operation financially the record was surpassed. The same harmonious spirit pervaded all of our sessions.

Speakers and teachers present were Sr. Mary Woodward and James A. Patrick of Michigan, L. E. Conner of Ohio, J. W. Williams and A. J. Evchaner of Iowa, F. L. Austin, F. E. Siple, M. W. Lyon, H. A. Sheets, J. Arthur Johnson, Elizabeth Ordnung of Oregon, Ill., Daisy Nokes of Rockford, Ill. The Bereans conducted three services, Friday, Saturday and Sunday evenings.

The first business session was held August 14, 3:15 p.m., Pres. F. E. Siple in chair. The secretary's and treasurer's reports of last year were read and approved. The President then reported that during the year our Conference had been

legalized under the name of "Illinois State Conference of the Churches of God in Christ Jesus." Reports from thirteen church organizations in the state followed, showing good work and active interest at most points, but the need of regular services at all points in order to build up the churches spiritually, this point demonstrated by the upbuilding of the organization at Oregon.

Sisters Whitehead and Harsch spoke on the payment of pledges, urging young people especially to be loyal in the financial work of the church. They exhorted us all to rally to the support of our treasurer. Bro. Cross followed and spoke on the same question, showing the benefits to be derived by the young folks where they are encouraged to give, no matter how little. Let us bear this in mind during the coming year and reap the blessings accordingly. "He that soweth sparingly shall reap sparingly."

The second business session was held August 15 at 3:15. Evangelist F. E. Siple gave his report of the year's work as follows: Places visited, 24; sermons, 209; classes, 51; baptisms, 32; funerals, 6; marriages, 1; memorial address, 1. Surely a busy year!

President then spoke on crowded condition of dormitory and suggested terracing the grounds in rear of building and placing tents there. Brothers Hunt, Lansbery and Miller gave valuable suggestions concerning this work. Bro. Conner, who is known for his ability in starting (and finishing) things financial, declared his willingness to subscribe \$5 for this work provided nineteen others would do likewise and in a short time enough money was forthcoming to warrant starting this work. Let each one in Illinois consider himself a committee to obtain more funds for this important work, which will add to the beauty as well as utility of our property.

Next in order was election of officers. Those present in conference assembled expressed their confidence in the former officers by re-election. They are: Pres., F. E. Siple; Vice-pres., Leila Whitehead; Treas., Anna Drew; Sec., Mary Gesin. Members of Executive Board: Wm. Lansbery, John E. Cross, Fred Knodle, Leland Hanson. This concluded our business sessions.

There were eight baptisms during the meeting. Our hearts were indeed made to rejoice in witnessing the obedience of the following: Ruth Booth, Florence Hanson, Paul Hatch, Annabelle Austin, Kathryn Lansbery, Maurine Miller, Iva Hanna, Elsaleone Nokes. May they ever remain faithful and ardent in the Master's service.

We are grateful to all who gave so freely of their time and talent to make this meeting a success, especially Sr. Bernice Rogers of the music committee, Sisters Laning and Long who proved to be such efficient matrons, Wilma Garrard who put on the pageant, and last but not by any means least, the ones who contributed to our physical needs, Bro. and Sr. Hutchings and Bro. and Sr. Claypool.

Sunday, as usual, was the crowning day of the meeting. Three wonderful sermons, morning and evening by Bro. Williams, afternoon by Bro. Conner, and an impressive consecration service by Bro. Austin, recommending Bro. Paul Johnson to the brotherhood for work in the Master's vineyard. Comments were heard on every hand, on the good lessons in the various classes, the upbuilding spiritually resulting from coming together and learning of our heavenly Father and His Son, our Savior. May we be found worthy to be called His own, by our soon coming King.

Mary A. Gesin, Secretary.

The Meeting at Guthrie Grove

The Church of God at Guthrie Grove, near Pelzer, S. C., began their annual meeting August 2, with children's exercises of recitations, all of which was edifying and enjoyed by large audiences. Services continued throughout the week following with day and night services. Eight demanded baptism. Eld. A. N. Durham met them at the water on the ninth and baptized them into Christ, and the meeting was closed following the service after baptism. But the church was not satisfied, so they requested another meeting, which began on the third Sunday, having only night services. Nine demanded baptism during these services, which closed on the fourth Sunday. Baptismal services were left over until the fifth Sunday. Eld. A. N. Durham met the candidates at the water and before he went into the water he had the pleasure of three more requesting baptism. One of these has lived within something like one mile from Guthrie Grove ever since the church was organized and only recently began attending services. He was a devout Methodist.

The names of those who were baptized follow: Pearl Browning, Cleo Harris, George Browning and John Browning, of Route 1, Anderson, S. C.; Ruby Wood and G. D. Chandler, of Greenville, S. C.; Ronie May Hicks, G. L. Hicks and Charley Hicks, of Williamston, S. C., Route 2; J. C. Picklesimer and E. C. Kirby, of Pelzer, S. C., Route 1; J. W. Gentry, E. F. Smith, Adjer Guthrie, J. B. Guthrie, J. W. Garrett, Mrs. E. F. Smith, Mattie Williamson and Gertrude Williamson, of Pelzer, S. C., Route 2; Pearl White, of Piedmont, S. C.

These are no longer aliens from the commonwealth of Israel and strangers from the covenants of promise, but they have been baptized into Christ, having been made fellow-citizens of the household of faith, having been built on the

(Continued on page 384, column 1)

The Sunday School

By Alta King

PAUL IN THESSALONICA AND BEREIA

Lesson 11 September 13, 1925

Lesson Text: Acts 17:1-15

Golden Text: Prove all things; hold fast that which is good.—1 Thess. 5:21.

For Study

Review: Where were Paul and his companions in the lesson of two weeks ago? Describe the firm foothold gained for the Christ's influence. What was the source and nature of the opposition? See Acts 16.

The New Lesson: It seems that a crisis in opposition was a sign to Paul to seek new fields, at least this was his usual method; not, however, as one showing the white feather, for he usually went back to the same places later on. But definite, outspoken opposition betokened that Paul's message had struck home in unbelieving as well as believing hearts, and that the conflict between truth and error was in progress. Having accomplished this in one locality, he knew that he should move to new parts of the battlefield and open the conflict of light against ignorance and error elsewhere, being fully confident that truth, once it gains a foothold, can never be defeated, but will accomplish that unto which it was appointed by the Author of truth.

Accordingly, in this week's lesson Paul leaves Philippi after opposition had done its worst and failed.

I. In Thessalonica, Acts 17:1-9. Locate Thessalonica. Read what you can find about it as a city. What opening for work did Paul find? Why did he always look for and accept such openings? Why was it the suitable and right opening?

Of what one great truth in the Jew's religion did the Jews need conviction? Last of verse 3. What was keeping them from this conviction? First of verse 3. Why was this suffering and rising again a stumbling stone to the Jews?

Where did Paul go to for argument that would accomplish the above conviction? Verse 2. Was Paul setting aside and superseding the Jew's religion with a different teaching, as Christianity claims for itself today; or was he teaching the very truth of Judaism, setting aside only a shortsighted and prideful interpretation of it? Why is it important to understand and accept Christianity in its rightful background of Judaism? When it is thus understood and accepted, can it fly off at such tangents as the "trinity," "church kingdom," and world salvation through some other nation than Israel headed by their Christ? See Deut. 6:4; Isaiah 4:9; Jer. 10:6; Isaiah 2:1-5; Psa. 48; Zech. 8:20-23. Can one read, even casually, the law and the prophets (the Scriptures of Judaism) and gather the idea that God is an immaterial spirit or principle? Try it.

What was the result of Paul's opening and alleging process of teaching? What was the result of this result? Verses 5-9. What motive force set the opposition going?

The opposition of all disbelievers whose disbelief reached the point of opposition, was motivated by envy, jealousy and hatred. And not without reason, for disbelief in the Christ means, ultimately, disbelief

in all He stands for; and the opposites of envy, jealousy and hatred are among the basic things He stands for. Wherever there is continued disbelief in the Christ, there is envy, jealousy and hatred, the manifest disbelief in love.

And the converse is true—wherever there is continued envy, jealousy, and hatred, there is, at heart, disbelief in the Christ, notwithstanding the mouth's confession to belief in Him. Do we know what we are confessing to when we confess to belief in Christ?

Of what were the opposers envious? What underhanded method did they resort to? In verse 7 the ignorance and blindness of pride caused the opposers to speak disloyalty to the Christ of their prophecies, and allegiance to the hated rulership of Rome. Once before the Jews spoke their choice of a flesh government, over and against the spiritual government which their Christ is to head. See John 19:15.

If the antichrist power of the last days heads up in Israel under flesh government, then will Israel taste the full fruition of her stubborn and prideful choice of flesh government?

What evidence in verses 8 and 9 that the Roman authorities were not deeply concerned about the other king, one Jesus, of Paul's teachings? Have Gentile flesh authorities ever taken the prediction of the Christ's rulership on earth, seriously? Will they ever? Isa. 60:9-16.

II. In Berea. Verses 9-15. Did Paul's experience in Thessalonica teach him to avoid the synagogue of the Jews? Who had true authority there, Paul or the recognized authorities? How did the Berean Jews differ from the Thessalonian Jews? Analyze "readiness of mind." Does it refer to an easy credulity that is blown about by every wind of doctrine? What is the evidence of the Berean's intense interest? To what does "those things" of verse 11 refer? See verses 2, 3. What was the result? All the Jews did not accept of Paul's teaching, nevertheless no opposition is recorded. Perhaps "readiness of mind" manifested itself in tolerance and further investigation. Since the Bereans offered no opposition, how did Paul know when it was time to go?

"These that have turned the world upside down." Show that the Jews were speaking more truth than they knew when they spoke these words. Pick outstanding teachings and methods of the Christ and contrast them with outstanding teachings and methods of the present flesh order, for individual and world progress and salvation.

PAUL WRITES TO THE THESSALONIANS

Lesson 12 September 20, 1925

Lesson Text: 1 Thessalonians 1 to 5

Golden Text: In everything give thanks.

1 Thess. 5:18.

For Study

Review: Summarize Paul's work in Thessalonica and Berea. Mention briefly the points of contact the record of his work there has with present day church and individual life—for example: the value of opposition; the need of knowing the Christ in His rightful background of Judaism; the relationship between disbelief in the Christ and the manifestation of the spirit of envy and jealousy.

The New Lesson: This week's lesson considers Paul's first letter to the church at Thessalonica, written about a year after he had established it, and while he was yet on his second missionary journey, perhaps during his stay in Corinth.

One of the outstanding features, if not the outstanding feature, is Paul's statement and defense of his integrity as a leader and teacher sent of God.

The emphasis in this study is upon this feature of the letter. It sets forth, very clearly, the characteristics of such a leader and teacher who is true to his calling; and, by comparison and contrast, present day leaders and teachers may know the status of their integrity to the calling of God which they assay to answer.

I. The Letter as a Whole: Paul, after he was obliged to go from Thessalonica, went to Berea and from there to Athens and then to Corinth. Twice he had tried to return to Thessalonica to strengthen the young and persecuted church there, but had been prevented by some evil agencies. By that time Timothy had come from Berea and had joined the apostle at Corinth, but in his anxiety Paul speedily sent him off to Thessalonica. Back the young man came to Paul with a reassuring report of the fidelity of the Thessalonian Christians, while at the same time Paul heard of slanders against him intended to weaken his authority over the church, slanders which the apostle answers in the verses which are our special study today. Timothy also brought news of sundry doctrinal dangers and moral temptations against which Paul wished to warn his converts. Therefore Paul, not being able to go in person to Thessalonica, took a course which has proved enormously more advantageous to the church of all ages. He wrote the first epistle to the Thessalonians, probably the first of a priceless series of letters we have from his pen, and perhaps the earliest of New Testament writings.

From other commentaries and reading the epistle itself, get a general view of its contents.

II. Paul, the Teacher and Leader. 1 Thess. 2:1-12. Paul's statement and defense of his God-given leadership is the chief thought running through these verses, though there are many phrases that contain a wealth of meaning that does not bear directly on this subject.

Verse 1. What was the living proof that Paul's entrance into Thessalonica had not been in vain?

Verse 2. What specific suffering and shame is referred to in this verse? What did Paul mean by "bold in our God"? How had he manifested this boldness in Philippi? Why would the Philippi happenings increase that boldness? (Each victory adds to confidence and assurance.)

What, to you, is the dominating truth among gospel truths? What seems to have been such truth to the apostles? Acts 2:38; 3:26; 10:43; 13:38; 26:18.

Verse 3. What three factors contributory to boldness are listed?

"Not of deceit". Another version says "error". Paul knew the truth of his message concerning the Christ and salvation through faith. He knew it by revelation and experience. Therefore he spoke with confidence and conviction.

"Nor of uncleanness"—"an impure purpose, any admixture of wrong motives. It is the pure desire to do Christ's will and

to help mankind that impels him."

"Nor in guile"—He has been straightforward. He has not used underhand methods, trickery, deceit, but has presented his case frankly, urged it manfully and openly, and obtained his converts fairly."—Peloubet's Notes.

Verse 4. Whom was Paul speaking to please? Why? Under whose commission was he working? How and when had Paul's heart been tried and its ability to preach the gospel thus developed? Recall particularly his conversion and the several years of preparation.

Verses 5, 6. What facts proved Paul's statement that his speaking wasn't to please men?

"As Paul did not seek flattery for himself, so he did not employ flattery in his dealings with others. In the presence of Christ, he and they were as nothing." "Nor a cloak of covetousness"—literally, pretext of greediness, a pretext which greediness uses or inspires. The fact is Paul does not use his message as a foil to cover selfish purposes."—Prof. Jas. E. Frame.

Why did Paul deny himself the "right" mentioned in the last of verse 6? See 1 Cor. 9:7-19; 2 Thess. 3:8-10.

Verses 7-12. Analyze carefully Paul's attitude toward the people among whom he worked, as it is here depicted. Note that he felt a warm, personal, and individual love for the people themselves.

Sometimes preaching the gospel is prompted by a "professional" love of God, by an abstract love of doctrinal truth and the scientist's desire to see truth promulgated. There is little of personal love and interest for the people themselves.

But the Paul type of teacher, as seen in these verses, especially verses 8, 11, 12, is the only type that can put across the real gospel truth. Others may be able to preach true doctrine, but only as dogmas, not as glorious good news that draws to God in love.

THE TWO THRONES

(Continued from page 378)

Heir shall return from heaven to claim His rightful possessions. The angel promised Mary, the mother of our Lord, that He should reign over the house of Jacob forever, and that of His kingdom there should be no end, and on the day of Pentecost Peter declared that Jesus was raised up for this express purpose of reigning on David's throne.

In Acts fifteen we find James speaking as follows, "Men and brethren, hearken unto me: Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for His name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: (what for?) that the residue of men might seek after the Lord . . . who doeth all these things."

One of the first acts of the "restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began", will be to set up the throne of Israel which now is in ruins. The Scriptures plainly teach that Israel shall be restored to their own land, that Zion shall be rebuilt, and that Jesus shall be their King, and reign over them in righteousness. He

shall be the governor among the nations in that glorious day when the kingdom is the Lord's.

Our Lord, in company with His disciples, preached this same doctrine everywhere they went, and Peter, being anxious to know what they should receive for the service they had rendered and the sacrifice they had made in following their Lord, received this reply, "Verily I say unto you, that ye which have followed Me, in the regeneration when the Son of man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Matt. 19:28. This is in complete harmony with our text in Revelation 3:21: "To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne." This indicates a joint occupancy of the throne by Jesus and His believers. On another occasion Jesus said to His disciples, "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. Thus we learn that the Scriptures appoint unto Jesus a kingdom, and also to those who overcome through the faith of the gospel.

(To be continued.)

The Children's Column

PAUL'S EXPERIENCES WITH THE THESSALONIANS AND THE BEREANS

By Lois Hunt

THE morning after Paul and Silas had been beaten and put into prison, and the earthquake had opened the prison doors, the magistrates sent messengers, saying, "Let those men go." But Paul refused to go until the rulers themselves should come and fetch them out. You see, Paul was part Roman, as well as Jew, and he had not been given a proper trial according to Roman rights.

When the magistrates heard that Paul was Roman they became so frightened that they came and begged Paul and Silas to leave the city. Then the apostles did leave the prison and visited with friends for a short time at Lydia's house.

Take up your maps now, and prepare again to follow Paul and Silas, and most likely, Luke and Timothy, on their second missionary journey.

They traveled for several days west through Amphipolis and Apollonia to Thessalonica, a distance of about one hundred miles. Here they found work to support themselves.

When the Sabbath day arrived Paul did not wait for other Jews to call and invite him to their synagogue; but as always, went to the synagogue himself.

Here he came for three Sabbaths, telling them that Jesus was Christ, and about His sufferings, His death and resurrection. Some of the Jews came to believe Paul's teachings, and many of the Greeks and chief women.

As usual, the Jews who did not believe, became envious and gathered a company of rough fellows. They went to Jason's

home; but the apostles were not there. Whereupon, they took Jason and several brethren to the rulers. And of what do you suppose they accused the brethren of doing? They accused them of having turned the world upside down, and were now trying to turn Thessalonica upside down, simply because they preached that there is another king (King Jesus) besides Caesar. They either did not understand the difference in the kinds of kings, or did not want to understand.

Nevertheless, the rulers permitted Jason and these men to go free. And then, you may be sure, the brethren hurried Paul and Silas away at night to Berea.

Now the Bereans, people of Berea, were of a better class, and when Paul talked in the Jewish synagogues, the people listened readily and studied their Scriptures (Psalms and Isaiah) every day to see if the things Paul taught them were true. Of course, these things about Jesus were and are true. Therefore many believed, even many Greeks.

But the resentful Jews of Thessalonica were not content, so they came over to Berea and made trouble there.

Again the brethren helped Paul away, this time across the sea to the great city of Athens, in Greece.

Can you tell why we have Berean societies?

Do you belong to one of the Berean classes?

Why not learn Acts 17:11 and then become a Berean and study every day, too?

The following selection, copied from the "Little Learner's Paper," describes Paul's earnest care for the brethren at Thessalonica after he left them.

"Paul had preached about Jesus and started a church in Thessalonica, a city of Macedonia. He wrote two letters to this church, which may be found in the New Testament.

"He said that his work among them had not been in vain. Paul told them that even though he and his helper had been treated very cruelly at Philippi, another city of Macedonia, they had come and preached fearlessly to them. They had kept on preaching about Jesus, even though some of their enemies tried to harm them.

"Paul thought it was a great honor, or privilege, to be chosen by God to preach the gospel. Since God had trusted him with this message, he had preached exactly what God wanted him to preach. He had not tried to please the people by saying things they would like to hear, but he had tried to please God.

"Paul reminded them that when he was in their city he had not made himself a burden to them, but had earned his own support making tents.

"He and his helper had been gentle and kind to the people, teaching them as a mother would teach her children.

"While preaching the gospel to them they had learned to love them. They had taught them day and night so that they would all hear about Jesus and know how to be saved. They had comforted and encouraged them like a father, so they would learn to become loyal and true Christians."

"Every step makes the next easier, and you the stronger. Whatever your heart's desire, begin today to move toward it. Begin! begin! Learn to do by doing; that is the truest motto for success."

The Meeting at Guthrie Grove

(Continued from page 381)

foundation of the apostles and prophets, Jesus Christ being the chief Corner Stone, having learned there is one faith, one hope, one Lord, one God and Father of all, and that there is but one church supported by a Biblical name which is not Jew or Gentile but the church of the living God, to become a member or part of which requires a belief of the Gospel, the one Paul speaks of in Gal. 3:8, a repentance of one's sin and being baptized into Christ. Gal. 3:27-29. As to what mode of baptism, Paul in Romans 6 says buried or planted. The Church of God boasts of one fact, and that is this: the church is called the bride of Christ; so it follows the bride and Christ meet in the water. The servant who found a bride for Isaac met the bride at the water. Isaac stands as a type of Christ, the servant a type of the minister who preaches the Gospel and has obeyed same. Rebecca as a type of the church of the living God, or those who have demanded baptism by one who has believed the Gospel and has been Scripturally baptized himself, and not by one who teaches the immortality of the soul.

The church at Guthrie Grove extends an invitation to the household of faith to visit us at any time. Preaching every first and third Sundays; every first Sunday by Eld. A. N. Durham, of Greenville, S. C.; every third Sunday by M. O. Williamson, Pelzer, S. C., Rt. 2.

M. O. Williamson.

MINNESOTA

From the Field

Dear Bro. Austin: Last Tuesday evening, August 18, we began a series of meetings at Waldeck. There was good interest throughout the week. Sunday, August 23, we had a picnic dinner, which was followed by a church service. Then we went to Esquagama Lake, where fourteen were baptized. We praise God for the work accomplished.

Sunday evening we held church service at Bain, where the power of God unto salvation called three more. These were baptized the following morning.

Those baptized are: Mr. and Mrs. Ed. Wagner, Mrs. John Kile, Mr. Clifford Wagner, Miss Marvel Shaw; Miss Hazel Patent, Miss Stella Gates, Mr. Ralph Kile, Mr. Greely Ward, Mrs. Mary Hughs, Miss Florence Kile, Miss Olive Packer; Miss Irene Packer, Miss Amy Packer, Mrs. Thomas Patent, Miss Cora Patent, Miss Broner.

Mr. and Mrs. Ralph Gates joined with us in our church work, both having been baptized several years ago.

Let us continue to pray, to preach, to practice; giving God the praise for all good work done, knowing that in due time we shall receive our reward.

Tonight, August 24, we will have church services at Mora, expecting to return home the next morning.

As a humble servant of God I ask the prayers of our Christian people.

Your brother in Christ,
Sydney E. Magaw.

Work in Mora

Have seen no report from Mora lately. Our little band is quietly but steadfastly working. Bro. Sydney Magaw of Lester Prairie has favored us with another series of his helpful sermons, preaching four times before going to Waldeck and once on his return trip. Bro. C. E. Randall has also given us several good sermons at various times. So we have not been without preaching service though no one has a regular appointment here. Pray for the day when the Mora congregation may have a church building and a regular pastor. Interest is good and the school house where we meet well filled at every preaching service.

The little Sunday School is "carrying on" faithfully and the children are instructed in the way of salvation.

The Ladies' Aid is growing and our twice-a-month meetings are well attended, good interest being shown in the work. The hearty cooperation and many donations are truly inspirational. A levy of a penny per member at each meeting maintains a flower fund with which flowers are bought and sent to any member who is ill. This is in addition to the regular fees. Thus far this fund has been drawn upon only once though special contributions were previously made to buy a flowering plant for another sick member.

We ask an interest in your prayers for the growth and spiritual upbuilding of our work at Mora.

Mrs. E. J. Randall.

OBITUARY

Mary E. Garton

Mary Eliza McDonnell was born in Janesville, Wisconsin, January 2, 1853, and died at Marathon, Iowa, August 28, 1925, at the age of 72 years, 7 months and 26 days.

When a young woman she came with her parents by team to Iowa and settled near Newell, where she taught school several years.

On July 3, 1877, she married Arthur Garton,

who preceded her in death three years. About a year after marriage they moved to a farm near Marathon where they resided until they retired to Marathon. Since Bro. Garton's death she has made her home with her daughter, Mrs. O. O. Howard.

She was baptized a long time ago by Bro. Whitesett and was a faithful sister.

She will be greatly missed by a large circle of friends who were won by her cheerful disposition and by her spirit of helpfulness.

She leaves to mourn her loss her daughter and a number of other relatives.

The funeral was held at Marathon, Sunday, August 30, by J. W. Williams and she was buried in the nearby cemetery, to wait for her Lord from heaven.

STILL LARGER PROGRAM

(Continued from page 380)

tensively. To this end it will be necessary to, for the present, use all spare time and energy in commercial publication. Our Golden Rule Home Cook Book which the Conference urged to completion as rapidly as possible will in a manner come under this commercial line. But from every angle the final aim is increased spiritual life. Likewise the recommendation for enlargement of Greenhouse, in order to keep up with growing trade demands and for consequent increased profits, has the appearance at first of the commercial and the material character. Here, too, as in all other lines, one constant aim will be to perfect newness of life in Christ Jesus by way of the results of these activities.

The constant united cooperation of the brotherhood is therefore earnestly solicited in all this program. Daily consultations with a view to executing the wishes of the General Conference in all particulars are bringing us nearer to final decision in each particular. It is possible that before this Herald goes to press we will be able to announce definitely one or two decisions in this matter.

LAST week was "week off" for The Herald. No paper was printed. Fifty-one issues per year.

WHAT IS SPIRIT IN 1 JOHN 4:1-3?

EXCEPTING in Matthew 14:26 and Mark 6:49, every instance of the occurrence of "spirit" in the New Testament is from the Greek word "pneuma". In the above references it is from the Greek word "phantasma", meaning "phantom".

The word "spirit" (pneuma) has many different shades of meaning and therefore in every occurrence deserves careful study. In Luke 1:47 it is evident that the word "spirit" refers to one's whole being. By the figure of speech called synecdoche, the part ("spirit") is used for the whole person.

In the Old Testament the Hebrew word "ruach" is in every instance translated in the Greek Septuagint by "pneuma". It undoubtedly refers to the life force springing from God. It is said to be possessed by all the lower creatures. See Genesis 6:17 where the word "breath" of life is "ruach", that is "spirit" of life. The same thought is evidenced in Eccl. 3:19, "They have all one breath"; that is, one "ruach", one "pneuma", one "spirit"; the taking away or removal of which is the removal of the life force and therefore introduces death, the absence of life.

"Spirit" is mentioned particularly of God as in John 4:24; of the resurrected Savior as in 1 Peter 3:18 and 1 Cor. 15:45; of angels in Heb. 1:14. As a power, force or influence for life or for the activities of life it

has been given or extended to man by and from God. The word is often used in referring to a trait of character as jealousy, and, by figure of speech, like many other words, it is used as the cause for the effect or the effect for the cause, as the instrument for the result and in numerous other ways.

The following is a suggested analysis of 1 John 4:1-3: "Beloved, believe not every spirit (that is, every doctrine that is put forth by the various sources or authors), but try the spirits (that is, the teachings and doctrines), whether they be of God: because many false prophets are gone out into the world. Hereby know ye the spirit (that is, the teaching or doctrine) of God: every spirit (doctrine) that confesseth that Jesus Christ is come in the flesh is of God: and every spirit (or doctrine) that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit (or doctrine) of antichrist whereof ye have heard that it should come; and even now already is in the world."

By "trying" the doctrines one learns of the character of the author of the doctrine, and thus the author—whether he be of God.

IS YOUR HOUSE BUILT UPON A ROCK?

(Continued from front page)

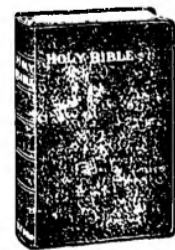
the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thess. 4:16, 17).

When we have that rock as our foundation, how futile for man to ridicule us, to attempt to tear down our house of faith; though he beset us with persecutions, though he steal our goods, yet he shall not prevail, for "Vengeance is Mine; I will repay, saith the Lord" (Rom. 12:19), and though the wicked do seem to flourish, yet we know that the "Lord shall laugh at him: for He seeth that his day is coming" (Psa. 37:13). They shall not prevail against a child of God, I say, for One who is indeed ALL-MIGHTY "disappointeth the devices of the crafty, so that their hands cannot perform their enterprise. He taketh the wise in their own craftiness" (Job 5:12, 13), and they go to the dust and rise no more. "He that diggeth a pit shall fall into it; and whoso breaketh an hedge, a serpent shall bite him. Whoso removeth stones shall be hurt therewith; and he that cleaveth wood shall be endangered thereby" (Eccl. 10:8, 9).

(Continued next week)

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Number 49

— THE DILIGENT WORKMAN —

By Samuel E. Haney

GIVE diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the Word of Truth." 2 Tim. 2:15, R. V.

Weymouth's translation simplifies the thought: "Earnestly see to commend yourself to God as a servant who, because of his straightforward dealing with the Word of truth, has no reason to feel any shame."

Enthusiasm (zeal) appears to be prerequisite to the obtaining of the blessings following, i. e., approved of God; and, a good workman. Halfhearted, lukewarm Christians, which involve the great mass, are like lost children wandering in a dense forest. They are not "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." Titus 2:13, 14. Neither was Paul, who was like the ones whom he later criticized, looking for the Messiah. He had "a zeal of God, but not according to knowledge". The great apostle was "taught according to the perfect manner of the law of the fathers, and was zealous toward God". "And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers". Acts 22:3; Gal. 1:14. But his learning and enthusiasm proved a hindrance rather than a help in the acceptance of the Christ. "The law and traditions of the fathers" were his stumbling stones.

As the result of experience, are not most of us in a position to sympathize with Paul? He accurately describes my case: "Tossed to and fro, and carried about by every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive".

"Study" was not a part of my early religious training, unless studying how to get to church before the starting of mass; and later in life, the sermon, can be called "study". And I do not think I was a conspicuous exception. I believe that the study of God's Word today, on the part of church members, is more farcical than at any time during the Christian era.

A little personal experience that is germane to the subject: During my travels at maturity my eyes were opened concerning my father's religion, papacy—its cryptic workings. I vowed never again to subscribe to a man-made religion. During the succeeding fifteen years I busied myself investigating different church tenets, and both self-posed and reputed exegeses. The discovery of a certain man's works

brought my quest to an end, by my "falling for" everything he taught. My sentiment was, "This individual surely knows it all." Slavishness to priestcraft had been but nominal compared with my servility to the new idol (?). For eleven years I was spellbound. I even made my Bible subordinate to my idol's views. I blue-penciled, spurious, as per my great (?) teacher's instructions, such verses, as I learned later, con-

because there is no light in them". Paul's advice to Timothy just fits our case, "Till I come, give attendance to reading, to exhortation, to doctrine."

"But," says one, "I have not time." Is that so! Well, suppose you take time. Were you about to take a long voyage would you not take time by brushing aside some frivolous, worldly affairs to investigate routes, time tables, expenses, etc.? Of course you would. Well, dear brother, sister, you and I are about to take a wonderful trip; not so much in the matter of distance as in the transformation of body; from a malevolent to a blissful atmosphere. Not a temporary, but an everlasting adjustment of our existence. And are we too busy with these crooked, discrepant bodies and Babylon's customs to "give diligence (study) to present ourselves approved unto God, workmen that need not be ashamed"? God help us, that we may never become so negligent of our duty and privilege.

No one will ever get into the kingdom fortuitously—by mere chance or accident. We must work out our own salvation "with fear and trembling". And we must have but one source of unchallengeable knowledge—Jesus Christ and His authorized, infallible teachers, the apostles. John 17:20. "All other ground is sinking sand". If any one follows Christ's teachings and precepts, Romans 8:28 will be an insurance policy covering all happenings through life. God may strip him, as He did Job, of everything he has, but this could only make his entrance into the kingdom the easier.

A young man who could speak five languages came to this country two years ago to get a degree of Master of Science. He entered college penniless, and unable to speak English. He restricted himself to two or three hours sleep a night to win his degree. He finished classes a month ago, having lost twenty-six pounds through his application to study. This he did to become an interpreter of foreign messages for a Chicago packing firm.

Such zeal, actuated by such a comparatively trivial incentive, brings a blush of shame to my face. I sometimes wonder whether we really take seriously our heavenly Father's promises to usward. If we do believe Him, many of us have a poor way of demonstrating it.

To "handle aright the Word of Truth", first-handed information is necessary. And to progress we must be about our "Father's business", helping others in various ways. We must train here to collaborate with Christ in His kingdom: many drones will

(Continued on page 392, column 3)

CASTING ALL YOUR CARE UPON HIM

ROLL thy burden on the Lord,
Trust His promise, trust His word;
Pour before His throne thy prayer,
Cast on Him thine every care.

Though He ruleth over all,
Yet He marks the sparrow's fall;
Watches with unslumbering eye,
Hears thy faintest, feeblest cry.

Unto Him thy sorrows bring,
Hush thy sighs, and learn to sing,
Trust His goodness and His love;
Thou His gracious care shalt prove.

To His presence, as a king,
He at last thy feet shall bring;
Bid thee on His throne sit down,
Thee with endless mercies crown.
—H. L. Hastings.

flicted with his plan of salvation. Finally, something happened that caused me to draw comparisons. Words can not describe my amazement in finding myself a devotee of a good replica of my former religious entanglement—both systems virtually denying the Ransom. Again I resolved, "Never again!" But this time I added, "By God's grace and strength." Figuratively, I had first been bound with cords; and later with wire. For I was twelve years extricating myself from the second effort in finding the God of love.

As in Catholicism, so in this miniature duplicate "ism," mine was not altogether an isolated experience. I had given diligence to present myself approved unto man, instead of God. Thus twice I have had reasons to be ashamed.

It is difficult—has been for me—to definitely grasp the unreliability of man's judgment.

The Bereans had the correct idea, and we do well to imitate them. Doubtless they had Isaiah's admonition in mind when they "searched the Scriptures daily, whether those things (which Paul preached) were so": "To the law and to the testimony; if they speak not according to this word, it is

THE TWO THRONES

By Lyman Booth

(Continued from last week)

THE inheritance of the earth by our Lord is taught by both the Old and New Testament writers. In the second Psalm it is written, "Ask of Me, and I shall give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession. Thou shalt break them (the heathen) with a rod of iron; Thou shalt dash them in pieces like a potter's vessel." Now if you will turn and read Rev. 2:26, 27 you will find that this promise is extended to the saints. "He that overcometh, and keepeth My works unto the end, to him will I give power over the nations; and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of My Father."

While the Scriptures teach that Jesus shall inherit the earth, they teach that the saints also shall inherit the same. In Matt. 5:5 our Lord said, "Blessed are the meek: for they shall inherit the earth." In Romans 8:16, 17 we learn that the saints, the children of God, will be joint-heirs with Jesus Christ. "The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified together."

Do the Scriptures teach that the saints shall reign on the earth? They do. Please read Rev. 5:9, 10. "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth."

Not only shall they be kings and priests, but they shall also be judges. "Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels?" Here, then, on this earth will be the king, the throne, the kingdom, the inheritance, the dominion and judges, also the nations of earth as subjects. We have shown that Christ takes His throne and crown when He returns; and Paul testifies that all we who love His appearing shall also receive crowns. 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." 2 Tim. 4:7, 8. These words of Paul cover a retrospective and also a prospective view of a Christian's life and hope—a life of loyalty to God and of love to God and man. He saw his doom awaiting him at the hands of an unjust, unrighteous magistrate, and the blood-stained sword of the executioner: but all this did not swerve him from the path of duty, for he looked beyond the present to the time when a just Judge would give him a conqueror's laurels in exchange for criminal's fetters. Nero's unholy tribunal faded from his view, being overshadowed by the glory that

awaits those who love Christ's appearing.

This letter seems to have been written to prepare Timothy and his successors for similar fidelity and success. It was written, not only for the encouragement of Timothy, but for all who should serve the Lord in any measure, and for all in every country and clime who love Christ's appearing. Paul had become reconciled to his fate, and calmly he said, "I have fought a good fight." "I am now ready to be offered, and the time of my departure is at hand." He realized he had done all he could for his Lord, but to die. The struggle was all over. The battle was fought and the victory won. Throughout his long and eventful career as a soldier of the cross, his faith never waned, nor did his courage falter. He had kept inviolate his trust in Christ and the trust that Christ reposed in him. He did not say this in a boastful manner but as a sincere and truthful utterance. The thought that the righteous Judge would eventually give him a crown of life, inspired him to look with steadfastness toward the prize for which he had so nobly striven, recognizing it as the gracious gift from God for loyalty and faithful service. Then as if to emphasize all this and to exalt the grace of God which had been bestowed so liberally upon him, he concludes his matchless teachings with these words (v. 18), "The Lord shall deliver me from every evil work, and will preserve me unto His heavenly kingdom: to whom be glory for ever and ever."

What a lesson of encouragement a Christian should find in Paul's words to Timothy. As the Lord Jesus, at the end of His career, was left alone, His disciples having forsaken Him and fled, so Paul, in his last hours, was deserted. Nevertheless there was sweet consolation for him in his lonely cell. As Jesus said, "The Father is with Me", so Paul said, "The Lord stood with me and strengthened me," showing that Jesus is never nearer and dearer than when all earthly friends flee and we are left alone, but with the assurance that they who overcome the present evil world, and remain faithful to Him shall share His glory.

We might continue quoting the promises God has made to Christ and His followers, showing their inheritance, the locality of the throne and kingdom, but will leave the reader to meditate upon what we have presented, hoping that great benefit may be gained thereby, and eventually receive the blessings through Christ. Remember that "if we suffer with Him we shall also reign with Him." Every sacrifice made on the part of His disciples shall redound to their honor and glory in the kingdom.

(Continued next week)

Where would a Speaker be if he had no Listener?

Where would a Mouth be if it had no Hand to feed it?

Suppose that all were Speakers! Suppose that all were Listeners! Suppose that all were Mouths! Suppose that all were Hands! Suppose that all were Legs!

Where would the Body be if it had no Legs to carry it?

Where would the Body be if it had no Head (Christ) to direct it?

Could the Heart function without the Lungs?

Could the Lungs function without the Heart?

Study 1 Cor. 12:4-31; 13; 3:5-9.—T. C. E.

IS YOUR HOUSE BUILT UPON A ROCK?

By T. C. E.

(Continued from last week)

Though David was surrounded with enemies, yet the Lord prepared a table before him (Psalm 23) in their presence; and although Paul was persecuted, and as he says in 2 Cor. 11:24-28, "Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches", yet we see that the combined efforts of a NATION were not sufficient to tear down his house of faith. We find that shortly before he was "ready to be offered" (2 Tim. 4:6) and the time when his departure was at hand, he said, "I have fought a good fight, I have finished my course, I HAVE KEPT THE FAITH: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His appearing" (2 Tim. 4:7, 8). Christ, the Rock upon which Paul built his house, was a foundation that no man could move.

So, we who worship the true God shall be held firm. "He will not suffer thy foot to be moved" (Psa. 121:3). (Is not the foot the foundation of a man?) And, "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (1 Cor. 10:13). "The LORD is thy keeper: the LORD is thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night" (Psa. 121:5, 6).

Not so is the house built upon the sand—not so is the house that is built upon earthly desires, wealth, or the things of the present life. While all is apparently well with that man in his prosperity, while he feels strong, while his house glitters with the luxuries of the world, though he lack nothing and is might within himself—I say, though that man may be surrounded by friends innumerable, though his house be built of pure gold—yet it shall fall. For when the evil days come, when reverses strike him, he shall be as a ship without a rudder. When the flood of sorrow hits him, his house shall fall, for it is built upon the sands. He has not sought God, but rested in his own puny strength, vainly puffed up in his own fleshly mind, putting his trust in the deceitfulness of riches which turn to ashes in his hands when the winds blow and beat against that house. "An horse is a vain thing for safety: neither shall he deliver any by his great strength" (Psa. 33:17), and "There is no king saved by the multitude of an host: a mighty man is not delivered by much strength" (verse 16). We have seen him "spreading himself like a green bay tree. Yet he passed away, and, lo, he WAS NOT: yea, I sought him, but he could not be found" (Psa. 37:35, 36). We know that his end was destruction and that his glory did not "descend after him" (Psa.

49:17).

He that trusteth in his riches shall fall" (Prov. 11:28), so place not your trust in wealth, "for riches certainly make themselves wings; they fly away as an eagle toward heaven" (Prov. 23:5). Seek not to build your house upon the shifting sands of other men's fancies—seek not glory and honor of men—mould not your house upon the sand because many other mansions are established thereon. Build not your house upon the sand because the multitude erect their dwellings thereon. Though your house be built upon a rock in the wilderness, though you have no neighbors, yet I know that you are safer than he who liveth in an immense structure, in a thickly populated section, having companions by the score, for his house shall not stand—it has no foundation.

Seek not to build your house upon a certain street simply because many other houses are there. Dig deep and if you strike sand, go farther and do not tarry. When you dig in another spot and find Rock, establish your house thereon, though it be in the wilderness, though men laugh you to scorn, build thereon and it shall stand. "Prove all things; hold fast that which is good" (1 Thess 5:21). "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" (Luke 11:9, 10). "Him that cometh to Me I will in no wise cast out" (John 6:37). "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not" (James 1:5).

And although "strait is the gate, and narrow is the way, which leadeth unto life" (Matt. 7:14), yet the Truth is simple. We come to Him with a contrite heart and humble spirit, we seek Him in sincerity and in truth, we get rid of a lot of preconceived ideas, learn who the true God is, learn a little of His plan, the REASON and necessity of a perfect sacrifice, we believe in our hearts and confess with our mouth that Jesus is the Son of God; we are baptized and begin to build our house of faith upon that Rock of Salvation that cannot be moved. We learn, our strength increases, wisdom, understanding, and our love of the true God increases; we are raised in a "newness of life" (Rom. 6:4), "behold, all things are become new" (2 Cor. 5:17), the glitter of the world and the things therein fades, and the peace of God better felt than explained settles upon us. Our eye becomes more and more single to things above, our treasure is above instead of below, we learn patience, and the terrors which beset the average one are not with us. Our house is built upon a rock, and though the winds blow and the floods come, it shall not fall, for it is established upon that Rock of Salvation which cannot be moved, Jesus the Christ, the Son of the living God, now on the right hand of God awaiting the time when He shall return and gather unto Himself those that the Father gave Him.

"I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also" (John 14:2, 3). "For yet a little while, and He that shall come will come, and will not tarry" (Heb. 10:37). "Surely I come quickly". "Even so, come, Lord Jesus" (Rev. 22:20).

"MISSING"

Choicest Human Diamonds

By Arthur Gilbey

WHY I Hate War" was the subject of an address to the Hubbell Men's Class, by Clinton N. Howard, Chairman of the World Peace Commission on Sunday, August sixteenth. Mr. Howard's address was only an hour and a half, a short address for him, but was full of meat.

Mr. Howard stated that owing to his reputation for long speaking, he wanted to make an experiment and to see how long people would remain at any given spot, and take an interest in the proceedings. He stated that he was one of many thousands who, last winter, paid \$5.50 admission to the Coliseum, Los Angeles, to see the Shrine Parade. There were all the colors of the rainbow, every kind of costume conceivable, bands galore, and everything calculated to attract the attention of the multitude. The parade was to last two hours, and after that was to be an electrical display of the finest kind on this continent, and another act after that. He stated that after the first act had passed, about 55,000 people out of the 125,000 odd, had left, after the second act got part way through, 75,000 had left and at the end of the four hours, there was not sufficient audience to warrant the presenting of the third act!

Then, Mr. Howard contrasted that scene with one he attended in Philadelphia less than a year after, where people lined Broad St., one of the longest and widest thoroughfares in the world, from curb back to the buildings, and stood there for eight solid hours. There was no music other than the police band, an occasional fife and drum corps, and not a uniform in the parade! There were 70,000 BOYS in the parade, for it was BOY DAY in the city! "There they come," was the cry at noon, from people who had been standing since eight in the morning. "There they come," and the little fellows out of the kindergarten came marching by. Then came the junior grades, the high school boys, the normal school lads, and lastly the lads from Temple University. Everyone of them "bright, clean, white souled, and handpicked," says Mr. Howard. He turned to the Governor of the State. "There's one just like my John, who 'never came back', and there's another and another." From all around him came the same sort of remarks. The end of the parade went by about 6 p. m., and it was not till then that the people left.

Mr. Howard then went on to say that one could gather some little idea of the toll of war when one imagined Broad Street opening up and engulfing that 70,000 boys, and then that thing continued every ten days for four and a half years! "Suppose," he says, "some angel announced to the world that for the next four and a half years there would be an earthquake somewhere in the world, every ten days, that would swallow up 70,000 males from the age of 18 and up. The result? The world would become a mass of demented people." Yet that is what happened, almost, during the recent war. Please bear in mind that it was not the general run of men and lads that was lost. They all came in on the enrollment, but they were separated like the sheep from the goats. The "sheep", men and lads who graded A-1, handpicked fellows, were sent overseas, "cannon-fodder", while those who were "unfit", the

"rots, spots, cankers and dregs", were sent back home to propagate and raise families. "Where does all the crime and vice come from today?" says Mr. Howard. He quoted a judge, whose name I do not recall, but I believe he said he was in Chicago, who had a great deal of experience in criminal cases. That judge accounts for the so called "crime wave" by placing the blame on the nations. He points out that when the war came, the nations called the very finest men, clean, wholesome fellows, brought up in good homes, placed guns in their hands, taught them that the right billet was a fellow man and sent them out to kill. He pointed out that when Congress recently passed a bill allowing a certain sum of money to ex-soldiers, telling them all they had to do to get it was to apply by a certain date, that over a million failed to respond. Government notices were sent to those men, and 500,000 notices were returned "unclaimed". "Where are they?" says Mr. Howard. "In the prison cell, the madhouse, and the grave". "I hate war with a holy hatred, and it is right to hate as well as to love," said Mr. Howard. He turned to a volume given to him by the City of Rochester, being a history of those lads who gave their lives in the war, in Monroe County, N. Y. The first picture was that of a neighbor lad, two doors from his home. The lad's father died when he was seven months old, and over the dead father's casket the mother held her babe and pledged never to take the name of another man, but to devote her entire life to her son "that he may be like his father". This widow was left with a mortgage of \$3,000 on the house and a baby, and nothing more. She struggled along, bringing the lad up to the flower of manhood. Then the war came; the call came to her door, and took her son, the very thing she had spent her life for. Her neighbor, Mr. Howard tried to comfort her, telling her he would return covered with glory. He did—5000 of them came back, all in neat wooden boxes, with a silver tablet on the cover, covered with "Glory". The poor woman thought she might see the face of her son, but it could not be. Her grief was so great that she never smiled again, and died a short time after. Mr. Howard stated that when General Sherman remarked that war was hell, he only spoke half the truth. War is WORSE than hell. Hell takes the good and the bad, and only when life's work is done, but war takes the "hand picked" men, in the height of their usefulness to humanity, at a time when they are best fitted to give their services to mankind.

I have only given a rough outline of the talk; I haven't the power to present it as Mr. Howard did, but I wish the whole world could have heard that talk. There were about 265 men present, besides a number of ladies, and the expressions on the faces of the listeners as they left the hall were something more to think about.

A WORD FROM BRO. HUMPHREYS

Dear Bro. Austin: The Herald for August 25 is at hand, brimfull of good news. Pages 374 and 376 interest me most, namely, "Walking in the Spirit", and "Paul's Writings to the Philipians". Paul did not write for his own exaltation. Notice his earnest way in reproving his brother Peter, Gal. 2:11-16. It was not that he, Paul, might be classed with God's holy men of old! But see where Peter classes Paul. 2 Peter 3:14-17.

R. A. Humphreys.

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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 for 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

PASTORS WITH CHURCHES

THE epistles to the Ephesians, to Titus and to Timothy all specifically mention and provide for pastors and ministers among the churches. It is thus very evident that our Father instructed the Christian church that its best interest would be served by the provision of pastors for each congregation.

From every direction there come to us the evidences today that, speaking generally, wherever congregations provide themselves with a regular and competent pastor the congregation strengthens and continues accordingly. Those denominations which live most closely to this Scriptural instruction become strongest and most influential.

It is true that many errors result from this method. It is likewise true that much good results. Like everything else that humans put their hand to, the more work undertaken the more errors there will necessarily be. That is to say, errors will be in numbers and in degree proportionate to the work undertaken and the greatness of responsibility assumed in the work. Mortals are frail. When they would do good evil is present with them. The thing which even the most ideal would do he does not. It is Paul's experience repeated over and over. Nevertheless, though our Omniscient Father foresaw all the varied results, yet, He gave instructions for such appointments.

In our own Church of God it is all too evident that wherever congregations make a business of their church work and provide

a Scriptural and competent pastor with whom to co-work, the Gospel work advances, strengthens and enlarges. There are exceptions, of course. These exceptions, however, can only reveal inefficiency of pastor or congregation; they cannot be thought of as revealing weakness or inappropriateness of God's provident method of service for His church.

Shall we not seek to follow closely God's Word in this as in other Scriptural truths?

THE CHURCH OF GOD

WE wish to say a word this week about God's church for which He provided and which He specially instructed through the apostles and their epistles.

God created the earth and the fulness thereof. He gave instructions that the human race should be fruitful and multiply and replenish the earth. With the increase of humanity toward its millions and billions of population Jehovah instructed from time to time different systems for organizing the human family for its own best good: the patriarchal family; the classification into nations; the chosen nation to be the leading nation of nations, especially in the perfected kingdom of God; the church of God to be eventually helpers with Christ in guiding the kingdom in its activities and destiny. Thus, of all the organizations appointed by God, His church ranks highest in that its position is nearest to Christ unto whom has been given all authority in heaven and in earth. Matt. 28:19.

The Church, therefore, is the most important organization throughout the land. Whatsoever organization man may design; whatsoever grouping together man may accomplish, regardless of how good, efficient or uplifting the aim and ideal may be: the trustful believer in God must nevertheless place one organization head and shoulders above them all. That one is the Church of God in Christ Jesus. By this designation the writer is not endeavoring to intimate the particular "Church of God" which we as individuals have arranged among ourselves, although he would be most happy to feel that said Church was ideally in accord with God's true Church, rather he is referring to the Church of God as God knows it. This Church is of God Himself, established in the highest position of all His groupings of the family of mankind.

Let us solemnly consider this truth. And let us earnestly endeavor to consecrate to our God so thoroughly that He can set us individually in the Church as it shall please Him. Thus may we, each one, fill and act the part of those honored by God. Let us work in His name rather than in man's; let us individually cooperate in true unity of spirit with all others in giving honor to God's own church by earnest, continued service in and through the church.

COMFORT OF RESURRECTION

IF, between death and resurrection, one exists as his own conscious self in the full enjoyment of all of Heaven's bounteous glories, what then is the meaning of Scripture's much taught and much emphasized theme of resurrection? Wherein lay the comfort in the Savior's words to the women whose truest Friend He was when He said, "Thy brother shall rise again," if so be that their brother, Lazarus, having escaped the

trials, disappointments, and sorrows of Judea, was then, at that moment, in the Heaven's protection against further tears and suffering? Wherein was the comfort in the thought of having their brother returned to them through resurrection, either then or in the far future, if such return must recall him from his God-given reward eternal?

Or, was that the meaning of the Savior's tears as He, standing at the sepulchre, realized that He was about to recall Lazarus from the point of highest possible reward back to the experiences of mortal man—experiences of heartaching struggles with sin and the curse?

No, Brother. All such inferences only hide the beautiful truths of Scripture. "Jesus wept", not because of what He was about to do, but because of conditions which everywhere produced misery and despair.

"Thy brother shall rise again", were words of fullest meaning and of truest comfort. Death, in its fullest and fiercest meaning, is conquered and dispossessed of its captive by the Savior's work of resurrection. Death is man's most constant enemy. It is to be "destroyed". Sin is its "sting". "But thanks be to God which giveth us the victory through our Lord Jesus Christ".

"Wherefore comfort one another with these words."

MAN

By C. E. Randall

WHAT is man, that Thou art mindful of him?" Psa. 8:4. This question is a Biblical one and has a Scriptural answer—but few there be that accept it. We should be willing to accept the Bible answer to this question, because those who speak not in accordance with the Word haven't any light in them. Isa. 8:19, 20. Popular theology teaches that man is immortal. The Bible teaches that man is mortal, dependent on Christ for immortality. Job says, "Shall mortal man be more just than God? Shall a man be more pure than his Maker?" Job 4:17.

Paul gives further light on man's nature when he says, "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof." Rom. 6:12. "This mortal must put on immortality". 1 Cor. 15:53. These scriptures state very clearly the nature of man. They call him mortal—not immortal. Man is never spoken of in the Bible as being immortal, deathless, never dying and a lot of other terms used by the so-called Christian churches. Such terms are not only misleading, but are devil-inspired. These lies are not from God, but originated with him who is the father of lies and liars. Jno. 8:44.

Eternal life is a gift of God to man through Christ. Rom. 6:23. If man was in possession of eternal life it could not be given him as a gift, neither would God have told us to seek for glory, honor, immortality, eternal life. Rom. 2:7. We are not saved by ourselves, in ourselves, or through ourselves, but by the work of grace. Eph. 2:8. We shall receive our immortality, eternal life, when the trumpet shall sound at the last day and not before. 1 Cor. 15:51-54; Col. 3:1; Luke 14:14. And those who receive it then will be those who have been faithful unto the end. Matt. 24:13; Rev. 2:7.

Among the Churches

Doings at Oregon

Bro. and Sr. Thayer of the Golden Rule Home were called last week to their former home in Indiana on account of the sudden death of a little niece.

The National Bible Institution office has just received a \$100.00 check to be used where most needed in the work. This from Bro. Wm. Vickery of Blackwell, Oklahoma. Thanks, Bro. Vickery.

Over four hundred quarts of canned tomatoes, corn, apples, etc., put into the Golden Rule Home cellar in three weeks, gathered from the gardens. Busy and cheerful tells the story about Golden Rule Home.

Bros. Paul C. Johnson and John Railton motored with the editor to the home of Sr. S. Roxana Wince, Pierceton, Indiana, for services last Sunday. Sisters J. E. Cross and Ethel Austin accompanied to South Bend, where they visited over Sunday with relatives.

Annuity Bonds, Numbers 1 and 2, were issued last week by the N. B. I. for \$800. The N. B. I. receives no immediate financial benefit from these Annuity Bonds, but it is assured of this amount whenever the donors shall no longer need the annual earnings thereon. It is one sure way of providing for advancement of the Gospel work after one's death.

First Mortgage Bonds have been sent by registered mail to all who have remitted for same. Should anyone fail to receive his bond do not delay in notifying the N. B. I. office at once.

If all who expect to secure these bonds will do so at earliest convenience we can soon get this matter out of the way and give attention and strength to other important matters.

Plants, Plants, Plants! The hot beds of Golden Rule Greenhouse are housing hundreds of potted plants—being grown for Christmas and mid-winter needs—because there is no room for them in the Greenhouse. Other hundreds of potted plants—Rex Begonias, Boston Ferns, Maiden Hair Ferns (Plumosus), etc., are being offered to the wholesale trade to make room for the rapidly growing stock that now fills every inch of space, and halts propagation for the Spring needs.

And they're all healthy, thrifty, clean plants, too—the "Do as they like to be done by" kind.

Contract has been signed with the Foley Greenhouse Manufacturing Company of Chicago for the erection of an additional section to Golden Rule Greenhouse, size 25 feet by 72 feet, to cost, complete with heating, \$2900. This price includes replacing present hot water main from boiler to new house with main large enough to take care of present house, new house, and two future houses if needed, for all of which our present boiler capacity is amply sufficient.

The moving of our hot beds, now located on site of new section, the grading, the erection of cellar and of new work room, all of which were ordered by General Conference, will proceed with all possible speed, with the anxious hope that all will be completed in October.

The church and friends met at the home of Bro. and Sr. John Railton on the evening of September 8 to bid Bros. H. A. Sheets and M. W. Lyon God speed as they start out for their life work. After an hour of pleasure and a luncheon, "Uncle John" suggested in a few well chosen remarks some "Don't's" and "Do's" for these brethren to consider in their new labors. The writer, F. L. Austin, after congratulating them for their work, and expressing the pleasure of the N. B. I. in being able to afford them even the little help, then presented each with a good Oxford Bible in appreciation of their faithful cooperation, during their time at Oregon, for the advance of the N. B. I. efforts.

The gathering was assured by each that they hoped to prove faithful to their Lord in the service of the ministry.

After the signing of the contracts that practically assures the erection of Greenhouse and Cellar and Service Rooms this fall, Bro. Sheets, recognizing the certain busy season at Oregon, volunteered to remain for a time and help wherever possible. In so doing he shortens his visit with parents and relatives in Michigan before entering upon his Virginia work.

Bro. and Sr. G. E. Marsh and Bro. and Sr. Jos. Williams were, on September 8, called to Cleveland, Ohio, from Niagara Falls on account of the death of a relative.

Sr. John Drummond of Ashton, Illinois, was called to Cleveland, Ohio, September 8 to attend the funeral of one who had, after spending a week of vacation at her home, left but a few days previous in apparently good health.

Work Still Grows

It is with pleasure that announcement is hereby made that the Brush Creek Church near West Milton and Dayton, Ohio, have arranged with Brother M. W. Lyon of the Bible Training Class of Oregon, for him to become their pastor beginning with September 20th. This church had the services of Brother Lyon during their annual meeting in June, since which time this matter of permanent work together has been under consideration.

The Brush Creek congregation, however, does not feel able to engage Brother Lyon's services for more than one-half of the time. He has therefore accepted the place on condition that he can make arrangements to devote the remainder of his time to some other church or churches.

We feel that the work and worker thus brought together should most certainly bring forth fruits unto the glory and honor of God and for the strength and betterment of man. As in the statement made last week with reference to Brother Sheets' acceptance of work in Virginia, we feel sure that the results of this effort must necessarily be felt in the ages to come, for no work of today can but bear influence that radiates wider and wider as time goes forward.

May the influence thus developed enrich and enlarge Christian standing before God both to day and in the near tomorrow.

NOTICES

Meeting at Casey, Illinois

The Annual Meeting of the Church of God will convene at the Restitution Church near Casey, Illinois, September 22 to October 4, inclusive. Bros. F. E. Siple and L. E. Conner will be the speakers, Bro. Siple over the first Sunday, and Bro. Conner over the second Sunday of our meeting. We invite as many as can to attend the meetings this year.

The Church of God at Blair, Nebraska, will hold an all-day gathering at the Presbyterian Church, 2nd and Washington Sts., Sunday, September 20, 1925. This church has been purchased by the Church of God people and they want to make plans for Sunday School and future work, also invite those who have helped buy the church to see the building and grounds. Everyone is invited to come. Bring basket dinner.

REPORTS

An Echo From Kansas

I feel that I must say a word to all with regard to the Kansas-Oklahoma meeting which recently was held at Arkansas City. It was one of the most enjoyable meetings that I ever took part in. Almost all of the people there were entire strangers whom I had never met, but their open, hearty welcome, and their earnest, sincere backing and support throughout were wonderfully encouraging and inspiring. Surely a sweeter spirit never prevailed at any meeting than was manifest here.

Six obeyed in baptism during the week, the first two being an elderly couple from Wichita, Bro. and Sr. Barber. Then on Sunday, the closing day, it was our privilege to immerse the following four young people: Miss Ella Chaplin, 714 Walnut St., Arkansas City, Kansas; Mrs. Will Hardy, Rt. 3, Arkansas City; Miss Ethel Fiske, Caldwell, Kansas; and Miss Clela Mauk, 815 N. B. St., Arkansas City, Kansas. The first three of these are grown young ladies, the second one named being married. The last one named is a little girl, the youngest one I have ever baptized. She is only ten years old, but she has been raised in the truth, and she pleaded so earnestly for the opportunity to obey Christ that it was thought best not to refuse her.

May God's blessing and guidance rest upon each one of them.

F. E. Siple.

National Berean Conference

The Twelfth Annual Conference of the National Berean Society was held at Oregon, Illinois, August 10, 1925. Reports were first in order.

Corresponding secretary reported 93 letters written, 64 received, and 463 lesson books of all kinds mailed.

The treasurer's report showed receipts of \$418.64 and expenditures of \$309.72, with a balance of \$108.92.

The report of the Lesson Book Committee is the new book which was placed on sale last spring. Bro. Leland Hanson, the chairman, did his work well.

The Literary Committee, Sr. Leota Hanson, reported that 47 articles had been received for publication.

Sr. Mary Gesin, of the Tract Committee, reported the distribution of 6150 tracts to 15

states and Canada; letters written, 50; letters received 35.

The reports of the Social Correspondence Committees were very interesting. Sr. May Moore, the senior chairman, reported 1729 letters written; 1063 letters received; and 700 tracts distributed. Several extracts from letters received showed the appreciation held for this department by writers from many states. Sr. Moore has added a Bible study phase to her work and reported 21 lessons given. She felt she could not continue to carry the full load, and so asked to be relieved of the correspondence work.

Sr. Dorothy Lyon, chairman of the junior committee, reported 557 letters written, including 43 circuits, making 832 written to; 419 letters received, including 33 circuits, making 603 heard from. Sr. Lyon's survey of the work accomplished told of results in terms of greater unity in the church, increased enthusiasm, and stronger ties of fellowship. Quotations which she gave from other workers were warm in their praise of Berean correspondence work. She likewise felt that the work was growing too large for her to carry alone, and wished to be retired.

Sr. Sanford's report of work done by the Relief Committee was both interesting and inspiring. She is helping 49 individuals in 15 families; 169 garments, both new and old, have been given out; 292 letters written; 330 letters received. \$840.25 has been received, and \$772.52 paid out, for relief work. Extracts from several letters, complemented by Sr. Sanford's explanations, gave us glimpses into some of the homes where this department is bringing joy and blessing. Here is unlimited opportunity to exercise our stewardship faithfully.

Sr. Verna Thayer reported 75 children enrolled in the Junior Extension work, about ten new classes organized, and over 200 letters written. Examinations are sent in by the children every ten lessons. This is one of our most important branches of work; help Sr. Thayer all you can.

The reports from the state societies showed progress in Illinois and Indiana. Iowa and Michigan seem to show no growth during the year. No other states reported. A number of interesting reports were received from local societies and isolated members.

At 1:30 the "round table" period was taken up, under the general subject, "Berean Opportunities". Sr. Leota Hanson sent a paper on, "Greater Berean Service". You may read it in this issue of The Herald.

The next topic, "How Shall We Reach the Children?" was in charge of Sr. Daisy Nokes. The children's story, already published, by Sr. Nokes, was read by Ione Patrick. Sr. Nokes then read a splendid paper on her topic, and urged more diligence in teaching the childrer.

"Safeguarding Our Young People", was next on the program, with Bro. Patrick as leader. He stated that present day conditions are so alarming that people will not believe they are or can be true. He thought that parents and teachers have been negligent in failing to make confidantes of their children. He gave some cold figures which make one shudder, and bring home to us with startling reality the words of our Savior, "As in the days of Noah—". Are we as loyal Bereans going to ring true when the test comes?

Each of these topics proved highly interesting and provided discussion for quite a number of those present.

The business meeting convened at 3:15. As the supply of junior lesson books is almost exhausted, we are going to publish a new book soon.

Many have desired for a long time that we might publish some kind of an illustrated story book for the small children. Ample material is available. It was voted that a committee be appointed to inquire into cost of publishing such a book, and given power to examine manuscripts and decide on advisability of publishing.

The correspondence committees were changed somewhat. The senior committee was divided into two independent departments, with Sr. May Moore as chairman of one, to be called Senior Extension Committee. Her work will consist of conducting Bible lessons. The senior social correspondence committee is to be headed by Bro. Harry Turner. The junior committee is now an independent department, separate from the senior work, of which it was at first a branch, until the branch grew big enough to take root for itself. Sr. Dorothy Lyon was not only retained as chairman, but also given an associate chairman in the person of Bro. Ivan Veach, young in the faith, but strong for the Berean work.

Thus everyone is pleased—the chairmen of both junior and senior committees at being relieved of a large share of the work, and we at being able to retain their efficient services.

All of the old officers were reelected. The Berean sermon in the evening was preached by Bro. Arthur Johnson, and was enjoyed by a large audience.

M. W. Lyon, Rec. Sec.

Work of an Isolated Member

My Berean work consists in sending out papers and tracts, not only in Galva, but all over the United States, writing an occasional article for the Herald, and giving financially what I can. The amounts I give are small, but I give what I can. One work that especially interests me is the work of sending out Bibles, or portions of

(Continued on page 392, column 3)

The Children's Column

THE ANGEL UNAWARES

By Zelia M. Walters

THE angel unawares still walks the earth. Sometimes we doubt it and we need a true story to remind us. Ancient myths and fairy tales have told many such stories. A youth would be kind to some poor old man or woman, who appeared quite unable to return any benefit, only to find out later that the old beggar was a powerful fairy, one of the gods come down, a king or prince in disguise. Wonderful good fortune then would come to the youth who had given kindness without a thought of being requited.

You will always find that an oft repeated fairy tale has some basis of truth in human experience. Here is an illustration of this fact in this modern true story.

An elderly, plainly dressed woman entered the house furnishing department of one of the great metropolitan stores. A group of salesmen glanced at her, and went on with their chat. She did not look as if she would have much money to spend. Why bother with her? But one of the new salesmen, a young man just getting started in business life, went to the woman. When he found she wanted dishes, he led her to the table where the cheapest dishes were displayed, picked out the prettiest ones, told her the good points about them all as attentively as if she had been a great lady dressed in silks and furs.

"Have you anything better?" she asked.

He took her to a table where slightly more expensive dishes were set out. She wanted still better. At length they were looking at expensive, imported dishes. In the meantime one of the older salesmen had taken occasion to come and whisper to the young man that he was wasting his time, and he should get rid of her. But he smiled and shook his head. He knew that the management of the store wanted polite attention given to every customer, rich or poor. At length the woman said, "I'll take these," and proceeded to order several thousand dollars worth of dishes. It turned out that she was the wife of one of the steel millionaires, and could have purchased the whole store had she so desired.

But that is not the end of the story. A few months later a very large order came to the store for hangings, furniture, and decorations for a castle that the same millionaire had bought in Europe, in the neighborhood where he had lived as a poverty stricken child. And this order expressly stipulated that the same young salesman who had helped select the dishes was to go abroad, visit the castle, and decide upon the selection of the things to go into it.

The manager of the store wrote back to say that they had older, experienced men, much better fitted to take charge of such a large contract than the young salesman. But Mrs. Millionaire wrote to say she would have the young salesman, or else the store need not take the contract at all. The delighted young man, who had merely tried to be kind to an old lady who had appeared bewildered in the store, found that he was to have a trip abroad, the responsibility of the largest contract the store had ever had, and promotion and honor, to say

nothing of the money coming to him in extra commissions.

As we said in the beginning, this story is true, and we are all glad to have it so. We rejoice to know that the angel unawares still walks the earth as in the old days.

But remember this, the angel is always thoroughly disguised. The only way you will ever meet him is by being on your best behavior all of the time.—Selected.

The Sunday School

By Alta King

REVIEW—THE SPREAD OF CHRISTIANITY

Lesson 13 September 27, 1925
Responsive Reading: Psalms 96 and 97

Golden Text: "Whom having not seen, ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory. 1 Peter 1:8.

For Study

The general heading for the lessons of the past quarter is, "The Spread of Christianity." The lessons have considered those characters and activities that contributed largely to the establishment of the Christ and His power among people that were predominantly Gentile. The object of this review is to recall these characters and activities that we may visualize the work as a whole, and be better able to discern those characters and activities that are pointers for us in present day work.

Make use of your map in following the missionaries from place to place.

Lesson I. The Beginning of Foreign Missions. Acts 12:25 to 13:12. By whose authority; through whom; first place visited; first opposition; first convert; fitness of Antioch as a radiating center.

Lesson II. The Gospel in Antioch of Pisidia. Acts 13:13-52. The choosing of the synagogue as the base of activities. Paul's sermon and its results.

Lesson III. The Gospel in Lystra. Acts 14:1-28. Paul's "speaking" and the cripple's faith; the miracle and its misinterpretation; the missionaries' refusal to accept Gentile adulation; Jewish opposition; return to Antioch of Syria.

Lesson IV. The Council at Jerusalem. Acts 15:1-35. Need; Antioch's wise determination; the apostles' considering of the matter; the apostles' rendering of decision; result of decision; effect on the spreading of the gospel of salvation by faith.

Lesson V. Epistle of James. James 1:19-27. General purpose and teaching of the epistle. Its part in establishing the doctrine of salvation by faith.

Lesson VI. Beginning of the Second Missionary Journey. Acts 15:36 to 16:5. Characters participating; purpose; places visited; personal differences.

Lesson VIII. The Macedonian Call. Acts 16:6-15. God's choices; God's direction independent of man's thinking; God's direction through man's thinking. Paul's first work in the new field.

Lesson IX. Paul and the Philippian Jailer. Acts 16:16-40. Lack of Jewish opposition in Philippi; source of Gentile opposition; victory over such opposition (songs in prison and conversion of the jailer); the "light" received by the jailer.

Lesson X. Paul Writes to the Philippians. Philippians 3:7-16; 4:8. Brief summary of the Epistle; its central purpose as outlined in the third chapter; its relationship to "Salvation by Faith."

Lesson XI. Paul in Thessalonica and Berea. Acts 17:1-12. Contrast between the work in the two places; insincerity of Jewish opposition; relationship between envy and hatred, and unbelief in the Christ; the Christ's background of Judaism.

Lesson XII. Paul Writes to the Thessalonians. 1 Thess. 1 to 5. Brief summary of the Epistle; Paul's statement and defense of his integrity as a teacher and leader sent of God. Outstanding characteristics manifested by him as such a leader.

Lesson VII. Temperance Lesson. Gal. 5:13-24. Two sources of control toward temperance—law through fear, and faith through love; difference between results of the two; effectiveness of each; necessity of first until the latter displaces it; relationship between "law prohibition" and the Christ's mission of salvation by faith.

If the "word of truth" which is the power of God unto salvation won't persuade men to turn to God don't try to talk them into salvation. It can't be done.

LOVE

By E. Dorothy Magaw

ONCE a lawyer came to Jesus and asked Him what the great commandment in the law was. And He said unto him, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself." Matt. 22:37-39.

Another commandment given us by John is this: "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." "Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and His love is perfected in us. Hereby know we that we dwell in Him, and He in us, because He hath given us of His Spirit. 1 John 4:7,8, 11-14.

In 1 John 2:15,16 we are again commanded: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world."

We know that even if we are as honest and sincere in our love for God and our fellow men as we can be, yet we can not be perfect in love for God's is the perfect love. "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. And again: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God;" and such we are, "therefore the world knoweth us not, because it knew Him not." 1 John 3:1. We know that God's love is sure and can be depended upon for in Jeremiah we find these words: "The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore

with lovingkindness have I drawn thee." Jer. 31:3.

Paul says: "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness." Col. 3:12-14.

What are some of the evidences of love? "Hereby perceive we the love of God, because He laid down His life for us: and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth." 1 John 3:16-18. "Greater love hath no man than this, that a man lay down his life for his friends." John 15:13. "Love worketh no ill to his neighbor: therefore love is the fulfilling of the law." Rom. 13:10. "There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love. We love Him because He first loved us. 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? And this commandment have we from Him, That he who loveth God love his brother also." 1 John 4:18-21.

Then I would have you read again the thirteenth chapter of First Corinthians. Paul tells us in that chapter that "charity (love) 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". "Charity never faileth", even though prophecies, tongues, and knowledge shall be done away. But "now abideth faith, hope, charity, these three; but the greatest of these is charity."

Lastly, has the child of God who loves God with all his heart, and with all his soul, and with all his mind, anything to be joyful for? Yes! "But let all those that put their trust in Thee rejoice: Let them ever shout for joy, because Thou defendest them: let them also that love Thy name be joyful in Thee." Psalm 5:11.

SODOM'S SIN

ONE of the great sins of the Sodomites was idleness and inactivity. Idle and inactive in the Lord's service. Many people are committing this same sin today. Their time and talents are so taken up with the cares of the world that no time is found to labor for the Lord. If Sodom was condemned with an overthrow because her people were servers of Baal more than doers for the Lord, will not people of this same class and caliber of the present time meet the same fate? Ezek. 16:49. They were an ensample to them that should after live ungodly. 2 Peter 2:6.

May we profit by their fate and bring forth fruits meet for the Master's service, ever realizing that the unfruitful and barren tree shall be cut down and burned up.

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

FOR ILLINOIS BEREANS

Will Illinois Bereans please remember that October is Self-Denial Month. The funds which are raised from this source are used to relieve the needs of the needy.

ATTENTION BEREANS!

Do you like to do fancy work? If so, won't you do something for Golden Rule Home?

We visited there this week and learned from the new matron, Sr. Verna Thayer, that several little things which give the homey touch are needed. Here are some of them: covers for small bed room tables, size 14 in. by 24 in.; small three piece dresser sets; library table scarfs (there are two tables and Sr. Verna is using her own table scarf on one of them); curtains 90 in. long for two bed rooms and curtains for kitchen same length.

So often the question is asked by Berean societies and Ladies' Aids what they can do for the Home. Here is your opportunity at this time.

Who will help?

Leila E. Whitehead
Evelyn K. Harsch.

ALL BEREANS PLEASE NOTICE

Will all Bereans carefully read the reprint of Article I of By-Laws of our National Constitution covering the subject of Dues.

Sec. 1. Every affiliated state society shall send to the Treasurer of the National Society one-half of the state dues.

Sec. 2. Every individual member of every affiliated society shall be assessed twenty-five cents per annum.

Sec. 3. Isolated members joining by direct application shall pay one dollar per year into the National Treasury.

Sec. 4. Local societies having no state affiliation shall send one half of their dues to the Treasurer of the National Society, providing such dues are ten cents or less than ten cents a month. Any amount over ten cents a month shall be retained in the local treasury.

Sec. 5. All dues from state and local societies shall be sent quarterly to the Treasurer of the National Society. National dues from individual members (see Sec. 2) shall be sent from the local or state societies once a year, as near the time of the annual conference as possible.

Special attention is called to Sec. 2 of this Article, as it came to light at the national Berean Conference that many do not know of the individual, yearly, twenty-five cent dues. These dues are to be paid to the local treasurer, who sends them direct to the National Treasurer, Mrs. Emma Garard, 714 S. Broadway, Dayton, Ohio.

By order of Board,
Idona Romine, Cor. Sec'y.

JESUS CHRIST — THE CHILD

By Elta Fitz

OF the family of Shem; of the race of the Hebrews; of the seed of Abraham; of the line of Isaac; of Jacob, or Israel; of the tribe of Judah; of the house of David.

Thus we find fulfilled both Old and New Testament Scriptures that prophesied this event would transpire. Then the angel appeared to the shepherds in the field, and when they were afraid, 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 Saviour, which is Christ the Lord." And they came with gifts to visit Him.

"And when eight days were accomplished for the circumcising of the child, His name was called Jesus." Later they brought Him to Jerusalem to present him to the Lord. When they had brought Him into the temple, Simeon, a just and devout man, took Him in his arms and blessed God, and

said, "Lord, now lettest Thou Thy servant depart in peace, according to Thy word: for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of Thy people Israel. And Joseph and His mother marveled at those things which were spoken of Him." Then Anna, a prophetess, coming in at that instant, gave thanks likewise unto the Lord and spake of Him to all them that looked for redemption in Jerusalem, or Israel. "And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth. And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon Him."

His parents went to Jerusalem every year at the feast of the passover and when Jesus was twelve years old He went with them to Jerusalem, after the custom of the feast. When they returned He tarried in Jerusalem. After three days they found Him in the temple sitting in the midst of the doctors, both hearing them and asking questions. And when His mother asked Him why He had done this He said, "How is it that ye sought Me? wist ye not that I must be about My Father's business?" Then He went down to Nazareth and was subject unto them.

The Scriptures do not tell us much else of His youth except that He increased in wisdom and stature, and in favor with God and man. Having attained His maturity, or majority, at about thirty years of age, we find Him coming to John to be baptized in Jordan. Thus we see the man Christ Jesus beginning His ministry and going about His Father's business.

GREATER BEREAN SERVICE

By Leota B. Hanson

Read at National Berean Conference

GREATER Berean Service is necessary because we are commanded in Acts 17:10, 11 to "Search the Scriptures daily", thus enabling us to teach the Truth and be in a position to assist all with whom we associate and always be ready to stand for UNITY, TRUTH and RIGHTEOUSNESS!

Thus Greater Berean Service constitutes a live Christian; one who is willing to live and do the work commanded by our Master, for "faith without works" is dead.

We should encourage a greater service in our Berean work by developing in every possible way and live as the Bereans of old, constantly serving our Master and doing good unto all, especially unto the household of faith, helping the weaker ones to overcome the various temptations which are so prevalent these days; and become strong.

Service is the greatest thing in the human life, and the better we equip ourselves, the better we serve, because in the expansion of the Truth there comes a better understanding of how best to serve.

The question arises, How can we do greater service? There is only one way and that is, "GO RIGHT ON WORKING", never faltering though it is hard at times, and always bearing in mind there is work to be done somewhere, and the way is open if we have the Faith and Works which the Bible, especially the New Testament is forever magnifying and assisting us to do greater service in our Berean work.

A WARNING

By Mrs. Ernest Crundwell

DEAR Household of Faith: It has been a long time since I last wrote to you, but I assure you it is not a lack of interest on my part; but so many others are better qualified to write than myself that I do not like to take up space in the paper that could be used to a better advantage.

However, brethren, I can not refrain from writing now and raising a warning voice against a great monster that has been knocking at our door for a long time and has now gained admittance. That terrible monster Jealousy, and his wicked companion Hatred are in our midst. Think of it: such things as that in the Church of God! They are at work, too, and those that are the most opposed to works are the foremost workers. How can those professing godliness, who are looking for the return of Christ and are claiming to be members of His body (or bride) go around trying to slander a sister, or falsely accuse a brother, claiming to be friends of those they hate? Are they not hypocrites? Can we have any confidence in such persons? I will frankly say that I do not.

If there ever has been a time that we needed to have a house cleaning it is right now. Instead of letting it get all dirty before the Bridegroom arrives we should clean up and have things in readiness, and be dressed in the wedding garment which is the righteousness of saints.

Brethren, I realize more and more that we are weak and need to pray earnestly for our Father to give us strength to overcome the flesh.

Suppose a brother says he dislikes us, or has no use for us, what should be our attitude toward that brother? Should we spend the remainder of our lives trying to injure him, or should we carry out the scripture teachings and tell him of his fault? Matt. 18:15-17. This is not always easy for us to do because we are full of envy, therefore, we need to watch self more than anyone else. Let us serve the Lord with all humility of mind, remembering that every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

The Apostle Paul gives a list of the works of the flesh in the fifth chapter of Galatians, and he concludes by saying, "They that do (practice) such things shall not inherit the kingdom of God."

Brethren, let us be sure that we are not found in that class when our dear Master comes.

Let each one of us look into his own life and examine it to see if we need not purge ourselves from the sin to which this sister has called attention.

YE CANNOT

By Alta King

WALK in the Spirit, and ye shall not fulfill the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh so that ye cannot do the things that ye would." Gal. 5:16, 17.

Paul first states the safety from fleshly sins which walking in the Spirit grants to a person. Then he states the why of this safety—the flesh and the Spirit are mutually repellent to one another, and the re-

sult is that the one who is possessed of the Spirit cannot do the things of the flesh he would do. The Spirit throws around the person an armor that shuts out the flesh desires while the Spirit itself, through its repellent force, works the destruction of the flesh, the flesh aiding in its own destruction by its own withdrawal from the field of the Spirit.

And this safety from sin is granted by God through His grace, His grace that gave the Christ and His Spirit to mankind. Those into whose lives the Spirit of the Christ has entered and reigns are thus protected.

And how much greater is this safety and protection of Grace than the safety and protection of the law.

At best, the law can only throw around the flesh-lusts the armor of knowledge and of fear of its condemnation, and thus restrain them. But there its protection to the person ends. It does not destroy the flesh, though it speaks destruction to the person who is held in its power.

The law can offer no other protection to the person than the armor of knowledge and fear with which it restrains the flesh, because it is merely an outline of what is right, giving knowledge; and an outline of what results from not being in harmony with right, giving fear. But it cannot make the person himself alive, sensitive, and responsive to righteousness. It cannot give this aliveness because it itself is not a living thing. Thus, it not only leaves the flesh alive, though held in restraint by knowledge and fear, but it leaves the person defenseless against it whenever this armor breaks down, as it is bound to do.

Not so with the protection of grace. It builds a protective armor around the person himself—the armor of love and faith that flows from the indwelling Christ Spirit. And it not only does this. It also quickens and makes alive, and the person becomes so responsive to righteousness that the flesh has no room for activity. It is crucified, and the victory is full and complete, and eternal when the Spirit shall have changed these flesh bodies to spiritual bodies at the resurrection.

"When we are swift to see the worst in others we do not, as a rule, exceed the speed-limit in seeing the bad in ourselves."

THE CLOCK OF HEAVEN

"Maranatha"—1 Cor. 16:22

"Awake, put on thy beauteous garments, O Jerusalem."

For God is calling now His firstborn sons to rise and come;

"The Pleasant Land," through ages held by despot and usurper,

Is given back to be again His chosen people's home.

Believing Gentiles long have watched and waited for this day,

For we have read, in Holy Writ, God promise great and true,

When Gentile days are all fulfilled, that 'tis His gracious plan,

To give the Land, and His great favor, back unto the Jew.

Now morning comes, and light is breaking in the eastern sky;

The fig shoots forth—the sign our Lord Himself has wisely giv'n;

The night is spent, the exiled race responds with joy and singing:

'Tis time for us to set our clocks with that true clock of Heaven.

—G. Davis Lee.

THE DILIGENT WORKMAN

(Continued from front page)

ineffectually plead for positions—"Many will say to Me in that day, Lord, Lord. . . . Then will I profess unto them, I never knew you: depart from Me", etc. Trained assistance will be in demand: "Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this." Zeal—diligence—will be the order of the day.

Idleness means spiritual atrophy. Paul tells us how to "be strong in the Lord, and in the power of His might", by putting on some things; "Above all, . . . the shield of faith", Eph. 6. This means mental and spiritual activity. "Exhort one another daily," says the apostle, "while it is called Today; lest any of you be hardened through the deceitfulness of sin". This the faithful ones will do, as Malachi prophesied, "They that feared the Lord spake often one to another," etc. 3:16-18.

Samuel's beautiful summary: "Only fear the Lord, and serve Him in truth with all your heart: for consider how great things He hath done for you."

"Tampering with one's own conscience is a really deadly danger. Nothing that any other person can do has such power to kill the best in the soul. It is as if a man broke his own sword before going into the battle that is to decide his fate."

Work of an Isolated Member

(Continued from page 389)

It. It is a great, and very important work. In all the world there is no book like the Bible. This crime wave that is spreading over the country would not exist if the Bible was read and honored. Evolution, Modernism, etc., are only different forms of infidelity. God has given me a measure of faith; I believe the Bible is His Book; and when I read it, if I cannot understand, I can trust, and believe. Instead of making the Bible fit science, we should make science fit the Bible. Modern wisdom is shallow and worthless compared with the depth of the wisdom of God. Angels and archangels do Him reverence; only puny man boasts and exalts himself. A little knowledge puffeth up: great minds are humble. Joshua made a wise choice when he said, "As for me and my house we will serve the Lord." May that be your motto and mine,

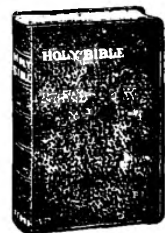
In Christian love,
Sister Willis.

Galva, Illinois.

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THE RESTITUTION HERALD

Volume 14

Oregon, Illinois, September 22, 1925

Number 50

The 14th Zionist Congress

VIENNA, AUGUST 18, 1925
Extracts From The New Palestine

FOR three days the Congress listened to fundamental examinations of Zionist policy, attacks on the present Executive, rebuttals, explanations, and finally, to the masterly reply of Dr. Weizmann. Delegate Farbstein (Polish Mizrahi) led off. He began with formal thanks to Dr. Weizmann for what he called "the gift of the Hebrew University," but soon slid into his attack. He accused the Executive of pusillanimity. He declared that peace had been obtained simply by whittling down Zionist demands. The British Government had never consulted the Executive about the appointment of Lord Plumer. The Arabs were quiet because the Zionist leaders blinked the fact that the Jews did aim, after all, to create a Jewish majority in Palestine. Mr. Farbstein attacked the practical work in Palestine. He decried the attention which had been paid to the Kvu-zoth, and the neglect of the middle classes. Above all, he denounced the attitude which had become popular, according to him, with regard to the fourth aliah—an attitude of unfriendliness and even of contempt.

In the last part of his address Mr. Farbstein was supported by Dr. Gottlieb, of the Eth Livnoth group, Po'and. Dr. Gottlieb did not attack the administration, as Mr. Farbstein had done, but he too deprecated the attempt to put the fourth aliah on an inferior footing. More specifically, this speaker called for various changes in administration, the abolition of the Palestine offices, which, he claimed, curtailed immigration into Palestine. The plea of Dr. Gottlieb was essentially for the middle class immigration, though he disclaimed any attack on the labor groups. He did, however, insist that the methods urged by the left made for slowness in colonization.

The most interesting speech of the morning was made by Dr. Orlosaroff, of the Palestine Hitachduth. His address was clear and splendidly constructed. He attacked the Soskin plan, as a "sha'ar yerokos" scheme, and declared himself in favor of the Ruppin system of colonization. Part of his address consisted of a tribute to Sir Herbert Samuel, and he protested against the attempt to drag in the name of Samuel for the purpose of making political capital. "Jewish Palestine," he declared, "considers the Samuel regime a beautiful chapter of statesmanship." Like Kaplansky, Orlosaroff denied that there was a clash between labor and capital, and insisted that Palestine labor welcomed the coming of the middle classes.

During the second session the chief attack on the Executive was delivered by Isaac Gruenbaum, of the minority Al Hamishmar group of Poland. He was preced-

A Jew

IT was a Jew, whose father walked with those
Who saw the parted waters of the sea
Sweep back on either hand to set them free,—

Who dashed amid the cohorts of their foes,
While prayer from Moses on Mount Sinai rose,
Who with King Solomon oft bent the knee—
Who with Elisha saw the Syrians flee,
And heard Isaiah preach of coming woes,
The blows of hate, the bitter wealth of rage,
The kiss of scorn, the gift of scourge and flame,
These have been dealt them for a heritage
Through the long centuries wherein they trod
Outcasts of men, yet chosen by their God,
Their sole derision this undying name.

—Thomas S. Collier.

ed by Kurt Blumenfeld, President of the German Zionist Organization. Blumenfeld's speech, while moderate, leaned distinctly to the left. He supported the administration and asked Dr. Ruppin to reconsider his resignation. He further urged that more attention be paid to the Diaspora aspects of Zionism, for Zionism meant not only the rebuilding of Palestine but the renaissance of the national will of the Jewish people everywhere.

Two interruptions took place during the afternoon session. The first was the reading of a message from Moscow, sent by the Zionists of Russia. This message was received with tremendous applause. It covers in brief the condition of Zionism in Russia, describes the status of the He-Chalutz, the Ha-Zoferim (the Zionist youth organization) and the Zeire Zion, which has 250 branches throughout the country. The second interruption was occasioned by the message which came from Mrs. Perez Smolenskin, the widow of the great Zionist pioneer who was on her death-bed. At the suggestion of Nahum Sokolow the Congress sent to Mrs. Smolenskin its best wishes for her recovery.

Dr. Gruenbaum's attack was direct and bitter. He accused the administration of having so acted toward the British Government as to encourage the gradual disintegration of the Balfour Declaration. The Balfour Declaration, he declared, had become a meaningless and empty formula. The same lack of character had marked the attitude of the Administration toward the Jewish Agency. It had yielded to the demands of the American non-Zionists, and had received nothing in exchange. He contrasted the achievements of the Keren Hayesod with the tremendous undertaking on the part of the non-Zionists in favor of Russian colonization. The concessions to the non-Zionists had cost the Zionist Organization its unity without having yielded any positive results.

The two sensations of Thursday's late debate were Dr. Stephen Wise and Louis Lipsky Mr. Lipsky paid high tribute to the leadership and the work of Dr.

(Continued on page 400, column 2)

The Unsearchable Verities of God

A Few Thought-Arousing Studies
By S. S. Davison

BLESSED are the pure in heart, for they shall see God."

Pure, heartfelt and mind-controlling religion perceives the supreme wisdom, power and purpose of God in the creative work of the past, in the manifestations of the present, and in the prospective and revealed excellencies of the future. The mind of man is not capable of perceiving a definite boundary to space, nor of setting a limit to the duration of time; it can neither measure the wisdom and power of God, nor completely fathom the depth of His purposes. But the mind of man is capable of growth in knowledge, and if the mind could retain its strength and power of progressive development we know of no depth which it might not fathom, no breadth which it might not measure, nor height which it might not reach.

The more we learn, the more we realize the immensity of the unknown. The higher we climb, the farther we can see. But in the clearest daylight there are limits to the physical eyesight beyond which objects dimly appear, or are invisible. So with our mental perceptions of the future. We may judge the things of the future by knowledge of the past, and conditions of the present; but our vision of the future judged by these measurements is dim and speculative.

But we are glad of the faith that says: "Known unto God are all His works from the beginning of the world"; and, He is able to declare "the end from the beginning, and from ancient times things that are not yet done, saying; My counsel shall stand, and I will do all My pleasure"; that through His prophets He has revealed secrets and made known things that shall be hereafter; that through faith in the teachings of Christ and His apostles and holy men of God, who spoke as they were moved by the Spirit of God, there is revealed to us much concerning the future of the world and the inhabitants thereof. "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein." "The Most High ruleth in the kingdom of men, and giveth it to whomsoever He will." "He doeth according to His will in the army of heaven, and among the inhabitants of the earth: and none can stay His hand".

The Gospel of Christ is well defined to be "the power of God unto salvation to every one that believeth". This Gospel has for its foundation the wisdom, power and purposes of God, united with the eternal principles of righteousness that govern the proper relationship of man with his Creator, and with his fellow men.

(Continued on page 400, column 3)

THE TWO THRONES

By Lyman Booth

(Continued from last week)

ALL will agree that the promises mentioned in previous articles are very great and liberal on the part of Him who made them. No finite being could ask or hope for more. Rich and free as they are they are all conditional. Our text says, "To him that overcometh will I grant to sit with Me in My throne." To overcome indicates work to be done, a labor to be performed, a battle to be fought, a victory to be won, before one can be permitted to sit with Jesus in His throne, when he that overcometh shall inherit all things. That being true the question arises, What is it to overcome? Let John answer, "For whatsoever is begotten (R. V.) of God overcometh the world; and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the son of God. 1 John 5:4, 5. In the first verse John says, "Whosoever believeth that Jesus is the Christ is begotten of God." The essence of the second verse is that he that believeth that Jesus is the Son of God is begotten of God. Then the element of faith is the power by which we are begotten of God. Faith in the promises of God is the power that will work obedience and result in salvation. It has always been the strength of the feeble, and the salvation of the miserable. Christian faith is the victory over the world, because it embraces all the elements of a blameless and holy life.

Faith makes us conquerors all along the way, both present and final. Every hour is a struggle, a battle, and each battle a victory, and our life a series of battles and victories, and all will eventually end in one complete and glorious triumph over every foe, to be rewarded at "that last great day" by a crown "that fadeth not away."

There is nothing that faith can not overcome. It passes beyond all earthly things. It pierces all the deep shadows to attain the simple truth, and having found it clings to it with a firmness that will never let herself be separated from it. The firm and steadfast belief in things eternal is necessary to direct our choice aright. "This is the victory that overcometh the world, even our faith." To rely wholly upon His promises, to build ourselves in the full assurance that Christ's love can carry us safely through all the dark and grievous perplexities of this life—this is faith. It is the power both in great and small things, in trials easy and difficult, that supports and strengthens the disciples of Christ. It lives in them daily, influencing their thoughts, words and deeds to the extent that they will build up within themselves a temple unto the Lord, not of hay, wood and stubble to be destroyed in a fit of burning passion; but of gold, silver, precious stones, a calm, firm, pure character, knit to the Redeemer by bonds of love that will endure forever.

It is easy to feel secure in temporal things when the sun of prosperity shines brightly and warm upon us, when we are in robust health, surrounded by friends, our homes comfortable and happy, our means abundant for all our necessities, our reputation good, and when we are considered models of morality in the little

circle in which we move. But too seldom the possessor of all these things does not feel the glow of gratitude to the Giver of all blessings with that degree of love which is the fulfilling of the first and great commandment. John says, "This is the love of God, that we keep His commandments." His commandments are not grievous, and why should they be, coming as they do from the most loving of fathers? They enjoin only love and good will, and shine forth as a perpetual charm for him who serves in love.

Then he who serves in love and keeps the faith firm and steadfast in the Son of God; he who believes the promises and obeys them; he who walks in the footsteps of the Master, following His matchless example; he who stands pure and blameless before God through the righteousness of Christ; he who suffers and endures persecutions in this age of trial and affliction; he who bears the cross, that he may wear the crown; these are the ones who will triumph in the battle of life. They are the ones composing the multitude whose names our Lord will confess before His Father, and His angels. Matt. 10:32. They shall rejoice in His salvation and share in the glory of the kingdom and throne. Power and dominion will be given unto them, and the earth shall be filled with praise, and the knowledge of the Lord shall fill the earth.

The present indications are that they who are marching under the Banner of King Jesus toward the kingdom, and who are striving to keep the commandments, will meet with many trials that will test their faith. They will find temptations to overcome, serious evils to resist; but they who have buckled on the whole armor of God will be secure under it all. They who are clothed with the righteousness of Christ, and who have their hearts filled with truth and purity will triumph over every obstacle, and be given crowns of unfading glory. Then what exultation will await them as they march up to the city of God.

Weeping then will cease for them, the voice of sorrow forever be hushed. No more will we meet the cruel eyes of scorn, nor hear the wail of want and woe, no more see the beggar's outstretched palm, pleading piteously for alms. Peace and plenty will fill the land, lips unused to song will thrill with words of love and praise. Then the eternal future, with all its blessings, will be opened before our enraptured vision, and we shall behold with immortal eyes the beauties of a new world. Then this earth which has been the scene of so much sin and suffering, and which has been drenched with the blood of millions of slain shall become as the Garden of Eden, and the long, dark night of misery shall be succeeded by the effulgent light of an eternal day.

Dear reader, our Lord passed through the struggle bravely and came off victorious; was nailed to a cruel Roman cross; laid to rest in Joseph's new tomb; rose again; ascended to heaven; and will come again in great power and glory, taking His throne and sharing all the glory He has with His bride. May it be yours and mine to be accorded a place among those who overcome, through faith, and gain the victory over every temptation of life, and over every evil influence in the world that tends to alienate us from Christ; that we

may be prepared to meet the King of kings and share in the glory of the crown and throne.

Do you want to be with Him then and witness the transformation of earthly things as it shall spread from the east to the west and from the north to the south? It is surely coming, and no power can arrest the ultimate triumph of the glorious Gospel of the Son of God. Nothing will be able to impede its progress. It will sweep through all zones and climes carrying victory everywhere like the mighty sword of the Lord and of Gideon. Nation after nation shall be converted, kings and nobles shall bow to His behest, kingdoms and empires shall be subdued, and the glory of God shall fill the earth. Instead of the groans, the cries and shrieks of earth's bondmen, freedom shall spread from pole to pole, while the songs of the redeemed millions shall fill the world with joy and gladness.

When we think we are shamefully abused let us see to it that we are not incurring trouble. Or, it may be, our tormentor's liver isn't functioning. The facts may enlist our sympathy.—Haney.

ELIJAH AS A TYPE

By Katie Davis

IS Elijah a type of the true church? He was persecuted for fidelity to truth and righteousness. The principal persecutor was Jezebel, the wicked queen of Israel, who is mentioned by name, as the type of the enemy of the saints. Rev. 2:20; 2 Kings 9:7. This persecuting power was exercised by the papacy through the Roman Empire, to which she was joined. Jezebel used her power through Ahab the king, her husband. Elijah was three years and six months in the wilderness, where he had fled from Jezebel's persecution. During that time there was no rain, but a great famine was in the land. After 1260 days he returned, and the errors of Jezebel's priests were manifested, the true God was honored, and rains followed. 1 Kings 18:41-45.

The true church fled into the wilderness; some writers claim this was during the 1260 years of papal supremacy. She was in a place prepared for her and fled during the 1260 days, or years, as some have it. At the end of 1260 years—some say A. D. 1799—the witnesses for the truth flowed at the rate of millions of Bibles every year, refreshing the world and bringing forth fruit.

I might agree with Auntie Wince that no other power ever existed that answers so well as this false system of worship to the Man of Sin and the old harlot with the brand of infamy so plainly written in her forehead; the Roman hierarchy. What other system has had so much power over the nations as to have made them drunk with the wine of her fornication, false doctrines? From the study of past history, was she not drunken with the blood of the saints? Are they not now doing all they can to destroy the Bibles, and trying to rule all the public schools, so as to make America Catholic, and hiring all the infidel Jews as aids and even a great many Protestants? Truly the world wonders after the beast, all whose names are not written in the Book of Life. "He that hath an ear to hear let him hear", lest he be deceived.

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 5:2, 3, 4

FAITH

This much I know,

God does not wrong us here;
 Though oft His judgments seem severe
 And reason falters 'neath the blow,
 Some day we'll learn 'twas better so.

So oft I've erred

In trifling matters of my own concern,
 So oft I've blundered at the simplest turn,
 Chosen the false path or the foolish word,
 That what I call my judgment seemed absurd.

My puny reason cries

Against the bitter and the cruel blows,
 Measuring the large world by the inch it knows,
 Seeing all joy and pain through selfish eyes,
 Not knowing hurt and suffering may be wise.

But I have come to see,

So vast God's love, so infinite His plan,
 That it is well it was not left to man
 To alter or say what is to be;
 When reason failed, faith also then would flee.

God knoweth best!

Through the black night and agony of grief
 Faith whispers low:—"Hold fast to your belief!
 In time His purpose He shall manifest;
 Then shall you learn how greatly you were blest."

EVIL AND GOOD

"Be not overcome of evil, but overcome evil with good."

What is evil? And what is good? The answer is plain. Good is righteousness, while evil is unrighteousness. Or to bring the answer a little closer we might say that evil is disobedience and good is obedience. He that doeth according to the will of God doeth good, while he that doeth contrary to the commands of God doeth evil.

Our today's lesson is taken from Paul's letter to the Romans, and if we carefully read this epistle we will find the apostle dwells quite a little on the thought of good and evil. Of course the entire Scriptures are a contrast between those who obey God and those who disobey Him. But in the book of Romans the words "good" and "evil" occur more frequently than they do in some of the other books.

The apostle opens his argument with the declaration that he is "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." And continuing says there is a class of men who knowing God glorifieth Him not as God, neither are thankful. And thinking themselves wise really are fools; for they change the truth of God into a lie, and worship and serve the creature more than the Creator. Then, after showing the wickedness of those who disobey the truth he sums up with this statement, "Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; but glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile."

Immediately preceding the above the apostle tells those to whom he is writing

what his ideas of good and evil are. Suppose we here quote his exact words: "Who (God) will render to every man according to his deeds: to them who by patient continuance in well doing seek for glory and honour and immortality, eternal life: but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath". Here we have "good" and "evil" defined. And in passing allow me to say the "well doing" here mentioned is not to be understood as referring to labor, or works as we understand the word. But it is more of a studying, seeking, delving into the treasure-chest of the Word of God so we can more clearly understand God's will, strengthening our faith, increasing our love. It is a "seeking after", a constant continuance patiently performed. And the reward? The reward well pays any one who undertakes to know and do the will of God. It is "glory, honour, and peace" coupled with "eternal life". Yes, surely, our God is great and greatly to be praised.

And how does the apostle define evil? He says, "But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath". This word contentious does not refer to our relations with our fellows, but to our willingness to accept God's plan, as well as to accept the truth of God, thus becoming righteous. We have set before us two classes, with two distinct rewards. The first are the good, the righteous, those that study to know the will of God and knowing it obey it. They are to receive glory, honor and peace, eternal life. Then there are the others: the evil, the unrighteous, those that contend with God against His will. They are to experience the indignation and wrath of God, also to suffer tribulation and anguish. The contrast is great, and the question arises, "Which of the two do you wish to follow? Do you wish to cater to the whims of this world, enjoy the world's pleasures and amusements and suffer the consequences of a life of evil? or would you prefer a life to be lived under divine guidance, knowing God and doing His will with the consequent reward that shall be bestowed on the good?" Take my advice, Come to God through Jesus Christ, acknowledging Him as God's Son the Christ. Accept Him as your Redeemer and Savior; walk by His side, following His example; love God and do His will.

"Beloved, follow not that which is evil, but that which is good. He that doeth good is of God; but he that doeth evil hath not seen God."

UNITY

"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." 1 Cor. 1:10.

The above is the advice of Paul to the church at Corinth. Good, sound, solid advice; for how can any undertaking succeed when those interested talk and work at cross purposes. The Master, in Mark 3: 25, tells us the result of division among those who should be united, when He states, "If a house be divided against itself, that house cannot stand." No, to be successful everyone interested must be

united and pull in the same direction. This brings to mind a story that was in the school reader when I was a boy. The personnel of the story was a father and his four sons. The sons never agreed. One time the father threw down before his sons a bundle of rods bound together and told them to break it, which they tried to do without success. Then he removed the cord and the boys picked up the individual rods, piece by piece and easily broke them all. "So now, you see," the father said to his sons, "as long as you keep united nobody can overcome you."

Unity with perseverance is bound to win success in the church as well as in any other undertaking. Try it and be convinced.

BIBLE QUESTIONS

1. How did the elder brother feel when the younger returned and the father made a banquet for him?
2. How did Jesus show His love for Lazarus on the way to the tomb?
3. What does Paul teach the Corinthians about Christians marrying, and why?
4. What strong language did Paul use about the letter he was writing to the Galatians?
5. Which does Paul tell the Ephesians is the first commandment with promise?
6. What was John to write the church at Sardis that they should particularly remember?
7. How much did the first group hired as laborers by the householder get, and what did they say?
8. Who was king when Jesus was born in Bethlehem of Judea?
9. What city did Jesus and His parents reside in upon their return from Egypt, and why?
10. What quotation does Matthew give from Esaias the prophet relating to John the Baptist?

ANSWERS TO LAST SERIES OF QUESTIONS

- | | |
|----------------|-----------------------|
| 1. John 15:12. | 6. Ephesians 6:14-17. |
| 2. Mark 6:36. | 7. Acts 23:3. |
| 3. 1 John 3:18 | 8. Hebrews 4:14. |
| 4. 1 John 2:1. | 9. Romans 1:1-7. |
| 5. John 13:27. | 10. Matthew 14:31. |

GOOD LITERATURE

By Florence Bullman Jenkins

THE life of a nation is influenced by its literature, so the habit of reading should be formed during childhood. Parents should try to get their children to read biography, history and travel, as well as fiction and stories.

Good reading aids in educating and culturing people, and helps them to become better judges of the principles of right. It has been said that a man's reading marks his words, because it forms his thoughts.

Inferior or trashy literature is worse than none, because its influence is always of a degrading nature.

Since the first seven years of a child's life are the formative period we can readily see why he should be allowed to read only the best of child literature. The habit once formed, he goes on selecting worth while books, the remainder of his life.

One of the best authorities we have on child reading (it seems to me) is the late Gene Stratton Porter. First of all, she recommends the stories of the Bible, given as stories, not lessons. Bird or animal stories, true to nature, come next. Then the old books of fables. Of course the child must be made to understand that these are just fables, but he will get some natural history from them, as well as a sense of justice and fair play.

As the children grow older, Robinson Crusoe, Gulliver's Travels, Treasure Island, The Swiss Family Robinson, and Alice in Wonderland should be placed in their library.

(Continued on page 399, column 3)

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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 for 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 more we learn, the more we realize the immensity of the unknown" is one of several well-worded verities in Bro. Davison's article—"The Unsearchable Verities of God." The reader will find "food for thought" in this article, which is introductory to other articles that will follow.

STEADILY GROWING

MUCH has been contemplated by the General Conference from the Christmas Club members. It was because of confidence that fully two hundred, as specified by Bro. Hammond, would gladly respond to this suggestion that the Conference in open session prepared its program for the coming fall and year and instructed its Executive Board to go forward in the enlargement of our work. This enlargement has already been undertaken. Two phases thereof are already under way: enlarging the greenhouse and additional equipment and help for the print shop, besides certain repairs and improvements for the Golden Rule Home.

The means with which to prosecute this work must yet be raised. The two hundred Twenty-Five-Dollar Christmas donors which are sought are the ones we are depending upon to further this effort. We are thankful for those who have already indicated their intention in this direction. We are more than anxious to secure the full two hundred at the earliest possible moment, for then we will feel less burden of responsibility, as we can go forward in the execution of the plans approved by the Conference for the management to exe-

cute. The responsibility of executing these various plans with the realization that the funds are not already in sight increases the mental burden and strain very materially. Therefore for the good of the work, once again we appeal to all to consider carefully the desirability of joining this Christmas Club and to sign up as a member thereof. The number of members to date is seventy-five.

RELEASE IN RESURRECTION

RESURRECTION presupposes death. Death is the only reason for a resurrection. Death as announced in the Scripture is the result of but one condition, namely, sin. There is no other reason given in the Bible for death. Sin was introduced by man's own free choice and the exercise of his free will. Death was the result. But there were many other consequences following sin: sickness, sorrow, pestilence; imprisonment, bondage, stripes. All these punishments are with a view to directly or indirectly discourage sinfulness. Nevertheless after certain punishment for sin has been meted out, then the law, both Scriptural and political, has provided for release of the punished person.

Man has been and is sufficiently strong to produce this release under certain laws and conditions. He can release the slave from captivity, the prisoner from the cell, the debtor from the obligation. But no man has ever been able to release the sinner from the estate of death. Neither has anyone been able to successfully rebel against death. Not only has death been certain to each and every one, but it has completely overpowered, engulfed, destroyed, each and every one. Release therefrom was appointed to Christ who announced Himself as the Resurrection and the Life. God has given evidence to man that power to release from death has been vested in the person of His Son, who is Lord, both of the dead and the living.

Resurrection conveys the beautiful thought of such a release, a release from death that was placed upon man because of sin,—a release from that cold grip, from that dark chamber, from the silent condition; a release unto life, unto freedom of action, unto the beauties of God's love.

FAR ABOVE ALL

THE position to which God exalted His Son, our Savior, is several times referred to in the Bible. Paul in Ephesians 1:20-23 says that God "set Him at His own right hand in the heavenly places, 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: 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."

Like other similar passages, this language exalts Christ to the place of highest possible exaltation in relation to man and earth. None other is like unto Him. None other can be compared with Him. But when we turn to Rom. 8:17, we find Paul stating that the people of the church are the children of God, "and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified together." Here Paul distinctly teaches that the peo-

ple of God's church who suffer with Christ, who share the Spirit of God, are "joint-heirs with Christ", and as such are to be glorified together with Him. This is in full accord with Phil. 3:20 and 21 which teaches that this vile body shall be fashioned like unto the glorious body of Christ. It is likewise in harmony with 2 Tim. 2:12, which says, "If we suffer, we shall also reign with Him". Likewise the Savior's language in John 14:3 emphasizes the same truth: "I will come again, and receive you unto Myself; that where I am, there ye may be also."

These several passages of Scripture teach that the members of God's church—now being taken out as a people for the name of Christ, to become "members of His body, of His flesh, and of His bones", Eph. 5:30—are to be glorified together with Him, to inherit with Him in His great position, there to reign with Him over the work allotted to Him by His Father.

As such it is impossible but to think of the church at the side of Christ as being far above all principality and power and might and dominion; as being the most exalted of all the companies of people whom God in His plan gathers from among mankind, and as having the position of greatest responsibility and service next to and for our Lord and Savior. With such a vision of the church it surely becomes the individual who aspires to the salvation appointed unto the church to press toward the mark for the prize of the high calling of God in Christ Jesus.

Nor should this ambition to attain unto such a high calling prompt us to seek and work with selfish motive, but rather like unto the service of our Savior during His ministry, our labors should be prompted with purest love, with truest regard for the good of our fellows, with greatest trust and consecration toward God and with most thorough earnestness in our devotions.

With such vision before the Christian mind the ever present questions: Must I do this? Must I do that? Must I refrain from this pleasure? Must I make so much sacrifice?—these questions will disappear like the morning dew. These are not questions which occur to the true-hearted, faithful Christian. The great inspiring questions are: What can I do? How can I serve best? How can I maintain greatest loyalty? These are the questions that can but overwhelm the mind of that individual who sees before him a future with a status by the side of Christ far above all things in heaven and in earth.

Let us learn to more nearly value the position of the Christian in the Church of God and, valuing that position, to concentrate and consecrate life toward this great opportunity presented by God.

HERALD RECEIPTS

Leroy Austin; Chas. S. Carter; Mrs. Flora E. Hogue; Mrs. Minnie Rogers; Lee S. West; Leta Lamberson; Mrs. Fred Forbes; C. H. Belshaw; Mrs. Ed. Eaton; Mrs. Mae Mick; Mrs. Emma C. Miller; Ida M. Shepard; Mrs. Tillie Hurst; Mrs. S. J. Whitten; E. A. Titus; W. E. Wharton; Mrs. Allen Thompson.

HELPING FUND

Mrs. Allen Thompson \$3.00

WINCE MEMORIAL FUND

Previously mentioned	\$662.70
Mrs. Jas. Gifford	50.00
Ida M. Shepard	3.00
Total	\$715.70

Among the Churches

The Dixon, Illinois, church again had the services of Bro. H. A. Sheets on Sunday the twentieth.

Born to Bro. and Sr. Delbert Hathaway, of Corvallis, Oregon, July 26, a fine big girl whose name is Dora Jean.

Bro. F. E. Siple arrived home on the morning of the fifteenth from Ft. Lupton, Colorado. He reported a good meeting there with good future prospects.

Mr. H. P. Brown and daughters Helen and Naomi were visitors at Oregon last week. They were enroute by auto from Big Rapids, Michigan, to Waterloo, Iowa.

Word is received indirectly that Sr. Emma Lenz, of St. Elmo, Illinois, was recently married at Casey, Bro. L. E. Conner officiating. The name of the groom is not known at this office.

Bro. M. W. Lyon departed from Oregon on the morning of the seventeenth for his new work at the Brush Creek church, Ohio. He had arranged to stop for a day at Delta, Ohio. We bid him Godespeed.

By invitation of the Burr Oak church, F. L. Austin drove from Pierceton Sunday afternoon and conducted services at Burr Oak Sunday evening. A good sized audience was present. It was indeed pleasant to again meet the old acquaintances at Burr Oak.

The attendance at the meetings at the home of Sr. Wince near Pierceton, Indiana, on September 13, was somewhat curtailed because of continued rain for two or three days prior to the meeting and also on the morning of the meeting. Several were present, however, including Bro. and Sr. Clarence Doll and Bro. and Sr. Charles Doll and their daughter from the Brush Creek, Ohio, church. The two sisters Doll are relatives of Sr. Wince. Also Bro. and Sr. J. E. Lent and Sr. Wm. Mathews of Font-hill, Ontario, were present.

Sr. Wince was not as strong as at the time of the former meeting, although she felt stronger than she had been feeling a short time previously. All were anxious that some arrangement should be made whereby she would no longer be alone, in charge of her invalid nephew, Omar Clover. At least temporary arrangements were made with a view to her aid and comfort.

Appointment was made for Bro. J. E. Lent to speak at the home of Sr. Wince on September 20. It is hoped that a good attendance was present.

Ripley, Illinois

Bro. F. E. Siple filled his regular monthly appointment at Ripley last Saturday and Sunday. He found it necessary to omit his appointments at Kewanee and Macomb on Thursday and Friday evenings, respectively.

NOTICES

Chicago Starts Again

The Chicago Church will next Sunday renew their monthly preaching services, following the summer vacation months. Bro. H. A. Sheets will speak for them. Phone Leila Whitehead for place of meeting.

Special Meetings at Casey, Illinois

The Restitution church just out of Casey commences its regular annual two weeks' meeting today with Bro. F. E. Siple in the pulpit. Next week he will be assisted by Bro. L. E. Conner. Following the Casey meeting a similar special meeting will be conducted at the Salem church near Marshall. It is hoped that everyone will put forth special effort to crown these meetings with success to the glory of God and for the benefit of man.

REPORTS

The Kansas-Oklahoma Meeting

At the business meeting of the Kansas-Oklahoma Conference, August 27, it was voted that next year Arkansas City, Kansas, again be the place of meeting. Plans regarding next year's Conference dues and also the date, are to be decided upon by the official board. All members of the present board were reelected. The Conference voted that all disputed questions shall not be discussed during Conference.

Lorena Waters, Secretary.

Back from the West

The latter portion of our western trip was spent in Colorado. This was of particular interest, not only because of the scenery of the

Rocky Mountains and surroundings, but because of relatives living there whom we had not seen for years.

A meeting was held in the school house at the village of Ione, near Ft. Lupton. The attendance was very good, and quite a bit of interest was shown. No doubt some good results can be accomplished there in days to come. The Dimmick family, from Ft. Morgan, motored over for both Sundays, and we were also glad to meet the Fickens, from the same part of the state, who came for the last Sunday.

Colorado will be heard from in the future if present plans materialize.

F. E. Siple.

DOINGS AT OREGON

In view of the fact that Bro. Paul C. Johnson in entering the ministry of the gospel must necessarily be free to accept appointments at different places, it has become necessary to secure the services of another printer to take supervision of our print shop. Accordingly the Executive Board has engaged Mr. Wm. C. McGraw, of Macomb, Illinois, who will begin this service about October 1.

We have every reason to believe that Mr. McGraw is a thoroughly competent printer. He especially excels in job work. Not only has he been visited at his work where everything suggests a high degree of efficiency and capability, but we have numerous samples of work which he has put out showing artistic beauty from the printer's point of view. Samples of his multi-color work would seem to be as perfect as it is possible for a printer to produce.

Those members of the Board who have met him and have seen his work feel that in securing his services we have added a very substantial member to the staff of N. B. I. workers.

CHRISTMAS CARDS

Knowing that a change had to be made in the print force, the announcement of the Christmas Cards for 1925 has been delayed till now. Having perfected arrangements for the printing force we expect soon to announce our line of Christmas Cards for this season and we solicit in advance the Christmas Card business of all of the families of Herald readers.

If all Herald readers will act as solicitors of their friends for their Christmas trade it will be a great help in entering this field for 1925. If anyone will send accurate names and addresses to this office of their friends or acquaintances whom they believe to be prospective buyers of holiday cards, it will be regarded as a personal assistance to the work. We are anxious for these names at earliest possible date.

We wish to call attention again to the fact that the N. B. I. will offer no Christmas cards containing the cognomen "Xmas".

COOK BOOK

A new set of type faces has been ordered for our Linograph and the prospectus for the Cook Book to be used for soliciting the advertising to be published in the regular Cook Book will be started at once. It will take time to get this out and to solicit the advertising preparatory for the publishing of the full book.

We wish to extend our thanks to those who have already subscribed for our First Mortgage Bonds. Bonds to the amount of \$4850 have been subscribed, of which \$3850 have been remitted for. We are anxious to place the balance of these bonds as soon as possible in order to be able to devote attention in other directions.

All hands at Greenhouse are busy making ready for the workmen who will soon arrive to erect new greenhouse.

REPLIES TO QUESTIONS ASKED OF THE EDITOR

"What Is Satan? Job 1:6"

IT is the same as the word Satan in every other occurrence of the Old Testament, being the second occurrence in the Bible. The first occurrence is at 1 Chron. 21:1.

Other than in the book of Job the word Satan occurs but four times in the Old Testament Scriptures: Psa. 109:6 and Zech. 3:1, 2.

"Who Is Lucifer? Isaiah 14:12"

VERSES 9 and 12 represent hell to be a person talking. In the representation hell addresses the king of Babylon as "Lucifer,

son of the morning". The meaning of the word "Lucifer", according to all the authorities at hand, is "Morning Star" or "Shining One". It occurs only here in the Bible. The Companion Bible states that Lucifer was "worshipped by the Assyrians as male at sunrise, female at sunset; a name of Satan".

Whatever the meaning of the word itself it is quite evident from the text that hell, personified, is reproachfully addressing the king of Babylon by the name "Lucifer".

THE FIRST SIN

By M. A. Drinkard

BY one man sin entered into the world, and death by sin." Rom. 5:12. Turning to Genesis 3:18, 19 we find Paul's words abundantly supported by the history of Adam and his deflection from obedience to God and his rejection from Divine fellowship, including his expulsion from Eden, that he might be thus subjected to dying conditions because of his disobedience, his sin.

There the slavery began; there the groaning and dying of our race began. God's words were, "Thorns and thistles shall it (the earth) bring forth to thee . . . in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." Gen. 3:18, 19.

By the disobedience of Father Adam the "groaning" of "the whole creation" began with Adam and has continued ever since, as his posterity has lost more and more the perfection of the image and likeness of God in which Adam was created, and has become more and more depraved mentally, morally and physically, until "there is none righteous, no, not one." Rom. 3:10.

To will aright may be present with us, but how to perform all that we will is another matter, as the Apostle says: "Ye cannot do the things that ye would" Gal. 5:17.

The dying conditions have left the race imbeciles as respects absolute good, and weakened as respects resistance to the temptations of the adversary. The context notes these facts, saying, "The creature (humanity) was made subject to vanity (frailty, imperfection, weakness), not willingly, but by reason of him who hath subjected" it (by reason of Adam's transgression).

Adam in his original perfection was a son of God. (Luke 3:38.) He lost his sonship for himself and for all his race and received instead degradation, and bondage to death. Note Paul's argument on this subject. After telling that sin entered by one man's disobedience, he says: "For as by the transgression of one many died, much more did the grace of God and the gift by the grace of the one man, Jesus Christ, abound unto many. For if by the transgression of one death reigned through the one, much more shall they that receive the abundance of grace and of the gift of righteousness, reign in life through the one, even Jesus Christ. So then as through one transgression the sentence came upon all men to condemnation, even so through the one act of righteousness the free gift came to all men to justification of life. For as by the disobedience of one man many were made sinners, so by the obedience of one shall many

(Continued on page 400, column 1)

The Children's Column

PAUL IN ATHENS

By Lois Hunt

"Oh," yawned Ellen, "this geography is so dull."

"Isn't it!" agreed Sue.

"Oh, the book says Athens is the capital of Greece, but how can I remember all the places when they are just cities and countries and cities?"

"Now, I won't forget Berea, because there is something to remember about it, and we are both Bereans; but these countries in Southern Europe are merely countries with capitals, and exports, and rivers."

Here mother interrupted, "Why, girls, you remember the Apostle Paul in Berea. Now think to what place he escaped from Berea."

Ellen's face brightened. "Why, Athens, of course. Mother, do tell us what happened next."

"Well, Paul wasn't very well so he sent for Silas and Timothy to come to Athens too. And while he waited for them Paul disputed with the Jews in the synagogue, and the citizens he met here and there, and in the market place.

"The Greeks were famous for their learning. There were many, called philosophers, who did nothing but study and discuss their particular beliefs. Yet with all their wisdom they knew not God. Instead they worshiped many gods, and placed marble, gold, or ivory statues of them in grand temples or in prominent places. There were idols everywhere. It stirred Paul deeply to see so much evidence of idolatry and mistaken wisdom. Therefore, when he met the philosophers he preached Jesus and the resurrection to them. Of course, the Athenians were always ready to tell or hear some new thing, so they took Paul up to Mars' Hill that they might hear more of these strange 'babblings' and what they meant.

"Paul knew how to address his audience. He very politely began by saying, 'Ye men of Athens, I see you are very religious.' What did he mean by that? Yes, he referred to their altars, and the one marked, 'To the Unknown God.' You see, they were so afraid they might offend some god that they built this altar for any that otherwise might have been overlooked.

"Paul talked as though he thought they had erected this altar to the real God, and were worshiping Him without being aware of it. Then he proceeded to tell them all about God, and how different He was from their many gods. Paul told them how God had made the world and everything in it—the nations and their lands; how God did not live in temples, nor did He want them to bring Him costly gifts, nor offerings of food and drink. Instead, He wanted their love and service and to be close to them if they sought after Him. He is the Giver of life, and we are His children if we accept Christ, so how could the 'Giver of Life' be lifeless gold, or silver, or stone made by man?

"Paul also said God had overlooked their ignorance up to this time, but that now He commanded all men everywhere to change and become Christians. This was

the point Paul had been leading up to. He meant all his listeners by 'all men'.

"He then ended his sermon by telling them that a day of resurrection was surely coming, as also a day of judgment.

"Now, these philosophers were so wise in their man-made wisdom that they could not find place to believe in a resurrection, so many mocked him. However, others said, 'We will hear thee again of this matter,' and certain others really believed.

"Paul then went on to Corinth.

"Just so it is today; many make up their minds about things as going to heaven at death and no need for baptism; and will not believe truth when it is shown them in the Scriptures. But, you, little children, are all going to remain true to the real God, and know Him, and serve Him all your lives, aren't you?"

And so promised Ellen and Sue, I am sure. They both will remember Athens, and I hope find out more about it in their encyclopedias.

The Sunday School

By Alta King

FOURTH QUARTER—THE SPREAD OF CHRISTIANITY

PAUL IN ATHENS

Lesson 1

October 4, 1925

Lesson Text:

Acts 17:16-34

Responsive Reading:

Psalms 139

Golden Text: In Him we live, and move, and have our being.—Acts 17:28.

Memory Verses: Acts 17:26, 27.

For Study

Review: This quarter's lessons is a continuation of last quarter's lessons with studies in "The Spread of Christianity."

Paul's missionary activities, up to this point in the series of lessons, have taken the gospel message to various places throughout Cyprus, Asia Minor and the northern part of Greece.

Name some of these places.

In each of these places Paul left a group of people who were firm believers in the God of Israel as He is revealed in Jesus, the Christ. Each little group was a light-giving center sending forth the joy and freedom that results from knowing God through the Christ.

In this week's lesson Paul reaches a city in which the need, expressed by the Macedonian call, was poignantly evident on every hand. In Athens idolatry and its companion, ignorance of God, reached their climax. This condition reached Paul's heart as a silent but mighty call for help.

In Philippi, in Thessalonica, in Berea, Paul had met this need, but not in the concentrated form in which he met it in Athens. Here, as in no other place, was man's inherent spirit of self-worship and self-salvation in evidence—in idols, in education and culture, in various systems of religion. And here, as in no other place perhaps, Paul brought to bear in full force of reason and oratory, the facts that God is; that He is separate from and independent of man; that He is personal and intelligent, the Judge and Savior of His creatures.

We may have been born into and reared in the belief of these facts; nevertheless we need to ponder much Paul's sermon to

the Athenians. Our lives of carelessness and indifference, of fear and worry, prove that these facts are not integral parts of our thinking.

I. Paul's Idle Time. Acts 17:16, 17. How were Paul's mind and time occupied during the time he was waiting for his companions to come to him with all speed? Why did he not take the brief period in relaxation? 1 Cor. 9:16, 17; Phil. 1:17; Col. 1:25.

Interpret, "His spirit was stirred". What kind of life did Paul know was back of the formal worship before the hundreds of idols? What was Paul's first action against these conditions? Was it wise to begin such action with disputations with the Jews and devout persons? If so, why? What would be the subjects of these disputations? What did Paul consider of first importance in salvation work; a clean-cut presentation of God through Christ, or a well organized social reform move?

II. Greek Curiosity. Verses 18-21. How did the intellectuals of Athens receive Paul and his teachings? Find out as much as you can about the religious sects mentioned. Note their cultured and tolerant attitude toward Paul. What was prompting their inquiries, a sincere desire to know truth or a curiosity to know some new thing?

Cultured tolerance may bespeak, not the spirit of kindness and teachableness, but the proud consciousness of superior intellectuality and knowledge. It may be the covering behind which hides a heart that is indifferent to truths, rather than what it claims to be, the humility of a sincerely inquiring mind.

How did these philosophers regard teachings concerning Jesus and the resurrection? With all their learning and wisdom, Greek philosophers had not been able to discover and comprehend such a life as that which Jesus lived among men; such a death as that which He died; and such a life as that to which He was resurrected. It was all new and strange to them. Why? Because man cannot discover God. He must know God through God's self-revelation, and God's self-revelation is Jesus—His life, His death, and His resurrection.

III. Paul Presents the True God. Verses 22-31. In the introductory verses, 22, 23, Paul tells the Athenians their need and his purpose in a few simple direct statements. The need was ignorance, the purpose was enlightenment. The proud intellectuals of Athens could hardly have been charged with anything more humiliating, and the charge must have struck home with cruel force, for it was based on their own confession.

Paul's approach to the Athenians is regarded as an approach of unusual tact and culture, employed to avoid offense to an audience of unusual culture and education. This may be true, but we will notice that "tact" and "culture" did not sacrifice truth that might prove offensive. The tactful phrase, "too superstitious", or "too religious", as in another version, is definitely interpreted as ignorant worship in verse 23.

The Spirit of the Christ never hands out truth wrapped in a sugar coating called "tact" to avoid pain. Neither does it speak truth in the sarcasm and scorn that gives pain which is claimed to be the necessary pain of a surgeon's knife. It always speaks truth in love regardless of the pain involved.

In verses 24-31 is Paul's declaration of God. He did not begin his declaration with a presentation of the Christ as the revelation of God. Instead, he began with the presentation of God the Creator; and by the simplest reasoning from created works, he presented God the Creator who is supreme and independent of His creatures (verses 24, 25); the Father creator of men, desiring their fellowship (verses 26, 27, 28); personal and living (verse 29).

What is the Creator's purpose in placing upon the earth in bounded habitations all nations of men? See first of verse 27. What word in verse 27 says that man's seeking God is not surety that he will find Him?

It is God's purpose that man shall seek God (hence the religious instinct in all men) even though God is beyond natural man's discovery and can be known only through His self-revelation. Job 11:7-9; 1 Cor. 2:11-16. But man's mind must be in the seeking attitude that it may be sensitive and responsive to His self-revelation.

After leading the Athenian mind along the line of reasoning by which natural man has always sought to discover God; and after reaching for them the consciousness of the true God which they had failed to reach, (lacking Paul's knowledge of God through the Christ) Paul then presented the Christ as the tangible evidence of the conclusion reached through reasoning. See verses 30, 31.

"The times of this ignorance"—this seeking after God in ignorance without the light that comes from His self-revelation. How did God regard such seeking? Why does God "now" command men to repent? (The contrast is between "times of ignorance" and "now". "Now", therefore, refers to the present in which God reveals Himself through the Christ.) Of what is the resurrection of Jesus an assurance? To whom is it such assurance?

IV. Paul's Success. Verses 32-34. What one teaching caused the majority of the Athenians to disregard the logic that led to a consciousness of the true God?

Paul did not, as a rule, begin his gospel message with reasoning to arrive at knowledge of the true God, presenting the Christ as a fact in harmony therewith. With perhaps this one exception, he began with the Christ, knowing full well that the mind which is convinced of this truth has a safe guide to all reasoning.

"WHICH WERE" or "WHO WAS" ?

By R. H. Judd

TO the Editor of "The Restitution Herald": Perhaps a short reply is expected of me with reference to the remarks of our Bro. Alex. Allan in the issue of August 14th concerning John 1:12-14. First of all let me thank the brother for the courteous spirit of his article, for no true Bible student objects to criticism when it is conducted in a kindly manner, and with the evident intention of advancing the interests of all. I thought I had in an earlier article given fuller consideration to the thoughts expressed, showing clearly the connection between verses 12, 13 and 14, but I have been unable to trace same. My authority for the rendering, "Who was begotten", instead of, "which were begotten", is A. T. Schofield M. R. C. S., L. R. C. P., M. D., from an address of his given in the Report of the United Protestant Congress held in London, England, on

October 17, 1922. I felt perfectly safe in quoting him, for men of his reputation do not make statements regarding historical literary facts under such circumstances, without first being quite sure of their ground. I was compelled to use such authority, for I myself had no means of verifying his assertions regarding the early fathers, and the manuscript named, but I think our brother will, on that matter, accept the authority, as the question is not one of interpretation but of knowledge.

Now as to the interpretation. That, of course, is one thing the Bible student must decide for himself according as he finds the evidence. Beginning at verse 12 we read, "But as many as received Him to them gave He the right to become children of God (see R. V.), even to them which believe on His name." "Who was born (viz., the One on whose name they believed) not of bloods (see margin), nor of the will of the flesh, nor of the will of man, but of God." "And the Word was made flesh" (by that "and" the 14th verse is linked on to the 13th verse), and tabernacled among us . . ." To my mind we have here a distinct reference to the virgin birth. That unique circumstance is definitely referred to by both Matthew and Luke (and tacitly referred to by Mark. It would therefore seem strange—indeed remarkable—if John made no reference to it. He evidently did do so, and in a manner that is very characteristic of him.

The above interpretation necessitates no incongruity of language or thought, and is as fully in harmony with the context as the reading of the Authorized Version. To my knowledge I have never contended that Jesus Christ was begotten of God in the same manner as men are today begotten of their fathers, and therefore I fail to see how the reading, "Who was," instead of "which were" is favorable to trinitarianism. There is a sense in which we are all born of the Spirit of God even now, (see Job 32:8; 33:4; 34:14, 15). May not therefore that same Spirit of God have energized the "seed of the woman" without having to operate through the channel of the male? Who will say that it could not be so? or who will affirm that such a circumstance would necessarily uphold the doctrine of the trinity? Trinitarians maintain that Jesus Christ is "very God", "the only true God". In doing so they overlook the fact that "the Word was made flesh", and that it was God Himself who did the making. Nothing can be "made" apart from a Maker.

An individual must come to the knowledge of the Son of God before he can be a full-fledged member of the body of Christ.

"EFFORTS to shorten the length of travel from Poland to Palestine are being made by the Palestine office of the Zionist Organization in Poland. A plan was forwarded by which the Polish emigration to Palestine is to be directed through Greece instead of through Roumanian and Italian ports. The route would then be through Vienna, Belgrade, Athens and Salonika, and would last only four days—two by railway and two by ocean. A Salonika Jewish company has offered its steamer for this purpose. Mr. Barlas, in behalf of the Zionist Executive in Palestine, has proceeded to Athens to investigate the matter."—The New Palestine.

GOOD LITERATURE

(Continued from page 395)

The history of every nation should be worked into their education as soon as possible. They should be taught Christ's teachings, and should have a knowledge of the religious beliefs and traditions of the North American Indians, who lived here before we did, for their belief in the Great Spirit who ruled the world and the Happy Hunting Ground, to which good Indians went when they departed this life, was a beautiful conception of religion.

When the child enters high school what a wealth of worth while literature is at his command. The plays of Shakespeare, that immortal and world renowned poem, "Paradise Lost," written by the blind poet, Milton; the works of Whittier, Bryant, Lowell, Longfellow, Tennyson and many other poets; for the noblest thoughts and best sentiments of life have been given to the world in verse, with a musical cadence that prose can never express.

The book that made the most vivid impression upon my life was Victor Hugo's "Les Miserables." This is considered the greatest novel ever written. I read it as a school girl, and mentally resolved to live a clean and pure life.

The works of Hawthorne are both interesting and ennobling, and his book, "The Scarlet Letter," is the masterpiece of American literature.

Coming down to the present time, Ralph Conner, Rex Beach, Harold Bell Wright, Gene Stratton Porter and a host of other writers have given many beautiful thoughts to the world.

Avoid all indecent literature. Remember that "As a man thinketh, so is he."

You would never think of eating poison food, so be just as careful what you put into your mind, as into your stomach.

Now some one may say, "I can never learn to appreciate good reading, for my early education was neglected."

Oh, yes! you can; one is never too old to learn.

One writer advises such people to begin by reading some of the simple stories of the Bible, the book of Esther, the book of Ruth, or the book of Job; next, the plays of Shakespeare.

It is said that Lincoln read very few books, but he read again and again the Bible and the works of Shakespeare. As a result he wrote better English than any other American man. His Gettysburg Address is said to be one of the greatest documents ever written. And even though he has passed into the great unknown, many years ago, his appeal to the people for a Christian government is still ringing down through the ages.

The man or woman who early in life forms the habit of reading the best of books can be happy in any environment. For whether he lives in a sod house, sixteen by twenty, on the wind-swept western prairies, or in a mansion on Fifth Avenue in New York City, his companions are the masterminds of the world.

Remember the Bible says, Phil. 4:8, "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

THE FIRST SIN

(Continued from page 397)

be made righteous." Rom. 5:12, 15, 17-19. Revised Version.

"Did sin originate in Adam or in the serpent?" Answer: In neither. As has well been said, "Sin is not a commodity . . . to be transferred from one person to another . . . it is an action performed." Paul says, "Sin is the transgression of the law."

God made Adam and Eve perfect. He placed them in the garden of Eden and surrounded them with perfect food and surroundings, and gave them the privilege of partaking of the tree of life that they might eat and live forever. In His perfect state God said unto them, "Be fruitful, and multiply, and replenish the earth, and subdue it." Gen. 1:28.

God also said unto Adam, "Of every tree of the garden thou mayest freely eat: but of the tree of the 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. Gen. 3:1-7 describes the wilful disobedience of Adam and Eve. After Adam and Eve violated God's law, God said, "Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken." Gen. 3:22, 23.

This scripture positively states that if Adam had remained in the garden, he could have continued to eat of the tree of life and live forever. But for his disobedience he was expelled; and not being permitted to further partake of the tree of life, he must die. Had Adam remained in the garden of Eden perfect he could have obtained perfect food, and the life machinery of his body could replace every broken down or worn out atom with a new one, thus keeping himself in perfect order.

But when Adam was expelled from the Garden, he then could only obtain imperfect food with which to rebuild his body, and there began the weakening and dying. At the end of 930 years his body was in such a weak condition it collapsed, and Adam was dead. Why did Adam die? Because he disobeyed God's commandment. When he violated God's command, God expelled him from his perfect food and perfect surroundings; and his death followed because he could not obtain perfect food. I understand Adam was perfect until God expelled him from the garden of Eden, and the change of the food from perfect in the garden to imperfect out of the garden, produced the penalty, death, for the sin he had committed, which was the violation of God's law—"The day thou eatest thereof thou shalt surely die."

The Scriptures record that the serpent told old Mother Eve that she would not die if she ate of the forbidden fruit, but that she would become wiser.

Question for those who deny temptation by a Serpent: How did the Serpent know that God had told Adam not to eat of the tree of knowledge of good and evil? Had the Serpent been listening, and could it understand what God had told Adam? Did the Serpent speak to Mother Eve in an audible voice, or was it by its actions that Mother Eve was tempted? Who made the suggestion to Mother Eve, that God had de-

ceived her? Was there some intelligent being using the Serpent by either making it talk or by its actions that suggested evil to her mind?

The Serpent being more subtle than any other beast of the field, was it not cursed as a participant in the temptation and fall of our first parents?

After God had expelled Adam and Eve from Eden he let them and their children do about as they pleased. So God gave Adam no laws when He drove him from Eden.

"YOURSELVES know perfectly that the DAY of the Lord so cometh as a thief in the night." 1 Thessalonians 5:2.

THE FOURTEENTH ZIONIST CONGRESS

(Continued from front page)

Weizmann, and pointed to the remarkable results he had achieved while laboring under the extreme disadvantage of a shortage of men and money.

Criticism of Great Britain

His support of Dr. Weizmann did not prevent Mr. Lipsky from making severe criticism of what he termed the attitude of "friendly neutrality" which Great Britain had taken up toward the Jewish homeland. He alluded to the failure of England to keep the promise implied in article six of the Mandate, referring to the allocation of waste land to Jewish settlers. Mr. Lipsky also referred to the Russian colonization plan, and declared that it imperiled the fundamentals of the Zionist movement. He hoped, nevertheless, that the interest which non-Zionists in America had shown in the Keren Hayesod, and in the rebuilding of Palestine, would lead to a friendly adjustment of difficulties.

Jabotinsky's Brilliant Address

The Thursday sessions closed tumultuously after addresses by Delegates Reich (eastern Galicia), Sapransky (Palestine, Middle Class) and Ben Gurion (Palestine, Labor). It was seen throughout that the clashes occurred almost solely on the struggle between left and right, not on the question of the political record of the Executive. During Sapransky's and Ben Gurion's speeches the Congress was particularly aroused, and almost got out of hand.

Dr. Weizmann's Reply

The feature of Sunday's session was Dr. Weizmann's crushing reply to the critics of the Administration. His speech, which lasted two hours, was delivered toward the end of the first session. One by one Dr. Weizmann took up the arguments of the opposition, and proved that either they were unfounded or else that they were merely day dreams, which had no relation to actual facts and existing conditions. To Jabotinsky's statement that England merely looked on Palestine as a strategic centre, he replied that England's greatest strategists denied any value to Palestine as a military centre. It was only in Jabotinsky's strategy that Palestine could so be used. England had approached the question of Palestine from the point of view of the land itself, and of the Jewish people. He further denied that England was bound by the terms of the Mandate to consult with the Jewish Agency on the question of the High Commissioner. Such interference on the part of the Jewish Agency could be

rightly interpreted, he said, as an encroachment on Britain's sovereign rights. He deprecated all the efforts that had been made to draw parallels between Lord Plumer and Sir Herbert Samuel as being altogether premature and therefore pointless. Dr. Weizmann also ridiculed Jabotinsky's demand for an independent Jewish self-defence in Palestine. The Arab question, he said, could be solved by the development of friendly relations between the two peoples. The six hundred thousand Arabs in Palestine had to be reckoned with and only patience and hard work would clear away difficulties.

THE UNSEARCHABLE VERITIES OF GOD

(Continued from front page)

The life and teachings of Christ in word and deed, together with His endorsement of previous prophets, and the fact of His death and resurrection triumphant over death and the grave, rend assunder the veil between this present life and the life of the future, revealing excellencies of eternal existence beyond our present ability to fully comprehend. After the visible presence and ministry of Christ, God, through the agency of Christ, angels, and John the disciple whom Jesus especially loved, by the means of symbols, revealed principal incidents of the controversy between the governments, institutions and ways of men and the eternal principles of righteousness which, in the accomplishment of God's purpose, shall ultimately and eternally govern the world. These revelations, as well as former prophecies, teach us that all governments of men, great and small, international, national and lesser ones, must cease to exist, and the government of the world be centered in one universal monarchy, of which Christ shall be king, and which shall establish peace, justice and righteousness throughout the entire world. Of this great truth of world-wide importance Daniel 2:44 is a great prophetic cornerstone to which all later true prophecies on the same subject must fall in line. In this verse we read that "the God of heaven shall set up a kingdom which shall never be destroyed: . . . it shall break in pieces and consume all these kingdoms, and it shall stand for ever." In Daniel 7:13, 14, 27 it is revealed that this kingdom shall be given to the Son of man—to Christ and His people.

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Now Is the Time

Plant Your Garden Before the Weeds Take the Patch

By Daisy Nokes

TRAIN up a child in the way he should go: and when he is old, he will not depart from it." Prov. 22:6.

The beneficent influence of early training cannot be over-estimated.

Last week the paper told of one denomination that has just completed a plan for boy-study, even to the training of the leaders. This plan they have worked upon for three years. No other church holds its children as does this one.

With us the whole work depends mainly upon the parents, and if they can be brought to see their sacred duty in this matter much will be gained. If the parents are to be leaders and teachers in the coming kingdom the best place to practice and get prepared is in the home today (not tomorrow) with the little ones. 1 Timothy 5:8 says, "But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel." Why don't parents take this to mean a knowledge of God's Word as well as food and clothing?

I know of one good sister and brother in the church. They had a large family, but not one united with them. They set them a good example and placed the truth before them. Something surely was wrong. What? I visited the home and I wondered if it wasn't because they didn't begin early enough, and in the habit-forming stage and then later allowed them the company of others who gradually persuaded them their way.

Get the first principles in the little minds as early as you can, for he who puts in the peas and potatoes first gets the best crop.

Some of our people say when their children wander, "Oh, well, I put it before them, and if they didn't accept it, I am not to blame;" and, "I don't believe it was meant for all," etc.

Can parents of such children really be sure that they have given them a chance and trained them rightly? The Bible says, "Train up a child in the way he should go: and when he is old, he will not depart from it."

And then some parents are too busy and haven't the time and patience. This is perhaps the most common excuse of all. The old world is ready and waiting with all kinds of time and patience to train, and then these parents will suddenly discover that they have the time—but it will be too late.

"Behold, I come quickly: hold that fast which thou hast, that no man take thy crown." Rev. 3:11. This was a text of a sermon given by one of our young minis-

The World Beyond

WHAT holds this sinful world for me!
Not anything scarce worth a thought;
The dearest hopes and plans of life,
Have faded into naught.
And the fleeting joys that I have known,
Have been but dearly bought.

But the world beyond—Ah, yes;
'Tis there my plans are laid:
Hopes, that through all the endless years
Can never fail nor fade.
And the beautiful sunlight of God's smile,
Will banish gloom and shade.

Oh! haste, ye coming years of time
That lie between us and the day;
That this long night of gloom and sin
May vanish like the ocean's spray;
And every tear be wiped away.

Grand, glorious promises of God;
So deep, immutable and strong,
Toward that bright world we'er marching on,
And though the intervening years be long,
We'll sing at last the ransomed song.
—Mrs. J. C. Vose.

ters last year. If we can keep the children that we have we will do well.

One little boy was given a book in which were the pictures of our Savior on the cross. Over and over again the little fellow would ask to be told the story. Then often when showing his playthings to others he would find his book and point to the picture, trying to explain to them about "Poor Desus on the cross." Such pictures help mothers to teach the child God's plan and lead him to see the great love that Christ showed when He prayed the Father to forgive His enemies. A woman hung in her nursery some paintings of the sea. Her little boys saw them the last thing at night and the first thing in the morning. All three of them turned out to be sailors. Think what this would mean if each mother in the church would do likewise for the cause which is eternal. I, myself, when a child, used to stand before the picture of "The Last Supper" and wonder what were the names of the men, what they were saying, etc.; but the picture of "Mary and the Babe Jesus" puzzled me. It seemed to me that the glory-white ring about the head of the Christ child should be far brighter and larger than around that of Mary. So I feel from personal experience that pictures have a great impression upon the child mind.

A book or some helps for children would be useful in explaining how we got the Bible, how it was first written, how it was secured in its present form, how many men wrote it, why it was written, how God preserved it in the earth, what editions of it we have had, from what languages it was translated, what its plan, etc.

Then, too, they need to have stories written or arranged in such a way that will give them a foundation idea of the higher critic

(Continued on page 406, column 3)

To the Jew First

Christianity and Its Relationship to Judaism

By G. E. Marsh

THE noun "religion" does not occur in the Old Testament Scriptures. No name was given to the worship of Jehovah by the ancient Hebrews. Religious observances were so much a matter of every-day life that no word was necessary to express the thought of divine service and worship. In the New Testament the word "religion" occurs but five times, and in two occurrences out of those five it is translated from the word, "Ioudaismos" (Judaism) signifying the religion of the Jews.

The word "religious" appears twice in the New Testament, but not at all in the Old. The very limited use of the word in the Bible is especially noticeable when contrasted with its frequent occurrence in these days.

It is true that the Hebrews were set apart from the rest of mankind very decidedly in the matter of their relationship to Jehovah. They were declared to be the peculiar "people of God", differing in that respect from all other races of men.

A careful consideration of the Scriptures, having to do with the period from the time of Abraham to the days of Christ, indicates that God's purposes were primarily confined to those whom He called to be His own. The rest of humanity was "without God and without hope in the world."

Undoubtedly there were prophecies which promised some form of national (and possibly individual) salvation to certain peoples who should exist at the time of the establishment of God's universal kingdom; but even here the blessings were confined to those who willingly submitted themselves to His authority. All others were to be destroyed.

In my study of the Acts and of the epistles I have been greatly impressed with the circumscribed viewpoint of the apostles. Two great facts stand out prominently in these early Christian writings, which places Christianity in quite a different light from that of Judaism. The first of these distinctive teachings is that of the resurrection of Christ; the second, His Messiahship. Both of these facts were denied by the Jews of His day, and are denied by the Jews at the present time.

A later addition to the doctrines in which the followers of Jesus differed from the non-Christian Jews in the apostolic period was this, that Gentiles were acceptable to God through faith, though they did not comply with the conditions of adoption contained in the Mosaic code.

In these three creedal points, Christianity (which itself is a non-Biblical term, and as such should be avoided), differed from the theory and practice of religion by the

(Over)

Jews: (1) The Resurrection of Jesus; (2) The Messiahship of Jesus; and (3) The Salvation of Both Jews and Gentiles Through Faith.

It is quite evident that the apostles and disciples in the early church looked upon Christianity as a further development of Judaism, and not as a new and distinct religious system. The early evangelists apparently made no distinctions between Jewish Christians and non-Christian Jews so far as brotherhood was concerned. All Jews were brethren, though some of them did not accept Jesus as their Messiah.

It is true that the followers of Jesus met together and "had all things in common" after the great outpouring of the Spirit on the day of Pentecost; but it is evident that this was made necessary by the pronounced opposition of the non-Christian Jews, and not because the disciples sought or desired separation from their fellow Hebrews.

Throughout the ministry of Jesus we find Him associating with the Jews in all their form of worship. He still visited the temple as the place of prayer, as the place where God met with His people. It was His "custom" to attend the synagogue on the Sabbath, and to take part in the service. In all religious matters He associated Himself with His Jewish brethren. "He came unto His own", though they did not receive Him as their King and Deliverer. In His teaching He indicated no change in God's plans concerning His chosen people. His message was much the same as had been the warnings of other prophets who preceded Him, perhaps with the single exception that "He spake as one having authority, and not as the scribes."

After His ascension, when the church came under the direct guidance of the Holy Spirit, we find His followers still adhering to the Jewish forms of worship as they had in the past. This condition continued for many years.

Throughout the record given us in Acts, which covers the first thirty years of church history, we find that by far the greater part of Christian preaching and missionary work was done in Jewish synagogues and among Jews and Jewish proselytes. It is significant that the mighty outpouring of the Holy Spirit, which imparted to the believers power for service, occurred on the day of Pentecost, a great feast day of the Jews.

It was while He was celebrating the Passover supper with His Jewish apostles, that Jesus established the Fellowship Service (which is what the word translated "communion" really means) of the church.

Peter and John were on their way to the temple for worship when they met the lame man whom they healed at the Beautiful Gate. It was from Solomon's Porch of the temple that Peter preached that powerful sermon to the Jews that moved them to cry: "Men and brethren, what shall we do?" Stephen was disputing in the synagogues when the anger of the Jews was aroused against him. Paul's first preaching after his conversion was done in the synagogues of Damascus, and always thereafter when he entered a new village or town he sought out the Jewish meeting place to engage in his gospel work. And not only this, but he remained with the Jews as long as they permitted him to do so. He did not separate himself from them until they refused

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TO THE YOUNG

By Lyman Booth

ANOTHER Conference in now a matter of history, it has gone into the receding past; but whatever lessons we learned, whatever pleasures were ours to enjoy, whatever of holy communion and of Christian love were there to gladden our hearts, they still remain with us as a sweet memory of those happy hours. It is always a joy and a pleasure to anticipate attending such meetings, and when they have passed it is a delight to reflect upon the wholesome influences and impressions made upon our minds and hearts. To me no earthly pleasure quite equals the meeting with, and greeting of those whom we have known many years. It affords us a joy that will linger long in our thoughts. It revives and renews former associations, and rekindles former friendships. It is like the reunion of all the members of a happy family. Peace and harmony, unity and love, are all blended in one.

"How sweet, how heavenly, is the sight
When those who love the Lord
In one another's peace delight,
And thus fulfill His word;
When love in one delightful stream
Through every bosom flows,
And union sweet, and dear esteem,
In every action glows."

Although such meetings thrill us with joy for a time and are helpful, and lend so much encouragement and cheer to the weary pilgrim as he journeys onward, they are but faint glimpses of that holy communion which the saints shall experience when they shall gather in our Father's house of many mansions.

"If such blessedness we know,
Amid this world of sin and woe,
How blest we soon shall be,
When we our Lord shall meet,
And dwell in fellowship complete,
In immortality."

Let the Christian remember that our God is not a mere abstract attribute, but He is a living Being. So is our Lord and Master whom we profess to love. He has promised to be with us always, even to the end of the world. He is indeed our Good Shepherd, so that if we will follow Him we shall lack nothing. It is He who encourages us with His voice of wisdom, who guides us, who feeds us in the green pastures with the bread from heaven, who washes us, in His blood, from our guilty stains that we gather along the pathway of life.

In each joy or sorrow, in each friend we meet, in every opposition with which we come in contact, He is ever near, and far above and beyond them all He still waits to crown our years of patient toil and care and love by receiving us at the end of the race in the arms of His mercy, and give us rest in an eternal home, where "Good Byes" are never said, and where partings are never known, where the white robe of righteousness clothes the saints with unfading beauty. May all think often and reverently of that bright future, and prepare for that rest reserved for the children of promise.

The mount of Transfiguration is but a miniature picture of the glory and magnificence of scenery and companionship that will be displayed in the kingdom of God. He has invited each and all to share endless joy and bliss in that realm of fadeless

glory, where there are palms of victory, robes of beauty, and crowns of rejoicing. There will be the fair city with its pearly gates, and golden streets all radiant with heavenly light. We have heard of the angels and saints who shall dwell there, of the tree of life with its leaves of healing. The prophets have told us of that holy land. We have read their story and are glad. The King of that country is fair, and He is the joy of the place.

In that holy mansion, in that paradise of joy where tears are forever banished, and smiles are free from alloy, there Life's waters shall flow, its bulwarks with jaspers glow, its streets with emeralds blaze, the sardius and topaz unite in praise to Jesus the Gem of beauty. Its walls are decked with priceless amethysts, the saints as living stones build up its fabric, whose corner stone is Christ. There the halls of Zion will stand all jubilant with song. There will be the martyr throng with many an angel band to unite in praising the Prince of Peace. There will be the throne of David, and there the song of them that triumph, and the shouts of them that feast.

O, dear and happy vision! Can I ever expect to behold its satisfying loveliness? Yes, even now by faith we can see it afar and for it our thoughts are kindled, and we raise our voices in songs of praise to the best and dearest Father, who made and saves us, who bore with us in defilement and from defilement saves.

Now, my dear young reader, do you desire to enter into the joys and bliss of that fair country? Do you wish to be a joint-heir with Jesus in God's everlasting kingdom? Do you wish to live on and on eternally? If so, remember that there is work to be done.

"We may spread our couch with roses,
And sleep through the summer day,
But the soul that in sloth reposes
Is not in the narrow way.
If we follow the chart that is given
We need not be at a loss,
For the ONLY way to the kingdom
Is the royal way of the cross."

We must forsake earthly pleasures that bloom for only a day, then fade away. We must seek those found only in the service of our Lord and Master. The day is rapidly approaching when our Lord will say, "Well done, faithful servant. Sit down on My throne, and dwell in My presence at home." Sweet words of welcome! May our listening ears catch the joyful sound, and our voices unite in one universal anthem of praise to the Author and Giver of every perfect gift, even life eternal.

THE TRUTH FORESHADOWED IN TYPES

By Mrs. Clark McClelland

IT is easy for the careful student to see that God in His allwise plan started His creation work by bringing about conditions for types; and for the benefit of so many young people that have come into the church we will point out some of them.

But first we will confine ourselves to the garden in Eden, that is many times called Paradise, and was a type of the Paradise that Jesus promised the thief that he would share with him when it is restored.

But remember that the antitypes excel the types, and for that reason we expect some day to see a grander Eden than Adam

ever saw. That is why Jesus was sold for ten pieces of silver more than Joseph. Joseph was sold for 20 pieces of silver, which in our money would be eleven dollars and twenty-eight cents. Jesus was sold for thirty pieces, being sixteen dollars and ninety-six cents. History claims that was the legal price of a slave if he had been torn by a beast, and each one was sold by a Jew. Proof in Gen. 37:26, 27. Judah said, "What profit is it if we slay our brother? Come, let us sell him." Notice it was Judah, one of the twelve sons of Jacob, of which we still have the true Jew of today; and Judas that sold Jesus was the only Jew among the twelve apostles, but how came Judas to be among them? Well, we are dealing with types and antitypes now and God never gave a type until all the conditions were just right, and when and wherever He needed a man or any thing else He did not have to go begging to get him.

Now we will go back to the garden again, but we must not try to find a type in everything as some try to do, for they fill a place when other things are not needed.

But the garden of Eden was a type of what this whole earth will be some day.

The second type was dominion. Adam was given dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. But he lost his dominion with his beautiful home, and also his life. But the second Adam is the real man of dominion as we read in the eighth Psalm. In Hebrews 2:6 Paul takes up the eighth Psalm, quoting from verses 6 to 8: "Thou madest him to have dominion over the works of Thy hands; Thou hast put all things under His feet: all sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea." Here David has given us a picture of Christ when He will have dominion from the river unto the ends of the earth.

The third type is Adam who waited for his bride; Jesus the second Adam is waiting for His bride (the church).

The fourth type: His side was pierced before his bride was given him, but he was in a deep sleep when it was done. So in the antitype Christ was in the deep sleep of death when His side was pierced by the Roman soldier's spear.

Fifth type: He took death upon himself willingly for the love he had for his bride. So Paul said, "Adam was not deceived, but the woman being deceived was in the transgression. Notwithstanding she shall be saved in childbearing," but that reads a little different in the Greek lexicon. "Nevertheless she shall be saved by bearing the child." Now supply the ellipsis and read: "Nevertheless she shall be saved by bearing the child Jesus," who was the promised seed to Eve, also Abraham and to the virgin of whom Christ was born.

The first temptation that came to Jesus in the antitype was something to eat, but unlike the first Adam He resisted, and said, "Man shall not live by bread alone."

WE can know love only as we know any of the great and mysterious manifestations of God's power. We can know them by what they do, not by what they are. In 1 Cor. 13, Paul does not attempt to define, or analyze love, He tells us how it acts, what it does, and how we may recognize it. —Alta King.

THE GREAT GOSPEL MESSAGE NOW DUE TO THE WORLD

By S. S. Davison

NOW after that John was put in prison, Jesus came into Galilee preaching the Gospel of the Kingdom of God; and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the Gospel." Mark 1:14, 15.

Jesus chose twelve disciples, and He sent them to preach the Kingdom of God. After His resurrection He was seen of His disciples forty days, "speaking of the things pertaining to the Kingdom of God". Acts 1:3. He had told them: "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. This text is evidence that the Gospel of the Kingdom is the message to be preached to the end of this dispensation. The final commission given to the disciples bears witness to the same great fact. The instructions then given are applicable unto the end of this gospel age, until Christ returns. He said, "Go ---- teach all nations". "Go ye into all the world, and preach the Gospel to every creature." "And, lo, I am with you always, even unto the end of the world." "Occupy till I come."

The message of the Gospel is progressive, particular parts of the Gospel being especially meat in due season at successive periods of the time during the full time of which the Gospel teaches. With the disciples immediately after the ministry of Christ, and His death and resurrection, a principal part of their message was the prophetic and historical evidence that Jesus of Nazareth was the promised Messiah. The book of Acts shows that every sermon there recorded was based on evidence that Jesus had fulfilled prophecy relative to the promised and expected Messiah. From this truth they reached forward to events that were to follow, especially to the promise of the return of Christ to execute judgment and righteousness, and to reward every man according to his work. Jesus had said, "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. "When the Son of man shall come in His glory, and all His holy angels with Him, then shall He sit upon the throne of His glory". Matt. 25:31. And the judgment scene follows.

When Jesus spoke the words of Matthew 24, the events mentioned were almost wholly future, and the words prophetic; now the events are mostly history, and confirm the reliability of the whole prophecy. And it is our privilege to use this chapter as an important part of the Gospel message now due the world. We are now living in the time of the fulfillment of the last of these prophecies; when there is more than ordinary "distress of nations, with perplexity;" and men fearful of things to come. Events and conditions offer us evidence that the work is progressing that shall redeem Jerusalem and Judaea from their long term of duntrodden conditions. We are now living in that period of time of which Jesus said, "When ye shall see all these things, know that it is near, even at the doors." Jesus ascended to heaven, where He is to remain "until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since

the world began." Acts 3:19-21.

The supreme world-wide event of the future is the return of Christ, and the full establishment of righteousness in the earth.

He cometh to judge the earth. He shall judge the world in righteousness, and the people with His truth. The great harvest of the world follows His coming, in which His angels shall "gather out of His kingdom all things that offend, and them which do iniquity". He is coming to establish better conditions in the earth; not to suddenly sweep away the homes of the people and all the material blessings which are the combined product of God's providence and man's intelligent industry; except as these things are displaced by better things and better conditions. See Isaiah 55:7-13. Evil things shall give way to that which is good; until the will of the Lord shall be fulfilled as written: "They shall not hurt nor destroy in all My holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Isaiah 11:9.

YOUTH'S MISTAKE

By Chas. E. Moody

THE popular idea of young people, that the early years of life are too valuable to throw away on God, doesn't agree very well with a certain well-recognized book which has the backing of a "more sure word of prophecy". It was a man of no little wisdom who said, "Remember now thy Creator in the days of thy youth". Eccl. 12:1. This is the time when habits begin to get their grip on us. For this reason, alone, it is highly important to be on the right path—to keep off the one which hardens the heart toward the heavenly Father, who has shown all so much love. But there is another good reason why one should not defer religious devotion, and that is expressed by James: "Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time and then vanisheth away." (James 4:14)

Boys and girls who think habits are little things, lack experience; but experience is too often a teacher with very limited capacity to help make tardy corrections. Going to dances during school and quitting afterward, is something very few ever do. Attending the theatre as a substitute for church services in youth, means the same thing will most likely be one's only comfort (?) in time of death. We will not talk about high-class dances and other kinds of high-class sin! We are not quite so foolish as to believe they exist. Sin is treacherous, so let us not get friendly with it for any period, no matter how short it may be.

Happiness which ends well, both here and hereafter, surely ought to have some appeal to it with everybody. Yet millions are choosing, in place of a happy home, a "good time" at the dance and other institutions of sin. Any one who wants to enter divorce, should try the waxed-floor route. Not only do folks fail in finding true happiness in this earth in keeping away from church, but deny themselves that of which we read: "Eye hath not seen, nor ear hear, neither have entered into the heart of man, the things which God hath prepared for them that love Him." (1 Cor. 2:9)—Messiah's Advocate.

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 for 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

NEW TRIUMPHS

LET the Christian's constant hope be to ever arrive at new triumphs of the "newness of life" over the old, of the "new creature" in Christ Jesus over the "old man". To this end he should with his whole being pray God for wisdom, for guidance, for strength. By giving conscientious heed to such received wisdom, guidance and strength in accord with the "ways" of God which, "as the heavens are higher than the earth" are higher and better than the ways of man, new Christian triumphs will daily manifest fruitage of the Spirit.

The one great requisite is "faith". Faith in God that commits one fully to God and His ways will assure progressive and accumulating triumphs unto Christ's own man and woman.

"GOD is witness."

5686

WITH sunset of September eighteenth a new year in the civil calendar of the Hebrews commenced. It was the beginning of the year 5686 from Adam, according to their reckoning. To be sure, this 18-19 day of September in our reckoning is not precise, as the true reckonings are undoubtedly justified year by year with the date of the fall equinox when the sun passes over the equator. But there are students of recognized ability who claim that the fall equinox is the true date for the reckoning of new year from creation.

The sacred year of Israel was dated to begin with the beginning of the seventh civil

month Abib or Nisan. Thus the Israelitish nation from the day they left Egypt lived under a double calendar, the civil beginning with the fall equinox and computed from Adam, the Sacred figured from the spring equinox and computed from the departure of Israel out of Egypt.

Throughout the civilized world the Jewish people on September 18-19 made note in many ways of the beginning of this another new year, Anno Mundi. Likewise the review of the year then ending was also given much prominence in the columns of their press. Elsewhere will be found an extract from an address given by Harry Schneiderman, Editor of the American Jewish Year Book, referring to the accomplishments in the land of Palestine during the year 5685.

In view of the interest in Jewish activities because of prophetic fulfillment, it should not be amiss for the Christian also to review and consider Jewish activities from the Jewish point of view. Their leaders regard the different efforts of different governments to have the Bible read in the public schools, and to introduce forms of religious service therein, and to make compulsory any Christian standards for the faculty or the scholars of schools, as being definitely anti-Jewish. Thus they imagine to discover tendencies in the United States against Jewish liberties. In European countries the Jews are not only watching the school systems, but the economic, political and social customs as well, in all of which they feel that there is a definite tendency against them as a race. They especially feel the oppression of eastern Europe and they regard Russia as the one nation wherein the Jew is most of all oppressed in these days.

It is interesting to note that with this apprehension of oppression by the established nations, the Jew, who regards himself as a race without a national home, is putting forth strenuous activity for the completion of such a home in the near future in the land of Palestine. Thus while various forms of dissatisfaction increase in the Jewish mind with relation to known Jewish governments the Jewish mind itself is increasingly alert in the building of favorable and desirable environment.

These two opposite conditions are perhaps more than anything else the cause of the present return of Jews to the promised land. Were they satisfied with their economic, social and political condition and status in the midst of the nations whither they for centuries have lived, there would be little or no urge driving them toward the the land of their fathers. For that land even now, after several years of strenuous labor unto improvement, offers little inducement to any individual of the European and American world for settlement. Only as the Jew feels oppressed, hampered, restricted in his present surroundings does he seek sunshine and liberty of person in the Holy Land.

How like the conditions in Egypt preparatory for the Exodus of Israel therefrom. The picture of the promised land before Israel's eye had little of the picture that has ever adorned the vision of the frontiersman marching westward to new regions and new freedoms. Rather the picture before Israel's eye must have been one of uncertainty and indefiniteness. Little was there for inducement. But oppres-

sion in the rear, in the old established home, impelled the people forward regardless of the outcome.

In some ways the same condition prevails throughout our present world. And as Judah looks forward into the year 5686 it is with the hope that many of her oppressed people will find privilege to enter a land promising larger liberties and opportunities. To the end that such may be realized Jewry everywhere is urging unity and cooperation to make the land of Palestine a land of true promise to her oppressed brethren.

AS in the business world so in Christianity people are often more inclined to learn the "tricks of the trade" rather than the trade itself.—Ed.

THE COST

"FOR which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?" This is Luke's record of Christ's words following our Savior's statement in 14:27: "Whosoever doth not bear his cross, and come after Me, cannot be My disciple." If the picture of the church given in last Herald was correct, and if the church is chosen of God to be glorified together with Christ above every name that is named in earth, and if the individual hopeful of attaining part in that glory properly estimates the position and the status, can it be possible that he can expect that such establishment can be attained without paying the greatest price possible in his power. Is it any wonder that the apostle Paul said that he counted all things but loss if by any means he could attain unto that resurrection out from among the dead, and be found in Him not in his own righteousness, but in that "which is through the faith of Christ"?

Judging from general observation it would seem that the Christian of today has very, very small vision of the glory and circumstances promised with Christ. There is no great objective in this natural life that is not earnestly and anxiously sought by the aspiring one. It is not a question of how great the cost. It is a question of how to raise funds. It is not a question of labor. It is a question of how to stimulate strength with which to perform the labor. In other words, all cost of labor and service is gladly and anxiously rendered with a view to triumphantly attaining unto the goal in the vision.

But how lacking is such enthusiastic effort on the part of Christianity. Surely, the Christian ideal can not be clear. The end in view must certainly be dim else we would not be trying to evade and avoid the cost and the service, rather we would be seeking to provide the means and the power with which to run the race victoriously.

Today, as in Paul's day, the light afflictions which are but for a moment, are not worthy of the glory to be revealed.

HERALD RECEIPTS

Alfred Driskill; Mrs. Frank Rogers; Wm. Austin; Walter Koontz; Frank Partlow; Mrs. C. Seely; Mrs. Chloe Sims; Fred H. Knodle; Melvin Burnett; Rev. E. O. Westerlund.

HELPING FUND

Mrs. C. Seely

\$ 50

Among the Churches

Casey, Illinois

Meetings at Casey, Illinois, are in full swing. They continue over Sunday. Then for Marshall. Meetings begin there Monday next.

Dixon, Illinois

The Dixon church was recently the recipient of a building lot. They are whispering about a new church building.

An auto load of Dixon brethren attended services at Oregon Sunday evening.

Covered by Sheets

The Chicago appointment was covered by H. A. Sheets on Sunday. After filling an appointment with a Booth near Aurora, on Sunday evening, Bro. Sheets sped to the "Rapids" Monday. Till he leaves for the Virginia field Bro. Sheets will spend the time among the "Wolverines," visiting relatives and friends about Grand Rapids, Blanchard and other points.

Open for Appointments

I am located at Sweetwater, Texas. I have the care of four churches. Each Sunday in the month is occupied at one of these churches. But I have reserved three months in the summer, July, August and September, in which to hold meetings and attend conferences. Those desiring my service either in conference work or to hold meetings in the different states will please write me as soon as convenient, that I may make arrangements so appointments will not conflict, and to save expenses.

Yours for service,

E. O. Stewart,

Sweetwater, Texas.

New Pastor Welcomed Baptism at Brush Creek

The church at Brush Creek, Ohio, is to have preaching services from now on every second and fourth Sunday of each month. An enthusiastic welcome greeted our arrival here, and large and attentive congregations assembled for our first services September 20.

We wish to introduce to the church Bro. Jos. H. Harshbarger, who was baptized Sunday afternoon, September 20, at the water near the church. The same evening we extended to him the right hand of fellowship, and he was received into the local congregation. Bro. Harshbarger, whose address is West Milton, Ohio, Rt. 2, is seventy-five years of age. We rejoice that after years of contact with the gospel he has seen the need of a Savior and yielded obedience to Him. May he remain faithful unto the end.

M. W. Lyon.

Upton - Lenz

Mr. Samuel Upton and Mrs. Emma Lenz, both of St. Elmo, Illinois, were married at the home of Sr. Adaline Weaver, Casey, Illinois, September 5, 1925. After the wedding rites were solemnized a wedding luncheon was served by the Misses Clorine and Hazel Weaver, granddaughters of the hostess.

A number of friends of the contracting parties were present to witness the marriage and extend congratulations and best wishes.

Many readers of the Herald, and especially those who have attended the annual meetings at Oregon and Casey, Illinois, will remember with pleasure Sr. Lenz; and Mr. Upton bears a splendid reputation as a man of sincere honesty, honor and integrity of heart with his friends and those who have known him for many years, and we bespeak for them many years of successful married life.

L. E. Conner.

Further Report of Relief Work

Four years have passed since the Relief Department was added to the National Berean work. As many of you know, the care of our unfortunate ones was taken up in this manner to avoid duplication and publicity; and that the donations, and the aid given are not just among the Bereans. The past year I have sent a monthly allowance into three homes of our aged ones, and this allowance is their only income. Two widows with small children also are receiving a monthly allowance. During the winter months several of our people who have been receiving assistance, especially among the aged, were ill and needed medical attention, which was given them.

Among the things given out at Christmas were bed blankets, bed socks, aprons, towels and money for Christmas dinners to the elderly people; and to the children warm clothing, toys and candy.

It is only in the winter time, when expenses are high, that some of our people need help; families where there are little children to feed

and clothe, and in some cases payments coming due, and an insufficient wage to meet these problems. This has been taken care of from donations sent me by the brothers and sisters who believe our worthy ones should be cared for.

The causes for need of assistance among our people are death, old age, cancer, insufficient wage, accident, chronic disability and misfortune.

These families (15) are from eleven different states. I find upon investigation different ones, through no fault of their own, are in need of aid in times such as I have mentioned. Some are past their eightieth year and have lived prosperous lives. This does not always mean an accumulation of money. They have lived close to God and are ready and anxious to meet our Savior.

The aid given is not as much as it should be, but with very few exceptions the funds sent me for this relief work are not made up of pledges, and I feel I should give the amount I am sure of rather than to agree to give a large sum and not have it to give. This is in reference to the ones I send the monthly allowance to. And, too, funds must be kept on hand for emergencies.

I am sure you will be glad to read the following words of appreciation that have come to me from our people. They are similar to many I receive:

"I certainly am thankful to you good people of the Church of God for your kindness. I did not think any one could be as good to me as they have been."

"I have received the check you sent me. Thank you, dear one, and all others who are helping. May the Lord give them and you a crown of life in the future, is my prayer. We would suffer without your help. The rug you sent us is so nice and warm. We would have gotten very cold without it. We surely are thankful for the way we are being provided for. If it were not for the mercy our brothers and sisters have on us, where would we be?" (From an aged couple, whose house is on the ground—cold and damp).

"My little girl is so proud of the box of clothing you sent her. The garments are all so nice and fit her just fine."

"I have received the check you sent me and want to thank you very much. It will mean a great deal to me to know that I can pay my rent every month. It sure is kind of the Church of God brethren and sisters. I never can thank them enough for their kindness." (From a widow with 5 children, whose rent is being paid each month out of the donations sent me).

From words received, such as the following, from contributors to the relief fund, I feel safe in saying our people are as happy in giving as our unfortunate ones are in receiving:

"Your work is wonderful, relieving as you do the terrible suspense of those not knowing where the next month's rent is coming from, or the next meal, or whatever it may be."

"Am sending a little for relief work. I am sure you are doing a good work, and we should all feel it a privilege to do what we are able to."

"Enclosed find check. Please use this for some of the ones who are in need. It seems too bad for us to let the old of our faith suffer for lack of necessary comforts."

"I have had some money sent to me to be given where I thought it was the most needed, and I believe your work is the most urgent, so am sending it to you."

"Am sending you a check. I hope the church people have all responded to your call and that the needy ones may have plenty and will have no worry about their support."

I wish to make special mention of a few donations, one a child's sweater suit, with one dollar in the pocket, donated by one of our sisters. It was a sacrifice on her part to give these little garments away, ones that her own darling baby had worn but a short time and then passed away.

Last November a new comforter, valued at \$5, was sent me to be given to some worthy one who was in need of it. This comforter was pieced by one of our dear sisters, who is over eighty years old. She has been confined to her bed for four years and it was there that she sewed the many pieces together to make the comforter.

The aprons, towels and bed socks, given out at Christmas time, were made and donated by a sister who wanted to help in other ways beside sending financial help, as she does all through the year. The aprons were large gingham ones made the old-fashioned way, and were appreciated very much by our elderly sisters. The bed socks were made of nice, soft, warm material and the aged people who received them do not have bedrooms heated with furnaces, but get into their beds oftentimes when they are very cold, and such gifts were thankfully received.

I wish to thank the ones who have contributed funds for this relief work and the Aid Societies who have so willingly and quickly responded to my calls for help. You have fulfilled one of the greatest Christian duties, in helping care for our aged ones and the fatherless

and widows in time of need. I also wish to thank the editors of our church papers for publishing my reports.

Chairman, Relief Committee, the National Berean Society of the Church of God,
Mrs. Orpha Sanford,
174 Cedar St., Aurora, Illinois.

AROUND HEADQUARTERS

Herald Print Shop

The roof of the Herald building was given a coat of roofing preparation last week.

Golden Rule Home

House cleaning and fruit canning are nearly over at Golden Rule Home. About 700 quarts of canned goods—Golden Rule Canned—are in the cellar.

Bro. and Sr. Thayer, and son Lyle, have settled down-stairs in two west rooms for convenience and efficiency of management.

Bro. Aslaksen visited friends at Williams Bay, Wisconsin, over Sunday, the twentieth.

Sr. Chaffee was laid up with a cold for a day or two last week.

Greenhouse

Grading is completed for the new house, and extension of service room for same is under construction. The new cold cellar is being excavated.

THE NURTURE OF CHILDREN

Statisticians say that nine-tenths of those who come into the churches of all denominations in the country do so before they are twenty years old and that 83 per cent of all who enter the churches come from the Sunday School. This should not be used as an argument for despairing of the conversion of any one not a church member who is over twenty years of age, but it does very strikingly indicate the impressionability of children and the importance of Sunday School nurture and training.

INCREASING THE SERVICE

THAT'S what we're all striving for—larger service.

Last year's work showed we are on a safe, sound working program. Figures and cash count in such matters. It is also evident that with increased glass at greenhouse there should be increased gross income with little extra overhead expense—therefore increased net profit with which to the more aid Golden Rule Home and publishing work.

Then the Herald Print Shop is groaning in anxiety to turn out more gospel work in ever more attractive style. To this end some additional equipment is needed. A new font of type faces has already been added.

Service requires strength.

It is for these and like improvements that we are urging that at least 200 people will promise \$25 each on or before Christmas next. Seventy-eight have thus far joined this Christmas Club.

One hundred and twenty-two others are sought.

Remember, the urge is for better and larger Gospel service, and we're anxious to cancel the handicap imposed by shortness of means.

Won't you be one of the two hundred? Mail your "Yes" in today.

BONDS

\$4950 of the First Mortgage Bonds have been delivered to date.

Surely, the brethren who have money to loan can quickly take the remaining \$6050 promptly.

The Sunday School

By Alta King

PAUL IN CORINTH

Lesson 2 October 11, 1925
Lesson Text: Acts 18:1-17
Responsive Reading: Psalms 66 and 67

Golden Text: Be not afraid, but speak, and hold not thy peace.—Acts 18:9.

For Study

Review: What prompted Paul's work in Athens? What characteristics of the true God did Paul emphasize in his declaration of Him to the Athenians? Why is this declaration, made to people wholly ignorant of God, of value to us who claim to know Him? How do we give evidence that we have some degree of their ignorance? Why was not Paul's work in Athens a failure?

The New Lesson: Athens was the center of Gentile education and culture. In this city the Christ met with the deadly opposition of superior indifference. This opposition was due to a difference of belief. The resurrection was no part of the religious belief of the Athenians. When Paul preached the resurrection, they turned a deaf ear to the unanswerable logic by which Paul made known to them the unknown God whom they ignorantly worshiped; a deaf ear likewise to the call to repentance as a preparation for judgment, of which judgment the resurrection of Jesus is God's assurance to all men.

In Corinth, the city of this lesson, conditions were different. "Its people were engrossed in trade and money-making. They were also a luxury-loving and pleasure-seeking people, and the city was everywhere known for its sensuality. . . . Its Temple of Venus (where no less than a thousand so called priestesses were consecrated to open sensuality), with innumerable shrines to other gods threw over its nameless vices the glamour of religion."—Peloubet's Notes.

Into such a city, Paul came with his presentation of God as He is known through the Christ—a God Who is Creator and Father, a God of absolute righteousness, a God of love.

And it was of such a city, rather than of the highly cultured and educated city of Athens, that the Lord said, "I have much people in this city."

Education and culture which does not center in God by radiating from Him, is the most effective of barriers against His entrance into man's consciousness—even more effective than immorality, effective as that barrier is.

I. Opening a New Field. Acts 18:1-5. What evidence in verse 2 that Paul desired companionship? What was the bond of union between him and the companions he found? Verse 3. We are not told that Aquila and Priscilla were disciples, but they probably were; for history says that Claudius "expelled from Rome the Jews who were perpetually causing tumults at the instigation of Christus."—G. S. Davies.

Where did Paul begin preaching the Christ? What effect did the arrival of his helpers have upon his spirit and work? Philippians 4:15 and 1 Corinthians 11:9 help to explain why. Even Paul needed the encouragement that results from the

moral and financial backing of friends.

II. Opposition. Verses 6-8. Who opposed Paul? How did Paul receive it?

Man, by rejecting the Christ and his offer of forgiveness, retains himself under condemnation, and responsibility from thenceforward rests upon him. John 3:17-19.

Explain the last part of verse 6. In Antioch of Pisidia Paul used the same expression; yet, in a new place, he always sought the Jews first.

What place was chosen as Paul's new headquarters? Justus "was a Roman, a proselyte to Judaism, and, being of Gentile birth, would be more likely to draw to his house the Gentiles with whom Paul was now to labor."—Peloubet's Notes. How was Paul encouraged in this new move? Verse eight.

III. God's Direction. Verses 9, 10, 11. Since the time Paul received definite instructions not to go into Asia and the vision's call into Macedonia, he seems to have been directed in the work by the necessity of environments. But in Corinth, he again heard his Lord's voice giving assurance and definite instructions. How long did he work to find the "much people" which the Lord had in Corinth?

IV. Renewed Opposition. Verses 12-17. When did the Jews renew open opposition to Paul? Why would this time be favorable to a general insurrection? What charge did they bring against Paul?

This charge meant that Paul was starting a new religion, a thing forbidden by the Roman law, which permitted only the established religions of the various countries conquered.

Were the Jews able to make the ruler see that Paul's religion was distinct from their own? What impression did they convey to him?

Differences among believers are always purported to be based on vital truths, truths, the belief of which affect the lives of men and their relationship to God. But many times they are based on words, and names, and questions of law to no profit, the vital truths being lost sight of in them.

With whom were the sympathies of the Greeks?

For Class

Give a brief summary of Paul's work in Athens and show the value of his work to us of today. Compare Athens and Corinth.

Describe Paul's opening work in Corinth; its opposition and Paul's reception of the opposition; and the first success.

How did Paul receive direct encouragement and instructions? What was the result?

Describe the renewed opposition and the result.

Points of contact:

1. Value of human companionship in God's work.
2. Education and culture as barriers to an incoming consciousness of God.
3. Rejection of the Christ and continuing under condemnation.

"FOR what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at His coming?

"For ye are our glory and joy."—1 Thessalonians 2:19, 20.

The Children's Column

PAUL IN CORINTH

By Lois Hunt

WHEN Paul left Athens, he went to Corinth, the capital city of Greece. It was a center for commerce and known as a very wicked city. All strange beliefs and forms of idolatry were to be found there. It required one with much courage to preach to, and live among these people. But we have already seen how courageous Paul could be.

All Jews had been ordered by the Roman emperor Claudius to leave Rome. Among others who had fled to Corinth were two tentmakers, Aquila and his wife Priscilla. Now Paul had also learned to make tents, so he found out Aquila and Priscilla, and both lived with them and worked with them to earn his living.

However, every Sabbath Paul went to the synagogue and reasoned with the Jews and Greeks.

Silas and Timothy finally arrived from Macedonia. Then Paul went to preaching more earnestly, telling the Jews that Jesus was the Christ. But, of course, they would not believe him, so he shook his clothing, as if to show he had given them a chance, and if they refused it, he was not to blame. He said, "I will go unto the Gentiles."

Accordingly, Paul began preaching next door to the synagogue in the home of Justus, one who really worshiped God. Many came to hear this teaching, and after hearing, believed and were baptized—even Crispus the chief ruler of the synagogue. Wasn't that rather a joke on the Jews to have their leader leave them to accept Jesus?

Paul must have been greatly encouraged. Then one night God spoke to Paul in a dream. And this is what He said, "Be not afraid, but speak, and hold not thy peace: for I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city."

Wasn't that wonderful to Paul to have God again promise to be with him and protect him? How his courage must have been increased!

Just so will God be with us when we are brave enough to speak the truth and tell others what we know about God and Jesus.

NOW IS THE TIME

(Continued from front page)

stumbling blocks that will be thrown in their path when older, and that will teach them to have a Bible answer ready. If the parents can tell them all this, so much the better, but, we find some families where children get very little assistance, in which case more helps in the form of pictures, stories and books are needed—something simple and attractive that will appeal to both parents and children and be a good stepping stone to the Junior Berean work.

The stories could be printed in the Children's Column or in tract form. Mothers can cut them out of the paper and make scrap books of them. Sister Marsh has material for an ABC Bible Primer, and all illustrated, which seems to me would be just the book we need to help mothers with the

tiny tots. Sister Gesin has one for children a little older. Sisters Lois Hunt and Verna Thayer also have material. So we have plenty of writers.

There ought to be a wall blackboard in every home. They don't cost much and are a great help in teaching. Good plan to hang them in the dining room where all can see at meal time and a new verse to be memorized written upon it each day. Where children are isolated and attend other Sunday Schools, the parents should teach them the lesson first and they will find it an easy matter if thoughts and verses pertaining to next Sunday's lesson be written on the blackboard where they can see it all week. The blackboards that can be rolled up are best, I think, as they can be easily moved from place to place and put out of the way in house cleaning time.

Parents should read the Bible out loud to the children and then let them read as soon as old enough to read. Let them become acquainted with the Book as a whole. In Sunday School teach the Bible, out of the Bible, from the Bible. The more we study about the Bible, the less we study the Bible. The more we study the Bible, the less we need to study about the Bible.

Read it to the children and then explain it by living it seven days in the week. The child that hears its father read the Book will believe in religion, God and the Book in spite of the scorn of scoffers and harping of critics. Any man or woman or older boy or girl who neglects to read the Word to the little ones is letting slip the greatest privilege accorded to us, that of putting an indestructible faith in the Word of God in the mind of the child. No teacher or minister has the influence that have the parents and home folks.

The primitive Christians were intimately acquainted with the Bible and generally carried one about with them. Such was their affection for it that many of them have been found buried with the gospel on their breasts. Women wore it hanging at their necks. Children were trained up from their infancy to repeat it by heart. It is said of Dr. Marryat that when a boy he committed to memory the whole books of Job, Psalms, Proverbs, Ecclesiastes, Isaiah, and Jeremiah, with all the minor prophets, and every one of the epistles of the New Testament, with the book of Revelation.

(1) So how to reach the children in families near the churches, but where there is no Berean class, is to get the home folks interested first. Most parents don't teach loving obedience. Some advocate beginning with the grandfather to teach the child obedience. But I will say that one week old is alright. How can we expect children who don't obey their parents, to obey God?

Sister Viola just told me of a family in their town. They had returned from their vacation. The father was not feeling well and had gone to bed to rest and get ready for his work. All at once the little boy took a notion that he hadn't had enough fun sliding down the slide board in the park. Nothing would pacify the little man, so daddy just had to get up and take the youngster twenty-five miles to have some more slides down the slide board.

This is but a fair example of the obedience of the day.

The helps I have mentioned are:

1. Pictures and blackboard;

2. Bible story books;
3. Bibles of their own;
4. Sunday School lessons and stories in paper and tract form;
5. Memorizing verses.

Would it not be an incentive to others if those children who have learned verses would send in their names and the number memorized to the Herald? I believe it could be made interesting and not take up much space either.

(2) How shall we interest the parents of the children?

By keeping everlastingly at them. Each week there ought to be a verse of Scripture put in the Children's Column to stir up the parents.

(3) How to find isolated children who are connected with no church.

A cradle roll might be well to have. We ought to try and get a list of names of all the children and their ages and birthdays, and keep in touch with every child. The children are the most important part of church work and every member should be a Berean and help fit the little ones for Junior Bereans by searching out and sending in their names, so that the garden will bear precious fruits before the weeds take the patch.

TO THE JEW FIRST

(Continued from page 402)

him admission to their places of worship.

Paul never denied the zeal and honesty of his Jewish opposers. He never suggested that they were not sincere. He most certainly would have condemned himself had he done so, for he had been a leader of the most bitter and relentless sect among the enemies of the church. We recall his commendatory words concerning their sincerity: "My heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge." Rom. 10:1-2.

Peter went even further perhaps than Paul in his favorable attitude toward his Jewish brethren. He accorded them every consideration. He carefully observed every law. And Paul even ventured to advise Timothy to be circumcized to avoid antagonizing the Jews. The apostles always observed the rule of procedure laid down in Romans 1:16, and preached the only gospel that can save men "to the JEW FIRST"!

It was always to "the Jew first". No matter to what city they went, they first sought out the synagogue of the Jews, and to them preached the gospel of salvation. When the Jews would no longer listen, and cast out the missionaries, then, but not until then, they turned "to the Gentiles". When they were thus forced to discontinue their work among the Jews in one locality and go to a new field, the first thing they did was to seek out the Jews, and this method was pursued to the very end of the Bible record. We find no indication in the Scriptures that the early evangelists ever preached to the Gentiles until their message had been rejected by their Hebrew brethren.

What, then, is our conclusion? Simply this: Primitive Christian teaching was decidedly Jewish in character. That the only noticeable difference between Judaism and Christianity in the early church is suggest-

ed in the three points mentioned earlier in this discourse: The Messiahship of Jesus; His resurrection; and the admission of the Gentiles through faith.

Our Lord Himself was a Jew; He lived among Jews; He fed and healed and taught Jews. The nature of His message was Jewish. Every apostle and prophet was a Jew or a Hebrew. We do not possess one word of inspiration that has not reached us through Israelitish sources. Everything we know about God, about Christ, about salvation, has been brought to us by "Holy men of God", Jewish men, "who spake as they were moved by the Holy Spirit." Peter's message and invitation to the Gentiles was first a message and an invitation to the Jews. The same is true of Paul's preaching.

The Jewish mind and heart and soul stands forever enthroned in the Scriptures of Truth. The Jewish viewpoint is the viewpoint of the Bible. No Scripture can be rightly interpreted without taking this great fact into consideration—that the Bible speaks first and always in Jewish terms, presenting ideas which the Jewish mind can the most easily understand.

To the three points upon which the Jews rejected the claims of Jesus, we would add one more, namely, His claim of divine Sonship and unity with the Father. Yet even in this we find at least one Jewish sect in His day who believed that the coming Messiah would, indeed, be the veritable Son of God by begetting. Hence it was none of the great doctrinal teachings concerning the Lord which were denied by the Jews, but simply that they did not believe that Jesus was in truth the fulfillment of the prophecies upon which those doctrines were based.

In the light of these facts, it will not be a difficult matter to remove the veil of unbelief from the blinded eyes of His brethren, when the Lord Jesus reveals Himself to them with "power and great glory!"

THE LAMB SLAIN

By Alex. Allan

In Revelation 13:8, Christ is pictured as a "Lamb slain from the foundation of the world". The question is this: In what sense are we to understand this? Some answer this by saying, that as Christ was not literally slain from the foundation of the world, then it was only in God's plan that He was thus slain. But God's plan, or more correctly, God's purpose, was all devised and settled in Christ away back in the eternal ages before the foundation of the world, and not just from the foundation of the world; therefore, there is no analogy here. As Christ is the Lamb slain from the foundation of the world, we must find the answer of this figurative question between the foundation of the world and the actual slaying of Christ, the Lamb. We know that there was a sacrificial lamb slain from the foundation of the world, beginning with Abel who offered up a slain lamb in sacrifice. All throughout the ages there was a lamb slain in sacrifice, and that lamb was Christ; even as that rock from which all Israel drank was Christ. Thus the Bible is its own interpreter; and any argument that hinges on a wrong interpretation of the Scriptures is necessarily weak, and of no force.

REVIEW OF NOTABLE EVENTS OF THE JEWISH YEAR 5685 IN PALESTINE

From The Jewish Review and Observer, by Harry Schneiderman, Editor of the Jewish Year Book

THE past year has shown, we believe, that in the rebuilding of a national home for Jews in Palestine, little tangible help is to be expected from the mandatory power. Someone has aptly dubbed Great Britain's attitude "benevolent neutrality." British statesmen have not been niggardly in their praise of Jewish achievements or in their assurances that the Balfour Declaration will not be scrapped, but of actual help there has been nothing. Quite the reverse—instead of facilitating the immigration of Jews, this is restricted by administrative red tape; the close settlement of Jews on the land has not been encouraged in any way, nor have state or waste lands been given over for reclamation by Jews, as stipulated in the mandate. Then, again, the colonial office has practically ignored the Zionist organization. Though few would have expected the government to appoint a successor to Sir Herbert Samuel of Zionist choice, yet it would have been a graceful gesture if the organization had at least been consulted.

Even the League of Nations appears to have grown lukewarm to the Jewish cause. The comments of the permanent mandates commission on the annual report of the Palestine administration were quite unsympathetic. And yet, despite these political setbacks, Jewish work in Palestine has gained momentum. The Hebrew University was dedicated, and there has been notable progress in the rehabilitation of the land, as shown by the memorandum which the Zionist Organization submitted to the League of Nations last spring.

The progress of the past five years was succinctly summed up by Sir Herbert Samuel in his farewell message, in the following words:

"The population is rapidly increasing. There is an accumulated balance of revenue over expenditure of more than 600,000 pounds. It has been possible to reduce the taxation that lay heavily upon the cultivator. The railway and postal services are efficient and remunerative to the state. Nearly a thousand kilometers of new roads have been built. Public security is completely maintained. Progress has been made in the elimination of malaria and other diseases that affected the population. Nearly two hundred new village schools have been opened. The government has taken every opportunity to promote a greater spirit of harmony between the many religious communities which are comprised within this varied population, and those efforts had results."

These splendid results, are they not due almost entirely to the idealism, self-sacrifice and toil of a comparatively small section of the Jewish people? Is there not good ground for the hope that progress will continue even without the active encouragement of the mandatory? Much is expected from the enlistment of non-Zionists in the work. An enlarged Jewish agency, representative of both Zionists and non-Zionists is about to be formed. Perhaps the new body may obtain greater support from and may be taken more into the confidence of the British government.

The work has only begun and already there is much of which Jews may be proud. As Dr. Weizmann intimated at the recent congress, better times, a more favorable "stimmung" are sure to come. In the meantime, Jews all over the world, in taking stock of their position and their future fate, should bear in their hearts the words spoken by God to Joshua, on the eve of the passing of the Israelites into the land of promise:

"Be strong and of good courage; be not affrighted, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest."

"Forget the faults of others and remember their good qualities."

GIVING UNTO THE LORD

By J. E. Hammond

I AM very glad to read from week to week of the growth of the Christmas Gift Club list. This is an opportunity for those with limited means to have a part in a good work. The brethren to whom we entrust this offering are manifesting a spirit that must appeal to all. The God we worship and who owns us as children is not a God of want, penury and limited resource. Too often it is the misuse of the means He puts into our hands which brings us to a condition of want. It is true, that sometimes intrigue and disloyalty of those thought to be our friends, and other times the plight of circumstances, as sickness and accident, bring on actual want. Then again, often it is not for our own good to possess riches of the world. But God cares for humanity and has a most tender compassion for those He calls unto His kingdom—heirs of all things with and through His Son Jesus Christ.

How many who read these lines have at some time taken God at His word when He says, "Try Me and see."

This must not be done in the spirit of tempting the Lord, but undertaking a piece of work with a prayer in the heart for a special blessing upon it, desiring to use a liberal portion of the returns to further the Lord's work where you think it can best be used. Earthly friends may fail us, but God never does, provided we approach Him with pure motives and willing to gratefully receive His blessing at such time and in such measure as pleases Him. It is taking many severe lessons to bring Israel to understand that without the intervention of Almighty God they are powerless. Likewise the church in itself is a very frail body but a power when willing obedience is at the Lord's command. Many imperfections and outcroppings of the carnal mind shut everyone of us from the presence of God. That is why we need the blood-covering. The greatest sin we can commit when we have known Jesus Christ whose name is inseparable from the glad tidings of the kingdom of God in the earth, is to reject Him or refuse to serve Him.

Jesus may not tarry long. Events are multiplying fast which the world does not discern. The millions of the nations are in gross darkness. The new day must be near at hand.

The "Soviet law prohibits the teaching of religion to children."

MANUFACTURED IN PALESTINE

SEVERAL new articles, such as office furniture, household effects, bent furniture, carts, etc., are now being manufactured in Palestine. A veneer factory is just being put up. The metal industry has had many additions of great value, such as a plough plant, a factory for the production of cooker burners, of bedsteads and baby-carriages, several concerns for the production of spoons and forks, candlesticks, cheap jewelry, crown corks, electric lamp accessories, artistic objects, a type foundry and several other foundries.

Large size works are being set up for the manufacture of metal windows and doors, agricultural implements and general iron-mongery. Several boxmakers, bookbinders and paper-bag manufacturers have started activities. One modern stationery works was set up in the place of two small ones which had to close down.

Several important additions may be noted in the textile industry of Palestine.

The principal undertakings set up in the Chemical Industry are: marine salt works, two alcohol and yeast plants, a match factory almost completed, several laboratories for the production of cosmetics and certain medicines, a washing-blue plant, several soap and oil works, several lacquer, polish and paint factories and a few primitive limekilns. A fertilizing plant and a cement works can also be mentioned in this connection.—The New Palestine.

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